2018 Annual Meeting of the American Folklore Society

No Illusions, No Exclusions

Buffalo, New York  ***  "the city of no illusions"  ***  October 17-20, 2018
The following partners have provided generous support for the 2018 AFS Annual Meeting:

2018 AFS Annual Meeting Committees: Local Planning and Review
AFS Committees on Contingent Workforce Concerns, Cultural Diversity Committee, Mentoring, and Nominating
The Fellows of the American Folklore Society
Association for Cultural Equity
Castellani Art Museum of Niagara University
Local Learning: The National Network for Folk Arts in Education
New York Folklore Society
New York State Council on the Arts
Vermont Folklife Center

Several 2018 AFS Annual Meeting events, noted throughout the program, were made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature.

Reception hosts:
Indiana University Department of Folklore and Ethnomusicology, Memorial University of Newfoundland, Penn State Harrisburg, The Ohio State University Center for Folklore Studies, University of North Carolina, Chapel Hill, the University Press of Mississippi, and Utah State University

AFS sections:
Archives and Libraries Section; British Folk Studies Section; Chicano and Chicana Section; Creative Writing and Storytelling Section; Dance and Movement Analysis Section; Folk Arts and Material Culture Section; Folk Belief and Religious Folklife Section; Folk Narrative Section; Folklore and Education Section; Folklore and Museums Section; Folklore Latino, Latinoamericano, y Caribeño Section; Graduate Student and Young Professional Section; History and Folklore Section; Independent Folklorists’ Section; Lesbian Gay Bisexual Transgender Queer and Allies (LGBTQA) Section; Mediterranean Studies Section; Medieval and Early Modern Folklore Section; Music and Song Section; New Directions in Folklore Section; Nordic-Baltic Folklore Section; Politics, Folklore, and Social Justice Section; Public Programs Section; Transnational Asia/Pacific Section; Women’s Section; and the Working Group on Folklore and Historic Preservation Policy

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Table of Contents

Meeting Theme ..................................................................................................... 5
General Information .......................................................................................... 7
Policies .............................................................................................................. 17
Program Summary ............................................................................................ 19
Program Schedule
  Wednesday ..................................................................................................... 27
  Thursday ...................................................................................................... 29
  Friday ............................................................................................................ 47
  Saturday ......................................................................................................... 65
Abstracts
  Plenary Sessions ........................................................................................... 81
  Section-Sponsored Lectures ......................................................................... 83
  Professional Development ............................................................................ 85
  Special Events .............................................................................................. 87
  Artists’ Biographies ....................................................................................... 93
  Preorganized Sessions ................................................................................ 97
  Individual Presentations .............................................................................. 111
Acknowledgements ........................................................................................... 167
Indexes
  Presenters ................................................................................................... 181
  Events ......................................................................................................... 189
  Keywords .................................................................................................... 195
  Exhibitors .................................................................................................... 199
  Photo Credits .............................................................................................. 214
  Map .............................................................................................................. 215
“No Illusions, No Exclusions,” the theme for the 2018 AFS Annual Meeting, is inspired by its location in Buffalo, New York, “The City of No Illusions.”

Buffalo is proudly gutsy, realistic, highly vernacular and inclusive. The city openly welcomes recent refugees, who enhance the substantial diversity brought about by its remarkable industrial heritage and legacy of Native Hodinöhsö:ni’ (Haudenosaunee) First Nations. Buffalo’s post-industrial transformation brings with it challenges of gentrification, reconfiguration of the labor force and new symbolic strategies of self-representation.

Participants in the annual meeting are encouraged to explore how at this divisive moment in American life, folklore confronts economic and social disruptions, builds community resilience and sustains pluralism amidst threats to E Pluribus Unum.

Participants are invited to present with colleagues from other disciplines and our community collaborators in recognition of folklore as an inherently inclusive, multidisciplinary field of study. As a discipline, folklore cannot stand in isolation from other fields as it shapes and is shaped by other disciplines while endeavoring to sustain itself as an autonomous discipline. In considering folklore as both academic discipline and public practice, participants are encouraged to examine how folklore engages community members as partners, valuing local knowledge and facilitating cultural self-determination.
General Information

The following pages provide general information about the 2018 Annual Meeting of the American Folklore Society. Additional information can be found online at: http://www.afsnet.org/page/2018AM.

Please note, a full table of contents for this program book can be found on page 3.

Resources

Program Updates ...................................................................................................... 8
Digital Program ......................................................................................................... 8
Social Media ............................................................................................................. 8
Local information ...................................................................................................... 8

Onsite Information

Registration............................................................................................................... 8
Meeting Rooms ......................................................................................................... 9
Meeting Services ...................................................................................................... 9
Meeting Accessibility ................................................................................................. 9
Memorials ................................................................................................................. 9

Program and Events

Plenary Sessions ....................................................................................................... 9
General Sessions and Presentations ....................................................................... 10
Sessions and Events Sponsored by the American Folklore Society ...................... 10
Professional Development ...................................................................................... 11
Local Engagement: Sessions and Events Sponsored by Local Partners .............. 11
Sessions and Events Sponsored by the AFS Cultural Diversity Committee .......... 12
SIEF-AFS Collaboration .......................................................................................... 13
Exhibitions .............................................................................................................. 13
Music, Dance, Poetry and Play ............................................................................... 14
Receptions and Social Events ................................................................................. 14
Opportunities for Students, First Time Attendees, and Young Professionals ......... 15
General Information

Resources

Program Updates

Changes to the program inevitably arise after this program book is printed. We will distribute changes that we receive before October 1 as a printed addendum available at the meeting registration desk.

For changes that we receive after October 1, please refer to our online addendum, which is linked to the 2018 Annual Meeting webpage; see http://www.afsnet.org/?page=AM18Addendum. Please notify AFS staff as soon as possible with information about cancellations and no-shows. AFS staff will attempt to share this information via the online addendum and social media.

Be sure to check the Program Addendum for withdrawals: when a paper is withdrawn, all subsequent presentations move up to fill the gap.

Digital Program

You can access a digital version of this program; see the 2018 Annual Meeting webpage for a pdf of this book and to access other online formats. For up-to-date information, see https://www.afsnet.org/page/2018AM.

Our conference app will include all changes through October 1. The app works on iPhones, iPads and Android devices. To get it, either:

1. Go to http://bit.ly/AFS-app on your iPhone, iPad or Android device.

OR

2. Scan this QR code:

In either case you’ll be redirected to the correct app store to download the app.

Social Media

Follow AFS on Twitter @afsfolklorists, and track posts about the meeting with the hashtag #afsam18.

AFS is on Facebook at https://www.facebook.com/AmericanFolkloreSociety.

Local Information

See the meeting registration desk to pick up print material about area dining, transportation and other points of interest.

The AFS Local Planning Committee has prepared an invaluable Local Guide to the area’s attractions, with recommendations for getting around, what to do, and where to eat; see https://www.afsnet.org/page/AM18LocalInfo.

Onsite Information

Registration

Registration is required for attendance at all sessions and meetings. The meeting registration desk is located in lobby of the Buffalo Niagara Convention Center. Registration hours are 2:00–5:00 pm on Wednesday, 7:30 am–2:30 pm on Thursday and Friday, and 7:30 am–noon on Saturday.

Each registrant receives one copy of this program book. Extra copies are available for $10 each while supplies last.
Meeting Rooms

Most annual meeting events will take place on the Marquee level of the Buffalo Niagara Convention Center (BNCC); see the map at the back of this book. AFS sections have scheduled a few off-site events. See the program schedule and special event abstracts for details.

Meeting Services

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

Meeting Accessibility

See the registration desk for guidelines for how to make your presentation more accessible to all, and for information about quiet spaces, private breastfeeding spaces, and other needs within the meeting facility.

Memorials

Tributes to departed colleagues will be read during a time of remembrance, Saturday, 4:15 pm, before the AFS Business Meeting. Only statements that are submitted to AFS by October 1 will be included in the ceremony.

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

Program and Events

The program consists of sessions and events submitted by participants and approved by the 2018 AFS Review Committee.

Almost all sessions, meetings, and special events are open to all meeting participants. Exceptions are noted in the schedule as “for invited participants only” or as requiring preregistration; preregistration closed before the meeting.

See “General Sessions and Presentations” below for more information about concurrent sessions.

See the Index of Events for help locating all events—including business meetings and receptions, as well as section-sponsored, Diamond, and media sessions—by name, type, or sponsorship.

See the Abstracts for Plenary Sessions, Section-Sponsored Lectures, Professional Development, Special Events and Artists’ Biographies for more detailed information about events outside of general sessions.

Plenary Sessions

See Abstracts: Plenary Sessions for more information:

Opening Ceremony. Wednesday, 5:00–6:30 pm, Ballroom

Candidates’ Forum and Reception. All are requested to attend. Cash bar. Thursday, 4:15–5:15 pm, Ballroom

Francis Lee Utley Lecture. Frank de Caro (Louisiana State University, emeritus), “Herder, the Grimm Brothers, and Richard Dorson’s Antiquarians: A New Look.” Sponsored by the AFS Fellows. Friday, 4:15–5:15 pm, Ballroom

Time of Remembrance/AFS Business Meeting. Saturday, 4:15–5:45 pm, Ballroom

Presidential-Invited Address: Palagummi Sainath (The People’s Archive of Rural India), “How to Pay Attention to the Countryside in the Digital Age.” Saturday, 6:00–7:00 pm, Ballroom
General Information

General Sessions and Presentations

Up to 14 concurrent sessions are scheduled Thursday through Saturday, 8:00–10:00 am, 10:15 am–12:15 pm, and 2:00–4:00 pm.

This year, 358 papers will be presented. Most are scheduled for 30 minutes: 20 minutes for presentation, and 10 minutes for discussion. However, this year, 91 presenters opted to try one of two shorter formats—short papers and diamond presentations—which are sometimes mixed in panels with longer papers. For this reason, it is particularly important to pay attention to the scheduled start times for individual presentations. (Remember to check the Program Addendum for cancellations, since subsequent presentations will move up to fill in gaps.)

Introduced to the annual meeting in 2010, Diamond presentations are short, formalized presentations structured by time and images: each one is seven minutes long and organized around 21 slides that are set to advance automatically every 20 seconds. Diamond presentations are allotted 15 minutes: the remaining time after each 7-minute presentation is devoted to discussion.

Introduced in 2016, short papers are scheduled for 15 minutes: 10 minutes for presentation, and 5 minutes for discussion. Whenever possible, additional time is allotted to sessions with short papers for discussion of the panel as a whole.

Forums use an entire two-hour session for informal discussions organized around a specific topic; these are apparent in the program schedule because participants’ names appear in alphabetical order without paper titles and start times.

See Preorganized Session Abstracts for more about sessions that were submitted as panels, and Individual Presentation Abstracts for each paper, media and diamond presentation.

See the Index of Presenters to find individuals on the program, and the Index of Keywords to find sessions by topic.

Sessions and Events Sponsored by the American Folklore Society

- Opening Ceremony. The ceremonial opening is made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. Wednesday, 5:00–6:30 pm, Ballroom
- Executive Board’s Welcome for First-Time Attendees. Cash bar. Wednesday, 6:30–8:30 pm, Room 106A
- Welcome Reception. All are welcome. Cash bar. Wednesday, 6:30–8:30 pm, Ballroom
- 01-02 AFS China-US Collaboration in Museum Folklore: Material Culture Studies among the Baiku Yao of China’s Guangxi Zhuang Autonomous Region. Also sponsored by the Henry Luce Foundation and the Folklore and Museums Section. Thursday, 8:00–10:00 am, Room 101E
- Candidates’ Forum and Reception. All are requested to attend. Cash bar. Thursday, 4:15–5:15 pm, Ballroom
- 04-02 Professional Development: Forming Foundations—Building Relationships in the Private Sector. Also sponsored by the New York Folklore Society and the New York State Council on the Arts. Friday, 8:00–10:00 am, Room 101E
- 05-02 Professional Development: NEA and NEH Grants Mini-Workshop—From Soup to Nuts (and Bolts). Friday, 10:15 am–12:15 pm, Room 101E
- 06-03 Conversation with Mike Frisch and Palagummi Sainath. Also sponsored by the New York Folklore Society and the New York State Council on the Arts. Friday, 2:00–4:00 pm, Room 101F
- Legacy Council. For invited participants only. Thursday, 9:00–10:30 pm, Room 101A
- Executive Director’s Breakfast with Section Conveners. For invited participants only. Friday, 7:00–8:00 am, Room 101A
- 08-01 Folklorists and #MeToo. Saturday, 10:15 am–12:15 pm, Room 101D
- Time of Remembrance. Saturday, 4:15–4:45 pm, Ballroom
- AFS Business Meeting. Saturday, 4:45–5:45 pm, Ballroom
- Presidential-Invited Lecture. Saturday, 6:00–7:00 pm, Ballroom
- Dance Party—Blues, Funk, Polka and Fine Food. Music sponsored by the New York Folklore Society and the New York State Council on the Arts. Saturday, 7:00-10:00 pm, Market Arcade Building, 617 Main Street
Professional Development

Two preconference professional development workshops required advance preregistration by August 31:

Professional Development Workshop: Culture through Comics: An Ethnographic Cartooning Workshop. Sponsored by the Archives and Libraries Section and the Vermont Folklife Center. Wednesday, 1:00–4:00 pm, Room 107

Professional Development Workshop: Experiments in Exhibition Workshop; In-reach: New Directions in Museum-Community Partnerships. Sponsored by the Castellani Art Museum of Niagara University and the Folklore and Museums Section. Wednesday, 1:00–4:00 pm, Room 108

No preregistration is required for these sessions during the conference:

02-02 Professional Development: The Freedom to Freelance—Find Your Why, How and When. Sponsored by the Independent Folklorists’ Section, the New York Folklore Society and the New York State Council on the Arts. Thursday, 10:15 am–12:15 pm, Room 101E

04-02 Professional Development: Forming Foundations—Building Relationships in the Private Sector. Sponsored by the American Folklore Society, the New York Folklore Society and the New York State Council on the Arts. Friday, 8:00–10:00 am, Room 101E

05-02 Professional Development: NEA and NEH Grants Mini-Workshop—From Soup to Nuts (and Bolts). Sponsored by the American Folklore Society. Friday, 10:15 am–12:15 pm, Room 101E

07-02 Professional Development: Ask a Folklorist—Career Advice for New Professionals. Sponsored by the Archives and Libraries Section, Folklore and Museums Section, Graduate Student and Young Professionals Section, Independent Folklorists’ Section and the Public Programs Section. Saturday, 8:00–10:00 am, Room 101E

07-14/08-14 Folk Arts Education Workshop: Culture, Community, and Classroom. Sponsored by the Folklore and Education Section, Local Learning, the New York Folklore Society and the New York State Council on the Arts. Saturday, 9:00 am–12:00 pm, Room 109

Local Engagement: Sessions and Events Sponsored by Local Partners

Tour: Niagara Falls and Hodinöhso:ni’ (Haudenosaunee) Heritage. Sponsored by the Castellani Art Museum of Niagara University. Preregistration required. Wednesday, 8:30 am-4:00 pm

Tour: Buffalo City—Gritty Is Now Pretty. Sponsored by the Castellani Art Museum of Niagara University. Preregistration required. Wednesday, 9:30 am-3:00 pm

Experiments in Exhibition Workshop: In-reach—New Directions in Museum-Community Partnerships. Sponsored by the Castellani Art Museum of Niagara University, Folklore and Museums Section. Wednesday, 1:00–4:00 pm, Room 108

Opening Ceremony. Sponsored by the American Folklore Society. The ceremonial opening is made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. Wednesday, 5:00–6:30 pm, Ballroom

02-02 Professional Development: The Freedom to Freelance—Find Your Why, How and When. Sponsored by the Independent Folklorists’ Section, the New York Folklore Society and the New York State Council on the Arts. Thursday, 10:15 am–12:15 pm, Room 101E

03-14 Common Ground: Community-Based Teaching, Learning, and Environmental Stewardship in Museums, Arts and Cultural Centers, Schools, and Universities. Sponsored by the Folklore and Education Section, Folklore and Museums Section, Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Thursday, 2:00–4:00 pm, Room 109

New York Traditions Showcase. Sponsored by the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Traditional arts performances are made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. Thursday–Saturday, 1:00–4:00 pm, Ballroom
General Information

New York’s Finest Hosts Public Programs Mixer, Reception and Performance. Sponsored by the New York Folklore Society, the Graduate Student and Young Professional Section, and the Public Programs Section. Performance made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. All are welcome, and students particularly invited to attend. Thursday, 6:30–8:00 pm, Room 106A

Heartland Passage: America’s Journey on the Erie Canal. Sponsored by the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Thursday, 8:00–10:00 pm, Room 109

04-02 Professional Development: Forming Foundations—Building Relationships in the Private Sector. Sponsored by the American Folklore Society, the New York Folklore Society and the New York State Council on the Arts. Friday, 8:00–10:00 am, Room 101E

04-11 What We Bring: Voices from the Field in Transnational Culture. Sponsored by the New York Folklore Society, the New York State Council on the Arts and the Public Programs Section. Friday, 8:00–10:00 am, Room 106D

05-03 Your Illusions, Our Exclusions: Giving Artists a Voice to Rethink Public Sector Folklore. Sponsored by the Cultural Diversity Committee, the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Friday, 10:15 am–12:15 pm, Room 101F

05-04 Strategies for the Future: Perspectives on Native American Cultural Productions. Sponsored by the Archives and Libraries Section, the New Directions in Folklore Section, the New York Folklore Society, and the Public Programs Section. Friday, 10:15 am–12:15 pm, Room 101H

06-03 Conversation with Mike Frisch and Palagummi Sainath. Sponsored by the American Folklore Society, the New York Folklore Society and the New York State Council on the Arts. Friday, 2:00–4:00 pm, Room 101F

06-06 Growing Home. Sponsored by the Local Planning Committee, the New York Folklore Society, the New York State Council on the Arts and the Public Programs Section. Friday, 2:00–4:00 pm, Room 103

07-01 Rust Belt, Grass Root: Forum on Cross-Community Activism and Initiatives in the City of Buffalo. Sponsored by the Cultural Diversity Committee, the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Saturday, 8:00–10:00 am, Room 101D

07-09 Hodinöhsö:ni’ (Haudenosaunee) Raised Beadwork: New York to Wisconsin. Sponsored by the Independent Folklorists’ Section, the New York Folklore Society, the New York State Council on the Arts and the Women’s Section. Saturday, 8:00–10:00 am, Room 106B

07-14/08-14 Folk Arts Education Workshop: Culture, Community, and Classroom. Sponsored by the Folklore and Education Section, Local Learning, the New York Folklore Society and the New York State Council on the Arts. Saturday, 9:00 am–12:00 pm, Room 109

08-03 Public History/Public Folklore: Sharing Perspectives on Shared Authority and Programming. Sponsored by the Folklore and Museums Section, the History and Folklore Section, the New York Folklore Society, the New York State Council on the Arts, and the Public Programs Section. Saturday, 10:15 am–12:15 pm, Room 101F

Dance Party—Blues, Funk, Polka and Fine Food. Sponsored by the American Folklore Society. Performances made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. Saturday, 7:00-10:00 pm, Market Arcade Building, 617 Main Street

Sessions and Events Sponsored by the AFS Cultural Diversity Committee

The Cultural Diversity Committee (CDC) is a standing committee of the AFS Executive Board. Its purpose is to undertake research and other activities regarding priorities and strategies to diversity the Society's membership and to keep the Society engaged with diverse communities, and, based on those activities, to recommend policies and actions to the Board. For more information, see http://www.afsnet.org/?page=CDC.

The CDC is sponsoring the following meeting events:

01-01 Silent Partners: Allyship, Collaboration and Research Practice in American Folklore. Thursday, 8:00–10:00 am, Room 101D
General Information

02-01 Allyship in Public Folklore. Thursday, 10:15 am–12:15 pm, Room 101D

Cultural Diversity Committee Brown Bag Welcome Lunch. Thursday, 12:30-1:45 pm, Room 101D

03-01 Allies, Collaborators, and Partners: Defining Allyship in Folklore. Thursday, 2:00–4:00 pm, Room 101D

04-01 Community Curation for Social Change. Sponsored by the Cultural Diversity Committee, the Folklore and Education Section and the Folklore and Museums Section. Friday, 8:00–10:00 am, Room 101D

05-01 Critical Folkloristics: Critical and Ethical Approaches for the 21st Century. Sponsored by the Chicano and Chicana Section, the Cultural Diversity Committee and the Folklore Latino, Latinoamericano, y Caribeño Section. Friday, 10:15 am–12:15 pm, Room 101D

05-03 Your Illusions, Our Exclusions: Giving Artists a Voice to Rethink Public Sector Folklore. Sponsored by the Cultural Diversity Committee, the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Friday, 10:15 am–12:15 pm, Room 101F

06-01 Overcoming Exclusions: Revisioning the Folklore Studies Syllabus. Friday, 2:00–4:00 pm, Room 101D

07-01 Rust Belt, Grass Root: Forum on Cross-Community Activism and Initiatives in the City of Buffalo. Sponsored by the Cultural Diversity Committee, the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Saturday, 8:00–10:00 am, Room 101D

SIEF-AFS Collaboration

As part of the ongoing sister society collaboration between the American Folklore Society and the International Society for Ethnology and Folklore (SIEF), SIEF Ambassadors Thomas A. McKean (Elphinstone Institute, University of Aberdeen) and Robert Glenn Howard (University of Wisconsin, Madison) will be in the book room Thursday and Friday afternoon to answer your questions about SIEF. SIEF holds its next biennial congress in April 2019 in Santiago de Compostela, Spain. “Track Changes: Reflecting on a Transforming World” will bring scholars and practitioners from across Europe and the Americas for four days of dialogue in a historic pilgrimage center. Learn also about SIEF’s thematic working groups, ranging from “Body, Affects, Senses, and Emotions” to “Migration and Mobility,” and its two affiliated journals, Cultural Analysis and Ethnologia Europaea. SIEF also has several initiatives to support networking among young scholars. Check them out at sieflhome.org. Sponsored by the International Society for Ethnology and Folklore/Société Internationale d’Ethnologie et de Folklore. Thursday and Friday, 2:00–3:00 pm, Room 101B/C/G

Exhibitions

Exhibits by publishers, AFS sections, and other organizations are located in Room 101B/C/G. Exhibit hours are 9:00 am–12:45 pm and 1:30–6:00 pm on Thursday and Friday and 9:00 am–1:00 pm on Saturday. AFS provides complimentary beverages in the book room in the middle of each morning and afternoon that the exhibit room is open.

Some informational tables in the exhibit room will observe more limited hours; check the Program Addendum or the reserved tables in the exhibit hall to learn the schedule of open hours. See Special Event Abstracts for more information about these informational exhibits:

- Ask about Accessibility: Give or Get Suggestions for Making the Meeting More Accessible. Sponsored by the AFS Committee on Accessibility. See staffing schedule posted at the table and on the mobile app.

- Ask an Archivist. Sponsored by the AFS Archives and Libraries Section. Thursday and Friday, 9:00 am–12:45 pm and 1:30–6:00 pm; Saturday, 9:00 am–1:00 pm

- Ask about Grants: Grant Information for Individuals and Groups. Sponsored by the American Folklore Society, the National Endowment for the Arts and the National Endowment for the Humanities. See staffing schedule posted at the table and on the mobile app.

- Ask about SIEF. Sponsored by the International Society for Ethnology and Folklore/Société Internationale d’Ethnologie et de Folklore. Thursday and Friday, 2:00–3:00 pm
Another special exhibition is scheduled each afternoon in the Ballroom, featuring performances and demonstrations representing some of the cultural traditions represented in New York State. See Special Event Abstracts and Artists’ Biographies for more information:

New York Traditions Showcase. Sponsored by the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Traditional arts performances are made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. Thursday–Saturday, 1:00–4:00 pm, Ballroom

Music, Dance, Poetry and Play

Opening Ceremony. Sponsored by the American Folklore Society. The ceremonial opening is made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. Wednesday, 5:00–6:30 pm, Ballroom

Instrumental Jam Session. Sponsored by the Music and Song Section. Wednesday–Friday, 8:00–11:00 pm, Room 103

Song Circle/Vocal Jam. Sponsored by the Music and Song Section. Wednesday–Friday, 8:00–11:00 pm, Room 105

New York Traditions Showcase. Sponsored by the Local Planning Committee, the New York Folklore Society and the New York State Council on the Arts. Traditional arts performances are made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. Thursday–Saturday, 1:00–4:00 pm, Ballroom

New York’s Finest Hosts Public Programs Mixer, Reception and Performance. Sponsored by the New York Folklore Society, the Graduate Student and Young Professional Section, and the Public Programs Section. Performance made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. All are welcome, and students particularly invited to attend. Thursday, 6:30–8:00 pm, Room 106A

Dan Crowley Concert. Sponsored by the Creative Writing and Storytelling Section. Thursday, 8:00–9:30 pm, Room 101D

American Tribal Style® Belly Dance Workshop. Sponsored by the Dance and Movement Analysis Section. Thursday, 9:00–11:00 pm, Ballroom

Graduate Student and Young Professional Mixer and Trivia Night. Sponsored by the Graduate Student and Young Professional Section. Thursday, 9:00–11:00 pm, Room 106A

Creative Writing and Storytelling Open Mic Night. Sponsored by the Creative Writing and Storytelling Section. Thursday, 9:30–11:00 pm, Room 101D

Dance Party—Blues, Funk, Polka and Fine Food. Sponsored by the American Folklore Society. Music sponsored by the New York Folklore Society and the New York State Council on the Arts. Saturday, 7:00-10:00 pm, Market Arcade Building, 617 Main Street

Receptions and Social Events

Executive Board’s Welcome for First-Time Attendees. Sponsored by the American Folklore Society. Cash bar. Wednesday, 6:30–8:30 pm, Room 106A

Welcome Reception. Sponsored by the American Folklore Society. All are welcome. Cash bar. Wednesday, 6:30–8:30 pm, Ballroom

Candidates’ Forum and Reception. All are requested to attend. Cash bar. Thursday, 4:15–5:15 pm, Ballroom

New York’s Finest Hosts Public Programs Mixer, Reception and Performance. Sponsored by the New York Folklore Society, the Graduate Student and Young Professional Section, and the Public Programs Section. Performance made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. All are welcome, and students particularly invited to attend. Thursday, 6:30–8:00 pm, Room 106A
Legacy Council. Sponsored by the American Folklore Society. For invited participants only. Thursday, 9:00–10:30 pm, Room 101A

Graduate Student and Young Professional Mixer and Trivia Night. Sponsored by the Graduate Student and Young Professional Section. Thursday, 9:00–11:00 pm, Room 106A

University Press of Mississippi Folklore Celebration. Sponsored by the University Press of Mississippi. Friday, 2:00–4:00 pm, Room 101B/C/G

Fellows Reception for Graduate Students. Sponsored by the AFS Fellows. For AFS Fellows and students only. Friday, 5:30–7:00 pm, Room 106A

Happy Hour for Politics, Folklore, and Social Justice. Sponsored by the Politics, Folklore, and Social Justice Section. Friday, 5:30–7:00 pm, Hyatt bar

Local Learning Happy Hour. Sponsored by the Local Learning. Friday, 5:30–7:00 pm, Hyatt bar

Folklore and American Studies Programs Reception: Penn State Harrisburg, Utah State, and UNC Chapel Hill. Sponsored by the Penn State Harrisburg. Friday, 9:00–11:00 pm, Room 101A

Indiana University Reception. Sponsored by the Indiana University Department of Folklore and Ethnomusicology. Friday, 9:00–11:00 pm, Ballroom

Memorial University of Newfoundland Reception. Sponsored by the Memorial University of Newfoundland. Friday, 9:00–11:00 pm, Lobby

The Ohio State University Alumni Reception. Sponsored by the The Ohio State University Center for Folklore Studies. Friday, 9:00–11:00 pm, Room 106A

Dance Party—Blues, Funk, Polka and Fine Food. Sponsored by the American Folklore Society. Music sponsored by the New York Folklore Society and the New York State Council on the Arts. Saturday, 7:00-10:00 pm, Market Arcade Building, 617 Main Street

Opportunities for Students, First-Time Attendees, and Young Professionals

Shadowing program. Sponsored by the AFS Mentoring Committee. Preregistration required.

Executive Board's Welcome for First-Time Attendees. Sponsored by the American Folklore Society. Cash bar. Wednesday, 6:30–8:30 pm, Room 106A

Cultural Diversity Committee Brown Bag Welcome Lunch. Thursday, 12:30-1:45 pm, Room 101D

New York’s Finest Hosts Public Programs Mixer, Reception and Performance. Sponsored by the New York Folklore Society, the Graduate Student and Young Professional Section, and the Public Programs Section. Performance made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature. All are welcome, and students particularly invited to attend. Thursday, 6:30–8:00 pm, Room 106A

Graduate Student and Young Professional Mixer and Trivia Night. Sponsored by the Graduate Student and Young Professional Section. Thursday, 9:00–11:00 pm, Room 106A

Graduate Student and Young Professional Section Business Meeting. Friday, 12:45–1:45 pm, Room 104

Fellows Reception for Graduate Students. Sponsored by the AFS Fellows. For AFS Fellows and students only. Friday, 5:30–7:00 pm, Room 106A

Breakfast of (Folklore) Champions. Sponsored by the AFS Fellows. Preregistration required. Saturday, 8:00–9:30 am, Room 101A

07-02 Professional Development: Ask a Folklorist—Career Advice for New Professionals. Sponsored by: Archives and Libraries Section, Folklore and Museums Section, Graduate Student Section, Independent Folklorists’ Section, Public Programs Section. Saturday, October 20, 8:00–10:00 am, Room 101E
Accessibility

AFS strives to ensure that all meeting participants have equal opportunities to engage in and contribute to its Annual Meeting. AFS selects only ADA-compliant meeting venues. Presenters and attendees are encouraged to request accommodations that will support their full participation in the conference; call or email AmericanFolkloreSociety@gmail.com at least 60 days before the meeting.

As attendees may experience multiple chemical sensitivities, please refrain from wearing all perfumes and use fragrance-free, unscented personal care products for the duration of our event.

Appropriate Behavior

The American Folklore Society is committed to providing a professional environment, at the AFS annual meeting and at other AFS-sponsored activities, that upholds values of inclusion, safety, and mutual respect. AFS expects participants at its annual meeting and at other AFS-sponsored activities to follow the same standards of ethical engagement there as they do elsewhere in their practice as folklorists, and in everyday life.

Our standards do not tolerate any discrimination or harassment on the basis of age, body size, class, disability, ethnicity, gender, gender identity and expression, physical appearance, political perspective, race, religion, sexual orientation, or any other legally protected characteristic. Our standards call for sensitivity to power dynamics, exhibited in part through respect for the ideas, work, personal autonomy, and contributions of individuals in more junior positions in the field. Our standards include a belief in the rights of free speech and open inquiry, as well as respect and tolerance for people with worldviews, opinions, and experiences different from our own.

We expect all participants not to engage in any form of harassment at the AFS annual meeting and at other AFS-sponsored activities. Attendees should hold themselves and each other to these expectations. Anyone requested to stop harassing or other inappropriate behavior is expected to comply immediately.

Harassment includes, but is not limited to:

- Personal remarks about individuals that reinforce damaging social structures of domination (e.g., related to age, body size, class, disability, ethnicity, gender, gender identity and expression, physical appearance, political perspective, race, religion, sexual orientation, or any other legally protected characteristic)
- Inappropriate use of sexual images in public spaces
- Deliberate intimidation, stalking, or following
- Unwanted photography or recording
- Sustained disruption of talks or other events
- Inappropriate physical contact
- Unwelcome sexual attention
- Advocating for, or encouraging, any of the above behavior

The Society seeks to provide meaningful support to members who have experienced harassment at AFS meeting program events. If you are the target or witness of harassment or other inappropriate behavior, we encourage you to report the incident to AFS Executive Director Jessica Turner (812-856-2346, afsexec@indiana.edu), AFS Associate Director Lorraine Walsh Cashman (812-856-2379, lcashman@indiana.edu), or AFS Membership Director Meredith McGriff (812-340-3497, mcgriffm@iu.edu). These officially designated contacts can serve as intermediaries, sounding boards, confidantes, and informal advisers; they can also confer with you confidentially about possible next steps. Reporting an incident of harassment does not obligate the reporter to pursue any further action. The Society's goal above all is to support vulnerable members of the community and to strategize to end the harassment in question. As a voluntary professional organization, the Society is limited in its ability to respond formally to charges of harassment, but it will follow its professional and ethical responsibility to respond to reports of harassment among its membership, to protect the privacy of all concerned within the limits of the law, and to report complaint statistics to its members.

AFS reserves the right to prohibit attendance at any AFS meeting or activity or take other action it deems appropriate and reasonable under the circumstances.

If you have immediate concerns about safety, you can call for security with the help of any staff of the venue, or call the police at 911. At the Buffalo Niagara Convention Center, you can locate BNCC staff at the front desk; at the Hyatt Buffalo, dial 55 from any hotel phone to reach security or call the registration desk.

THIS STATEMENT IS INFORMATIONAL ONLY AND IS NOT A CONTRACT, AND DOES NOT CREATE ANY LEGALLY ENFORCEABLE PROTECTIONS OR OBLIGATIONS ON THE PART OF AFS. IT IS NOT INTENDED TO, NOR SHOULD IT BE USED TO SUPPORT A CAUSE OF ACTION, CREATE A PRESUMPTION OF A BREACH OF LEGAL DUTY, OR FORM A BASIS FOR CIVIL LIABILITY.
Policies

Cancellations and No-Shows
Unanticipated changes to the program inconvenience everyone, including panel chairs, other presenters, and those attending the session.

Presenters who must cancel after October 1 are strongly encouraged to find someone to read their papers to avoid creating a gap in the program. You are responsible for finding your own alternative presenter and notifying AFS of the change. If necessary, please notify AFS staff as soon as possible with information about all cancellations, including those that happen at the last minute; AFS staff will attempt to share the information with attendees via the online addendum and social media. Note: It is not enough to inform your panel chair of a change in plans; if you do not inform AFS staff directly by emailing AmericanFolkloreSociety@gmail.com, you will be considered a no-show.

Please notify AFS staff as soon as possible if a presenter does not appear as scheduled so that we can track instances of no-shows.

When a paper is withdrawn from a panel, all subsequent presentations move forward to fill the gap. Always check the Online Program Addendum for notice of all withdrawals reported to AFS staff; see http://www.afsnet.org/?page=AM18Addendum.

Photography and Recording
AFS reserves the right to take still photographs of program events and public conference space at the Annual Meeting, and to record selected annual meeting sessions, for possible publication or distribution on its website, newsletter, or other official publications. By frequenting conference events and space, attendees are granting permission to the AFS to be included in such photographs and recordings. We will require signed permissions from all annual meeting participants whose presentations we record.

Social Media Use
AFS supports social media as communication channels that can complement our Annual Meeting. AFS expects all meeting participants to adhere to our standards of professional annual meeting behavior; as the social media community and its norms continue to emerge and evolve, we particularly ask social media users to be mindful of the standards of ethical engagement below. Although we use Twitter as an example in this policy statement, the basic framework and principles described here are meant to be applied across all social networking platforms.

Consent
Do not use any visual or audio recording devices to record presentations without the express approval of the presenter. Enforcement is the responsibility of the session chair, as directed by the speaker. Audio and video recordings of sessions should not be made or posted without the permission of all panelists or seminar members, ideally secured through the chair in advance of the session. Any speaker has the right to request that his or her work and comments not be tweeted. Please ask subjects involved before posting and tagging photos.

Professional Tone
The meeting hashtag represents an extension of the conference online. As such, we encourage participants to consider their comments to be public, avoiding remarks that would be inappropriate in other professional spaces.

Fair Quotation
Live-tweeting often represents itself as a transcript of spoken words. Tweeters should be aware of the potential for misrepresentation, appropriation, and removal of context. It is important to attribute tweets with a speaker’s handle or full name (e.g. @handle:xxx); presenters’ handles may be found in the program book’s index of presenters. Retweeting and favoriting remove tweets from temporal sequence, so it is best to attribute individual tweets, rather than just the first in a sequence.

AFS encourages 2018 Annual Meeting attendees to live tweet using #afsam18 and to share their Twitter handles.

For more guidelines, see: http://blog.historians.org/2013/03/the-dos-and-don-ts-of-live-tweeting-at-an-academic-conference-an-update/
### Program Summary

**Wednesday, October 17**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>8:30 am-4:00 pm</td>
<td>Off-site Tour: Niagara Falls and Hodinöhsö:ní’ (Haudenosaunee) Heritage. Preregistration required. Pick up at Hyatt Hotel, Huron Street entrance.</td>
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<tr>
<td>9:00 am–4:00 pm</td>
<td>Room 105 Executive Board Meeting. For invited participants only.</td>
</tr>
<tr>
<td>9:30 am–3 pm</td>
<td>Off-site Tour: Buffalo City—Gritty Is Now Pretty. Preregistration required. Pick up at Hyatt Hotel, Huron Street entrance.</td>
</tr>
<tr>
<td>1:00–4:00 pm</td>
<td>Room 107 Professional Development Workshop: Culture through Comics. Preregistration required.</td>
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<tr>
<td>2:00–5:00 pm</td>
<td>Lobby Registration desk open</td>
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<tr>
<td>5:00–6:30 pm</td>
<td>Ballroom Opening Ceremony</td>
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<tr>
<td>6:30–8:30 pm</td>
<td>Room 106A Executive Board's Welcome for First-Time Attendees</td>
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<td>Ballroom Welcome Reception</td>
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<tr>
<td>8:00–11:00 pm</td>
<td>Room 103 Instrumental Jam Session</td>
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<td>Room 105 Song Circle/ Vocal Jam</td>
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**Thursday, October 18**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>7:30 am–2:30 pm</td>
<td>Lobby Registration desk open</td>
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<tr>
<td>8:00–10:00 am</td>
<td>Room 101D 01-01 Silent Partners: Allyship, Collaboration and Research Practice in American Folklore</td>
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<td>Room 101E 01-02 AFS China-US Collaboration in Museum Folklore: Material Culture Studies among the Baiku Yao of China’s Guangxi Zhuang Autonomous Region</td>
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<td>Room 101F 01-03 Issues in Public Folklore/Intangible Cultural Heritage</td>
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<td>Room 101H 01-04 Connected through Creepiness: Ghost Stories and Other Frightening Legends as Folk Fixative</td>
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<td>Room 102 01-05 Performing Religious Identity</td>
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<td>Room 103 01-06 Outside, Inside, On Display: The Bodylore of Food and Fashion</td>
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<td>Room 104 01-07 Celebrating the Legacy of Barbro Klein (1938–2018): Genres and the Performance of Culture</td>
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<td>Room 105 01-08 A Cabinet of Vernacular Curiosities: The Folklore of Small Things</td>
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<td>Room 106B 01-09 Towards Best Practices and Evaluative Tools in Public Folklore: Various Perspectives</td>
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<td>Room 106C 01-10 Equitable and Inclusive: The Global Jukebox and Folklore Research</td>
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</tbody>
</table>
Program Summary - Thursday

Room 106D 01-11 From Exclusion to Inclusion: Reframing Refugees and Migrants
Room 107 01-12 Brotherhood and Bromance: Crafting Male Bonding in Medieval Literature
Room 108 01-13 Education and Folklore
Room 109 01-14 Illusive Identities and Transnational Adoption: Narrating Family

9:00 am–12:45 pm
Room 101B/C/G Exhibit room open

10:15 am–12:15 pm
Room 101D 02-01 Allyship in Public Folklore
Room 101E 02-02 Professional Development: The Freedom to Freelance—Find Your Why, How and When
Room 101F 02-03 The Tension between Safeguarding and Economic Development in Intangible Cultural Heritage Initiatives
Room 101H 02-04 Material Objects and Digital Media
Room 102 02-05 Perspectives on Indigeneity
Room 103 02-06 Foodways and Identity
Room 104 02-07 Celebrating the Legacy of Barbro Klein (1938–2018): Finding Meaning in Intimate Contexts
Room 105 02-08 A Bayou Conversation: Environmental Displacement and Cultural Resilience
Room 106B 02-09 The Other Fairy Tale Legacies
Room 106C 02-10 Folklore and the Politics of Culture
Room 106D 02-11 Belief and Ideology
Room 107 02-12 Bromances, Brocodes, and Bonding
Room 108 02-13 No Illusions: Inclusive Curriculum Development and When the Perfect Plan Goes Wrong
Room 109 02-14 Reframing Gendered Genres

12:30–1:45 pm
Off-site Foodways Section Business Meeting (JJ’s Casa Di Pizza, 11 E. Mohawk St.)

12:45–1:45 pm
Room 101D AFS Cultural Diversity Committee Brown Bag Welcome Lunch

Section Business Meetings:
Room 103 Creative Writing and Storytelling Section Business Meeting
Room 106D Folk Belief and Religious Folklife Section Business Meeting
Room 106C Folklore and Oral History Section Business Meeting
Room 101E Independent Folklorists’ Section Business Meeting
Room 102 Jewish Folklore and Ethnology Section Business Meeting
Room 107 Medieval and Early Modern Folklore Section Business Meeting
Room 101H New Directions in Folklore Section Business Meeting
Room 104 Nordic-Baltic Folklore Section Business Meeting
Room 108 Politics, Folklore, and Social Justice Section Business Meeting

1:00–4:00 pm
Ballroom New York Traditions Showcase

1:30–6:00 pm
Room 101B/C/G Exhibit room open

2:00–4:00 pm
Room 101D 03-01 Allies, Collaborators, and Partners: Defining Allyship in Folklore
Room 101E 03-02 Revisiting Folk Songs in History
Room 101F 03-03 Revisiting “UNESCO On-the-Ground”: Policy, Bureaucracy, and Actors’ Perspectives
Room 101H 03-04 Dangerous Challenges and Dark Tourism
Room 102 03-05 Illusions and Exclusions in Narrative
Program Summary - Thursday

Room 103 03-06 Beer Goggles in the Field: Who is Overlooked in the Craft Beverage Revival?
Room 104 03-07 Women, Cloth, and Expressivity
Room 105 03-08 An Epic Panel
Room 106B 03-09 Embodiment, Materiality, and Commemoration
Room 106C 03-10 Reverence and Resistance in Folk Narrative
Room 106D 03-11 Author Meets Critics: Sacred Art: Catholic Saints and Candomblé Gods in Modern Brazil by Henry Glassie and Pravina Shukla (Indiana University Press, 2018)
Room 107 03-12 Folklore in Social Transition in China: Predicaments and Prospects
Room 108 03-13 Envisioning the Digital Folklore Archive as Process and Collaboration
Room 109 03-14 Common Ground: Community-Based Teaching, Learning, and Environmental Stewardship in Museums, Arts and Cultural Centers, Schools, and Universities

4:15–5:15 pm
Ballroom Candidates’ Forum and Reception. All are requested to attend.

5:30–6:30 pm
Room 106B Public Programs Section Business Meeting

6:30–8:00 pm
Room 106A New York’s Finest Hosts Public Programs Mixer, Reception and Performance

8:00–11:00 pm
Room 103 Instrumental Jam Session
Room 105 Song Circle/ Vocal Jam

8:00–10:00 pm
Room 109 Film Session: Heartland Passage: America’s Journey on the Erie Canal

8:00–9:30 pm
Room 101F Phillips Barry Lecture

8:00–9:30 pm
Room 101D Dan Crowley Concert

9:00–10:30 pm
Room 101A Legacy Council. For invited participants only.

9:00–11:00 pm
Room 106A Graduate Student and Young Professional Mixer and Trivia Night
Ballroom American Tribal Style® Belly Dance Workshop

9:30–11:00 pm
Room 101D Creative Writing and Storytelling Open Mic Night
Program Summary - Friday

Friday, October 19

7:00–8:00 am
Room 101A  Executive Director's Breakfast with Section Conveners. For invited participants only.

7:30 am–2:30 pm
Lobby  Registration desk open

8:00–10:00 am
Room 101D  04-01 Community Curations for Social Change
Room 101E  04-02 Professional Development: Forming Foundations—Building Relationships in the Private Sector
Room 101F  04-03 Folklore and Enlightenment in America: A Conversation with Bill Ivey
Room 101H  04-04 Emergent Traditions
Room 102  04-05 Sacred Animals and Objects
Room 103  04-06 “Invisible No Longer?”: Folklorists on Women in Film
Room 104  04-07 Fishing for Complements: Maritime Cultural Communities of the United States and the Cayman Islands
Room 105  04-08 Perspectives on Family Narratives
Room 106B  04-09 Environmental Legacies: From Crisis to Toxic Heritages to Mitigating Futures
Room 106C  04-10 Building Better Worlds: Creating and Maintaining Queer Communities
Room 106D  04-11 What We Bring: Voices from the Field in Transnational Culture
Room 107  04-12 Beyond the Field: Library and Archive Research Tools for Folklorists
Room 108  04-13 Fairy Tales and Honor
Room 109  04-14 Folk Culture, Folk Beliefs, and the Peoples of China and Japan Today

9:00 am–12:45 pm
Room 101B/C/G Exhibit room open

10:15 am–12:15 pm
Room 101D  05-01 Critical Folkloristics: Critical and Ethical Approaches for the 21st Century
Room 101E  05-02 Professional Development: NEA and NEH Grants Mini-Workshop—From Soup to Nuts (and Bolts)
Room 101F  05-03 Your Illusions, Our Exclusions: Giving Artists a Voice to Rethink Public Sector Folklore
Room 101H  05-04 Strategies for the Future: Perspectives on Native American Cultural Productions
Room 102  05-05 Studies in Material Culture
Room 103  05-06 Love, Death and Dress in a Changing World
Room 104  05-07 Building Community through Music and Dance
Room 105  05-08 Creativity and Sustainability in Children's Folklore
Room 106B  05-09 Climate Change and Anti-War Activisms
Room 106C  05-10 Recent Work on Vernacular Religion and Belief
Room 106D  05-11 That "Deep Discomfort": Public Folklore, Public History, and the Politics of Inclusion in Southern Appalachia
Room 107  05-12 Nostalgia and Sense of Place
Room 108  05-13 Representation at the Margins: Intersections of Commodification, Empowerment, and Resistance Discourse
Room 109  05-14 Teaching Chinese Folklore in the Classroom and Beyond
Ballroom  05-15 Film Session: “Irangeles” Close-up: Iranian-American Networks, Communities and Traditions in Southern California

12:45–1:45 pm
Room 101E  AFS Committee on Contingent Workforce Concerns Brown Bag
Room 106C  AFS Fellows Business Meeting. For AFS Fellows only.
Room 102  Preserving America's Cultural Traditions (FACT) Meeting
### Section Business Meetings:

<table>
<thead>
<tr>
<th>Room</th>
<th>Meeting Title</th>
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<tbody>
<tr>
<td>Room 108</td>
<td>African Studies Section Business Meeting</td>
</tr>
<tr>
<td>Room 101D</td>
<td>Chicana/o Folklife Section Business Meeting</td>
</tr>
<tr>
<td>Room 106B</td>
<td>Children's Folklife Section Business Meeting</td>
</tr>
<tr>
<td>Room 103</td>
<td>Folklife and Literature Section Business Meeting</td>
</tr>
<tr>
<td>Room 109</td>
<td>Folklife and Science Section Business Meeting</td>
</tr>
<tr>
<td>Room 105</td>
<td>Folklife and Museums Section Business Meeting</td>
</tr>
<tr>
<td>Room 101D</td>
<td>Folklife Latino, Latinoamericano y Caribeño Section Business Meeting</td>
</tr>
<tr>
<td>Room 104</td>
<td>Graduate Student and Young Professional Section Business Meeting</td>
</tr>
<tr>
<td>Room 107</td>
<td>Mediterranean Studies Section Business Meeting</td>
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</tbody>
</table>

#### 1:00–4:00 pm
- **Ballroom**
  - New York Traditions Showcase

#### 1:30–6:00 pm
- **Room 101B/C/G**
  - Exhibit room open

#### 2:00–4:00 pm
- **Room 101D**
  - 06-01 Overcoming Exclusions: Revisioning the Folklife Studies Syllabus
- **Room 101E**
  - 06-02 Aesthetics, Social Context, and Material Culture
- **Room 101F**
  - 06-03 Conversation with Mike Frisch and Palagummi Sainath
- **Room 101H**
  - 06-04 Calling All Partners: Establishing a Folklife Center in a Digital Age
- **Room 102**
  - 06-05 Traditions in Transformations
- **Room 103**
  - 06-06 Growing Home
- **Room 104**
  - 06-07 Sustaining and Adapting Traditions
- **Room 105**
  - 06-08 Science, Rationality, and Religion
- **Room 106B**
  - 06-09 Including Folklife: Teaching Folklife Outside of the Discipline
- **Room 106C**
  - 06-10 Whisperings: Learning to Hear Cultural Secrets
- **Room 106D**
  - 06-11 #MeToo and Other Feminist Issues
- **Room 107**
  - 06-12 Diamond Session
- **Room 108**
  - 06-13 Folk Song
- **Room 109**
  - 06-14 Ethnic Genre Revisited: In Honor of Dan Ben-Amos
- **Room 106A**
  - 06-15 Opening Doors, Opening Dialogues: Sharing Cultural Knowledge and Memories from Homelands

#### 2:00–4:00 pm
- **Room 101B/C/G**
  - University Press of Mississippi Folklore Celebration

#### 4:15–5:15 pm
- **Ballroom**
  - Francis Lee Utley Lecture

#### 5:30–7:00 pm
- **Room 106A**
  - Fellows Reception for Graduate Students. For AFS Fellows and students only.
- **Hyatt bar**
  - Happy Hour for Politics, Folklife, and Social Justice
- **Hyatt bar**
  - Local Learning Happy Hour

#### 5:30–6:30 pm
- **Room 109**
  - Queer as Folklife Meeting

#### 7:00–8:00 pm
- **Room 106B**
  - Women's Section Business Meeting
Program Summary - Friday / Saturday

8:00–11:00 pm
Room 103  Instrumental Jam Session
Room 105  Song Circle/ Vocal Jam

8:00–9:30 pm
Room 101F  Don Yoder Lecture in Religious Folklife

9:00–11:00 pm
Room 101A  Folklore and American Studies Programs Reception: Penn State Harrisburg, Utah State, and University of North Carolina, Chapel Hill
Room 106A  The Ohio State University Alumni Reception

Saturday, October 20

7:30 am–12:00 pm
Lobby  Registration desk open

8:00–9:30 am
Room 101A  Breakfast of (Folklore) Champions. Preregistration required.

8:00–10:00 am
Room 101D  07-01 Rust Belt, Grass Root: Forum on Cross-Community Activism and Initiatives in the City of Buffalo
Room 101E  07-02 Professional Development: Ask a Folklorist—Career Advice for New Professionals
Room 101F  07-03 Foundations and Futures: Discussions on the State of Apprenticeship Programs
Room 101H  07-04 Celebrating the Legacy of Barbro Klein (1938–2018): Culture under Construction
Room 102  07-05 From the Wings to Center Stage: Voices of the Marginal in Korean Folklore
Room 103  07-06 Folklore and True Crime
Room 104  07-07 Legend and History
Room 105  07-08 Is There Room at the Table? Redefining Boundaries and Community through Food
Room 106B  07-09 Hodinohso:ni’ (Haudenosaunee) Raised Beadwork: New York to Wisconsin
Room 106C  07-10 Gun Cultures: Varieties of Gunlore
Room 107  07-12 Competing, Collaborating, Creating: A Discussion on Engaging with the Forms We Study
Room 108  07-13 Belief and Place
Room 109  07-14 Folk Arts Education Workshop: Culture, Community, and Classroom

9:00 am–1:00 pm
Room 101B/C/G  Exhibit room open

10:15 am–12:15 pm
Room 101D  08-01 Folklorists and #MeToo
Room 101E  08-02 Culinary Tourism
Room 101F  08-03 Public History/Public Folklore: Sharing Perspectives on Shared Authority and Programming
Room 101H  08-04 Celebrating the Legacy of Barbro Klein (1938–2018): Swedishness and the Other
Room 102  08-05 Ritual Events and Practices
Room 103  08-06 New Directions Forum: Virtual Tradition-Bearers and Digitizing Traditions
Room 104  08-07 Illusion and Exclusions: Contemporary Legend
Room 105  08-08 Anglo-American and Canadian Folk Music
Room 106B  08-09 Sensate Worlds: Perception and Power from Multi-Species Perspectives
Room 106C  08-10 Gun Cultures: More Varieties of Gunlore
### 2018 AFS Annual Meeting • Buffalo, New York

<table>
<thead>
<tr>
<th>Time</th>
<th>Location</th>
<th>Event</th>
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<tbody>
<tr>
<td>8:00–9:00 am</td>
<td>Room 101D</td>
<td>Connecting Public Folklore and Historic Preservation: Policy, Practice, and the Politics of Culture</td>
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<tr>
<td>8:00–9:00 am</td>
<td>Room 107</td>
<td>Representatives of Regional Cultures in Contemporary and Ancient China</td>
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<tr>
<td>8:00–9:00 am</td>
<td>Room 108</td>
<td>Emerging Belief Systems: Prophecies and Propositions</td>
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<tr>
<td>8:00–9:00 am</td>
<td>Room 109</td>
<td>Folk Arts Education Workshop: Culture, Community, and Classroom (continued)</td>
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<tr>
<td>12:45–1:45 pm</td>
<td>Room 103</td>
<td>Middle Atlantic Folklife Association Brown Bag</td>
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<tr>
<td>1:00–4:00 pm</td>
<td>Room 108</td>
<td>Dance and Movement Analysis Section Business Meeting</td>
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<tr>
<td>1:00–4:00 pm</td>
<td>Room 106C</td>
<td>Folk Arts and Material Culture Section Business Meeting</td>
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<tr>
<td>1:00–4:00 pm</td>
<td>Room 101H</td>
<td>Folk Narrative Section Business Meeting</td>
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<tr>
<td>1:00–4:00 pm</td>
<td>Room 109</td>
<td>Folklore and Education Section Business Meeting</td>
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<td>1:00–4:00 pm</td>
<td>Room 102</td>
<td>History and Folklore Section Business Meeting</td>
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<tr>
<td>1:00–4:00 pm</td>
<td>Room 104</td>
<td>Music and Song Section Business Meeting</td>
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<tr>
<td>1:00–4:00 pm</td>
<td>Room 101E</td>
<td>Socialist and Postsocialist Area Studies Section Business Meeting</td>
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<tr>
<td>1:00–4:00 pm</td>
<td>Room 107</td>
<td>Transnational Asia/Pacific Section Business Meeting</td>
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<td>2:00–4:00 pm</td>
<td>Room 101D</td>
<td>Illusions and Attempted Exclusions: Power, Place, Positionality, and Concepts of Americanism</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 101E</td>
<td>Trauma Entrained: Assault, Constraint, and Feminine Bodies in Tales and Traditions</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 101F</td>
<td>School's In for Summer!: Reflections on Field School Teaching and Learning</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 101H</td>
<td>Author Meets Critics: Expressions of Sufi Culture in Tajikistan by Benjamin Gatling (University of Wisconsin Press, 2018)</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 102</td>
<td>Parks, Gardens and Public Spaces</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 103</td>
<td>Yes Illusions: Folk Illusions in Culture, Technology, and Philosophy</td>
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<td>2:00–4:00 pm</td>
<td>Room 104</td>
<td>Matachines/Matachina/Matlachines: Warriors for Peace at the Borderlands</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 105</td>
<td>Cultural Preservation: From Technology to Ideology</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 106B</td>
<td>Re-Visioning Museums</td>
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<td>2:00–4:00 pm</td>
<td>Room 106C</td>
<td>Catalogue, Correspondence, and Communications as Conduits: The Circuitry of Rural News</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 106D</td>
<td>The Practice of Folklore: Questions of Recursion, Repetition, and Embodiment in Practice Theory</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 107</td>
<td>Greek American Materialities</td>
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<tr>
<td>2:00–4:00 pm</td>
<td>Room 109</td>
<td>On Being a Folklorist</td>
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<tr>
<td>4:15–4:45 pm</td>
<td>Ballroom</td>
<td>Time of Remembrance</td>
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<td>4:45–5:45 pm</td>
<td>Ballroom</td>
<td>AFS Business Meeting</td>
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<tr>
<td>6:00–7:00 pm</td>
<td>Ballroom</td>
<td>Presidential-Invited Lecture</td>
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<tr>
<td>7:00–10:00 pm</td>
<td>Market Arcade Bldg, 617 Main Street</td>
<td>Dance Party—Blues, Funk, Polka and Fine Food</td>
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</tbody>
</table>
Program Schedule: Wednesday

Pick up at the Hyatt Hotel, Huron Street entrance 8:30 am–4:00 pm

Tour: Niagara Falls and Hodinöhső:ni’ (Haudenosaunee) Heritage

Sponsored by the Castellani Art Museum of Niagara University
Preregistration required

Room 105 9:00 am–4:00 pm

Executive Board Meeting

For invited participants only

Pick up at the Hyatt Hotel, Huron Street entrance 9:30 am–3:00 pm

Tour: Buffalo City—Gritty Is Now Pretty

Sponsored by the Castellani Art Museum of Niagara University
Preregistration required

Room 107 1:00–4:00 pm

Professional Development Workshop: Culture through Comics: An Ethnographic Cartooning Workshop

Sponsored by the Archives and Libraries Section, the Vermont Folklife Center
Preregistration required

Marek Bennett (Marek Bennett's Comics Workshop)
Andy Kolovos (Vermont Folklife Center)

Room 108 1:00–4:00 pm

Professional Development Workshop: Experiments in Exhibition: In-Reach—New Directions in Museum-Community Partnerships

Sponsored by the Castellani Art Museum of Niagara University, the Folklore and Museums Section
Preregistration required

Carrie Hertz (Museum of International Folk Art)
Michael Knoll (HistoryMiami Museum)
Edward Yong Jun Millar (Castellani Art Museum of Niagara University)
Suzanne Seriff (The University of Texas, Austin)

Lobby 2:00–5:00 pm

Registration desk open
## Schedule - Wednesday

### Ballroom 5:00–6:30 pm

**Opening Ceremony**

Sponsored by the American Folklore Society
The ceremonial opening is made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature

- G. Peter Jemison giving the Ganö:nyök, or Hodinöhsö:ni’ Thanksgiving Address
- Welcome by President Dorothy Noyes
- Recognition of sponsors and the 2018 Annual Meeting Committee
- AFS awards and prize announcements
- Bill Crouse and The Allegany Dancers
- Participatory social dance. All are welcome to join The Allegany Dancers in the spirit of community.

### Room 106A 6:30–8:30 pm

**Executive Board’s Welcome for First-Time Attendees**

Sponsored by the American Folklore Society
Cash bar

### Ballroom 6:30–8:30 pm

**Welcome Reception**

Sponsored by the American Folklore Society
Cash bar

### Room 103 8:00–11:00 pm

**Instrumental Jam Session**

Sponsored by the Music and Song Section

### Room 105 8:00–11:00 pm

**Song Circle/Vocal Jam**

Sponsored by the Music and Song Section
Program Schedule: Thursday

Lobby 7:30 am–2:30 pm
Registration desk open

Room 101D 8:00–10:00 am

01-01 Silent Partners: Allyship, Collaboration and Research Practice in American Folklore

Sponsored by the AFS Cultural Diversity Committee

Rachel V. González-Martín (The University of Texas, Austin) and Diana N'Diaye (Smithsonian Center for Folklife and Cultural Heritage), chair

Wanda G. Addison (National University)
Olivia Cadaval (Smithsonian Center for Folklife and Cultural Heritage)
Rhonda Dass (Minnesota State University, Mankato)
Gabriel Escobedo (Indiana University)
David Todd Lawrence (University of Saint Thomas)
Selina Morales (Philadelphia Folklore Project)
Anand Prahlad (University of Missouri)

Room 101E 8:00–10:00 am

01-02 Diamond Session: AFS China-US Collaboration in Museum Folklore: Material Culture Studies among the Baiku Yao of China’s Guangxi Zhuang Autonomous Region

Sponsored by the American Folklore Society, the Folklore and Museums Section, and the Henry Luce Foundation

Carrie Hertz (Museum of International Folk Art), chair

8:00 Collaborative International Museum Fieldwork: Joint Documentation and Learning
C. Kurt Dewhurst (Michigan State University Museum)

8:15 From Maker to Marketplace: Aspects of Basketry Among the Baiku Yao
Jason Baird Jackson (Mathers Museum of World Cultures, Indiana University)

8:30 Continuity and Transformation: Basketry, Personal History, and Community Life
Lijun Zhang (Anthropological Museum of Guangxi)

8:45 A Probe into the Art and Inheritance of White Trouser Yao Textiles
Miaomiao Fan (Anthropological Museum of Guangxi)

9:00 Baiku Yao Textiles in the Marketplace: A Quest to Understand Traditions and Adaptations
Marsha MacDowell (Michigan State University Museum)

9:15 Ethnographic Documentary and “Return Visit” Methods in Guangxi
Xiaoyan Liang (Anthropological Museum of Guangxi)

9:30 Craft and Videography: An Ethnographic Approach and Collaborative Method
Jon Kay (Mathers Museum of World Cultures, Indiana University)

9:45 discussion
Room 101F 8:00–10:00 am

01-03 Issues in Public Folklore/Intangible Cultural Heritage

Elizabeth Peterson (American Folklife Center), chair

8:00 The Role of Intangible Cultural Heritage in Urban and Rural Communities: The Intangible Cultural Heritage of Shandong Province in China
Zhiying Liu (Tianjin University) and Yaoyao Lin (Tianjin University)

8:15 Reflections on the Development of Folk Culture in Traditional Villages under the Problem of Homogeneity: Taking China’s Six Traditional Villages in North, Central, and South China as Examples
Yaoyao Liu (Tianjin University) and Zhiying Liu (Tianjin University)

8:30 Intellectual Property: An Overview for Folklorists
Alf Howard Walle (independent, retired)

9:00 Apprenticeship Program Design: Contextualizing Folk Arts Partnerships in the United States
Jennie Williams (Indiana University)

9:30 Late 20th-Century Folklife Documentation, Public Policy, and the Public Sphere: Revisiting the American Folklife Center Field Survey Projects, 1977–94
Elizabeth Peterson (American Folklife Center)

Room 101H 8:00–10:00 am

01-04 Connected through Creepiness: Ghost Stories and Other Frightening Legends as Folk Fixative

Trevor J. Blank (State University of New York, Potsdam) and Whitney M. Phillips (Syracuse University), chairs

8:00 Clowning Around: A Case Study of Play, Performance, and Ostension in the Digital Realm
Trevor J. Blank (State University of New York, Potsdam)

8:30 A Death on Campus: Campus Ghost Walks as Teaching and Academic Experiment
Andrea Kitta (East Carolina University)

9:00 Ghosts in the Machines: Folkloric Play with Death and Technology
Whitney M. Phillips (Syracuse University) and Ryan M. Milner (College of Charleston)

9:30 discussion

Room 102 8:00–10:00 am

01-05 Performing Religious Identity

Lydia Bringerud (Memorial University of Newfoundland), chair

8:00 A Hagiographical Narrative: From Egypt to Turabdin SaintAugin
Hatrice Kubra Uygur (Mardin Artuklu University)

8:15 Rabbi Zalman Schachter-Shalomi: The Embodied Mythology and Message of “No Illusions, No Exclusions”
Zachary Malone (State University of New York, Buffalo State College)

8:30 (Re)Defining Ethnic Borders: The Experiences of the Fatula Family in Johnstown, Pennsylvania
Aaron J. Rovan (West Virginia University)

9:00 Forty Days of Sorrow: Folk Practices on Ash Wednesday as Forms of Resistance
Steven T. Lee (Pennsylvania State University)

9:30 Maintaining Someone Else’s Heritage: Transmitting Tradition in a Romanian American Orthodox Church
Lydia Bringerud (Memorial University of Newfoundland)
Room 103 8:00–10:00 am

01-06 Outside, Inside, On Display: The Bodylore of Food and Fashion

Amy K. Milligan (Old Dominion University), chair

8:00 “Blue Milk” Does a Body Good: The Intersection of Commensality and Embodiment in Fandom Foods
Jennifer Rachel Dutch (York College)

8:30 Jewish Feminist Bodylore: Reclaiming the Feminist Body in Sacred Space
Amy K. Milligan (Old Dominion University)

9:00 Modest is Hottest: Gender, Sexuality, and Belief in LDS Culture
Kathryn M. Holmes (Penn State Harrisburg)

9:30 discussant
Kerry Noonan (Champlain College)

Room 104 8:00–10:00 am

01-07 Celebrating the Legacy of Barbro Klein (1938–2018): Genres and the Performance of Culture

Sponsored by the Nordic-Baltic Folklore Section
See also 02-07, 07-04, 08-04

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

8:00 The Testimony of the Bullets: Legends about the Nordic Union Queen Margrete
John Lindow (University of California, Berkeley, emeritus)

8:30 “The Swede from North Dakota”: A Scandihoovian American Ballad
James P. Leary (University of Wisconsin, emeritus)

9:00 Ottilia Adelborg: Popularizing Traditional Culture through Modern Forms
JoAnn Conrad (California State University, East Bay)

9:30 Traditions of Change: The Performance of Community through Material Practice at a Refugee Sewing Circle in Florø, Norway
Sallie Anna Steiner (University of Wisconsin, Madison)

Room 105 8:00–10:00 am

01-08 A Cabinet of Vernacular Curiosities: The Folklore of Small Things

Willow G. Mullins (Washington University in St. Louis), chair

8:00 Prison Worker Memes: A Curiosity
Claire Schmidt (Missouri Valley College)

8:30 The Failed Joke: The Negative Space of Folklore
Willow G. Mullins (Washington University in St. Louis)

9:00 The #Landmass Between New Orleans and Mobile: Neglect, Race, and the Cost of Invisibility
Shelley Ingram (University of Louisiana, Lafayette)

9:30 “The Importance of Body Language”: Disney's Villainous Treatment of Gender Fluidity
Samantha Castleman (University of Louisiana, Lafayette)
Schedule - Thursday

Room 106B  8:00–10:00 am

**01-09 Towards Best Practices and Evaluative Tools in Public Folklore: Various Perspectives**

Sponsored by the Public Programs Section

*Thomas Grant Richardson* (independent), chair

*Camilla Ammirati* (Traditional Arts in Upstate New York (TAUNY))

*Brent Björkman* (Western Kentucky University)

Room 106C  8:00–10:00 am

**01-10 Equitable and Inclusive: The Global Jukebox and Folklore Research**

Sponsored by the Association for Cultural Equity

*Anna Lomax Wood* (Association for Cultural Equity) and *Jorge Arévalo Mateus* (Association for Cultural Equity), chairs

*Violet Baron* (Association for Cultural Equity)

*James E. Francis Sr.* (Penobscot Nation Museum)

*Andy Kolovos* (Vermont Folklife Center)

*Forrestine Paulay* (Association for Cultural Equity)

*Kathleen Rivera* (Association for Cultural Equity)

*Rosita Sands* (Columbia College)

*Anna Lomax Wood* (Association for Cultural Equity)

Room 106D  8:00–10:00 am

**01-11 From Exclusion to Inclusion: Reframing Refugees and Migrants**

*Naomi Sturm* (Center for Traditional Music and Dance), chair

8:00 Cinematic Encounters between Local Musicians and Displaced Migrants: How the Current Southern Italian Folk Music and Dance Revival Contributes to Voicing Migrant Struggles in the Mediterranean

*Incoronata (Nadia) Inserra* (Virginia Commonwealth University)

8:15 The Tale of Segmented Inclusion: Drawing a Parallel between the Migration of the Hindu Sindhi Community and the Bridal Culture of India

*Vernika Tanwani* (Ambedkar University Delhi)

8:30 A Home or the Land of Adjustments: An Investigation into the Lives of Tibetan Refugees in India

*Aishwarya Garg* (Ambedkar University Delhi)

8:45 "How Jacob Our Forefather Returned from Padan Aram": Innovation of Symbolic Meaning in Yiddish Migrant Life Stories

*Vardit Lightstone* (University of Toronto)

9:00 The Refugee Card: A Window to the Lives of Afghan Refugees in North India

*Akshay Kumar* (Ambedkar University Delhi)

9:30 The Exceptional Refugee: Exclusion or Advocacy?

*Kate Parker Horigan* (Western Kentucky University)
Room 107 8:00–10:00 am

01-12 Brotherhood and Bromance: Crafting Male Bonding in Medieval Literature

Sponsored by the Medieval and Early Modern Folklore Section
See also 02-12

Judith K. Lanzendorfer (University of Findlay), chair

8:00 "You are My Friend of Friends, Always to be Trusted Eternally": Male Friendship in Das Nibelungenlied
Robert S. Beck (University of Findlay)

8:30 Brothers Before Lovers: Bromance versus Romance in Le Morte d’ Arthur
Lindsay Mapes (independent)

9:00 Desire and Legitimacy: Merlin and Arthur in the Middle English Prose Merlin
Barbara Hamilton (William Paterson University)

9:30 Brotherhood to Salvation: The Baptism of Sir Palomides
Judith K. Lanzendorfer (University of Findlay)

Room 108 8:00–10:00 am

01-13 Education and Folklore

Linda Deafenbaugh (Folk Arts-Cultural Treasures School), chair

8:00 Widening Worldview: Applying Folklore’s Arcane Theory to Invite Honest Conversations about Diversity and Conflict in the Community College Classroom
Sara Jane Bell (Vance-Granville Community College)

8:30 “If You Can Read This, Thank a Media-Savvy Teacher”: Internet Memes and Pop Culture in Signs from the 2018 West Virginia Teachers’ Strike
Rosemary V. Hathaway (West Virginia University)

9:00 Designing Folk Arts Education Units: Considerations to Increase the Impact on K-12 Learners
Linda Deafenbaugh (Folk Arts-Cultural Treasures School)

9:30 Building Community: Socio-emotional Learning and At-Risk Students
Sean Galvin (LaGuardia Community College)

9:45 discussion

Room 109 8:00–10:00 am

01-14 Illusive Identities and Transnational Adoption: Narrating Family

Sponsored by the Women’s Section

Rachelle H. Saltzman (Oregon Folklife Network), chair

8:00 Alternate Perspectives: Adoptive Mothers’ Stories About Intercultural Adoption
Catherine Hiebert Kerst (independent, retired)

8:30 The Missing Peace: How Adult Chinese Adoptees Form Collaborative Identities
Laura X. Williams (Goucher College)

9:00 The Medium Is the Identity?: Transnational Adoptees’ Self-Exploration via Blogs
Patricia E. Sawin (University of North Carolina, Chapel Hill)

9:30 Finding Bashert: Fateful Encounters in International Adoption
Rachelle H. Saltzman (Oregon Folklife Network)
Schedule - Thursday

Exhibit room open

General Sessions, 10:15 am–12:15 pm

Room 101D 10:15 am–12:15 pm
02-01 Allyship in Public Folklore
Sponsored by the AFS Cultural Diversity Committee

Fariha I. Khan (University of Pennsylvania), chair
Margaret Capili Magat (independent)
Elena Martinez (City Lore)

Room 101E 10:15 am–12:15 pm
02-02 Professional Development: The Freedom to Freelance—Find Your Why, How and When
Sponsored by the Independent Folklorists' Section, the New York Folklore Society, and the New York State Council on the Arts

Dana L. Saylor (Confluence Creative Engagement), chair
Andrew Delmonte (Small Business Development Center)
Kevin Heffernan (Rise Collaborative)

Room 101F 10:15 am–12:15 pm
02-03 The Tension between Safeguarding and Economic Development in Intangible Cultural Heritage Initiatives

Lisa Gilman (George Mason University), chair
10:15 Whose Armenia?: A Pilot Project Attempts to Balance Cultural Representation and Tourism Development
Halle Butvin (Smithsonian Center for Folklife and Cultural Heritage)

10:45 The Influence of Cultural Tourism on Traditional Folk Arts of Chinese Ethnic Groups
Dong Xiutuan (Yunnan University)

11:15 Safeguarding or Economic Development?: Intangible Cultural Heritage Initiatives in Malawi and Zambia
Lisa Gilman (George Mason University)

11:45 discussant
Barry Bergey (National Endowment for the Arts, retired)
Room 101H 10:15 am–12:15 pm

02-04 Material Objects and Digital Media

Natalie Underberg-Goode (University of Central Florida), chair

10:15 Ethic and Etiquette: A Folkloric Response to #quiltersofinstagram
Deanna M. Allred (Utah State University)

10:45 Threading Vernacular: Organizing Virtual Quilt Communities with #Hashtagging
Rosa Lee Thornley (Utah State University)

11:15 Folkloric Objects and Interface Design in Multimodal Scholarship
Erin Kathleen Bahl (Kennesaw State University)

11:45 Participatory Research and Design in the Portal to Peru
Natalie Underberg-Goode (University of Central Florida)

Room 102 10:15 am–12:15 pm

02-05 Perspectives on Indigeneity

Dan Ben-Amos (University of Pennsylvania), chair

10:15 Kinnaura Community of Himachal Pradesh: A Glance through the Folkloric Prism of Tradition and Modernity
Smriti Dutt (Ambedkar University Delhi)

10:45 Hitler Youth and Native American Boarding Schools: A Comparison
Jill Peters-Gradwell (State University of New York, Buffalo)

11:00 Intersections of Indigenous Knowledge Systems and Feminist Theory: The Case of the Ainu People in Japan
Savannah Rivka Powell (University of Tartu)

11:15 Gods and Gangsters: Reclaiming Latino Indigeneity through “Deviancy”
Eric César Morales (Indiana University)

11:45 Ake N’Isi: The Village Boy Who Defeated the King’s Strongmen
Dan Ben-Amos (University of Pennsylvania)

Room 103 10:15 am–12:15 pm

02-06 Foodways and Identity

Debbie A. Hanson (Augustana University), chair

10:15 Tasting the Forbidden Fruit: Former Mormons Reflect on Their First Sips of Alcohol and Coffee
Raven Haymond (Penn State Harrisburg)

10:45 Summer Church Picnics and Fricassee Soup in Vincennes, IN: Catholic and Protestant Variations on a Regional Tradition
Rosalind V. Rini Larson (Indiana University)

11:15 A Feast against Famine: The Folklore of Sustainable Food Projects in Boston
Ray Huling (University of Massachusetts Amhersts)

11:45 Homefront Soldiers and Victory Lunches: Good Housekeeping Magazine and WWII Foodways
Debbie A. Hanson (Augustana University)
Schedule - Thursday

Room 104 10:15 am–12:15 pm

02-07 Celebrating the Legacy of Barbro Klein (1938–2018): Finding Meaning in Intimate Contexts

Sponsored by the Nordic-Baltic Folklore Section
See also 01-07, 07-04, 08-04

Thomas A. DuBois (University of Wisconsin, Madison), chair

10:15 Transcription and the Intimacy of the Interviewer’s Voice
Ida Tolgensbakk (OsloMet, Oslo Metropolitan University)

10:45 In the Name of the Lord: Humorous Table Prayers in Working-Class Sweden
B. Marcus Cederström (University of Wisconsin, Madison)

11:15 Family Folklore in the Context of Dementia
Thomas A. DuBois (University of Wisconsin, Madison)

11:45 In the Shadow of the Dalahorse: Making Heritage and Creating Diversities in Swedish America
Lizette Gradén (Lund University) and Tom O’Dell (Lund University)

Room 105 10:15 am–12:15 pm

02-08 A Bayou Conversation: Environmental Displacement and Cultural Resilience

Maida Owens (Louisiana Folklife Program), chair

Lora Ann Chaisson (United Houma Nation)
Susan Roach (Louisiana Tech University)
John Pudd Sharp (University of Louisiana, Lafayette)
Carolyn Ware (Louisiana State University)

Room 106B 10:15 am–12:15 pm

02-09 The Other Fairy Tale Legacies

Anne E. Duggan (Wayne State University), chair

10:15 Julie Delafaye-Bréhier: A Lost Successor of Perrault?
Adrion Dula (Wayne State University)

10:45 Félicité de Choiseul-Meuse: A Nineteenth-Century d’Aulnoy?
Anne E. Duggan (Wayne State University)

11:15 "Naturally You Found It Wanting": The Grimms Critique d’Aulnoy’s Influence on German Women
Julie L. J. Koehler (Wayne State University)

11:45 The Evolution of “The Real Story of Little Red Riding Hood” (1866) in Egerton’s “Virgin Soil” (1894) and Carter’s “The Bloody Chamber” (1979)
Shandi Lynne Wagner (Saint Mary-of-the-Woods College)

Room 106C 10:15 am–12:15 pm

02-10 Folklore and the Politics of Culture

Wolfgang Mieder (University of Vermont), chair

10:15 A Study of the Practice of Totemism in Uttar Pradesh
Priyanshi (Ambedkar University Delhi)

10:30 Sacred Hearing and the Dance of Deities in Himalayas
Ashutosh Kant Prabhakar (Ambedkar University Delhi)
10:45  Petrykivka Painting: Artivism in (Re)Creating National Identity
Iryna Voloshyna (University of North Carolina, Chapel Hill)

11:15  “Should I Write Down the Name of the Jew?: The Visibility of a Multiethnic Society at the Archives of Latvian Folklore
Ieva Tihovska (University of Latvia)

11:45  “No Illusions, No Exclusions”: Proverbial Discourse from Martin Luther King to Bernie Sanders
Wolfgang Mieder (University of Vermont)

Room 106D  10:15 am–12:15 pm

02-11 Belief and Ideology

Ian Brodie (Cape Breton University), chair

10:15  Experience, Belief and Politics: Post-communist Immigrants' Views of Putin
Mariya Lesiv (Memorial University of Newfoundland)

10:45  Media Presentation: Human Landscapes: A Storytelling and Mapping Project
Munire Bozdemir (independent)

11:15  On “Free Stuff”: Tracing the Transmission of a Folk Belief from The Birth of a Nation to Obamacare Opposition
William Westerman (New Jersey City University)

11:45  “Reality Is an Illusion, the Universe Is a Hologram!”: The Depiction of Belief and the Supernatural in Gravity Falls
Ian Brodie (Cape Breton University)

Room 107  10:15 am–12:15 pm

02-12 Bromances, Brocodes, and Bonding

Sponsored by the British Folk Studies Section and the Medieval and Early Modern Folklore Section
See also 01-12

Thomas A. McKean (Elphinstone Institute, University of Aberdeen), chair

10:15  Rhetorical Clues to “Bromance”: British Detective Duos and Brotherly Love
Heather Hoyt (Arizona State University)

10:45  Proverbial Parallels Related to the Brocode Developed in How I Met Your Mother
Erik Aasland (Fuller Theological Seminary)

11:15  Old Hands + New Hands + Healthy Minds = Happy Men
Thomas A. McKean (Elphinstone Institute, University of Aberdeen)

11:45  discussant
Judith K. Lanzendorfer (University of Findlay)

Room 108  10:15 am–12:15 pm

02-13 No Illusions: Inclusive Curriculum Development and When the Perfect Plan Goes Wrong

Sponsored by the Folklore and Education Section

Rebecca W. Smith (Western Kentucky University), chair

Lacey Cornell (Kids Cook!)
Timothy H. Evans (Western Kentucky University)
Nicholas Hartmann (National Czech & Slovak Museum & Library)
Virginia Siegel (Kentucky Folklife Program)
Schedule - Thursday

Room 109 10:15 am–12:15 pm

02-14 Reframing Gendered Genres

Jenn Horn (University of Southern Indiana), chair

10:15 Materiality, Gender, and Society: The Discourse of Craftswomen in the Transformation of Traditional Culture and Tujia Brocade
Meng Tan (Minzu University of China)

10:30 Deliberate Exclusion from Rāgani: Revisioning the Position of Women in “the Folk”
Sangeeta Jawla (Ambedkar University Delhi)

10:45 “This Girl Can Morris Dance”: The Gender Politics of English Folk Dancing
Lucy Wright (University of East Anglia)

11:15 Giving Girls Voice: Creative Adaptations in The Gambia
Sean Elise Tomlinson (Fairfield University)

11:30 “We Don’t Believe in Exclusion!”: Destroying (Gendered) Stereotypes through Inclusion in Women’s Roller Derby, One Pair of Skates at a Time
Jenn Horn (University of Southern Indiana)

11:45 discussion

Lunch Break

JJ’s Casa Di Pizza (11 E. Mohawk St.) 12:30–1:45 pm

Foodways Section Business Meeting

Meetings 12:45–1:45 pm

Room 101D AFS Cultural Diversity Committee Brown Bag Welcome Lunch

Section Business Meetings:

Room 103 Creative Writing and Storytelling Section Business Meeting
Room 106D Folk Belief and Religious Folklife Section Business Meeting
Room 106C Folklore and Oral History Section Business Meeting
Room 101E Independent Folklorists’ Section Business Meeting
Room 102 Jewish Folklore and Ethnology Section Business Meeting
Room 107 Medieval and Early Modern Folklore Section Business Meeting
Room 101H New Directions in Folklore Section Business Meeting
Room 104 Nordic-Baltic Folklore Section Business Meeting
Room 108 Politics, Folklore, and Social Justice Section Business Meeting
New York Traditions Showcase

Sponsored by the AFS Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Traditional arts performances are made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature

Demonstrations:
Eniko Farkas, Hungarian embroidery
Leonel Rosario, Día de los Muertos altar

Performances:
1:00 pm Esraa Warda, Algerian dance
3:00 pm Tim Benson and Stephanie Cornelius, uilleann pipes

Exhibit room open

General sessions, 2:00 pm–4:00 pm

03-01 Allies, Collaborators, and Partners: Defining Allyship in Folklore
Sponsored by the AFS Cultural Diversity Committee

Anika Wilson (University of Wisconsin, Milwaukee), chair
Cristina Diaz-Carrera (Smithsonian Center for Folklife and Cultural Heritage)
Phyllis May-Machunda (Minnesota State University Moorhead)
William Westerman (New Jersey City University)
Nancy Yan (The Ohio State University, Newark)

03-02 Revisiting Folk Songs in History

Stephen D. Winick (American Folklife Center), chair
2:00 Peddling the Popular Ballad
Michael J. Bell (Transylvania University, retired)
2:30 Yiddish Pogrom Ballads: Same Tune, Different Town
Itzik Gottesman (The University of Texas, Austin)
3:00 Music, Race, and Disaster in a WWII Shipyard Town: Vanport, Oregon, 1942–48
Kelly Bosworth (Indiana University)
3:30 Was Charles Seeger a Dodger?: New Evidence About a Classic Political Folksong
Stephen D. Winick (American Folklife Center)
Schedule - Thursday

Room 101F

2:00–4:00 pm

03-03 Revisiting “UNESCO On-the-Ground”: Policy, Bureaucracy, and Actors’ Perspectives

Sponsored by the Public Programs Section

Rodrigo Chocano (Indiana University), chair

2:00 Translating Folkloristics to Policy: When Concepts Go to Work in the World
Áki Gudni Karlsson (University of Iceland)

2:30 Street-Level UNESCO (or Where is “On-the-Ground,” Anyway?): Actors’ Perceptions on Intangible Heritage Implementation Practices
Rodrigo Chocano (Indiana University)

3:00 Consenting to Intangible Cultural Heritage: Examining Consent in the UNESCO-ICH Paradigm
Michelle Stefano (Library of Congress)

3:30 Who Needs ICH?: Metaculture, Esoculture, and a Tale of Two Traditions
Michael Dylan Foster (University of California, Davis)

Room 101H

2:00–4:00 pm

03-04 Dangerous Challenges and Dark Tourism

Elizabeth Tucker (Binghamton University), chair

2:00 Thylacine Dreams: Ostensive Practice in the Vernacular Resurrection of an Extinct Marsupial
Daisy M. Ahlstone (Utah State University)

2:30 Forbidden Foodways: Tide Pods, Ostensive Practice, and Intergenerational Conflict
Camille Sleight-Price (Utah State University)

3:00 “It’s Really Quite Sublime in My Eyes”: The Dark Tourism of Chernobyl
Sarah Birns (George Mason University)

3:30 The Blue Whale Suicide Challenge: Hypermodern Ostension on a Global Scale
Elizabeth Tucker (Binghamton University)

Room 102

2:00–4:00 pm

03-05 Illusions and Exclusions in Narrative

Sponsored by the Folk Narrative Section

Gregory R. Darwin (Harvard University), chair

2:00 It’s About Time: How Folk Narratives Manage Time in Discourse
John Laudun (University of Louisiana)

2:30 Teachers in Action, Out of Action: Narratives of Educators and Activism
Joel Reid Gillis Chapman (Western Kentucky University)

3:00 The Systematic Exclusion of Gadia Lohars from “Mainstream Society” and Their Attempt to Fit into the Modern World
Simran (Ambedkar University Delhi)

3:30 “Seven Children on Land and Seven Children in the Sea”: Kinship, Reciprocity, and the Environment in a Northeast Atlantic Migratory Legend
Gregory R. Darwin (Harvard University)
Room 103 2:00–4:00 pm

03-06 Beer Goggles in the Field: Who is Overlooked in the Craft Beverage Revival?

Maria Kennedy (The ARTS Council of the Southern Finger Lakes) and Kim D. Stryker (George Mason University), chairs
Erika Goergen (Goucher College)
Brian McInturf (Arkansas State University)
Anne Rappaport (independent)
James B. Seaver (Indiana University)

Room 104 2:00–4:00 pm

03-07 Women, Cloth, and Expressivity

Sponsored by the Folk Arts and Material Culture Section and the Women’s Section

Joan L. Saverino (University of Pennsylvania), chair

2:00 Textiles of Exile
Suzanne P. MacAulay (University of Colorado, Colorado Springs)

2:30 Ozaturu’: A Calabrian Bed Covering, Local Embodiment, and Women’s Expressivity
Joan L. Saverino (University of Pennsylvania)

3:00 Dress, Gender, and Fashioning Ethnicity in Xishuangbanna, Southwest China
Jing Li (Gettysburg College)

3:30 discussant
Margaret Mills (The Ohio State University, emerita)

Room 105 2:00–4:00 pm

03-08 An Epic Panel

Sponsored by the Folk Narrative Section

Tom van Buren (independent), chair

2:00 Recovering “Ostracized” Narratives and Characters of the Ramayana: Exploring Pluralities and Many Tellings of the Epic
Swati (Ambedkar University Delhi)

2:30 Creating an Enemy in Epics: An Evaluation on the Image of Enemy in Fictional and Real Worlds
Mustafa Duman (University of Usak)

3:00 The Perception of Heroism and the Influence of Female Characters in Manas Epic
Hüseyin Aksoy (Karamanoglu Mehmetbey University)

3:30 Framing and Inspiring: Experiments in Retelling a Heritage Story from India
Brenda Beck (University of Toronto)
03-09  Embodiment, Materiality, and Commemoration

Regina F. Bendix (University of Göttingen), chair

2:00  Children of Stone: Self-Memorialization on the Prairies
Natalie Kononenko (University of Alberta)

2:30  Death Ends a Life Not a Relationship: The Embodied Mourning and Memorialization of Pets through Material Culture
Gemma N. Koontz (Utah State University)

3:00  Santos, Circulating Shrines, and Sacred Dirt: Material Religion as Cultural Memory in Northern New Mexico
Kirstin C. Erickson (University of Arkansas)

3:30  Stumbling Stones and Bodily Memory
Regina F. Bendix (University of Göttingen)

03-10  Reverence and Resistance in Folk Narrative

Sponsored by the Folk Narrative Section

Ikhlas Abdul Hadi (Universiti Putra Malaysia), chair

2:00  In Search of the Lost Miracle: Patterns of Emplotment in “Egle, Queen of the Grass Snakes” (ATU 425M)
Victoria Somoff (Dartmouth College) and Vladyslav Prostsevichus (Lithuanian Bridges)

2:30  Up with Scheherazade: Representations of Resistance in Arab American Literature
Ghassan Abou-Zeineddine (University of Michigan, Dearborn)

3:00  Puteri: Reverence and Unease in Malaysian Folk Narratives
Ikhlas Abdul Hadi (Universiti Putra Malaysia)

3:30  discussant
Linda J. Lee (University of Pennsylvania)

03-11  Author Meets Critics: Sacred Art: Catholic Saints and Candomblé Gods in Modern Brazil by Henry Glassie and Pravina Shukla (Indiana University Press, 2018)

Sponsored by the Folk Belief and Religious Folklife Section

Margaret Kruesi (American Folklife Center), chair

2:00  Henry Glassie (Indiana University, emeritus) and Pravina Shukla (Indiana University), authors

2:15  K. Brandon Barker (Indiana University), critic

2:30  Solimar Otero (Louisiana State University), critic

2:45  Leonard Norman Primiano (Cabrini University), critic

3:00  Henry Glassie (Indiana University, emeritus) and Pravina Shukla (Indiana University), discussants

3:15  discussion
Room 107 2:00–4:00 pm

03-12 Folklore in Social Transition in China: Predicaments and Prospects

Sponsored by the Transnational Asia/Pacific Section

Fang Xiao (Beijing Normal University) and Juwen Zhang (Willamette University), chair

2:00 Technology Flow and Rural Change: A Case Study of the Daily Life in Rosin Industry in Zhuyuan Township of Zhejiang Province in China
Huiyun Wang (Beijing Normal University)

2:15 Folklore and Cultural Management: A Case Study of Liu Ji Culture Protection in Zhejiang Province in China
Hui Wang (Beijing Normal University)

2:30 The Role of Music in Revitalizing Traditional Villages: A Case Study of the Nan Gaoluo Music Association in Hebei Province in China
Jie Liu (Beijing Normal University)

3:00 The Art Worlds in the Development of the Collaborative Peking Opera: A Study of Mei Lanfang
Puxiu Wang (Communication University of China)

3:30 Safeguarding Oral Traditions: A Case Study of Guangyang Storytelling as the National ICH
Chou Mo (Minzu University of China)

3:45 discussion

Room 108 2:00–4:00 pm

03-13 Envisioning the Digital Folklore Archive as Process and Collaboration

Sponsored by the Archives and Libraries Section

Cassie Rosita Patterson (The Ohio State University) and Sheila Bock (University of Nevada, Las Vegas), chairs

Drew Carter (World Sound Entertainment)
Jessica Doble (University of Louisiana, Lafayette)
Terri M. Jordan (Slover Library, City of Norfolk)
Lynne S. McNeill (Utah State University)

Room 109 2:00–4:00 pm

03-14 Common Ground: Community-Based Teaching, Learning, and Environmental Stewardship in Museums, Arts and Cultural Centers, Schools, and Universities

Sponsored by the AFS Local Planning Committee, the Folklore and Education Section, the Folklore and Museums Section, the New York Folklore Society, and the New York State Council on the Arts

Christine F. Zinni (State University of New York, Brockport) and Lisa Rathje (Local Learning), chairs

Amelia Blake (Explore & More Children’s Museum)
Jill F. Clause (Tuscarora Nation)
Rick W. Hill (Six Nations Grand River Territory, Canada)
Samantha Jacobs (Seneca Nation, Cattaraugus Reservation)
Allan Jamieson (Neto Hatinawkwe Ongwehowe)
Peter G. Jemison (Ganondagan State Historic Site)
Peter B. Jones (Cattaraugus Reservation)
Chandra F. Maracle (Six Nations Grand River Territory, Canada)
Katherine Murano (Rochester Museum of Science Center)
Agnes Williams (Indigenous Women’s Initiative)
Schedule - Thursday

**Evening Events**

Ballroom 4:15–5:15 pm

**Candidates’ Forum and Reception**

Sponsored by the AFS Nominating Committee

All are requested to attend.

Cash bar.

Room 106B 5:30–6:30 pm

**Public Programs Section Business Meeting**

Room 106A 6:30–8:00 pm

**New York’s Finest Hosts Public Programs Mixer, Reception and Performance**

Sponsored by the Graduate Student and Young Professional Section, the New York Folklore Society, and the Public Programs Section

Performance made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature.

All are welcome, and students are particularly encouraged to attend.

Room 101D 8:00–9:30 pm

**Dan Crowley Concert**

Sponsored by the Creative Writing and Storytelling Section

**Margaret R. Yocom** (George Mason University, emerita), featured poet/storyteller

Room 101F 8:00–9:30 pm

**Phillips Barry Lecture**

Sponsored by the Music and Song Section

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

**Bruce Jackson** (State University of New York, Buffalo and Creative Arts Initiative)

On “The B-Side” with the Wooster Group
Schedule - Thursday

Room 109 8:00–10:00 pm

Film Session: Heartland Passage: America’s Journey on the Erie Canal

Sponsored by the AFS Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Steve Zeitlin (City Lore) and Dan Ward (independent), chairs

Film: Boom and Bust: America's Journey on the Erie Canal (30 min.)
Dan Ward (independent)

Film: Canal Stories (15 min.)
Steve Zeitlin (City Lore)

Film: Heartland Passage Tour (8 min.)
Karen Canning (Livingston Arts)

Room 103 8:00–11:00 pm

Instrumental Jam Session

Sponsored by the Music and Song Section

Room 105 8:00–11:00 pm

Song Circle/Vocal Jam

Sponsored by the Music and Song Section

Room 101A 9:00–10:30 pm

Legacy Council

Sponsored by the American Folklore Society

For invited participants only

Ballroom 9:00–11:00 pm

American Tribal Style® Belly Dance Workshop

Sponsored by the Dance and Movement Analysis Section

Room 106A 9:00–11:00 pm

Graduate Student and Young Professional Mixer and Trivia Night

Sponsored by the Graduate Student and Young Professional Section

Room 101D 9:30–11:00 pm

Creative Writing and Storytelling Open Mic Night

Sponsored by the Creative Writing and Storytelling Section
Program Schedule: Friday

Room 101A
Executive Director’s Breakfast with Section Conveners
Sponsored by the American Folklore Society
For invited participants only

Lobby
Registration desk open

Room 101D
04-01 Community Curations for Social Change
Sponsored by the AFS Cultural Diversity Committee, the Folklore and Education Section, and the Folklore and Museums Section

Suzanne Seriff (The University of Texas, Austin), chair
Gabrielle Berlinger (University of North Carolina, Chapel Hill)
Diana N’Diaye (Smithsonian Center for Folklife and Cultural Heritage)
Vanessa Navarro (HistoryMiami Museum)
Amy Skillman (Goucher College)

Room 101E
04-02 Professional Development: Forming Foundations—Building Relationships in the Private Sector
Sponsored by the American Folklore Society, the New York Folklore Society, and the New York State Council on the Arts

Catherine Gura (The Children’s Guild Foundation)
Maureen Hurley (Oishei Foundation)
Cristin McPeake (Community Foundation of the Hudson Valley)
Paula Miller (The William G. Pomeroy Foundation)
Caitlin Zulewski (Healthnow)

Room 101F
04-03 Folklore and Enlightenment in America: A Conversation with Bill Ivey

Dorothy Noyes (The Ohio State University), chair
Sheila Bock (University of Nevada, Las Vegas)
Danille Elise Christensen (Virginia Tech)
Tim Frandy (Western Kentucky University)
Bill Ivey (Global Cultural Strategies)
David Todd Lawrence (University of Saint Thomas)
Clifford R. Murphy (National Endowment for the Arts)
Stephen D. Winick (American Folklife Center)
04-04 Emergent Traditions

Tok Thompson (University of Southern California), chair

8:00 Hinduism Goes Online: Digital Media and Hinduism in the United States
Semontee Mitra (Penn State Harrisburg)

8:30 Placing Memories in the Lost Futures of Vaporwave
Robert Guyker (independent)

9:00 The Fanon: The Vernacularization of the Literary Canon and an Epitaph for Modernity
Tok Thompson (University of Southern California)

9:30 “There Should Be No Tolerance for Intolerance”: Internal Antagonism in the Steven Universe Online Fan Community
Michelle W. Jones (Utah State University)

9:45 discussion

04-05 Sacred Animals and Objects

Shweta Sinha Deshpande (Symbiosis School for Liberal Arts), chair

8:00 New Beginning from the Cessation: Journey of Qalandar from Animal Taming to Sufism
Arushi Sharma (Ambedkar University Delhi)

8:15 “Full On Toy Story”: The Belief in Object Sentience in Western Culture
Amelia Mathews-Pett (The Ohio State University)

8:30 Sacred Space: Production and Practice after Permanent Residency in the United States
Puja Sahney (State University of New York, Albany)

9:00 Aranmula Kannadi: The Exclusive Art of a South Indian Temple
Atul Manoj (Ambedkar University Delhi)

9:15 “Cats See into the Night”: Exploring Domestic Cats in Mythological Traditions and Contemporary Vernacular Attitudes in Hinduism
Denise L. McKeown (University of Tartu)

9:30 The Airplane Gurudwara: Flight for a Better Life
Shweta Sinha Deshpande (Symbiosis School for Liberal Arts)

04-06 “Invisible No Longer?”: Folklorists on Women in Film

Sponsored by the Women’s Section

Mary Magoulick (Georgia College), chair

8:00 Wakandan Women and Black Female Representation
Wanda G. Addison (National University)

8:30 Wonder Woman: Goddess of Our Feminist Dreams?
Mary Magoulick (Georgia College)

9:00 The Shape of Water: Reimagining a Classic Fairy Tale
Delanna Reed (East Tennessee State University)

9:30 The Holdo Maneuver: Combating Toxic Masculinity in Star Wars: The Last Jedi
Christine J. Widmayer (University of Wisconsin, Madison)
04-07  Fishing for Complements: Maritime Cultural Communities of the United States and the Cayman Islands

Marilyn M. White (Kean University, retired), chair

8:00  Documenting Disasters: The Aftermath of Superstorm Sandy on Long Island Fishing Communities
Nancy Solomon (Long Island Traditions)

8:30  Under the Radar: Continuing to Save Fishtown
Amanda Holmes (Fishtown, Michigan)

9:00  A Micro-UN under the Fishing Crew’s Cabin: Negotiating Supply, Demand, and Relationship
Charlie Groth (Bucks County Community College)

9:30  Conserving Biodiversity in the Cayman Islands: Fish, Fishermen, and Coral Reefs
Marilyn M. White (Kean University, retired) and Hayley Kievman (Pennsylvania State University)

04-08  Perspectives on Family Narratives

Sponsored by the Folk Narrative Section

Lynne Hamer (University of Toledo), chair

8:00  Goodbye Harlan: Migration Among Appalachia’s African American Mining Families
Jessica Cushenberry (Utah State University)

8:15  Family Humor across Generations: Alternative Mechanisms of Inclusion and Exclusion
Anastasiya Fiodotava (University of Tartu)

8:30  “When We Come Up”: Narratives of African American Families During the Great Migration to Canton, Ohio
John F. Moe (The Ohio State University)

9:00  Korean Tales in the Age of Multiculturalism
Charles La Shure (Seoul National University)

9:30  Family Stories and Social Justice Education: A Case Study of Three Generations of Anglo Family Stories and Whiteness
Lynne Hamer (University of Toledo) and Julia Hamer-Light (Yale University)

04-09  Environmental Legacies: From Crisis to Toxic Heritages to Mitigating Futures

Jess Lamar Reece Holler (Caledonia Northern Folk Studios), chair

8:00  Atomic Heritage: Nuclear Culture and the Nuclear Family in Northern New Mexico
Mercedes Chávez (The Ohio State University)

8:15  “Nature and the Heart Are Inexhaustible”: Colonial Legacies of Paul and Virginia, Le Prince Maurice Prize, and the Heart
Kate Hartke (The Ohio State University)

8:30  Toxic Heritages, Toxic Witnessing: Tracking Temporalities of Exposure and Harm in Site-Based and Everyday Toxicity
Jess Lamar Reece Holler (Caledonia Northern Folk Studios)

8:45  Catastrophic Legacies: Environmental and Community Heritage in Times of Crisis
Tessa Jacobs (The Ohio State University)

9:00  Redneck Solidarity and Selective Resistance: Material Performance and Coal Legacies of the West Virginia Teacher Strike
Jordan Lovejoy (The Ohio State University)

9:15  discussion
Schedule - Friday

Room 106C 8:00–10:00 am

04-10 Building Better Worlds: Creating and Maintaining Queer Communities

Sponsored by the Lesbian Gay Bisexual Transgender Queer and Allies (LGBTQA) Section

Meredith A.E. McGriff (American Folklore Society) and Jeremy Stoll (Columbus College of Art and Design), chairs

8:00 "It’s like a Little Family of Trans Kids": Community and Chosen Family in WKU’s Transgender and Non-binary Student Group
Chloe Brown (Western Kentucky University)

8:30 "Why We Sing": Reflections on Forming a Men’s Chorus for Gay/Bi/Trans Men (and Allies) in the Conservative Midwest
Meredith A.E. McGriff (American Folklore Society)

9:00 "A Strong Cup of Tea": Indigenous, Cutting, and Queer Comics in India
Jeremy Stoll (Columbus College of Art and Design)

9:30 Queering the Land: Rural Utopias and the Folk Response to Gentrification
Andrea Glass (University of Delaware)

Room 106D 8:00–10:00 am

04-11 What We Bring: Voices from the Field in Transnational Culture

Sponsored by the New York Folklore Society, the New York State Council on the Arts, and the Public Programs Section

Tom van Buren (independent), chair

Leonardo Ivan Dominguez (Catholic Charities/Alianza Dominicana)
Vong Pak (VP Korean Drum)
Paula Sanchez Kucukozzer (Son Pecadores)
Ptitha Singh (Rajkumari Cultural Center)

Room 107 8:00–10:00 am

04-12 Beyond the Field: Library and Archive Research Tools for Folklorists

Sponsored by the Archives and Libraries Section

Moira L. Marsh (Indiana University), chair

8:00 Texts on the Open Web and Their Uses
David S. Azzolina (University of Pennsylvania)

8:30 The MLA International Bibliography: An Essential Resource for Folklorists
Greg Grazevich (Modern Language Association of America)

9:00 Beyond Google: Archives and Primary Sources Unbound
Moira L. Marsh (Indiana University)

9:30 discussion

Room 108 8:00–10:00 am

04-13 Fairy Tales and Horror

Lewis C. Seifert (Brown University) and Anne E. Duggan (Wayne State University), chairs

8:00 The Fascination of Horror: On Catherine Breillat’s Bluebeard
Lewis C. Seifert (Brown University)
8:30  “Spooky Action at a Distance”: Fairylore’s Intrusion on Vampiric Tradition in Only Lovers Left Alive
Sara Cleto (The Ohio State University) and Brittany Warman (The Ohio State University)

9:00  Body Horror: The Monstrous Little Mermaid and the Horrors of Ableism
Derek Newman-Stille (Trent University)

9:30  discussant
Anne E. Duggan (Wayne State University)

Room 109  8:00–10:00 am

04-14  Folk Culture, Folk Beliefs, and the Peoples of China and Japan Today
Sponsored by the Transnational Asia/Pacific Section

Fumihiko Kobayashi (North Bergen, New Jersey), chair

8:00  Taoist Guandi Belief Practices in an Amdo Tibetan Region: Multireligious Beliefs in Xiahe Tibetan Autonomous County, China
Xuan Wang (Memorial University of Newfoundland)

8:30  Amazing Folk Stories of Shishimai Lion Dance Performance in Japanese Folk Tradition
Fumihiko Kobayashi (North Bergen, New Jersey)

9:00  Mountain Witches: Yamauba, Market, and Yamanba-gyaru
Noriko Tsunoda Reider (Miami University)

9:30  The Policeman and the Paantu: Rules, Religion, and Repurposing
Katharine Schramm (Indiana University)

Room 101B/C/G  9:00 am–12:45 pm

Exhibit room open

General Sessions, 10:15 am–12:15 pm

Room 101D  10:15 am–12:15 pm

05-01  Critical Folkloristics: Critical and Ethical Approaches for the 21st Century
Sponsored by the AFS Cultural Diversity Committee, the Chicano and Chicana Section, and the Folklore Latino, Latinoamericano, y Caribeño Section

Mintzi A. Martinez-Rivera (Indiana University) and Solimar Otero (Louisiana State University), chairs

Olivia Cadaval (Smithsonian Center for Folklife and Cultural Heritage)
Guillermo De Los Reyes (University of Houston)
Alexander Fernandez (Florida International University)
Rachel V. González-Martin (The University of Texas, Austin)
Martin Tsang (University of Miami)
05-02 Professional Development: NEA and NEH Grants Mini-Workshop—From Soup to Nuts (and Bolts)

Sponsored by the American Folklore Society

Mary E. Downs (National Endowment for the Humanities)
William Mansfield (National Endowment for the Arts)
Clifford R. Murphy (National Endowment for the Arts)

05-03 Your Illusions, Our Exclusions: Giving Artists a Voice to Rethink Public Sector Folklore

Sponsored by the AFS Cultural Diversity Committee, the AFS Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Christopher J. Mulé (Brooklyn Arts Council) and Rose October-Edun (Brooklyn Arts Council), chairs

Chief Baba Neil Clarke (Brooklyn Arts Council)
Shahid Khan (Brooklyn Arts Council)
Aeilushi Mistry (Brooklyn Arts Council)
Barbara Norales (Brooklyn Arts Council)
Victor Sirelson (Brooklyn Arts Council)
Kay Turner (New York University)
Esraa Warda (Brooklyn Arts Council)

05-04 Strategies for the Future: Perspectives on Native American Cultural Productions

Sponsored by the Archives and Libraries Section, the New Directions in Folklore Section, the New York Folklore Society, the New York State Council on the Arts, and the Politics, Folklore, and Social Justice Section

Guha Shankar (American Folklife Center), chair
Rhonda Dass (Minnesota State University, Mankato)
Margaret Kruesi (American Folklife Center)
Ashley Minner (Maryland Traditions)
Kelly Revak (American Folklife Center)
Kevin White (State University of New York, Oswego)

05-05 Studies in Material Culture

Phoebe S. Millerwhite (The Good Luck Gallery), chair

10:15 Mandala and Tantra Art: An Analysis of Cosmic Representations
Kayya Wahl (Ambedkar University Delhi)

10:45 Local or Widespread?: A Comparison of Vernacular Dwellings from the Burren, Ireland and the Béarn, France
Tiziana Soverino (University College Dublin)

11:15 Illusion of Freedom: A Visual Narrative of Our Legacy of Slavery and Emancipation
Lee Ann Timreck (independent)
11:45 Shrines on the Farm: An Analysis of Apotheosis in a North Indian Village  
Nisha Malik (Ambedkar University Delhi)

12:00 What Happened Then?: Self-Taught Art, Memory, and the Process of Marking Time  
Phoebe S. Millerwhite (The Good Luck Gallery)

Room 103 10:15 am–12:15 pm
05-06 Love, Death and Dress in a Changing World

Sponsored by the Folklore and Museums Section, and the Nordic-Baltic Folklore Section

Chloe Accardi (Museum of International Folk Art), chair

10:15 Media: Dressing with Purpose: Mediating Scandinavian Voices for Museum Exhibition  
Carrie Hertz (Museum of International Folk Art)

11:15 A Planet of Padlocks: The Inclusivity of a Folk Custom  
Ceri Houlbrook (University of Hertfordshire)

11:45 Funeral Swag: A Celebration of Death in Urban Zambia  
Prince F.M. Lambda (Department of Arts and Culture, Zambia)

Room 104 10:15 am–12:15 pm
05-07 Building Community through Music and Dance

Michael Largey (Michigan State University), chair

10:15 Film: Becoming Beautiful (18 min.): Movement and Experience in Ethnographic Film  
Joanna Bosse (Michigan State University)

10:45 No Illusions, Music Matters: The Role of Balkan Night NW In Bringing Communities Together  
Daniela Ivanova-Nyberg (Bulgarian Cultural and Heritage Center of Seattle)

11:15 Dancing to the Music of Time: Aging and Argentine Tango  
Rachel C. Hopkin (The Ohio State University)

11:30 Stars of Starday: Preserving People and Practice  
Nathan Gibson (University of Wisconsin, Madison)

11:45 Competition, Conflict, and Cooperation in Haitian Rara  
Michael Largey (Michigan State University)

Room 105 10:15 am–12:15 pm
05-08 Creativity and Sustainability in Children’s Folklore

Jennifer Schacker (University of Guelph), chair

10:15 Subadvertisement in Children’s Lore  
Greg Kelley (University of Guelph-Humber)

10:45 “School for Life”: Folk Schools, Cultural Sustainability, and Children’s Programming  
Anna C. Rue (University of Wisconsin, Madison)

11:15 Toy Story: Intersections between Material Culture and Narrative in Children's Folklore  
Jennifer Schacker (University of Guelph)

11:45 Propaganda and Propagation: The Education of Children in South Louisiana through Their Own Schoolyard Play  
Jeanne Soileau (retired)
05-09 Climate Change and Anti-War Activisms

Ellen McHale (New York Folklore Society), chair

10:15 What is the Antiwar Movement Dreaming Of?  
Madeleine Smith (The Ohio State University)

10:45 Sustainable Lives: Temporalization, Traditionalization, and Localization in Everyday Climate Activism  
Lone Ree Milkær (University of Bergen)

11:15 Talkin’ About Your Generation: Climate Change, Family Time, and “The Child”  
Kyrre Kverndokk (University of Bergen)

11:45 South Sudanese Peace Building  
Nigel Heywood (University of North Carolina, Chapel Hill)

05-10 Recent Work on Vernacular Religion and Belief

Sponsored by the Folk Belief and Religious Folklife Section

Andrea Kitta (East Carolina University), chair

10:15 Preaching the “Tingles”: ASMR as an Internet-Mediated Vernacular Ritual Practice  
Ben Danner (Indiana University)

10:45 “God Came Through For Us”: Responding to Discourses of Faith and Belief  
Elaine J. Lawless (University of Missouri, Columbia, emerita)

11:15 Contemporary Mexican Ex-Votos as Social Critique: The Vernacular Religious Art of Alfredo Vilchis  
Leonard Norman Primiano (Cabrini University)

11:45 discussant  
Tom Mould (Elon University)


Sponsored by the Public Programs Section

Emily Hilliard (West Virginia Humanities Council), chair

Gina Mamone (Queer Appalachia)  
TJ Smith (The Foxfire Fund, Inc.)  
Langston Collin Wilkins (Tennessee Arts Commission)

05-12 Nostalgia and Sense of Place

Nathan Young (The Ohio State University), chair

10:15 Does a Place Make Sense of Home or Exile?: A Case Study in Newfoundland  
Nataliya Bezborodova (University of Alberta)
10:30  The Cultural Landscape of Schaefferstown, Pennsylvania: Historic Buildings, Economic Connections, and Generational Memory  
**Monica Szanyi** (Penn State Harrisburg)

10:45  Holding on to Hayti: Urban Renewal, Place Identity, and the Family Business in the Historic Hayti District of Durham, North Carolina  
**Indaia Whitcombe** (University of North Carolina, Chapel Hill)

11:15  The Carrie Grover Project  
**Julie Mainstone Savas** (Seattle)

11:45  Modernization’s Other: Nostalgia for Village Life in Turkey  
**Nathan Young** (The Ohio State University)

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**Room 108  10:15 am–12:15 pm**

05-13 **Representation at the Margins: Intersections of Commodification, Empowerment, and Resistance Discourse**

**Jared L. Schmidt** (University of Wisconsin, Madison), chair

10:15  The Localized #MeToo: Facebook as a Site of Community Performance and Communication for Asheville Contra Dancers  
**Evangeline Mee** (Indiana University)

10:45  Commodifying Fraud: Fragmentation and the Exoticization of Irish Travellers in Channel 4’s Big Fat Gypsy Weddings  
**Caroline Miller** (Indiana University)

11:15  Between the Sacred and the Secular: Vernacular Religious Expressions of La Virgen de Guadalupe in the Personal Narratives and Art of Midwestern Latin@ Communities  
**Jessie Riddle** (Indiana University)

11:45  “Wisconsin Journey”: 19th-Century Swedish Immigrant Narratives as Sites of Contemporary Immigration Dialogue at Old World Wisconsin  
**Jared L. Schmidt** (University of Wisconsin, Madison)

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**Room 109  10:15 am–12:15 pm**

05-14 **Teaching Chinese Folklore in the Classroom and Beyond**

Sponsored by the Transnational Asia/Pacific Section

**Ziying You** (The College of Wooster), chair

10:15  The Universality of Master Tropes: Interpreting Vernacular Literature from Southwest China for a Global Audience  
**Wenyuan Shao** (The Ohio State University)

10:45  Poetic Moon: Integrating the Celebrations of Lantern Festival and Mid-Autumn Festival with Poetry in the Classroom  
**Lingyan Ke** (John Carroll University)

11:15  Evolving Traditions: Teaching “Traditional Performance in China: Past and Present” at Dartmouth College  
**Levi Gibbs** (Dartmouth College)

11:45  Creating a Diverse Community in the Classroom and Beyond: Teaching “Myths, Legends, and Beliefs in China” at The College of Wooster  
**Ziying You** (The College of Wooster)
Schedule - Friday

Ballroom 10:15 am–12:15 pm

05-15 Film Session: “Irangeles” Close-up: Iranian-American Networks, Communities and Traditions in Southern California

Afsane Rezaei (The Ohio State University), chair

10:15 Film: Iran, L.A. Style (30 min.)
Ehsan Estiri (The Ohio State University)

11:00 Film: The Taste of Samanu (30 min.)
Afsane Rezaei (The Ohio State University)

11:45 discussant
Karen E. Miller (University of Maine)

Lunch Break

Meetings 12:45–1:45 pm

Room 101E AFS Committee on Contingent Workforce Concerns Brown Bag
Room 106C Fellows Business Meeting
Room 102 Preserving America’s Cultural Traditions (PACT) Meeting
Room 108 African Studies Section Business Meeting
Room 101H Archives and Libraries Section Business Meeting
Room 101D Chicana/o Folklore Section Business Meeting
Room 106B Children’s Folklore Section Business Meeting
Room 103 Folklore and Literature Section Business Meeting
Room 105 Folklore and Museums Section Business Meeting
Room 109 Folklore and Science Business Meeting
Room 101D Folklore Latino, Latinoamericano y Caribeño Section Business Meeting
Room 104 Graduate Student and Young Professional Section Business Meeting
Room 106D LGBTQA Section Business Meeting
Room 107 Mediterranean Studies Section Business Meeting

Ballroom 1:00–4:00 pm

New York Traditions Showcase

Sponsored by the AFS Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Traditional arts performances are made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature

Demonstrations:
Karen Hoffman and Samantha Jacobs, beadworkers
Penny Minner, baskets
Evelyn D’Agostino, Panamanian Tembleques

Performances:
1:00 pm Vong Pak Korean drumming and dance
3:00 pm Paula Sanchez, Son Jarocho
General Sessions, 2:00 pm–4:00 pm

Room 101D 2:00–4:00 pm

06-01 Overcoming Exclusions: Revisioning the Folklore Studies Syllabus
Sponsored by the AFS Cultural Diversity Committee

Kay Turner (New York University), chair
Shirley Moody-Turner (Pennsylvania State University)
Anand Prahlad (University of Missouri)
Tom Rankin (Duke University)
Cory Thorne (Memorial University of Newfoundland)
Maxine Vande Vaarst (University of North Carolina)

Room 101E 2:00–4:00 pm

06-02 Aesthetics, Social Context, and Material Culture

James Deutsch (Smithsonian Center for Folklife and Cultural Heritage), chair
2:00 Capes, Sails, and Quilts: Some Semiotics of Patchwork Creativity
Mary Twining (Baird) (retired)
2:30 Dulling the Shine: Making Legible the Everyday Aesthetic
Martha C. Sims (The Ohio State University)
3:00 Women Workers and the Art of Chikankari: A Study of the Legacies and Histories
Meetali Srivastava (Ambedkar University Delhi)
3:30 Folklore and The Fra: Traditions of Elbert Hubbard and the Roycrofters in East Aurora, NY
James Deutsch (Smithsonian Center for Folklife and Cultural Heritage)
3:45 discussion

Room 101F 2:00–4:00 pm

06-03 Conversation with Mike Frisch and Palagummi Sainath
Sponsored by the American Folklore Society, the New York Folklore Society, and the New York State Council on the Arts

Dorothy Noyes (The Ohio State University), chair
Michael Frisch (State University of New York, Buffalo, emeritus)
Palagummi Sainath (The People's Archive of Rural India)
06-04  Calling All Partners: Establishing a Folklife Center in a Digital Age

Kara Rogers Thomas (Frostburg State University), chair
Chad Edward Buterbaugh (Maryland Traditions)
Jackson Medel (Salisbury University)
Kara Rogers Thomas (Frostburg State University)
Amy Skillman (Goucher College)

06-05  Traditions in Transformations

Reagan E. Petty (University of North Carolina, Chapel Hill), chair

2:00  "Ware is Greatly in Demand": Migration, Innovation, and Nineteenth-Century Pottery Traditions
Scott Hamilton Suter (Bridgewater College)

2:15  The Strayaway Child: Authenticity and Inauthenticity in an Irish Traditional Music Community
Tracy Anne Travis (Penn State Harrisburg)

2:30  The Paradox of Publicizing Folklore
Joseph Grim Feinberg (Czech Academy of Sciences)

3:00  No Ethnic Groups Left Behind: Anthologies of Folk Literature in Post-Mao China
Mario De Grandis (The Ohio State University)

3:30  When Objects Perform: The Narrated Assemblages of Joe Minter
Reagan E. Petty (University of North Carolina, Chapel Hill)

06-06  Growing Home

Sponsored by the AFS Local Planning Committee, the New York Folklore Society, the New York State Council on the Arts, the Public Programs Section

Hannah Davis (New York Folklore Society), chair
Brandy Colebrook (Refugee and Immigrant Self-Empowerment (RISE))
Nathaniel Mich (Foodlink)
Katherine Pfohl (Massachusetts Avenue Project)

06-07  Sustaining and Adapting Traditions

Barry Jean Ancelet (University of Louisiana, Lafayette, emeritus), chair

2:00  No Illusions About Exclusions: Being a Mexican Folk Artist in the U.S.
Veronica Ponce de Leon (Folk Arts-Cultural Treasures School)

2:30  An Initial Approach to a Description of Hát Xám, the Blind Beggar Folk Songs of Vietnam
Gia Anh Thu Phan (Temple University) and Thanh Nhàn Ngô (Temple University)

3:00  Four Tall Tales
Carl Lindahl (University of Houston)

3:30  Tradition and Change in the Grand Marais Mardi Gras
Barry Jean Ancelet (University of Louisiana, Lafayette, emeritus)
06-08 **Science, Rationality, and Religion**

*Victoria L.M. Harkavy* (independent), chair

2:00 The Science of Witchery: Medicine and Magic in Pop Culture
*Victoria L.M. Harkavy* (independent)

2:15 Orthodox Innovation: Serbian Traditions and Science’s Plight
*Brian F. Zang* (Pennsylvania State University)

2:30 Medieval Learned Medicine, Folk Medicine, and Magic: What is Folk and What is Not?
*Theresa A. Vaughan* (University of Central Oklahoma)

3:00 “Reluctant Belief” in an “Enlightened Age”: Scottish National Identity and the Supernatural in Walter Scott’s Letters on Demonology and Witchcraft
*Mariah Hudec* (University of Guelph)

3:30 Flights of Fancy: The Role of Greek and Roman Mythology in the Scientific Naming of Butterflies and Moths
*Priscilla A. Ord* (independent, retired)

Room 106B 2:00–4:00 pm

06-09 **Including Folklore: Teaching Folklore Outside of the Discipline**

*Spencer L. Green* (Penn State Harrisburg), chair

*Brant Ellsworth* (Central Pennsylvania College)
*Mira Johnson* (Bronx Community College)
*Jared S. Rife* (Central Pennsylvania College)

Room 106C 2:00–4:00 pm

06-10 **Whisperings: Learning to Hear Cultural Secrets**

*Ana Cara* (Oberlin College) and *Amy Shuman* (The Ohio State University), chairs

2:00 Tango Whisperings While Embraced in Dance
*Ana Cara* (Oberlin College)

2:30 Sensibility and Rule-Breaking in Israeli-Palestinian Shared Community Education Programmes
*Simon Lichman* (Centre for Creativity in Education and Cultural Heritage)

3:00 Learning in Secret and Secretly Teaching
*Amanda Dargan* (City Lore)

3:30 Traces of Tacit Knowledge: The Artistry of Italian Marble Workers
*Amy Shuman* (The Ohio State University)
06-11 #MeToo and Other Feminist Issues

Linda J. Lee (University of Pennsylvania), chair

2:00 The Great Price: Chastity Shame Narratives and Rape Culture in the Mormon Community
Naomie Barnes (Memorial University of Newfoundland) and Alison Berg (Utah State University)

2:30 Real Women Have Skins: The Animal Bride Tale in Her Body and Other Parties
Jessica Campbell (McKendree University)

2:45 Mrs. Potts the Maquette: Unveiling the Enchanted Palace as an American Plantation
Cristina Treviño-Murphy (University of Wisconsin, Madison)

3:00 “Say ‘Yes’ or ‘No’ Without Fear”: Problematizing Consent in “Beauty and the Beast” (ATU 425C) in the #MeToo Era
Linda J. Lee (University of Pennsylvania)

3:30 discussant
Jeana Jorgensen (Butler University)

06-12 ◊ Diamond Session

Mayuri Pralhad Patankar (University of Delhi), chair

2:00 Big Bad Wrassler: Community and Occupational Folklore in Independent Wrestling Promotions
Delainey Bowers (Western Kentucky University)

2:15 “Este Es El Mio” (“This One is Mine”): Multiple San Lázaros in Miami
Joseph M. Murphy (Georgetown University)

2:30 Lively Lineage of Local Legend and Temple Fair Tradition: Folklore Research about Gao Dagu in the Middle of Shandong
Li Xiaoning (Shandong University)

2:45 Who Am I?: Finding Answers at a Bembé in Cuba
Gloria Ward (George Mason University)

3:00 Belief Space and Everyday Life in a Village: A Temple’s Two Sides of Yin and Yang
Shen Yan (East China Normal University)

3:15 The Chainsaw Art of James J. Donato and His Community of Carvers
Beverly Butcher (New York Institute of Technology, Nanjing)

3:30 “Gondwana”/ “Gondwanaland” as a Homeland of the Gonds: Storytelling in the Paintings, Posters, and Maps of the Gond Community
Mayuri Pralhad Patankar (University of Delhi)

3:45 discussion

06-13 Folk Song

Cecelia Conway (Appalachian State University), chair

2:00 Transacting and Making Heritage
Bradley Hanson (Tennessee Arts Commission)

2:30 “Heave and Make Her Arse’ole Spring”: Channeling Collective Frustration to a Symbolic Surrogate
Jessica Floyd (Community College Baltimore County)
3:00 Invisible Illusions: An Examination of the Inclusive Traditions in The Invisible Comes To Us by Anna and Elizabeth Jordan L. Laney (Virginia Polytechnic University)

3:30 Ballad Keepers of Appalachia’s Musical Crossroads and the Arrival of the Fiddle Cecelia Conway (Appalachian State University)

Room 109 2:00–4:00 pm

06-14 Ethnic Genre Revisited: In Honor of Dan Ben-Amos

Sponsored by the Transnational Asia/Pacific Section

Juwen Zhang (Willamette University), chair

2:00 The Discourse of Islamophobia
Fariha I. Khan (University of Pennsylvania)

2:15 Towards a Native Genre in Asian American Festivals: Embryonic Egg-Eating Contests and Communicating Dissent
Margaret Capili Magat (independent)

2:30 The Artistic, the Folkloristic, and the Vernacular in the Conceptualization of Performance Genres in Modern Japan
Hideyo Konagaya (Waseda University)

2:45 “Let Us Be a Story Again”: A Rediscovery of Storytelling in Turkey
Meltem Türköz (Bosphorus University)

3:00 Ethnic Genre in Nation-Building, Folklore Studies, and Paradigm Shift
Juwen Zhang (Willamette University)

3:15 discussion

Room 106A 2:00–4:00 pm

06-15 Opening Doors, Opening Dialogues: Sharing Cultural Knowledge and Memories from Homelands

Sponsored by the Folklore and Museums Section

Betty J. Belanus (Smithsonian Center for Folklife and Cultural Heritage) and Hanna Griff-Sleven (St. John’s University and the New School), chairs

Alton Aimable (Tropical Fete)
Ashley Minner (Maryland Traditions)
Martha Norkunas (Middle Tennessee State University)
Quinlan Odom (Middle Tennessee State University)
Sarah Williams (Middle Tennessee State University)
Lynn Williamson (Connecticut Historical Society)

Room 101B/C/G 2:00–4:00 pm

University Press of Mississippi Folklore Celebration

Sponsored by the University Press of Mississippi
Schedule - Friday

**Evening Events**

**Ballroom** 4:15–5:15 pm

**Francis Lee Utley Lecture**

Sponsored by the Fellows of the American Folklore Society

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

**Frank de Caro** (Louisiana State University, emeritus)

**Herder, the Grimm Brothers, and Richard Dorson’s Antiquarians: A New Look**

(read by Elliott Oring, California State University, Los Angeles, emeritus)

**Room 109** 5:30–6:30 pm

**Queer as Folklore Meeting**

All are welcome

**Room 106A** 5:30–7:00 pm

**Fellows Reception for Graduate Students**

Sponsored by the AFS Fellows
For AFS Fellows and students only

**Hyatt bar** 5:30–7:00 pm

**Happy Hour for Politics, Folklore, and Social Justice**

Sponsored by the Politics, Folklore, and Social Justice Section

**Hyatt bar** 5:30–7:00 pm

**Local Learning Happy Hour**

Sponsored by Local Learning

**Room 106B** 7:00–8:00 pm

**Women’s Section Business Meeting**
### Schedule - Friday

<table>
<thead>
<tr>
<th>Room 101F</th>
<th>8:00–9:30 pm</th>
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<tr>
<td><strong>Don Yoder Lecture in Religious Folklife</strong>&lt;br&gt;<strong>Sponsored by the Folk Belief and Religious Folklife Section</strong>&lt;br&gt;<strong>Margaret Kruesi</strong> (American Folklife Center) and <strong>Leonard Norman Primiano</strong> (Cabrini University), chairs</td>
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<td><strong>Michael Owen Jones</strong> (University of California, Los Angeles, emeritus)</td>
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<td><strong>Herbs and Saints in the City of Angels: Researching Botánicas, Healing, and Power in Southern California</strong></td>
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<td><strong>Holly Everett</strong> (Memorial University of Newfoundland), discussant</td>
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<th>Room 103</th>
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<td><strong>Instrumental Jam Session</strong>&lt;br&gt;<strong>Sponsored by the Music and Song Section</strong></td>
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<th>Room 105</th>
<th>8:00–11:00 pm</th>
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<td><strong>Song Circle/Vocal Jam</strong>&lt;br&gt;<strong>Sponsored by the Music and Song Section</strong></td>
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<th>Room 101A</th>
<th>9:00–11:00 pm</th>
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<tr>
<td><strong>Folklore and American Studies Programs Reception:</strong>&lt;br&gt;<strong>Penn State Harrisburg, Utah State, and University of North Carolina, Chapel Hill</strong>&lt;br&gt;<strong>Sponsored by Penn State Harrisburg, University of North Carolina, the Chapel Hill, and Utah State University</strong></td>
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<th>Ballroom</th>
<th>9:00–11:00 pm</th>
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<tr>
<td><strong>Indiana University Reception</strong>&lt;br&gt;<strong>Sponsored by the Indiana University Department of Folklore and Ethnomusicology</strong></td>
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<th>Lobby</th>
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<tr>
<td><strong>Memorial University of Newfoundland Reception</strong>&lt;br&gt;<strong>Sponsored by Memorial University of Newfoundland</strong></td>
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<th>Room 106A</th>
<th>9:00–11:00 pm</th>
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<tr>
<td><strong>The Ohio State University Alumni Reception</strong>&lt;br&gt;<strong>Sponsored by The Ohio State University Center for Folklore Studies</strong></td>
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Program Schedule: Saturday

Lobby

Registration desk open

Room 101A

Breakfast of (Folklore) Champions

Sponsored by the Fellows of the American Folklife Society
Preregistration required

C. Kurt Dewhurst (Michigan State University Museum)
Diana N’Diaye (Smithsonian Center for Folklife and Cultural Heritage)
Margaret R. Yocom (George Mason University, emerita)
Steve Zeitlin (City Lore)

Room 101D

07-01 Rust Belt, Grass Root: Forum on Cross-Community Activism and Initiatives in the City of Buffalo

Sponsored by the AFS Cultural Diversity Committee, the AFS Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Edward Yong Jun Millar (Castellani Art Museum of Niagara University), chair
Ali Kadhum (Iraqi American Society)
Jessica Lazarin (City of Buffalo Office of New Americans)
Rubens Mukunzi (Karibu News)
Steven Sanyu (Burmese Community Services, Inc.)
Lamin Tamang (Bhutanese Nepali Community of Buffalo, Inc.; Buffalo Public Schools)

Room 101E

07-02 Professional Development: Ask a Folklorist—Career Advice for New Professionals

Sponsored by the Archives and Libraries Section, the Folklore and Museums Section, the Graduate Student and Young Professional Section, the Independent Folklorists’ Section, and the Public Programs Section

Violeta Palchik (George Mason University), chair
Adrienne Decker (Utah Division of Arts & Museums)
Susan Eleuterio (Goucher College)
Lisa L. Higgins (Missouri Folk Arts Program/University of Missouri)
Andy Kolovos (Vermont Folklife Center)
Schedule - Saturday

Room 101F  8:00–10:00 am

07-03 Foundations and Futures: Discussions on the State of Apprenticeship Programs

Sponsored by the Public Programs Section

Charlie Lockwood (Texas Folklife), chair
Kaitlyn Berle (Wisconsin Arts Board)
Ian Hallagan (Texas Folklife)
Amanda Hardeman (Florida Folklife Program)
Jennifer Jameson (Alliance for California Traditional Arts)
Winnie Lambrecht (Rhode Island School of Design)
Suzanne Seriff (The University of Texas, Austin)
Lilli Tichinin (New Mexico Arts)

Room 101H  8:00–10:00 am

07-04 Celebrating the Legacy of Barbro Klein (1938–2018): Culture under Construction

Sponsored by the Nordic-Baltic Folklore Section
See also 01-07, 02-07, 08-04

Frog (University of Helsinki), chair
8:00 The Supernatural and the Social: Entanglements and Uncertainties
Ülo Valk (University of Tartu)
8:30 Diversities Claimed, Displayed, and Silenced: The Case of the Estonian National Museum
Elo-Hanna Seljamaa (University of Tartu)
9:00 Karelian Cultural Organizations and Karelians as an Ethnic Minority in Finland’s “Folklife Sphere”
Eila Stepanova (University of Helsinki)
9:30 Constructing the “Folk Cultural Sphere”: Agency, Media, and Authority
Frog (University of Helsinki)

Room 102  8:00–10:00 am

07-05 From the Wings to Center Stage: Voices of the Marginal in Korean Folklore

Sponsored by the Transnational Asia/Pacific Section

Charles La Shure (Seoul National University), chair
8:00 Memory Narratives of the Subaltern: The Snake Mythology of Jeju Island
Soyun Lee (Seoul National University)
8:30 Women’s Voices and Perspectives in the Folk Song “Jeongseon Arari”
Seonghye Park (Seoul National University)
9:00 On the Sacrifice of Children in Korean Folktales
Junhee Kim (Seoul National University)
9:30 The Gisaeng’s Role in the Resolution of Conflict
Hannah Og Nam (Seoul National University)
07-06 Folklore and True Crime

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

8:00  Performing His Crimes: A Family Murder and the Ballad of Condemnation  
**Joanna B. Spanos** (The Ohio State University)

8:30  Crowdsourcing Cold Cases: Narrative Construction in Online Crime-Solving Communities  
**Kristina Downs** (Indiana University)

9:00  “Stay Sexy and Don’t Get Murdered!”: Alternative Storytelling Strategies in True Crime Podcasts  
**Kaitlyn Kinney** (George Mason University)

9:30  The Folklore Detective: Criminology’s Narrative Turn  
**Debra Lattanzi Shutika** (George Mason University)

07-07 Legend and History

**Amber J. Rose** (University of Wisconsin, Madison), chair

8:00  My Grandfather, the Santa Claus of the Adirondacks  
**Emily Socolov** (The University of Texas, Austin)

8:30  The Army as Forest in Folk Tradition and in Macbeth  
**Charlotte Artese** (Agnes Scott College)

9:00  Mary Musgrove and Milly Francis: Pluralism, Mediation, and Legend in the Early American Creek Indian Frontier  
**Larry Ellis** (Arizona State University)

9:30  The Milk-Witch of Öja: A Painted Legend in Reformation-Era Gotland (Sweden)  
**Amber J. Rose** (University of Wisconsin, Madison)

07-08 Is There Room at the Table? Redefining Boundaries and Community through Food

**Sarah T. Shultz** (Memorial University of Newfoundland), chair

8:00  Feeding the Good People: Food in Newfoundland Fairy Narratives  
**Diane Tye** (Memorial University of Newfoundland)

8:30  “Eat the Chicken and Stay for the Rest of Your Life”: Tourism, Cultural Appropriation, and Hot Chicken in Nashville, Tennessee  
**Sarah T. Shultz** (Memorial University of Newfoundland)

9:00  Kosher Between the Lines  
**Jillian Gould** (Memorial University of Newfoundland)

9:30  Women in Newfoundland Craft Brewing Culture  
**Natalie Dignam** (Memorial University of Newfoundland)
07-09 Haudenosaunee Raised Beadwork: New York to Wisconsin

Sponsored by the Independent Folklorists' Section, the New York Folklore Society, the New York State Council on the Arts, and the Women's Section

Anne Pryor (Madison, Wisconsin), chair
Rosemary Hill (Tuscarora Nation)
Karen Ann Hoffman (Oneida Nation of Wisconsin (Turtle Clan))
Samantha Jacobs (Seneca Nation, Cattaraugus Reservation)
Grant Jonathan (Tuscarora Nation)
Bryan Printup (Tuscarora Nation (Beaver Clan))

07-10 Gun Cultures: Varieties of GunLore

See also 08-10

Eric A. Eliason (Brigham Young University), chair
8:00 Between the Forest and the Freezer: Visual Culture and Hunting Weapons in the Upper Midwest
Tim Frandy (Western Kentucky University)
8:30 Percussioned Flintlocks: A 19th-Century Folk Art
Nathan E. Bender (independent)
9:00 The Folklore of Snipers in Combat
Richard Allen Burns (Arkansas State University)
9:30 discussant
Eric A. Eliason (Brigham Young University)

07-12 Competing, Collaborating, Creating: A Discussion on Engaging with the Forms We Study

Sarah N. Lawson (Indiana University), chair
Jackson Meyers Hall (University of North Carolina, Chapel Hill)
Micah Ling (Indiana University)

07-13 Belief and Place

Angus Kress Gillespie (Rutgers University), chair
8:00 Folk Religion: Continuity and Rationale for Continuity among the Nagas of Northeast India
J. Imlikala Ao (Ambedkar University Delhi)
8:30 Folklife and Trends of Migration in the Vrindavan "City of Widows": A Pilot Study
Siddharth Siddharth (Indira Gandhi National Open University, India)
9:00 The Triumph of the Organized Lie: Misrepresentation and Manipulation in Portrayals of New Orleans "Voodoo"
Glenn Hinson (University of North Carolina, Chapel Hill)
9:30 The Atlantis Effect: Queer Aquatic Invocations and Spiritual Spaces in U.S. Latinx Literature
Sarah Piña (University of Wisconsin, Parkside)

9:45 Fake News Evolves into Legend: The Philadelphia Experiment
Angus Kress Gillespie (Rutgers University)

Room 109 9:00 am–12:00 pm

07-14/08-14 Folk Arts Education Workshop: Culture, Community, and Classroom

Sponsored by the Folklore and Education Section, the New York Folklore Society, and the New York State Council on the Arts

This session will start with coffee at 8:30 am, with the workshop running from 9:00 am until 12:00 noon.

Lisa Rathje (Local Learning) and Paddy Bowman (Local Learning), chair
Amanda Dargan (City Lore)
Ellen McHale (New York Folklore Society)

Room 101B/C/G 9:00 am–1:00 pm
Exhibit room open

General Sessions, 10:15 am–12:15 pm

Room 101D 10:15 am–12:15 pm

08-01 Folklorists and #MeToo

Sponsored by the American Folklore Society

Jessica A. Turner (American Folklore Society), chair
Rachel V. González-Martín (The University of Texas, Austin)
Debra Lattanzi Shutika (George Mason University)
Elaine J. Lawless (University of Missouri, Columbia, emerita)

Room 101E 10:15 am–12:15 pm

08-02 Culinary Tourism

Lucy M. Long (Center for Food and Culture), chair

10:15 “Bush Tucker” for Cultural Sustainability: Australian Food for the Tourist and the Local
Robert James Smith (Southern Cross University, Australia, retired)

10:45 Vegan Khao Soi and Organic Avocado Toast: Impacts of the Hipsterfication of Culinary Tourism on Cultural Sustainability
Leslie Soble (independent)

11:15 Illusion, Inclusion, and Culinary Relativism in Culinary Tourism
Lucy M. Long (Center for Food and Culture)
Schedule - Saturday

11:45  The Tibetan Refugee C Square: An Analysis of the Discourse of Culture and Cuisine
         Meghna Anand (Ambedkar University Delhi)

12:00  discussion

Room 101F  10:15 am–12:15 pm

08-03  Public History/Public Folklore: Sharing Perspectives on Shared Authority and Programming

Sponsored by the Folklore and Museums Section, the History and Folklore Section, the New York Folklore Society, the New York State Council on the Arts, and the Public Programs Section

Robert Baron (New York State Council on the Arts), chair
Todd DeGarmo (Crandall Library)
Michael Frisch (State University of New York, Buffalo, emeritus)
Molly Garfinkel (City Lore)
James Hall (Rochester Institute of Technology)
Michael Knoll (HistoryMiami Museum)
William Walker (State University of New York, Oneonta)

Room 101H  10:15 am–12:15 pm

08-04  Celebrating the Legacy of Barbro Klein (1938–2018): Swedishness and the Other

Sponsored by the Nordic-Baltic Folklore Section
See also 01-07, 02-07, 07-04

B. Marcus Cederström (University of Wisconsin, Madison), chair

10:15  Positions, Meanings, and Larger Issues: Power Relations in a Dialect Recording with the Roma Minority from 1960s Småland, Sweden
         Charlotte Hyltén-Cavallius (Institute for Language and Folklore)

10:45  Places that Matter: From Lillaverke, Oskar's Parish to Manistique, Michigan
         Susanne Nylund Skog (Institute for Language and Folklore)

11:15  discussant
         Yvonne Lockwood (Michigan State University Museum, emerita)

11:45  open mic; all are welcome to share memories of Barbro Klein

Room 102  10:15 am–12:15 pm

08-05  Ritual Events and Practices

Amit Singh (Ambedkar University Delhi), chair

10:15  Walking on Fire: Two Continents
         Mariana Mastagar (University of Toronto)

10:30  The Intermingling of the Hill and the Valley: A Study of the Lai Haraoba Festival of Manipur
         Hemchandra Nameirakpam (Ambedkar University Delhi)

10:45  Shifting Hegemonies Between Mikoshi Clubs and Neighborhood Associations: A Contemporary History of Tokyo’s Urban Festivals
         Takafumi Misumi (Kwansei Gakuin University)

11:15  Kumbh Mela Paraphernalia and the Folkloric Traditions of the Pilgrims and Other Witnesses at Prayag
         Amit Singh (Ambedkar University Delhi)
11:45  Turning Babies into “Mayas”: An Analysis of the Héets Méek’ Ceremony
Crystal Sheedy (State University of New York, Albany)

12:00  discussion

Room 103  10:15 am–12:15 pm

08-06  New Directions Forum: Virtual Tradition-Bearers and Digitizing Traditions

Sponsored by the New Directions in Folklore Section

Annamarie O’Brien (Penn State Harrisburg), chair
Brenda Beck (University of Toronto)
Anelise Farris (Idaho State University)
Charitie Hyman (University of Wisconsin, Madison)
Andrew Peck (Miami University)

Room 104  10:15 am–12:15 pm

08-07  Illusion and Exclusions: Contemporary Legend

LuAnne K. Roth (University of Rhode Island), chair

10:15  Helpful Hellhounds and Useful Apparitions: An Analysis of Black Dog Legends and Canine Social Norms in Western Society
Kiersten Carr (Utah State University)

10:30  The Goatman of Prince George’s County: Supernatural Sightings and the Fear of the Encroaching City
David J. Puglia (City University of New York)

10:45  “Reports that the Red Cross Sells Knitted Articles Absolutely Without Foundation”: A Red Cross Rumor Cycle
Rebecca J. Keyel (University of Wisconsin, Madison)

11:15  Putting a Face on Fear: Interpreting the 2016 “Creepy Clown” Panic
LuAnne K. Roth (University of Rhode Island)

11:45  discussion

Room 105  10:15 am–12:15 pm

08-08  Anglo-American and Canadian Folk Music

James W. Kimball (State University of New York, Geneseo), chair

Marilyn Motz (Bowling Green State University, emerita)

10:45  The Songs of Adelbert Haines and “Red River Valley” Revisited
James W. Kimball (State University of New York, Geneseo)

11:15  Shall I Sing You a Ghost Story?: The Nature and Purpose of Ghost Songs in Maritime Communities of Northern New England and Atlantic Canada
Richard Arland Blake (Utah State University)

11:30  discussant
Maureen E. Loughran (Center for Traditional Music and Dance)
Schedule - Saturday

Room 106B 10:15 am–12:15 pm

08-09 Sensate Worlds: Perception and Power from Multi-Species Perspectives

- **Danille Elise Christensen** (Virginia Tech), chair

10:15 A Sound Ecological Approach to the Expressive Culture of Animals
- **Jeff Todd Titon** (Brown University, emeritus)

10:45 Animal Agency in Sibundoy Ecospirituality
- **John Holmes McDowell** (Indiana University)

11:15 "These Will Require Looking At": Cooking Discourses and the Legitimacy of Sensory Experience
- **Danille Elise Christensen** (Virginia Tech)

11:45 Feasting on Time’s Body: Reflexive Commensality as Narrative Ecological Practice
- **Mary Hufford** (Livelihoods Knowledge Exchange Network)

Room 106C 10:15 am–12:15 pm

08-10 Gun Cultures: More Varieties of Gunlore

See also 07-10

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

10:15 Varieties of the American Gun
- **Robert Glenn Howard** (University of Wisconsin, Madison)

10:45 "Nerf Punk": The Firearm Folklife of LARPing RPGs
- **London Brickley** (University of Missouri, Columbia)

11:15 Guns, Loss, and Racial Identity in Blues Music
- **Raymond Melton** and **Javon Summerville** (University of Missouri, Columbia)

11:45 discussant
- **Tok Thompson** (University of Southern California)

Room 106D 10:15 am–12:15 pm

08-11 Connecting Public Folklore and Historic Preservation: Policy, Practice, and the Politics of Culture

Sponsored by the Working Group on Folklore and Historic Preservation Policy

- **Gregory Hansen** (Arkansas State University) and **Varick A. Chittenden** (Traditional Arts in Upstate New York (TAUNY), retired), chairs

10:15 The Hopkinton Town Green: Preserving a Yankee Tradition in the 21st Century
- **Varick A. Chittenden** (Traditional Arts in Upstate New York (TAUNY), retired)

10:30 The New Urban Renewal: Making Space for Preservation and People
- **Cynthia G. Falk** (State University of New York, Oneonta)

10:45 Places That Matter: Cultural Significance and the Historic Built Environment
- **Holly Taylor** (University of Washington, Seattle)

11:15 More than Old Metal and Wood: The Talbot Avenue Bridge
- **David S. Rotenstein** (independent)

- **Gregory Hansen** (Arkansas State University)

11:45 discussant
- **Henry Glassie** (Indiana University, emeritus)
08-12 Representations of Regional Cultures in Contemporary and Ancient China

Sponsored by the Transnational Asia/Pacific Section

Wenyuan Shao (The Ohio State University), chair

10:15 Location and Illusion: Representation of Chinese Peasants and Their Land in a State-Sponsored Documentary
Wei Liu (The Ohio State University)

10:45 Staging a Utopian Dream: Ecological Problems and Eco-ambiguity in Gao Xingjian’s Wild Man
Hui Yao (The Ohio State University)

11:15 Making New Poetry: Anthologizing New Songs from a Jade Terrace
Mengling Wang (The Ohio State University)

11:45 discussant
Michael Dylan Foster (University of California, Davis)

08-13 Emerging Belief Systems: Prophecies and Propositions

Anika Wilson (University of Wisconsin, Milwaukee), chair

10:15 Critical Prophecy and Reframing the Modern in Northern Canada
Sarah M. Gordon (Memorial University of Newfoundland)

10:45 The Proposition of the Neo Baul Movement as the Descendant of Lalon Fakir: A Case of Small Sects in Bangladesh
A S M Abu Dayen (Jahangirnagar University)

11:15 Afrofutures of Hidden Wealth: Prophetic Visions and Spiritual Treasures of Malawi
Anika Wilson (University of Wisconsin, Milwaukee)

11:45 discussion

Lunch Break

Meetings 12:45–1:45 pm

Room 103 Middle Atlantic Folklife Association Brown Bag

Section Business Meetings:
Room 108 Dance and Movement Analysis Section Business Meeting
Room 106C Folk Arts and Material Culture Section Business Meeting
Room 101H Folk Narrative Section Business Meeting
Room 109 Folklore and Education Section Business Meeting
Room 102 History and Folklore Section Business Meeting
Room 104 Music and Song Section Business Meeting
Room 101E Socialist and Postsocialist Area Studies Section Business Meeting
Room 107 Transnational Asia/Pacific Section Business Meeting
Schedule - Saturday

Room 106B 12:45–1:45 pm

Indiana University Graduate Program Information Session

Sponsored by the Indiana University Department of Folklore and Ethnomusicology

Ballroom 1:00–4:00 pm

New York Traditions Showcase

Sponsored by the AFS Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Traditional arts performances are made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature

Demonstrations:
Rosemary Hill, Grant Johnathan, Bryan Printup, beadworkers
Barbara Frackiewicz, Polish Wycinanki

Performances:
1:00 Nai Bowen, Burmese dance
3:00 Ted McGraw and Comhaltas Ceoltoiri Eieann

General Sessions, 2:00 pm–4:00 pm

Room 101D 2:00–4:00 pm

09-01 Illusions and At tempted Exclusions: Power, Place, Positionality, and Concepts of Americanism

Ann K. Ferrell (Western Kentucky University), chair

2:00 One Step Forward and Two Steps Back: Americanism and the Square Dance Controversies
Diane E. Goldstein (Indiana University)

2:30 "Where History Meets Mystery": The Appropriation of a Native American Legend in the Community of Point Pleasant, West Virginia
Eleanor Haskan (Indiana University)

3:00 Pillbilly: Available Narratives and Representations of Appalachia in the Opioid Crisis
Nicole Musgrave (Western Kentucky University)

3:30 Which Side Are You On?: The Occupational and Organizational Folklore Controversy in Retrospect
Ann K. Ferrell (Western Kentucky University)

Room 101E 2:00–4:00 pm

09-02 Trauma Entrained: Assault, Constraint, and Feminine Bodies in Tales and Traditions

Jeana Jorgensen (Butler University) and Montana Miller (Bowling Green State University), chairs

2:00 Not Happily Ever After: Sexual Assault in Fairy Tales
Jeana Jorgensen (Butler University)
2:30 110 Days of Restriction: A 21st-Century Woman’s Experience of the Victorian Corset
Alexandra Hutchings (Bowling Green State University)

3:00 A Sport Swept Up: Forces of Heroic Tradition vs. Unspoken Trauma in Elite Gymnastics Culture
Montana Miller (Bowling Green State University)

3:30 discussant
Merrill Kaplan (The Ohio State University)

Room 101F 2:00–4:00 pm

09-03 School's In for Summer!: Reflections on Field School Teaching and Learning
Sponsored by the Archives and Libraries Section and the Public Programs Section

Andrea Graham (University of Wyoming), chair
Lisa Gabbert (Utah State University)
Makaela Kroin (Washington State Parks)
Guha Shankar (American Folklife Center)
Randy Williams (Utah State University)

Room 101H 2:00–4:00 pm

09-04 Expressions of Sufi Culture in Tajikistan by Benjamin Gatling
(University of Wisconsin Press, 2018)
Sponsored by the Folk Belief and Religious Folklife Section

Leonard Norman Primiano (Cabrini University), chair
Benjamin Gatling (George Mason University), author
Jeanmarie Rouhier-Willoughby (University of Kentucky), critic
Christine L. Garlough (University of Wisconsin), critic
Tom Mould (Elon University), critic
Benjamin Gatling (George Mason University), discussant

Room 102 2:00–4:00 pm

09-05 Parks, Gardens and Public Spaces

Rory Turner (Goucher College), chair
The Controversy over Bears Ears National Monument: Native Claims, Land Use, and the Potential Role of Folklorists in Shaping the Debate
Eleanor Miller (Western Kentucky University)

Baltimore's Park Vibe: Sharing a Legacy of Joy and Resilience
Rory Turner (Goucher College)

Irvin Park: The Center of the Community on the Edge of Town
Mary L. Sellers (Pennsylvania State University)
### Schedule - Saturday

#### Room 103 2:00–4:00 pm

**09-06 Yes Illusions: Folk Illusions in Culture, Technology, and Philosophy**

- **K. Brandon Barker** (Indiana University), chair
- **2:00** The Chills and Other Chilling Traditions of Intercorporeity  
  **Claiborne Rice** (University of Louisiana, Lafayette)
- **2:30** Pictorial Folk Illusions Online  
  **Dominick Tartaglia** (Indiana University)
- **3:00** Folk Illusions and Traditional Representations of Embodiment  
  **K. Brandon Barker** (Indiana University)
- **3:30** discussant  
  **Katharine Young** (independent)

#### Room 104 2:00–4:00 pm

**09-07 Matachines/Matachina/Matlachines: Warriors for Peace at the Borderlands**

- **Sponsored by the Chicano and Chicana Section and the Dance and Movement Analysis Section**
- **Brenda M. Romero** (University of Colorado, Boulder), chair
- **Norma E. Cantú** (Trinity University)
- **David F. García** (University of New Mexico, Albuquerque)
- **José Luis Sagredo-Castillo** (Benemérita Universidad Autónoma de Puebla, México)

#### Room 105 2:00–4:00 pm

**09-08 Cultural Preservation: From Technology to Ideology**

- **Sponsored by the Transnational Asia/Pacific Section**
- **Jiang Lu** (Eastern Michigan University) and **Jin Feng** (Lawrence Technological University), chairs
- **2:00** Digital Recording Technology in the Preservation of the Shanghai Gu Embroidery  
  **Zhong Tie** (Shanghai University of Engineering Science)
- **2:30** The Experience of Houmei Village: Application of New Technology in Data Collection and Analysis  
  **Tingting Hong** (Fuzhou University)
- **3:00** The Pastoral Symphony: Open Preservation of Vernacular Architecture, Using the Xu Family Compound in Jinzhai County of Anhui Province as an Example  
  **Zhigang Wang** (Tianjin University)
- **3:30** Clean Up the Skyline and Patch the Wall: Reflections on the Concept of Tradition  
  **Jiang Lu** (Eastern Michigan University)

#### Room 106B 2:00–4:00 pm

**09-09 Re-Visioning Museums**

- **Maureen K. Porter** (University of Pittsburgh), chair
- **2:00** Nondichao Bachalou: The Interesting Professional Life of a Museum Guide and Traditional Historian of Abomey, Benin: Parallels and Intersections  
  **Clover Jebsen Afokpa** (University of Maryland, University College)
Schedule - Saturday

Room 106C  2:00–4:00 pm

09-10  Catalogue, Correspondence, and Communications as Conduits: The Circuitry of Rural News

Sydney K. Varajon (The Ohio State University), chair

2:00  “Bloom Where You Are Planted”: Documenting, Sharing, and Digitizing Southern Perry County’s Community Life News
Sarah Craycraft (The Ohio State University)

2:30  Imagining the Rural: Folklife, Electrification, and Discursive Landscape in a Missouri News Magazine
Mariah E. Marsden (The Ohio State University)

3:00  “I’m Going to Get My Binoculars”: The Spatial and Social Coordinates of Disaster Response in Gatlinburg, Tennessee
Sydney K. Varajon (The Ohio State University)

3:30  discussant
Tim Frandy (Western Kentucky University)

Room 106D  2:00–4:00 pm

09-11  The Practice of Folklore: Questions of Recursion, Repetition, and Embodiment in Practice Theory

Anthony Bak Buccitelli (Pennsylvania State University), chair

Harris Berger (Memorial University of Newfoundland)
Simon J. Bronner (Missouri University of Science and Technology, emeritus)
Peter Jan Margry (Meertens Instituut)
Casey R. Schmitt (Gonzaga University)

Room 107  2:00–4:00 pm

09-12  Greek American Materialities

Panayotis League (Harvard University), chair

2:00  Building Hybridity: Unorthodox Orthodox Churches, 1955–75
Dean Lampros (Rhode Island School of Design)

2:30  Greek Music in America: A History and Preservation Strategy
Tina Bucuvalas (City of Tarpon Springs, FL)

3:00  A Commonplace Book in Uncommon Time: Notating Ottoman Greek Music in America
Panayotis League (Harvard University)

3:30  discussion
Schedule - Saturday

Room 109 2:00–4:00 pm

09-14 On Being a Folklorist

Mark Y. Miyake (Fairhaven College, Western Washington University), chair

2:00 The Desperate Tale of an Unemployed, Dropout, Folklorist Wannabe: Unexpected “Outcomes” in a Multicultural Elementary School Classroom Far Far Away
   Sandi Bartlett Atwood (Cardston Elementary School)

2:30 White Eyes, Black Voices: Lawrence Gellert, John Lomax, and African American Folksongs
   Jerry M. Hirsch (Truman State University, emeritus)

3:00 The British Folklorists at Fifty
   Jonathan Roper (University of Tartu)

3:30 Intentional Accidental Folklorists: Folklore as Methodology and Purpose in Higher Education
   Mark Y. Miyake (Fairhaven College, Western Washington University)

Evening Events

Ballroom 4:15–4:45 pm

Time of Remembrance

Sponsored by the American Folklore Society

Ballroom 4:45–5:45 pm

AFS Business Meeting

Sponsored by the American Folklore Society

Executive Director’s State of the Society Address
Section prize announcements
2019 Annual Meeting theme announcement
Old business
New business

Ballroom 6:00–7:00 pm

Presidential-Invited Lecture

Sponsored by the American Folklore Society

Palagummi Sainath (The People’s Archive of Rural India)

How to Pay Attention to the Countryside in the Digital Age
Market Arcade Building, 617 Main Street 7:00–10:00 pm

Dance Party—Blues, Funk, Polka and Fine Food

Sponsored by the American Folklore Society and the New York Folklore Society

Performances made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature
# Abstracts: Plenary Sessions

## Opening Ceremony  
**Wednesday, 5:00–6:30 pm, Ballroom**

Sponsored by the American Folklore Society  
The ceremonial opening is made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature  

- G. Peter Jemison giving the Ganö:nyök, or Hodinöhsö:ní’ Thanksgiving Address  
- Welcome by President Dorothy Noyes  
- Recognition of sponsors and the 2018 Annual Meeting Committee  
- AFS awards and prize announcements  
- Bill Crouse and The Allegany Dancers  
- Participatory social dance. All are welcome to join The Allegany Dancers in the spirit of community.

See Artists’ Biographies for more information.

## Candidates’ Forum and Reception  
**Thursday, 4:15–5:15 pm, Ballroom**

Sponsored by the AFS Nominating Committee  

All are requested to attend  

Candidates for AFS President, Executive Board and Nominating Committee speak briefly in response to questions from the Nominating Committee. We invite all AFS members at the meeting to attend and meet the candidates. Secure online voting will begin on November 1 and will continue through December 31. Those elected will take office on January 1, 2019.

## Francis Lee Utley Lecture  
**Friday, 4:15–5:15 pm, Ballroom**

Sponsored by the Fellows of the American Folklore Society  

- **Marcia Gaudet** (University of Louisiana, Lafayette, emerita), chair  
- **Frank de Caro** (Louisiana State University, emeritus)  
- Herder, the Grimm Brothers, and Richard Dorson’s Antiquarians: A New Look  
  (read by Elliott Oring, California State University, Los Angeles, emeritus)

Richard Dorson was right seeing the antiquarians as the precursors of the study of folklore. Many of them recorded information on “traditions.” However, he did not really understand the rationale behind their work, mixed up in Tudor politics, especially the religious aspects. (The “first” work on folklore in English is an anti-“Puritan” tract.) When Herder and the Grimm Brothers came along in the 18th and early 19th centuries, there was already a body of lore in English which could be transferred to fit in with their ideas. The Grimm Brothers, and the “antiquary-folklorist” Thomas Wight are responsible for developing ideas about survivals, an idea to influence folklore and anthropology for 75 years.

## Time of Remembrance  
**Saturday, 4:15–4:45 pm, Ballroom**

Sponsored by the American Folklore Society  

Tributes to departed colleagues will be read during this time of remembrance. Only statements submitted to AFS by October 1 are included in this ceremony. The memorial board and table is located near registration throughout the meeting for more spontaneous tributes to all departed friends and colleagues.

## AFS Business Meeting  
**Saturday, 4:45–5:45 pm, Ballroom**

Sponsored by the American Folklore Society  

- Executive Director’s State of the Society Address  
- Section prize announcements  
- 2019 Annual Meeting theme announcement  
- Old business  
- New business
Abstracts: Plenary Sessions

Presidential-Invited Lecture
Saturday, 6:00–7:00 pm, Ballroom
Sponsored by the American Folklore Society

Dorothy Noyes (The Ohio State University), chair

Palagummi Sainath (The People’s Archive of Rural India)

How to Pay Attention to the Countryside in the Digital Age

P. Sainath, the former Rural Affairs Editor at The Hindu, where he forced public attention to India’s epidemic of farmer suicides, will discuss the relationship between journalism, cultural documentation, and social justice. His current project, the People’s Archive of Rural India (ruralindiaonline.org) is a volunteer-sustained multimedia website documenting everyday life, cultural traditions, and socioeconomic and environmental challenges across India, with special attention to women’s labor. Among his many career awards are the 2007 Ramon Magsaysay Award (the “Asian Nobel”) and the first Amnesty International’s Global Human Rights Journalism Prize in 2000. His 1996 book, Everybody Loves a Good Drought: Stories from India's Poorest Districts, was reissued as a Penguin Classic in 2012.
Abstracts: Section-Sponsored Lectures

**Dan Crowley Concert**

Thursday, 8:00–9:30 pm, Room 101D

Sponsored by the Creative Writing and Storytelling Section

*Margaret R. Yocom* (George Mason University, emerita), featured poet/storyteller

Join us as we tell tales and read words of enchantment to inaugurate the new “Creative Writing and Storytelling Section” of AFS. Selected members of the section will read from their works and share their stories. Margaret Yocom, our featured writer/storyteller, will perform her recently published erasure poems, *KIN S FUR*, based on the Grimms’ version of “All Kinds Of Fur” (“Allerleirauh”). Erasing the Grimms’ words to reveal a young woman’s story of her journey to a new, full life, Yocom asks, What would All Kinds Of Fur say if she could tell her own tale? In these poems, the heroine’s words rise. Afterward, Yocom will sign copies of her book.

**Phillips Barry Lecture**

Thursday, 8:00–9:30 pm, Room 101F

Sponsored by the Music and Song Section

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

*Bruce Jackson* (State University of New York, Buffalo and Creative Arts Initiative)

**On “The B-Side” with the Wooster Group**

Bruce Jackson will speak about *The B-Side: Negro Folklore from Texas State Prisons. A Record Album Interpretation*, a production by the The Wooster Group, New York’s most celebrated experimental theater company. *The B-Side* is based on the classic LP, *Negro Folklore from Texas State Prisons*, based on Jackson’s 1964 field recordings. Peter Marks of the *Washington Post* called the production “ravishing,” and “a richly resonant auditory experience,” concluding that “the experience is history in melody, an a cappella song cycle that reveals how men sentenced to hard labor endured, forging bonds through music.” *New York Times* theater reviewer Ben Brantley named it one of the 10 best plays of the year. Jackson will talk about the process of transforming his LP into theater with The Wooster Group, illustrating his presentation with photographs and audio and video clips.

**Don Yoder Lecture in Religious Folklife**

Friday, 8:00–9:30 pm, Room 101F

Sponsored by the Folk Belief and Religious Folklife Section

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

*Micahc Owen Jones* (University of California, Los Angeles, emeritus)

**Herbs and Saints in the City of Angels: Researching Botánicas, Healing, and Power in Southern California**

This lecture presents results of a project on folk medicine among Latinx in Los Angeles in which 131 interviews were conducted with 49 individuals, more than half of whom were healers associated with botánicas. Contrary to a number of previous reports, research data reveal that the healers were not poorly educated, unsophisticated, or adversaries of biomedical care; that clientele were not exclusively Latinx; and that a number of long-standing assumptions in works on Latinx healing traditions should be reassessed. The present study of ethnomedical treatment offers insight into needs and concerns that could inform the healthcare profession in regard to one of the largest and most underserved populations in the US.

*Holly Everett* (Memorial University of Newfoundland), discussant
Professional Development

Culture through Comics: An Ethnographic Cartooning Workshop
Wednesday, 1:00–4:00 pm, Room 107
Sponsored by the Archives and Libraries Section and the Vermont Folklife Center

Preregistration required

Marek Bennett (Marek Bennett's Comics Workshop)
Andy Kolovos (Vermont Folklife Center)

Ethnographic cartooning is emerging as a powerful tool for cultural representation. In this workshop we will explore the concepts and challenges of ethnographic cartooning, learn the basic techniques of cartooning and comics creation, and then try our hands at drawing our own original comics. We invite participants to bring their own primary source materials or use sample materials from the Vermont Folklife Center archives. Participants each create 1+ pages of original comics drawn from primary source texts and go home with the skills necessary to continue drawing ethnographic comics in their community. No experience required—everyone can draw comics!

Experiments in Exhibition:
In-Reach—New Directions in Museum-Community Partnerships
Wednesday, 1:00–4:00 pm, Room 108
Sponsored by the Castellani Art Museum of Niagara University and the Folklore and Museums Section

Preregistration required

Carrie Hertz (Museum of International Folk Art, Santa Fe, NM)
Michael Knoll (HistoryMiami Museum)
Edward Yong Jun Millar (Castellani Art Museum)
Suzanne Seriff (University of Texas, Austin)

The fourth Experiments in Exhibition Workshop explores the unique skills that museum-based folklorists can bring to community-generated initiatives and projects beyond the museum walls. While most of us are experts in drawing on community lore and voices for our own exhibition and outreach projects, this workshop explores “in-reach,” following the recommendation of the American Alliance on Museums. The workshop will address how to inventory our unique museum-related assets and skill sets to more effectively serve our collaborating community partners in their own curatorial, archival, or storytelling projects. After a participatory exercise in institutional asset mapping, the workshop will address the transferability of curatorial, digital storytelling, and archival skills to community developed projects; propose strategies for framing and communicating these skills; and discuss challenges in balancing such community needs and commitments with the demands of our own museum-based initiatives. Workshop participants will have an opportunity to brainstorm real-life solutions, based on their own newly honed tools of the trade, with members of Buffalo’s Turkish and Bhutanese Nepali communities, who will seek advice for how to effectively implement their nascent ideas for low-budget community projects.

02-02 The Freedom to Freelance—Find Your Why, How and When
Thursday, 10:15 am–12:15 pm, Room 101E
Sponsored by the Independent Folklorists’ Section, the New York Folklore Society, and the New York State Council on the Arts

Dana L. Saylor (Confluence Creative Engagement)
Andrew Delmonte (Small Business Development Center)
Kevin Heffernan (Rise Collaborative)

This workshop will inspire and motivate you to pursue your independent career or, for those already established, share new ideas. Creative entrepreneur Dana Saylor, Buffalo-based architectural historian, artist, preservation advocate and event planner, leads the session, with presentations by other talented and dynamic professionals. Topics include: small business types and basic finances; social media strategies, including how taking a stand can garner engagement with your desired audience; and why emotional vulnerability can be good business. With rotating breakout sessions, you’ll get face-time with each of the presenters and plenty of opportunity for lively discussion.

04-02 Forming Foundations—Building Relationships in the Private Sector
Friday, 8:00–10:00 am, Room 101E
Sponsored by the American Folklore Society, the New York Folklore Society, and the New York State Council on the Arts

Catherine Gura (The Children's Guild Foundation)
Maureen Hurley (Oishei Foundation)
Professional Development

**Cristin McPeake** (Community Foundation of the Hudson Valley)
**Paula Miller** (The William G. Pomeroy Foundation)
**Caitlin Zulewski** (Healthnow)

As government funding tightens, folklorists are turning to the private sector for funding. However, we come up against funders who do not understand folklore or the value of funding folklore projects. Participate in a discussion with grantors from business, corporate, private, and family foundations about how to create partnerships for successful fundraising. How do we engage and inform potential funders about the impact of supporting folklore projects that benefit a diverse and inclusive audience?

**05-02 NEA and NEH Grants Mini-Workshop—From Soup to Nuts (and Bolts)**  
**Friday, 10:15 am–12:15 pm, Room 101E**
Sponsored by the American Folklore Society

**Mary E. Downs** (National Endowment for the Humanities)
**William Mansfield** (National Endowment for the Arts)
**Clifford R. Murphy** (National Endowment for the Arts)

Join colleagues from the National Endowment for the Arts and the National Endowment for the Humanities as they cover grant programs related to folklife documentation, presentation, and archiving, with tips for submitting successful applications. Presenters will discuss various grant programs, timelines, available funding, and strategies for success. Additionally, ideas about the kinds of projects that fit into the Endowments’ strategic visions for funding will be discussed. Bring current or potential project ideas to discuss, or come to learn from your colleagues as you consider submitting an NEA or NEH grant application.

**07-02 Ask a Folklorist—Career Advice for New Professionals**  
**Saturday, 8:00–10:00 am, Room 101E**
Sponsored by the Archives and Libraries Section, the Folklore and Museums Section, the Graduate Student Section, the Independent Folklorists’ Section, and the Public Programs Section

**Violeta Palchik** (George Mason University), chair

**Adrienne Decker** (Utah Division of Arts & Museums)
**Susan Eleuterio** (Goucher College)
**Lisa L. Higgins** (Missouri Folk Arts Program/University of Missouri)
**Andy Kolovos** (Vermont Folklife Center)

Job-seeking for folklorists can be daunting. In this forum, chaired and moderated by a member of the AFS Graduate Student Section, a group of representatives from the Archives and Libraries, Folklore and Museums, Independent Folklorists’, and Public Programs sections will discuss jobs in their respective fields and answer career-related questions from attendees. The discussion will not have a formalized agenda but will instead take its direction from audience inquiries. Moreover, the forum format allows for two-way conversation; veteran folklorists will themselves have the opportunity to hear directly from job-seekers about the challenges presented by the 21st-century job market and come away with new ideas to improve hiring processes.

**07-14/08-14 Folk Arts Education Workshop: Culture, Community, and Classroom**  
**Saturday, 9:00 am–12:00 pm, Room 109**
Sponsored by the Folklore and Education Section, Local Learning, the New York Folklore Society, and the New York State Council on the Arts

**Lisa Rathje** (Local Learning) and **Paddy Bowman** (Local Learning), chairs

**Amanda Dargan** (City Lore)
**Ellen McHale** (New York Folklore Society)

In August 2018, folk artists and teachers from Western New York participated in an intensive two-day Local Learning professional development workshop. Then, eight educators and artists from this workshop were paired in order to bring the skills and lessons learned into two-day mini-residency classroom visits in the fall. Come to this dynamic session to learn from these local artists and the teachers who hosted them about what worked with their students, and help problem-solve what did not. Discover more about radically inclusive models of folklore in education, and take advantage of the planned peer networking activities. This session will start with coffee at 8:30 am.
Abstracts: Special Events

Ongoing Events

Instrumental Jam Session

Wednesday–Friday, 8:00–11:00 pm, Room 103

Sponsored by the Music and Song Section

All are welcome to bring instruments and play tunes, or to hang out and listen!

Song Circle/Vocal Jam

Wednesday–Friday, 8:00–11:00 pm, Room 105

Sponsored by the Music and Song Section

All are welcome to sing or just listen and chat between songs.

New York Traditions Showcase

Thursday–Saturday, 1:00–4:00 pm, Ballroom

Sponsored by the AFS Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Traditional arts performances are made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature

Buffalo is a multi-ethnic city with rich European cultural communities, a strong African American heritage, Latino neighborhoods, and a robust resettlement program that lends the city the distinction of having the most currently settled refugee population in the State of New York. Typically, Erie County welcomes 36% of all of New York’s refugees, with newcomer groups representing ethnic Burmese, Nepali-Bhutanese, African diasporic communities, and Iraqi, Yemeni, and Afghan populations. The region also has a strong Native Hodinohso:ni’ (Haudenosaunee) presence, with the Skarù:re’ (Tuscarora) Nation just north and the Onödowá’ga (Seneca) Nation to the South.

In collaboration with the New York State Council on the Arts, the New York Folklore Society, and our New York colleagues, we are pleased to present performances and demonstrations representing a few of the cultural traditions represented in New York State. See Artists’ Biographies for more information about the participants in this showcase.

Ask an Archivist Table

Thursday–Saturday, Room 101B/C/G

Sponsored by the Archives and Libraries Section

Professional archivists will be on hand to answer your questions about library and archiving issues. Please stop by to see us!

Thursday and Friday, 9:00 am–12:45 pm and 1:30–6:00 pm Saturday, 9:00 am–1:00 pm

Ask about Accessibility: Give or Get Suggestions for Making the Meeting More Accessible

Days/times TBA, Room 101B/C/D

Sponsored by the AFS Committee on Accessibility

Stop by to chat with members of the AFS Committee on Accessibility to learn about the AFS initiative to make the Annual Meeting as accessible as possible, including what you can do to make your presentations accessible to a variety of audience needs. We also invite you to share your ideas on accessibility needs and how to make the meeting more accessible. See the Program Addendum or the table in the exhibit room for the schedule of open hours.

Ask about Grants: Grant Information for Individuals and Groups

Days/times TBA, Room 101B/C/D

Sponsored by the American Folklore Society, the National Endowment for the Arts, and the National Endowment for the Humanities

Stop by and chat with grantors from the NEA and NEH, along with members who are grantees of various funding programs, to discuss grant projects, strategies for successful applications, preparing strong narratives and compelling supplements, etc. See the Program Addendum or the table in the exhibit room for the schedule of open hours.
Ask about SIEF

Sponsored by the International Society for Ethnology and Folklore/Société Internationale d’Ethnologie et de Folklore

SIEF Ambassadors Thomas A. McKean (Elphinstone Institute, University of Aberdeen) and Robert Glenn Howard (University of Wisconsin, Madison) will answer your questions about our sister association, the International Society for Ethnology and Folklore. SIEF holds its next biennial congress in April 2019 in Santiago de Compostela, Spain.

“Track Changes: Reflecting on a Transforming World” will bring scholars and practitioners from across Europe and the Americas for four days of dialogue in a historic pilgrimage center. Learn also about SIEF’s thematic working groups, ranging from “Body, Affects, Senses, and Emotions” to “Migration and Mobility,” and its two affiliated journals, *Cultural Analysis* and *Ethnologia Europaea*. SIEF also has several initiatives to support networking among young scholars. Check them out at siefhome.org.

One-Time Events

**Tour: Niagara Falls and Hodinöhs:ni’ (Haudenosaunee) Heritage**

Sponsored by the Castellani Art Museum of Niagara University

Preregistration required

The cascading waters of Niagara Falls carve a winding, blue-green path to Lake Ontario: a waterway that's shaped and influenced the French, British, Canadian, American, and Hodinöhs:ni’ communities who have called the area home. Join us for a series of place-based experiences throughout the Niagara River Region exploring the continuing Hodinöhs:ni’ heritage of the Niagara Falls area. First, a traditional foodways stop on Skarù:re’ (Tuscarora) Nation during harvest to learn about the meanings, preparation, and uses of Skarù:re’ White Corn—a variety of corn brought with the Skarù:re’ during their migration to Western New York from North Carolina. A trip up-river to Old Fort Niagara, the oldest continued use military installation in North America (over 300 years old), at the meeting of the Niagara River and Lake Ontario will focus on the shifting relationship of native communities to the fort throughout its history, including the current Native Interpretation program at the historic site. Heading back south, we will stop at the Castellani Art Museum—which hosts the public folklore program in the Buffalo-Niagara region—for provided lunch and self-guided tours of its folk arts exhibits. The tour will end on Goat Island at Niagara Falls State Park to learn about Skarù:re’ raised beadwork, a local folk art with a unique and historical connection to Goat Island and Niagara Falls—ending with an opportunity to explore the incredible scenery of Niagara Falls on your own.

**Tour: Buffalo City—Gritty Is Now Pretty**

Sponsored by the Castellani Art Museum of Niagara University

Preregistration required

The Buffalo city tour will begin with a spectacular bird’s eye view of the Queen City and its neighborhoods from the 25th-floor of its stunning art deco City Hall. Next, you will get a closer look at the Central Terminal, the Broadway Market, and Corpus Christi Church, all located in the historic eastside Polonia neighborhood. Further down Broadway, visit the Colored Musicians Club, a famed stop on the “chitlin’ circuit,” where Duke Ellington, Billie Holiday and Ella Fitzgerald all performed. Heading back towards the city's downtown waterfront, you will view 19th-century grain elevators that have been repurposed by both visual and performing artists. Experience the West Side Bazaar—a diverse marketplace and food hall—which functions as an economic incubator and hub in the heart of the Grant-Ferry neighborhood, providing training, startup funding, and support for refugees, immigrants, and local community members starting their own businesses. You’ll see first-hand how historic Buffalo neighborhoods are renewing while keeping their robust ethnic character. Lunch at Happy Swallow Restaurant, a family-run tavern, includes both Polish dishes and Beef on Weck, a Buffalo favorite whose distinctive kummelweck roll can be traced back to German immigrants; some vegetarian options will also be available. Along the way, tour guides from Forgotten Buffalo (www.forgottenbuffalo.com) will share information about many additional landmarks and points of interest.
Abstracts: Special Events

Executive Board’s Welcome for First-Time Attendees  
Wednesday, 6:30–8:30 pm, Room 106A  
Sponsored by the American Folklore Society

A social and informational gathering, hosted by the AFS Executive Board, for first-time attendees. Cash bar.

Welcome Reception  
Wednesday, 6:30–8:30 pm, Ballroom  
Sponsored by the American Folklore Society

All are welcome. Cash bar.

AFS Cultural Diversity Committee Brown Bag Welcome Lunch  
Thursday, 12:45–1:45 pm, Room 101D  
Sponsored by the Cultural Diversity Committee

Take the opportunity to meet members of the Cultural Diversity Committee; learn more about the issues they are currently addressing; add your voice and join the conversation about what we can all do collectively to reimagine a more inclusive folklore theory, practice, and Society for the 21st century. All are welcome.

New York’s Finest Hosts Public Programs Mixer, Reception and Performance  
Thursday, 6:30–8:00 pm, Room 106A  
Sponsored by the New York Folklore Society, the Graduate Student and Young Professional Section and the Public Programs Section

Performance made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature

No, we’re not the ones in blue with guns and badges; we’re the fine public folklorists working in New York State, and we are hosting this year’s Public Programs Student Mixer, open especially to students and all public folklorists, but all are welcome. We will have live music by Kelly’s Old Timers, a cash bar, and a short review celebrating the uniqueness and longevity of folk and traditional arts programs in our state, under the leadership of Robert Baron (New York State Council on the Arts). This is a great opportunity for students and others to network with public folklorists from New York State and from around the country.

See Artists’ Biographies for more information about Kelly’s Old Timers.

Film Session: Heartland Passage: America’s Journey on the Erie Canal  
Thursday, 8:00–10:00 pm, Room 109  
Sponsored by the Local Planning Committee, the New York Folklore Society, and the New York State Council on the Arts

Steve Zeitlin (City Lore) and Dan Ward (independent), chairs

Dan Ward (independent)
Steve Zeitlin (City Lore)
Karen Canning (Livingston Arts)

This session features Boom and Bust: America’s Journey on the Erie Canal, a new, 30-minute documentary by Steve Zeitlin, Dan Ward and Academy Award-winning filmmaker Paul Wagner, filmed largely in Buffalo; three 3-4 minute video modules featuring storytellers with a history on the canal, including tugboat captain Steve Wunder; an archival interview with a mule driver interviewed in the 1970s about driving mules in the early 20th century; and invited musicians, folklorists and storytellers who were part of the 2017 ten-city Heartland Passage Tour.

Legacy Council  
Thursday, 9:00–10:30 pm, Room 101A  
Sponsored by the American Folklore Society

For invited participants only

The Legacy Council consists of individuals and organizations who have donated to the AFS Endowment Fund. Through this reception thanking donors for their support of the Society’s future, members will also hear about the endowment’s growth and other AFS fundraising efforts. Anyone can be a member of the Legacy Council by donating to the Endowment Fund on the AFS website or by contacting executive director Jessica Turner.
Abstracts: Special Events

American Tribal Style® Belly Dance Workshop  Thursday, 9:00–11:00 pm, Ballroom
Sponsored by the Dance and Movement Analysis Section

Certified instructor Jeana Jorgensen will teach the basics of American Tribal Style® (ATS), a form of belly dance that uses Middle Eastern dance moves as part of an improvisational system. Come and learn how to move your body using these undulations, rotations, and isolations, while also receiving commentary on the narratives, customs, material culture, history, and spread of the dance—including issues of cultural heritage and intellectual property rights (in case you’re wondering about the “®” tacked on). Donations appreciated.

Graduate Student and Young Professional Mixer and Trivia Night  Thursday, 9:00–11:00 pm, Room 106A
Sponsored by the Graduate Student and Young Professional Section

The Graduate Students and Young Professionals Section invites any students or those newly entering the field to join us for our Annual Mixer and Trivia Night. This event allows graduate students and young professionals a chance to network while testing their folklore knowledge with trivia. Cash bar.

Creative Writing and Storytelling Open Mic Night  Thursday, 9:30–11:00 pm, Room 101D
Sponsored by the Creative Writing and Storytelling Section

Folklorists work with all kinds of creators and makers, and our studies give us access to unlimited inspiration. The AFS Creative Writing and Storytelling Section would like to invite meeting attendees to come share poems, stories, essays, and other works of artistic verbal communication. Please bring up to six-minutes’ worth of material and your love of language.

Preserving America’s Cultural Traditions (PACT) Meeting  Friday, 12:45–1:45 pm, Room 102
Sponsored by Preserving America’s Cultural Traditions

PACT seeks to coordinate efforts, create collaborative initiatives, and maximize resources among programming and service-related folklife nonprofits, and develop long-term institutional strategies for preserving the living cultural heritage of the United States. PACT also seeks to develop ongoing and consistent dialogue with the nation’s premier federal folklife programming entities and the American Folklife Center at the Library of Congress. The PACT agenda has now evolved to include all aspects of the development, sustenance, and preservation of folklife nonprofit organizations throughout the US, and issues of national importance that relate to folklife nonprofits. Please join us.

AFS Committee on Contingent Workforce Concerns Brown Bag  Friday, 12:45–1:45 pm, Room 101E
Sponsored by the Committee on Contingent Workforce Concerns

Committee members will hold a discussion of possible future initiatives and follow up on ideas brought up by contingent workers at the 2017 roundtable session.

University Press of Mississippi Folklore Celebration  Friday, 2:00–4:00 pm, Room 101B/C/G
Sponsored by the University Press of Mississippi

Join us at our exhibit in the book room to celebrate recent publications in folklore; all are welcome.

Queer as Folklore Meeting  Friday, 5:30–6:30 pm, Room 109

Queer as Folklore is an LGBTQ-oriented folklore conference to be held at the University of North Carolina, Chapel Hill in May 2019. Please join us for this special planning session to discuss how this event can best serve queer-identified scholars and folk artists alike. All are welcome, especially those interested in participating in the conference!
Fellows Reception for Graduate Students  
Friday, 5:30–7:00 pm, Room 106A  
Sponsored by the AFS Fellows

The Fellows of the American Folklore Society offer this reception as a way to welcome students to the meeting, create opportunities for networking with senior members of the field, and make clear how important students are to the health and vitality of folklore studies. The Fellows provide food and a cash bar. For AFS Fellows and students only.

Happy Hour for Politics, Folklore, and Social Justice  
Friday, 5:30–7:00 pm, Hyatt bar  
Sponsored by the Politics, Folklore, and Social Justice Section

Join the members of the Politics, Folklore, and Social Justice Section for their inaugural Happy Hour gathering. We will break the rules and discuss politics, folklore, and social justice in a relaxed atmosphere. All are welcome.

Local Learning Happy Hour  
Friday, 5:30–7:00 pm, Hyatt bar  
Sponsored by Local Learning

All are welcome to join our annual folklore in education gathering: this year we celebrate authors published in the 2018 *Journal of Folklore and Education* “Common Ground: People and Our Places,” a special issue on environment, education, folklore, and science.

Indiana University Reception  
Friday, 9:00–11:00 pm, Ballroom  
Sponsored by the Indiana University Department of Folklore and Ethnomusicology

Enjoy free snacks while catching up with fellow alumni, former and current professors and staff from the department. There will be a cash bar. All are welcome.

Folklore and American Studies Programs Reception:  
Penn State Harrisburg, Utah State, and University of North Carolina, Chapel Hill  
Friday, 9:00–11:00 pm, Room 101A  
Sponsored by Penn State Harrisburg, University of North Carolina, Chapel Hill, and Utah State University

This reception is an opportunity for faculty, students, and alumni of the American Studies/Folklore programs at Penn State, Utah State, and University of North Carolina to get to see old friends and meet new ones! Students at other institutions who have an interest in American Studies are welcome, too. Join us for hors d’oeuvres and a cash bar.

The Ohio State University Alumni Reception  
Friday, 9:00–11:00 pm, Room 106A  
Sponsored by The Ohio State University Center for Folklore Studies

Join The Ohio State University for a reception honoring alumni and current students and inviting prospective students to learn about our program! Light refreshments and cash bar will be provided.

Memorial University of Newfoundland Reception  
Friday, 9:00–11:00 pm, Lobby  
Sponsored by Memorial University of Newfoundland

Memorial University’s Department of Folklore invites you to a reception for alumni, current students, and prospective students. All conference participants are welcome to join us for appetizers and a cash bar.
Abstracts: Special Events

Breakfast of (Folklore) Champions  
Saturday, 8:00–9:30 am, Room 101A
Sponsored by the AFS Fellows
Preregistration required

Senior folklorists breakfast with preregistered students, talking about a designated topic, as well as students’ interests and questions.

C. Kurt Dewhurst (Michigan State University Museum), folklore and museums  
Diana N’Diaye (Smithsonian Institution), building bridges between communities through collaborative folklore projects  
Margaret R. Yocom (George Mason University, emerita), folklorists as (co)writers and (co)editors in their communities  
Steve Zeitlin (CityLore), folklorists as media producers

Middle Atlantic Folklife Association Brown Bag  
Saturday, 12:45–1:45 pm, Room 103
Sponsored by the Middle Atlantic Folklife Association

The Middle Atlantic Folklife Association (MAFA) is a professional association supporting folklorists and others concerned with traditional folk culture in the mid-Atlantic region. It serves Virginia, Delaware, District of Columbia, Maryland, New Jersey, New York, Pennsylvania, and West Virginia. MAFA members are engaged in a full range of activities to study, document, interpret, present, fund, teach, encourage and advocate for traditional cultural expressions in the region. MAFA supports this diversity of approaches to folklife through a number of services to its members and constituents, including professional development, resource identification and access, and communication among different sectors of the field.

Indiana University Graduate Program Information Session  
Saturday, 12:45–1:45 pm, Room 106B
Sponsored by the Indiana University Department of Folklore and Ethnomusicology

Prospective students: come learn about our graduate curriculum and admissions process, the MA and PhD degree requirements, and about the city of Bloomington. All are welcome.

Dance Party—Blues, Funk, Polka and Fine Food  
Saturday, 7:00-10:00 pm
Market Arcade Building, 617 Main Street
Sponsored by the American Folklore Society and the New York Folklore Society
Performances made possible by the New York State Council on the Arts with the support of Governor Andrew M. Cuomo and the New York State Legislature

The Saturday night AFS dinner dance is coming back with a bang, featuring fine food and smokin’ sounds by two local bands. Music will be by funk, jazz and R&B and blues musician Eric Crittenden’s Critt’s Juke Joint, and by Special Delivery, led by veteran polka musician Mark Kohan. Crittenden, the son of a long-time musician in James Brown’s band, has shared the stage with the Dirty Dozen Brass Band, G-Love & Special Sauce and Mickey Hart. Kohan, who plays bass, guitar and concertina, leads Special Delivery. The band comprises some of Buffalo’s finest polka musicians, while also playing swing, oldies and classic rock. It takes place just a block from the conference hotel, with catering by acclaimed Italian restaurant Osteria 166.

See Artists’ Biographies for more information about the bands.
Tim Benson and Stephanie Cornelius will perform on the uilleann pipes in the New York Traditions Showcase on Thursday, 3:00 pm, in the Ballroom. They live in Western New York State and have been making uilleann pipes since 2006. Both Benson and Cornelius are accomplished musicians and have performed extensively. Cornelius is a mechanical engineer and fiddle player native to Western New York. Benson is originally from Ohio and has been playing the uilleann pipes since 1997.

Eric Crittenden’s Critt’s Juke Joint will perform at the Dance Party—Blues, Funk, Polka and Fine Food, Saturday, Saturday, 7:00–10:00 pm, at the Market Arcade Building, 617 Main Street. Crittenden, the son of a long-time musician in James Brown’s band, has shared the stage with the Dirty Dozen Brass Band, G-Love & Special Sauce and Mickey Hart. Critt’s Juke Joint is a Soulprovisional funk n’ roll experience that features a revolving line-up of amazing musicians and guest appearances by legends like comedian Sinbad, drummer Bernard “Pretty” Purdie, the Grammy Award winning guitarist/producer Eric Krasno and PFunk’s Kim Manning to name a few. The funky vibes of Critt’s Juke Joint both preserves and evolves the seldom discussed “Chitlin Circuit” sound that crafted American Pop Music as we know it now. Find out more about Critt’s Juke Joint at https://www.facebook.com/jukejointsoul/

Bill Crouse will take part in the Opening Ceremony on Wednesday, 5:00–6:30 pm, in the Ballroom. Crouse is an enrolled member of the Seneca Nation of Indians. He is a member of the Hawk Clan, and a Faith keeper of the Coldspring Longhouse on the Allegany Territory in the southern tier of western New York State. Crouse is the performance director for the Thundering Waters Native Dance Theater in Niagara Falls. He is also a free-lance artist, curriculum developer, and leader of a Seneca dance group called the Allegany River Dancers. The Allegany River Dancers have traveled and performed extensively throughout North America and Europe and have been featured at Ganondagan’s annual Native Music and Dance Festival in Victor, New York for numerous years. Crouse has also served as a consultant for the American Indian Dance Theater. Hodinohso:ni’; social dances are regularly performed at all Gatherings across New York State; the participatory dance is a customary way to welcome visitors to Hodinohso:ni’ territory.

Evelyn D’Agostino will demonstrate in the New York Traditions Showcase on Friday, 1:00–4:00 pm, in the Ballroom. D’Agostino is the Executive Director of Grupo Cultural Latinos en Rochester, an organization that she founded in 2013 to promote Latin American cultural heritage in Western New York. A native of Panama, she is also the Artistic Director for Avenue D Afro-Latino Dance Group. For the American Folklore Society, D’Agostino is demonstrating the art of making hair ornaments called tembleques, which are an important part of Panamanian traditional dress. Tembleque means trembling or shaking, because they are made of very delicate and flexible materials which shake when the wearer makes any sort of movement while dancing or walking. When not involved with Grupo Cultural Latinos en Rochester, D’Agostino works as an International Logistics Analyst for Xerox Corporation.

Eniko Farkas will demonstrate Hungarian embroidery at the New York Traditions Showcase on Thursday, 1:00–4:00 pm, in the Ballroom. Farkas was born in 1941, and grew up in the town of Vacs in Hungary. As a teenager, she found a job through her aunt in Budapest, working under age in a rag factory. This circumstance put her in the middle of the Hungarian Revolution of 1956. Her aunt’s apartment was located in the heart of the rebel district, and Farkas was literally caught in the crossfire, trapped in her aunt’s apartment for days at a time. It was during this fearful yet rather boring time that she took up embroidery. “I taught myself to embroider during the hostilities when there was nothing else to do but to wait to die while the Soviet tanks fired on our apartment building. We didn’t die, and I continued to embroider.” Both her participation in this historical event and her passion for embroidery have remained lasting influences on her throughout her life. After moving to Ithaca, NY in 1957, Farkas earned a degree in art history and she is a recognized expert on Hungarian embroidery.

Barbara Frackiewicz will demonstrate Polish Wycinanki at the New York Traditions Showcase on Saturday, 1:00–4:00 pm, in the Ballroom. Frackiewicz was “transfixied by the creative process of Polish Christmas ornament making” since she was a little girl and became a dedicated practitioner of this art as well as a dedicated teacher. Raised in Buffalo’s Polish community, Frackiewicz is a passionate advocate and champion for passing on the traditions of ornament making and Wycinanki—Polish paper cutting. She is a frequent demonstrator of the art of Wycinanki and works as an artist in the schools and at Explore and More Children’s Museum in Buffalo, where for years she has worked with folklorist Christine Zinni on Polish programs and 12-page activity booklets.

Rosemary Hill (Tuscarora/Beaver Clan) will demonstrate beadwork at the New York Traditions Showcase on Saturday, 1:00–4:00 pm, in the Ballroom. Hill grew up on the Tuscarora Nation. Her mother, grandmother, and great-aunt were her first beadwork teachers, and by twelve Hill was sewing raised and flat beadwork on picture frames, pincushions, and small purses. As she continued to sew and learn, she developed her own style of beading. Often inspired by turn-of-the-century works, her pieces include only natural, glass, crystal, and gemstone beads. She also teaches at her Native Arts shop on the Tuscarora Nation and the Tuscarora School. In 2003 she completed a traditional beaded dress for the New York State Museum as part of the Governor’s collection.
Artists’ Biographies

Karen Ann Hoffman will demonstrate beadwork at the New York Traditions Showcase on Friday, 1:00–4:00 pm, in the Ballroom. Hoffman is of the Oneida nation, one of the Six Nations of the Haudenosaunee that was resettled from New York to Wisconsin in 1821. Raised in Oshkosh, Wisconsin, she now lives in Stevens Point, Wisconsin. Hoffman studied Iroquois raised beadwork intensively with Samuel Thomas and Lorna Hill and has become a respected teacher in her own right. Her own artwork has been shown nationally and is represented in many museum collections, and she is an active advocate for Native arts.

Samantha Jacobs (Seneca/Turtle Clan) will demonstrate beadwork on Friday, 1:00–4:00 pm, in the Ballroom. Jacobs is from the Cattaraugus Indian Reservation and has been beading since childhood, learning from her mother, Mary Jacobs. A member of the Native Roots Artist Guild, Jacobs is known for her beaded moccasins. In the past several years she has expanded her repertoire to include quillwork and moose and caribou hair tufting. She is also a cornhusk artist and traditional dress maker. She says, “No matter what the subject of a piece deals with, whether it’s a random flower or a leaf that caught my eye, or a particularly interesting story I heard along my travels, my completed work is always about storytelling.”

G. Peter Jemison will take part in the Opening Ceremony on Wednesday, 5:00–6:30 pm, in the Ballroom. Jemison is a member of the Heron Clan of the Seneca Nation of Indians. Since 1985 he has been the Historic Site Manager of Ganondagan State Historic Site, the site of a 17th-century Seneca town. The Seneca Art and Culture Center opened at Ganondagan in 2015, fulfilling a dream for Jemison: it provides a venue for art, symposia, film, performance, exhibitions, and sharing to enlighten people about the true history of Hodinohso:ni’ (Iroquois people). Jemison has carried out repatriation of sacred objects, cultural patrimony (such as wampum) and human remains for the Seneca Nation since 1990. Jemison began his career as an artist and has maintained that career for more than 40 years with work in major collections; including the Whitney Museum of American Art, Denver Art Museum, Heard Museum, British Museum, and the National Museum of the American Indian. In 2015 Jemison collaborated with filmmaker Cat Ashworth, Garth Fagan Dancers, Rochester Institute of Technology, composer Brent Michael Davids, Seneca Dancers and Singers, and recording artist Joanne Shenandoah to produce an animated version of the Iroquois Creation Story.

Grant Johnathan will demonstrate beadwork at the New York Traditions Showcase on Saturday, 1:00–4:00 pm, in the Ballroom. Johnathan is a Tuscarora raised beadwork artist who currently resides in the Brooklyn neighborhood of Greenpoint and works as the Tribal Program Manager at the U.S. EPA Region 2 office in New York City. When he is not assisting the Indian nations with addressing their environmental concerns, he pursues his other passion of Tuscarora raised beadwork design. Johnathan grew up on the Tuscarora Reservation near Niagara Falls, New York and learned the tradition of Tuscarora beadwork from his mother, Lorraine, and took advanced adult beadwork classes at the Tuscarora Nation taught by Rosemary Hill. While proficient in creating all forms of traditional Tuscarora beadwork design, Johnathan particularly enjoys creating his interpretations of historical Tuscarora “souvenir art” or “whimsies.” He is also a collector of historic Tuscarora raised beadwork that he displays at events in his community.

Kelly’s Old Timers will perform at the New York’s Finest Hosts Public Programs Mixer, Reception and Performance on Thursday, 6:30 pm, in Room 106A. Possibly the longest-running square dance band in New York State, Kelly’s Old Timers (KOT) was begun by Woody Kelly of Perry, New York, around 1950, and has played for 60+ years for dances, parties, and special events. In fact, several couples that Kelly’s serenaded at their weddings decades ago are now calling them for their 50th and 60th anniversaries! Though well known as an eastern square dance band, the group offers up a variety of dance and vocal music, including swing, pop standards, Dixieland, and light jazz. For many years the band offered the 1930s–40s sound of accordion, lead and rhythm guitars, and upright bass. This sound carried through into the 1990s when drums were added and eventually the keyboard replaced the accordion. Members over the years have included accordionists Woody Kelly and Sandy Consiglio, guitarists Roger Kelly, Bill Loop, Judy Koerner and Al Mastrolio, violinists John “Curly” Myers and George Pawlak, bassists Keith Morgan, Leo Ziolkowski and Bernie Simpson, and callers, Woody Kelly and Ken Lowe. Today, Eric Kelly and Guy Macaluso share the musical duties, playing keyboard and guitars. Guy also adds a Dixieland flair to some of the music with his trumpet, which has replaced the violin as the third instrument. Both are excellent musicians and vocalists. Bass duties are taken up by Doug Kelly, and from time to time his son Doug, Jr. plays bass while the Senior calls the squares. Eric’s daughter Elise is also an excellent vocalist and can be found playing rhythm or bass guitars. The regular drummer is Tom Kwiecien and, on occasion, Keith Kruppner can be found drumming for KOT.

Nai Bowin Lay will perform Burmese dance in the New York Traditions Showcase on Saturday, 1:00 pm, in the Ballroom. Lay comes from the Mon State in Myanmar. He learned traditional dance at his local festivals and took the stage name Mon Chit Koh to honor his ancestral homeland. Lay settled in western New York ten years ago after living in refugee camps in Thailand. Since his arrival, he has become one of the primary teachers of dance for Mon and Bamar festivals for Buffalo’s neighborhoods and has performed at festivals in Southeast Asia as well as other cities in the United States and Canada. He has been engaging audiences at Explore and More Children’s Museum programs for five years. Lay will perform two dances in the Showcase, including a “puppet dance” based on the stories of a character in marionette theatre in Myanmar. Accompanied by Bamar musicians like Khin Khin Htike from a dou:ba’ (doubat) drum group called “Buffalo MSG” and Hein Htet Zaw Saw, Lay will also perform a comedic folk dance called “U Shwe Yoe and Daw Moe.” Ma Theint (Bamar) from Buffalo’s Westside Bazaar will provide some background to the dances.
Ted McGraw will perform Irish music at the New York Traditions Showcase on Saturday, 3:00 pm, in the Ballroom. McGraw, on the button accordion, is a native of Rochester, NY. He is an Irish music collector, author, lecturer, and archivist for the Northeast Chapter of Comhaltas Ceoltóirí Eireann and is known nationally and internationally as an expert on recorded Irish music. McGraw started the Rochester based, “Irish Party House” Radio Show in 1974 and added the “Ol Fiddler” segment in 1999. He is active in his local Comhaltas chapter in Rochester and can frequently be found at Irish seisuns throughout the region.

Penny Minner will demonstrate basketmaking at the New York Traditions Showcase on Friday, 1:00–4:00 pm, in the Ballroom. Minner is well-known locally and regionally for her work as a traditional Seneca basketmaker and corn husk doll maker. She often teaches workshops and demonstrates at events. As a child, Minner danced as part of a traveling troupe organized by her father. Her parents were accomplished artists and have works in Smithsonian collections: her father, Lester Jimerson, was a traditional wood carver, mask and headdress maker. Her mother, Hazel Jimerson, regularly made corn husk dolls, corn husk mats, and salt bottles. Minner also works as a graphic designer.

Vong (a.k.a. Vongku) Pak will perform Korean drumming and dancing at the New York Traditions Showcase on Friday, 1:00 pm, in the Ballroom. Pak is a Korean-born and New York City-based performing artist and the founder of VP Korean Drum and Dance Troupe. He has been solidly trained in different regions’ traditional Korean drums, including pungmul, samulnori, and traditional dance. He is a finalist for the 2012 NYFA Fellowship in the category of Folk/Traditional Arts. He has performed at numerous venues and festivals in Tri-State New York, as well as in more than twenty international countries. His music is not limited to folk arts but has expended to the field of contemporary world music (https://store.cdbaby.com/cd/vongpak). Pak is a teaching artist in residence for Korean drum and dance at East and West International Studies, Hunter College High School, and Bay Side High School, among others. Pak holds a BA in Theater from Brooklyn College, CUNY.

Leonel Rosario will demonstrate the creation of Día de los Muertos altars on Thursday, 1:00–4:00 pm, in the Ballroom. Rosario came to the United States from Oaxaca, Mexico, as a young teenager with his older siblings. For nearly two decades, he worked as a farm laborer for a variety of crops, settling in western New York and working primarily in apple orchards. Over the last ten years, he and his family have opened, first, a Mexican food products store, and in 2011, Mariachi de Oro, a restaurant featuring authentic Mexican food. Rosario serves as primary manager and chef and has developed special dinners and events to promote Mexican culture and heritages in the community. He and his extended family also present folkloric dance through their group, Alma Latina.

Paula Sanchez-Kucukozer will perform Son Jarocho in the New York Traditions Showcase on Friday, 3:00 pm, in the Ballroom. Sanchez-Kucukozer of Queens, New York is a Mexican educator, teaching artist, and dancer who specializes in Mexican folk traditions, particularly from the Mexican State of Veracruz. A dancer of the percussive tradition of Son Jarocho, Sanchez-Kucukozer is a member of the Calpulli Mexican Dance Company, the group Son Pecadores and she is active with Mano a Mano, Mexican Culture Without Borders. Sanchez-Kucukozer teaches Spanish in Great Neck, NY.

Special Delivery will perform at the Dance Party—Blues, Funk, Polka and Fine Food, Saturday, 7:00–10:00 pm, at the Market Arcade Building, 617 Main Street. A versatile band from the Buffalo area, Special Delivery advertises “everything from ethnic to alternative.” Longtime Polka musicians Mark Kohan, Dave Miesowicz, Ted Szymanski, Jay Skiba, and Tom Goldyn are well known around town for their contributions to Buffalo’s rich Polka music heritage. They offer their considerable talent not only with Polish favorites and polkas, but also with a variety of danceable music including Swing, Oldies, Classic Rock, Latin, and Blues. The band collectively has over two hundred years of playing experience, and members have performed across the United States and Canada and in Europe. Besides playing several instruments each, all members of the group are vocalists, providing rich harmonies that will make you want to sing along. They will be joined at the AFS dinner dance by Jim Kaminski, a local Polish concertina player. Find out more about Special Delivery’s music and schedule at www.thespecialdeliveryband.com.

Esraa Warda will perform Algerian dance on Thursday, 1:00 pm, in the Ballroom. Warda is a North African performance and teaching artist originally from Algeria who grew up in Brooklyn, New York and now resides in Harlem. Having grown up between Brooklyn and Algeria, she was introduced to dance within informal women’s spaces and weddings and was quickly acknowledged as a talented dancer within her community and family. Warda has always been involved in the NYC “underground” North African culture scene since youth, but now she professionally teaches and performs Moroccan Chaabi and other Algerian dances such as Rai, Chaoui, Kabyile, and Allouj. Her dance style and teaching methods are non-commercial and focused on the “transmission” of body knowledge mirroring the same way she learned—through women’s dance circles.
01-01 **Forum: Silent Partners: Allyship, Collaboration and Research Practice in American Folklore**

“Becoming an ally means learning about systems of oppression” (Coglan and Brydon Miller, 2014). This forum approaches “allyship,” or the building of ethical, mutually beneficial, collaborative relationships with individuals and groups, as a fundamental research method in American folklore studies. Panelists will address the concept and practice of allyship to frame a conversation around responsible and ethical research practices in the field that go beyond learning about systems of oppression to strategize ways to directly respond to social inequity. Centering on the question, “Is allyship in structurally unequal environments genuinely possible?” panelists will share personal and professional approaches to ethical research methods that conceptualize the need for flexible relationships among research partners that change, grow, and even dissolve.

Sponsored by: AFS Cultural Diversity Committee

01-02 **Diamond Session: Material Culture Studies among the Baiku Yao of China’s Guangxi Zhuang Autonomous Region**

In this Diamond session, participants will share preliminary results from ongoing field research among the Baiku (White Trouser) Yao people of Nandan County in China’s Guangxi Zhuang Autonomous Region. Presentations will explore aspects of local Yao material culture, with a special focus on fabric arts and basketry. The presenters share an interest in the ways that these craft activities are being impacted by such cultural heritage practices as master artisan designations, cultural tourism, and eco-museum-based community documentation projects. The field research is one part of the American Folklore Society and China Folklore Society’s joint Folklore and Intangible Cultural Heritage Project.

Sponsored by: American Folklore Society, Folklore and Museums Section, Henry Luce Foundation

01-04 **Paper Panel: Connected through Creepiness: Ghost Stories and Other Frightening Legends as Folk Fixative**

Alan Dundes famously described “the folk” as “any group of people whatsoever who share at least one common factor” (1993, 11). This panel will explore how collective narratives about ghosts and other legendary figures serve as that “one thing,” drawing discrete participants with discrete motivations into bounded folk communities. The panel will engage with a number of foundational concepts within the field, including folkloric ostension (Fine 1991), legend tripping (Ellis 2001), and the relationship between the supernatural and place (Thomas 2015). Beyond that, it will contribute new contours to theoretical analyses of supernatural narratives and legends, and will advocate for further avenues of research, particularly when considering multimodal performances and stories.

01-06 **Paper Panel: Outside, Inside, On Display: The Bodylore of Food and Fashion**

Using the methodological tools of bodylore to explore both the inside and the outside of corporeality, this panel considers the symbolic inventory of identity and the body in order to demonstrate how individuals and groups, in both religious and secular arenas, utilize the body as a display space for the performance of individual identity, group cohesion, and rebellion.

01-07 **Paper Panel: Celebrating the Legacy of Barbro Klein (1938–2018): Genres and the Performance of Culture**

This session is one of four panels in a series examining aspects of Barbro Klein’s work by applying theories and methods she developed and used throughout her career, or by expanding the scope of her research. This panel emulates and extends 50 years of Barbro’s inquiries into a range of genres—legends, songs, and crafts—with attention to their emergence, interrelationships, cultural implications, and performance by women, workers, and immigrants in shifting historical and contemporary contexts spanning Old and New Worlds.

Sponsored by: Nordic-Baltic Folklore Section. See also: 02-07, 07-04, 08-04

01-08 **Paper Panel: A Cabinet of Vernacular Curiosities: The Folklore of Small Things**

In the early years of folklore study, the popular antiquities years, collectors of material objects built upon the Renaissance “cabinet of curiosities”—what the British Museum defines as “small collections of extraordinary objects.” As James Deetz (1996) argues historically and Arundhati Roy (1997) argues literary, the folklore of small things is a folklore of resistance and adaptation on a micro scale, imbued with larger polities. It is the small things that tip balances; it is the things that tend to go unnoticed but still have meaning, even in a small way, that expose cultural fault lines, and that help a culture navigate between division and plurality. This panel is intended to explore a few small things.

01-09 **Forum: Towards Best Practices and Evaluative Tools in Public Folklore: Various Perspectives**

This forum seeks to address the lack of established best practices and evaluative tools across the various organizations involved with public folklore practice. The panel will aim to be a hybrid of forms, with each panelist giving a brief presentation (ten minutes each) of their assessment of best practices and useful evaluative tools for their respective work. They will also make suggestions for what the field should be moving toward regarding these issues. Once the presentations are concluded, the forum will be opened up for dialogue among the panelists as well as the audience.

Sponsored by: Public Programs Section
Abstracts: Preorganized Sessions

01-10 Forum: Equitable and Inclusive: The Global Jukebox and Folklore Research
The Global Jukebox was launched in 2017 with the goal of illuminating deep connections between peoples through music, dance, and speech. A multifaceted resource for researching expressive cultures, the Jukebox serves folklorists and the communities they study. Using new technology, analytics, and a cross-cultural framework, it enables appreciation, understanding, and respect for expressive folklore and traditions. Our forum introduces and demonstrates the Jukebox’s structure and design. Members and scholars from represented communities will give short presentations, followed by a panel discussion and Q&A. Topics include the Jukebox’s potential for inclusive and equitable research among archivists, educators, and represented communities.
Sponsored by: Association for Cultural Equity

01-12 Paper Panel: Brotherhood and Bromance: Crafting Male Bonding in Medieval Literature
This panel focuses on four examples of “bromance” in the Medieval period. Papers—ranging from Germany to France to England—examine strong platonic male bonds and how they are framed in early texts. Relationships/texts focused upon include: Siegfried and Gunter from Das Nibelungenlied, Lancelot and Arthur in Morte D’Arthur, Tristram and Palomies in Morte D’Arthur, and Merlin and Arthur in Prose Merlin. In each, the speakers focus on the positives and negatives of “bromance” on identity and community, both secular and spiritual, in the Middle Ages.
Sponsored by: Medieval and Early Modern Folklore Section
See also: 02-12

01-14 Paper Panel: Illusive Identities and Transnational Adoption: Narrating Family
As folklorists, we learn that identity is a permeable concept and that our identities can be many and complex. One’s identity starts with birth, with parents, heritage, nationality—or so the story goes. Like immigrants and refugees, children of one cultural heritage adopted into another negotiate complex issues surrounding identity. When physical traits don’t indicate that children and parents belong together, other possibilities, other narratives emerge—online, within families, among parents, and in various gatherings. This panel will explore some ways that these narratives work and change over time to create and recreate more satisfying stories about family formation.
Sponsored by: Women’s Section

02-01 Forum: Allyship in Public Folklore
As the Cultural Diversity Committee explores allyship in multiple contexts, this panel seeks specifically to investigate both the tensions and the rewards of developing and sustaining allyship between folklorists and community organizations. Community leaders and activists and folklorists trained in the academy engage in a conversation about the experiences and practice of their work. This discussion considers the continuous process of relationship building, partnership, trust, and accountability. The discussion also examines the difficulties that can arise with miscommunication and conflicting expectations, but focuses on the overlapping space between community and academy.
Sponsored by: AFS Cultural Diversity Committee

02-02 Professional Development: The Freedom to Freelance—Find Your Why, How and When
This workshop will inspire and motivate you to pursue your independent career or, for those already established, share new ideas. Creative entrepreneur Dana Saylor, Buffalo-based architectural historian, artist, preservation advocate and event planner, leads the session, with presentations by three talented and dynamic professionals. Topics include: small business types and basic finances; social media strategies, including how taking a stand can garner engagement with your desired audience; and why emotional vulnerability can be good business. With rotating breakout sessions, you’ll get face-time with each of the presenters and plenty of opportunity for lively discussion.
Sponsored by: Independent Folklorists’ Section, New York Folklore Society, New York State Council on the Arts

02-03 Paper Panel: The Tension between Safeguarding and Economic Development in Intangible Cultural Heritage Initiatives
Though Intangible Cultural Heritage (ICH) Initiatives usually emphasize cultural and social benefits, economic development is often one of or even the most important goal. This combination can create issues associated with the commodification of cultural forms in the name of “safeguarding” community-based ICH. Creating revenue opportunities for artists can energize cultural activities while simultaneously contributing to economic wellbeing. Yet, the commodification of cultural forms can produce results that directly conflict with the goals of cultural sustainability. This panel explores these tensions by examining case studies in three very different geographic regions in China, Armenia, and southern Africa.

One of several sessions designed to acknowledge and extend the rich and varied research of Barbro Sklute Klein (1938–2018), this panel focuses on close analysis of folklore performed in intimate settings and pays tribute to the transnational exchange of methods, materials, and modes of analysis that helped enrich the fields of folklore studies and European regional ethnology in North America and the Nordic-Baltic region during Klein's long and illustrious career. Through close analysis of recorded interviews, archived mock prayers, and song repertoires, the papers aim to further Klein's attention to processes of meaning-making as a focus of folkloristic analysis.

Sponsored by: Nordic-Baltic Folklore Section
See also: 01-07, 07-04, 08-04

02-08  **Forum: A Bayou Conversation: Environmental Displacement and Cultural Resilience**

Folklorists and a Native American community scholar will discuss efforts to assist communities being displaced by coastal erosion; to help residents maintain their culture; and to document their traditions. Folklorists are sharing historic models with communities in addition to helping them develop new models, especially for those communities without access to federal funds. Efforts through a state folklore society provide a mechanism for communities to voice their concerns and priorities to folklorists. In turn, folklorists will help them address their goals to retain their sense of place and vernacular knowledge.

02-09  **Paper Panel: The Other Fairy Tale Legacies**

In fairy tale studies we tend to focus on the legacies of canonical fairy tale texts on contemporary texts by authors and filmmakers. This panel looks at the lesser-known legacies: the influence of Marie-Catherine d’Aulnoy on Félicité de Choiseul-Meuse and 19th-century German writers, that of Perrault on Julie Delafaye-Bréhier, and the influence of an anonymous author of a fairy tale on George Egerton and Angela Carter. The panel thus explores the impact of well-known authors on lesser known, and of lesser-known authors—or even anonymous ones—on well-known authors. This approach complicates our ideas of the fairy tale canon as well as fairy tale legacies, opening up the field to those voices that have become muffled by our commonly held notions of the genre and of the contemporary fairy tale canon.

02-12  **Paper Panel: Bromances, Brocodes, and Bonding**

From Medieval times to present-day literature and TV, bromance has been a fascination. This panel will explore aspects of the buddy trope from fiction to everyday life, looking at how pairs and groups of men are created, why their relationships are important to culture and to art, the rules that are followed, and what the bromance provides that other friendships do not. We’ll address such questions as emotional intimacy and exploration, competition, roles and rules within the bromance pairing such as dominance and enabling, and insider/outsider perspectives on the relationship.

Sponsored by: British Folk Studies Section, Medieval and Early Modern Folklore Section
See also: 01-12

02-13  **Forum: No Illusions: Inclusive Curriculum Development and When the Perfect Plan Goes Wrong**

This forum focuses on the development of curricula that center on or incorporate the study of folklore. Our forum participants bring a variety of experiences, including projects at the intersection of folklore studies and adornment, foodways, and STEM education. We invite discussion on education curriculum development and troubleshooting:

- How do we tag onto existing educational programs and structures (including STEM and STEAM) to incorporate folklore?
- How can curricula foster economic and cultural inclusivity? How do we leverage community partnerships?
- When developing new curricula, what happens when the program does not go as intended? How do we pinpoint and address issues?

Sponsored by: Folklore and Education Section

03-01  **Forum: Allies, Collaborators, and Partners: Defining Allyship in Folklore**

Folklorists define their relationships with communities in a variety of ways. This forum considers how our panelists and folklorists more generally apply a critical lens to the way they themselves and the discipline engage with communities. How do we shift from hegemonic philosophies and practices to new paradigms of inclusion, openness to a variety of knowledge systems and experiences, collaboration, accountability, representation, identity, and justice seeking action (and more)? Panelists will explore guiding principles in building allyship and discuss processes of operating out of those principles.

Sponsored by: AFS Cultural Diversity Committee
Abstracts: Preorganized Sessions

03-03  Paper Panel: Revisiting “UNESCO On-the-Ground”: Policy, Bureaucracy, and Actors’ Perspectives
This panel explores the theoretical and methodological scope of the “UNESCO on-the-ground” approach for the study of the complex texture of Intangible Cultural Heritage (ICH) policy and projects in different regions of the world. This set of papers engages in the study of ICH as a grounded cultural practice that takes place in localized contexts and acquires concreteness in the practices of and interactions between multiple actors. It explores the compatibility between transnational policy on ICH and its local practice; the inner logic and dynamics of ICH bureaucracy; and the ethnographic details and ethical implications of different practices of ICH policy implementation.
Sponsored by: Public Programs Section

03-06  Forum: Beer Goggles in the Field: Who is Overlooked in the Craft Beverage Revival?
Folklorists are in love with the craft beverage revival, but has our infatuation clouded our vision? How do we go beyond celebratory papers on the making of hand-crafted libations and look at who is being left out? This forum will challenge each of us to take a more critical stance on our beloved industries and investigate who is excluded and why. What roles do race, gender, ability, class, and status play in segregating breweries, cideries, and wine consumption as “white” and often male space?

03-07  Paper Panel: Women, Cloth, and Expressivity
Three papers and a discussant look at diverse manifestations of women making meaning through fabric. While three different locations are represented as sites of analysis, all examine a local symbolic and artistic textile form to discuss gendered expressive engagement in social interaction. Panel topics span looking at colcha embroideries as emotional and psychological buffers during the frontier period of the American Southwest; to diachronically analyzing the ozaturu’, a traditional Calabrian bedcovering, symbolic of material intimacies; and finally the contemporary Dai (China) sarong dress as a way to negotiate ethnicity through fashion.
Sponsored by: Folk Arts and Material Culture Section, Women’s Section

03-11  Author Meets Critics: Sacred Art: Catholic Saints and Candomblé Gods in Modern Brazil by Henry Glassie and Pravina Shukla (Indiana University Press, 2018)
This forum considers the recent publication, Sacred Art: Catholic Saints and Candomblé Gods in Modern Brazil, by Henry Glassie and Pravina Shukla, exploring the flourishing creation, distribution, and use of sacred art in modern Brazil. Glassie and Shukla describe the process and production of religious artistry and tradition through a variety of media in their rich ethnographic analysis.
Sponsored by: Folk Belief and Religious Folklife Section

03-12  Short Paper Panel: Folklore in Social Transition in China: Predicaments and Prospects
This panel focuses on the current predicaments and challenges presented by (as well as the local strategies adopted in response to) the drastic changes of modernization, globalization, and urbanization in China. From safeguarding Intangible Cultural Heritage (ICH) at a national level to rebuilding ancestral temples and family clans in villages; from village musical bands to university interest groups; and from state policy to ethnic identity, this panel shares various thoughts on the changing realities based on fieldwork. Seven graduate students from Beijing Normal University present not only their views, but also the views from the local communities they have worked with.
Sponsored by: Transnational Asia/Pacific Section

03-13  Forum: Envisioning the Digital Folklore Archive as Process and Collaboration
This forum will explore the logistical, ideological, and ethical considerations and practices involved in creating digital folklore archival collections—with a particular focus on the ongoing, collaborative nature of these types of collections. Drawing upon their experiences in working on a diverse range of digital archiving projects, forum participants will consider the ways in which digital folklore archives (including born-digital, crowdsourced, and fan-produced and curated collections) are similar to and different from more "traditional" folklore archives.
Sponsored by: Archives and Libraries Section

03-14  Forum: Common Ground: Community-Based Teaching, Learning, and Environmental Stewardship in Museums, Arts and Cultural Centers, Schools, and Universities
This forum presents an exceptional opportunity to learn about the history, artistic legacy, stories, and beliefs of the Haudenosaunee, or Iroquois Confederacy, and their contemporary leadership role in both designing their own successful arts and cultural organizations, and also engaging a variety of museum directors, curators, and educators in collaborative efforts that are helping to shape the direction of educational programming in New York State to call attention to the environmental stewardship of the region’s rivers, lakes, flora, and fauna.
Sponsored by: Folklore and Education Section, Folklore and Museums Section, AFS Local Planning Committee, New York Folklore Society, New York State Council on the Arts
04-01  Forum: Community Curations for Social Change
Marginalized and disenfranchised communities across the globe are claiming public spaces to model innovative approaches to inclusion and social justice, de-center dominant narratives, and redefine the very idea of what constitutes a tradition worth exhibiting, an artifact worth preserving, a history worth celebrating, or a home worth inhabiting. Our forum will provide an opportunity to showcase three or four models of innovative grassroots curations in the public sphere and open a dialogue about how we might shift our priorities to be better allies for social change in a morally divided world.
Sponsored by: Folklore and Education Section, Folklore and Museums Section, AFS Cultural Diversity Committee

04-02  Professional Development: Forming Foundations—Building Relationships in the Private Sector
As government funding tightens, folklorists are turning to the private sector for funding. However, we come up against funders who do not understand folklore or the value of funding folklore projects. Participate in a discussion with grantors from business, corporate, private, and family foundations about how to create partnerships for successful fundraising. How do we engage and inform potential funders about the impact of supporting folklore projects which benefit a diverse and inclusive audience?
Sponsored by: American Folklore Society, New York Folklore Society, New York State Council on the Arts

04-03  Forum: Folklore and Enlightenment in America: A Conversation with Bill Ivey
This session follows the publication of Ivey’s book Rebuilding an Enlightened World: Folklorizing America (Indiana University Press 2018). Ivey proposes an intervention into our current politics, arguing that a folkloristic framework can both account for the collapse of the Enlightenment consensus and help to salvage the best of its achievements. Following on Elliott Oring’s call for debating “big ideas,” Ivey will address some implications of his argument for the practice of our field. Six folklorists from different corners of the field will respond.

04-04  Paper Panel: “Invisible No Longer?”: Folklorists on Women in Film
Recent remarkable films featuring female directors, female-centered storylines, and strong, complex female characters seem to be reshaping an industry specializing in illusions but wrought with sexist exclusions for years. We propose to analyze recent extraordinary work of women in the film industry from a folkloristic perspective to consider the films’ feminism. Black Panther dismantles narratives of black women’s bodies; Wonder Woman presents a strong, loving goddess undermined in Justice League; The Shape of Water re-ensvisions archetypes of “Beauty and the Beast”; and Star Wars: The Last Jedi subverts classic tropes to elevate women as voices of reason and heroism.
Sponsored by: Women’s Section

04-05  Paper Panel: Fishing for Complements: Maritime Cultural Communities of the United States and the Cayman Islands
This panel explores how four fishing communities respond to changes with no illusions about the challenges. Generally, we cover fishing activities, the fishing industry, weather phenomena, the environment, and/or other communities. Specifically, the topics are (1) overcoming disaster through preservation and restoration in Long Island, (2) preserving a location in the face of internal and external challenges in Michigan, (3) negotiating intercultural relationships in a changing business environment in New Jersey, and (4) balancing cultural and financial needs with coral reef preservation in the Cayman Islands. Implicitly or explicitly, these communities seek to include varying subgroups’ concerns with complementary solutions.

04-06  Short Paper Panel: Environmental Legacies: From Crisis to Toxic Heritages to Mitigating Futures
Legacies of environmental risk and harm—from the declaration of the Anthropocene to its explosive ruptures in the form of weather events to simmering toxicities and their decades-delayed exposure effects—operate through a variety of temporalities. Rooted in vernacular cultural scholarship, radical applied folklore praxis, and allied cultural text work, and set at fieldwork and cultural sites across the U.S. and globe, this panel takes up the questions of what folklore might bring to an understanding of the “environmental legacies,” from toxic heritages to vernacular models of resistance, that we inherit; and what it might mean to (re)think our collective environmental futures.

04-07  Paper Panel: Building Better Worlds: Creating and Maintaining Queer Communities
LGBTQIA+ communities face unique issues due to distinct, overlapping histories of stigmatization and discrimination. This panel focuses on how specific groups in the U.S. and India work to overcome invisibility—from resisting gentrification through rural utopias to addressing injustice in Indian comics and cultivating a family of choice at a Kentucky university and in an all-men’s chorus in Indiana. Building and maintaining these social worlds requires consideration of histories and stigmas associated with LGBTQIA+ groups. Yet, each group is sustained through the tradition and invention of storytelling and community—and the intersectionality that increasingly permeates queer communities today.
Sponsored by: Lesbian Gay Bisexual Transgender Queer and Allies (LGBTQA) Section
Abstracts: Preorganized Sessions

04-11 Forum: What We Bring: Voices from the Field in Transnational Culture
In 2018, City Lore, a New York City urban folk culture organization, is presenting an exhibition about 31 artists and cultural specialists from 27 countries. Among them are people who have played an exceptional role in the teaching and promoting of their cultures in the transnational context. This panel will present the perspectives of the work of four of them, from the Dominican Republic, Guyana’s Indian community, Korea, and Mexico. They will speak from their experience as teachers, cultural organizers, and creative artists on the question of what it means to realize cultural identity in the current immigrant cultural landscape in America.
Sponsored by: Public Programs Section, New York Folklore Society, New York State Council on the Arts

04-12 Paper Panel: Beyond the Field: Library and Archive Research Tools for Folklorists
This panel will introduce some recommended tools for doing folkloristic research in libraries, archives, and online. A panel of expert bibliographers, librarians, and archivists will discuss some of the rich indexes and databases available for finding both published research and primary sources such as archive materials and historical full-text databases. We will pass on strategies for finding and managing this material, introduce some recommended tools for managing research results, and demonstrate advanced search strategies in online indexes. Panelists will also answer questions on research strategies.
Sponsored by: Archives and Libraries Section

04-13 Paper Panel: Fairy Tales and Horror
Contemporary adaptations of fairy tales frequently employ horror as a means of recycling traditional elements. This session explores the effects of horror and fairy-tale intertextuality in the films Bluebeard (Catherine Breillat 2009) and Only Lovers Left Alive (dir. Jim Jarmusch 2013) and the short story “The Mermaid and the Prince of Dirt” (Angeline Woon 2016). These three adaptations heighten awareness of horror, and they do so in ways that force viewers and readers to look critically both at classic fairy tales and at their present moment. The familiar plots and characters of the fairy tales are recast as troubling, indeed horrifying. But horror is not confined to an imaginary otherworld, and instead is transported into the here and now, with the very real problems and preoccupations of our present.

04-14 Paper Panel: Folk Culture, Folk Beliefs, and the Peoples of China and Japan Today
Even in today’s super-modern technological world, people continue to sustain—intentionally or not—time-honored forms of folk culture and belief practice by repurposing them to fit contemporary contexts. Those who refashion the strange figures and bizarre practices imparted by their ancestors to future generations, no matter how absurd and abstruse, embody the desires and fears that underlie everyday-life circumstances. This panel presents several contemporary examples from China and Japan that highlight and compare the ways in which people actively redesign their traditions to create old-yet-new forms that suit contemporary and localized contexts.
Sponsored by: Transnational Asia/Pacific Section

05-01 Forum: Critical Folkloristics: Critical and Ethical Approaches for the 21st Century
The study of folklore has historically focused on showcasing the daily life of regular people, artisans, storytellers, craftsmen, as well as analyzing vernacular expressive cultural practices. However, how effective have folklorists been in theorizing with collaborators and from the location of expressive culture? This forum, which is inspired by an in-progress edited volume, will address this and other questions by presenting necessary interventions and directions needed to ethically engage in the study of folklore in the 21st century. Focusing on Latinx folk cultures, the forum’s speakers address issues of belonging, sexuality, religious freedom, translocality, violence, racism, xenophobia, and responsible research methods.
Sponsored by: Chicano and Chicana Section; AFS Cultural Diversity Committee; Folklore Latino, Latinoamericano, y Caribeño Section

05-02 Professional Development: NEA and NEH Grants Mini-Workshop—From Soup to Nuts (and Bolts)
Join colleagues from the National Endowment for the Arts and the National Endowment for the Humanities as they cover grant programs related to folklife documentation, presentation, and archiving, with tips for submitting successful applications. Presenters will discuss various grant programs, timelines, available funding, and strategies for success. Additionally, ideas about the kinds of projects that fit into the Endowments’ strategic visions for funding will be discussed. Bring current or potential project ideas to discuss, or come and learn from your colleagues as you consider submitting an NEA or NEH grant application.
Sponsored by: American Folklore Society
Abstracts: Preorganized Sessions

05-03  Forum: Your Illusions, Our Exclusions: Giving Artists a Voice to Rethink Public Sector Folklore
While public folklore thrives in Brooklyn, the traditions and tradition bearers speak of a more uncertain future. In this forum, we advocate a rethinking of public folklore and its purposes by giving artists a voice in this meeting. Our forum entitled “Your Illusions, Our Exclusions” will provide an opportunity for Brooklyn tradition bearers and cultural advocates to discuss being misunderstood or ignored, or of experiencing self- or other-imposed exclusions within and concerning performance, genre, maintenance, and preservation of traditions in ultra-urban, ultra-diverse NYC. In addition, this forum will promote dialogue between folk artists and folklorists about how we can reconstruct our priorities in the public sector.
Sponsored by: AFS Cultural Diversity Committee, AFS Local Planning Committee, New York Folklore Society, New York State Council on the Arts

05-04  Forum: Strategies for the Future: Perspectives on Native American Cultural Productions
This forum presentation brings together Native American scholars and folklorists with cultural workers from public institutions to discuss emergent research and collaborative projects focusing on Native American cultural, social, and political life. Topics to be discussed include: cultural representation and artistic expression in museum exhibitions (Maryland), oral histories of the experiences of Native activists (North Dakota), co-curation and digital repatriation of archival materials (Maine and Washington, DC), and indigenous epistemologies and tensions between orality and textuality in re-tellings of cosmological narratives (New York).
Sponsored by: Archives and Libraries Section; New Directions in Folklore Section; Politics, Folklore, and Social Justice Section; New York Folklore Society; New York State Council on the Arts

05-10  Paper Panel: Recent Work on Vernacular Religion and Belief
This panel considers recent ethnographically based research on topics in ritual, belief, and vernacular religious studies. The papers examine the evocative nature of belief in three different contexts: the contemporary culture of digital sound found within Internet belief communities; the nature of belief and faith for folklorists who ask how their scholarship represents the response by religious individuals to their expressive discourses of faith; and a report and analysis on a vernacular religious artist who has redefined the Roman Catholic folk art genre of the “ex voto” to express his concern about issues of contemporary social justice.
Sponsored by: Folk Belief and Religious Folklife Section

Through their respective experiences, Emily Hilliard, Gina Mamone, Langston Wilkins, and T.J. Smith explore the challenges of working within locations and populations where conservative definitions of “tradition” and “culture” dominate the narrative. Specifically, the panelists analyze these issues through their professional experiences in locations throughout Southern Appalachia. Members of the panel will then consider strategies for encouraging and nurturing a culture of inclusion within conservative communities and discuss ways in which to empower disenfranchised Southern Appalachian voices in the communities they serve.
Sponsored by: Public Programs Section

05-13  Paper Panel: Representation at the Margins: Intersections of Commodification, Empowerment, and Resistance Discourse
Historically, folklorists have idealized and celebrated the process through which marginalized groups use vernacular expression to assert their own agency, and scholarly discourse sometimes fails to acknowledge the challenges inherent in its expression. Asserting a collective identity often requires a difficult and painful series of negotiations of esoteric and exoteric institutional authority. Drawing on multi-site ethnographic fieldwork, this panel examines the ways in which vernacular expressions can be used to resist hegemonic categories of identity and contribute to community cohesion, but can, in the process of navigating authoritative discourses, also work to define difference, perpetuate oppressive hierarchies, and redefine community membership.

05-14  Paper Panel: Teaching Chinese Folklore in the Classroom and Beyond
This panel addresses cultural diversity and dynamics in Chinese folklore pedagogy in the classroom and beyond. The first presenter examines how to present three sets of military epics of the Nasu Yi ethnic minority group from southwest China for a global audience. The second presenter discusses how to integrate the celebrations of Lantern Festival and Mid-Autumn Festival with poetry in the classroom. The third presenter presents challenges of and achievements in teaching “Traditional Performance in China: Past and Present” at Dartmouth College. The fourth presenter explores how to create a diverse community in the classroom and beyond by teaching Chinese mythology.
Sponsored by: Transnational Asia/Pacific Section
Abstracts: Preorganized Sessions

05-15 Film Session: "Irangeles" Close-up: Iranian-American Networks, Communities and Traditions in Southern California
This media session features two ethnographic films that explore various aspects of social life of Iranian Americans in Los Angeles. The first film follows social practices of various networks of Iranians in LA, and the constant negotiation within the networks over the proper way Iranians should engage with their culture, faith, politics, and everyday life. The second film focuses on one of these networks: a small group of Iranian American women who organize a charity bazaar every year before the Persian new year. The film explores how women make use of familiar social and traditional genres to accomplish social work in the community, and how aspects of continuity and change are negotiated in the process.

06-01 Forum: Overcoming Exclusions: Revisioning the Folklore Studies Syllabus
A Presidential Initiative in 2016 created the Curriculum Opportunities Working Group to give our students more opportunity to study folklore in conjunction with critical race, feminist, queer/LGBT, disability, and postcolonial theories. Our group's 2018 forum reclaims important folklore scholars whose work anticipated these theories. "#No Illusions/No Exclusions" provides a mandate and an opportunity for reconsidering such exemplary scholars as Gerald Davis, Roland Freeman, Gladys-Marie Fry, John Gwaltney, Kathryn Morgan, Fernando Ortiz, and Gordon Parks. Following brief presentations about them, the audience participates in adding further to the list of "exclusions" who deserve more prominence in the folklore curriculum.
Sponsored by: AFS Cultural Diversity Committee

06-03 Forum: Conversation with Mike Frisch and Palagummi Sainath
Two major innovators in digital cultural documentation meet for a conversation on goals, methods, frameworks, and business models. Michael Frisch, Professor Emeritus of the University of Buffalo and former president of both the Oral History Association and the American Studies Association, has recently created a consulting firm, Randforce Associates, to develop software for indexing and annotating audio and video documentation. P. Sainath received the 2007 Ramon Magsaysay Award (the "Asian Nobel") for his "passionate commitment as a journalist to restore the rural poor to India's national consciousness." He is Founder-Editor of the crowdfunded, volunteer-sustained People's Archive of Rural India.
Sponsored by: American Folklore Society, New York Folklore Society, New York State Council on the Arts

06-04 Forum: Calling All Partners: Establishing a Folklife Center in a Digital Age
The state folklife program in Maryland has the distinction of being one of the country's oldest. From its early decades as a one-folklorist operation to its recent past as the decentralized folklife initiative Maryland Traditions, the program has been marked by a steady upward trajectory. The current planning for the establishment of a Maryland Folklife Center represents a next step after years of growth. But moving from a network of partnerships toward a centralized entity introduces new challenges regarding inclusion and representation. This forum describes a recently completed feasibility study and invites participants to contribute to envisioning a path forward.

06-06 Forum: Growing Home
Refugees are central to the increasing popularity and vibrancy of urban farms. For many refugees, urban farms provide some sense of continuity; farming was part of everyday life before their resettlement. In this interactive forum, growers and representatives from four urban farms in upstate New York will share and discuss the ways in which refugees use traditional growing practices in new cultural, ecological, and social contexts. Attendees and panelists will both be invited to contribute their responses to an overarching question: How can folklorists assist these communities and their allies in the continuation of these and other related skills?
Sponsored by: Public Programs Section, AFS Local Planning Committee, New York Folklore Society, New York State Council on the Arts

06-09 Forum: Including Folklore: Teaching Folklore Outside of the Discipline
Folklorists are many, but folklore departments are few. Many folklorists’ professional lives are spent in English, communications, religion, humanities, music, and other departments. How can folklorists incorporate folklore into the classrooms of other disciplines in a way that accomplishes the course learning objectives as well or better than the traditional material? Forum members will share their pedagogical approaches for introducing folklore into non-folklore disciplines in both traditional and online classrooms. Furthermore, forum members will discuss classroom activities, assignments, strategies, and digital tools used to engage students with their own folk-knowledge and accomplish their non-folklore course objectives using the methods, topics, and tools of folklorists. Forum members encourage attendees to bring tales of their own successes, failures, and strategies as well as copies of assignments to share and discuss.
06-10  **Paper Panel: Whisperings: Learning to Hear Cultural Secrets**
Each of us has been working on a project for many years and has gained knowledge of intimate details, which can only be gathered after extended fieldwork/programming. We’re interested in what time offers in understanding the complexities of cultures. By time, we mean deep and tested relationships, and trust. This is something we already know about fieldwork, but we’re bringing a magnifying glass to the processes of listening, including how people learn a craft by secretly listening/watching, culturally embodied expressive forms only known to practitioners, and the special insights public sector folklorists bring to the more intimate workings of the community.

06-14  **Short Paper Panel: Ethnic Genre Revisited: In Honor of Dan Ben-Amos**
Dan Ben-Amos published a seminal article “Analytical Categories and Ethnic Genres” in 1969, and his coinage of “ethnic genre” attracted greater attention after his edited volume *Ethnic Genre* was published in 1976. Revisiting this concept and putting it in the historical perspective of Asian and Asian American folklore studies, this panel looks at the "ethnic" paradigm in folkloristics and other disciplines, examines some “local” genres, and develops some new thoughts. Folklore scholarship in the past half-century has proved the value of the concept of "ethnic genre" which still reminds us to reflect who we are in dealing with the familiar Other.
Sponsored by: Transnational Asia/Pacific Section

06-15  **Forum: Opening Doors, Opening Dialogues: Sharing Cultural Knowledge and Memories from Homelands**
What happens when one must leave a “homeland” and establish a new one? Whether moving to a new town or a new country, or making a life move, how do the artifacts that we take with us, tangible or intangible, help us hold on to important cultural knowledge and memories and create a new identity? This Pop-Up Exhibit invites participants and visitors to open doors (inviting visitors into the shared space of the exhibit displays of objects, images, and text) and open dialogues (using the displays to explore together how cultural knowledge and memories can define and recreate homelands).
Sponsored by: Folklore and Museums Section

07-01  **Forum: Rust Belt, Grass Root: Forum on Cross-Community Activism and Initiatives in the City of Buffalo**
The impact of our work on the artists and communities that we collaborate and develop relationships with is a source of constant reflection for many folklorists. Does this folklore work truly intersect with and address existing community needs? Is there a more reflexive way that this project could’ve been conducted? This forum will highlight some of the activism and initiatives in the city of Buffalo generated by newcomer community leaders that reverberate beyond their own communities, and will spark a reflexive dialogue and exchange about the overlapping methodologies of folklorists and community change-makers in balancing and addressing community needs.
Sponsored by: AFS Cultural Diversity Committee, AFS Local Planning Committee, New York Folklore Society, New York State Council on the Arts

07-02  **Professional Development: Ask a Folklorist—Career Advice for New Professionals**
Job-seeking for folklorists can be daunting. In this forum, chaired and moderated by a member of the AFS Graduate Student Section, a group of representatives from the Archives and Libraries, Folklore and Museums, Independent Folklorists, and Public Programs Sections will discuss jobs in their respective fields and answer career-related questions from attendees. The discussion will not have a formalized agenda but will instead take its direction from audience inquiries. Moreover, the forum format allows for two-way conversation; veteran folklorists will themselves have the opportunity to hear directly from job-seekers about the challenges presented by the 21st century job market and come away with new ideas to improve hiring processes.
Sponsored by: Archives and Libraries Section, Folklore and Museums Section, Graduate Student and Young Professionals Section, Independent Folklorists’ Section, Public Programs Section

07-03  **Forum: Foundations and Futures: Discussions on the State of Apprenticeship Programs**
For many state arts councils and nonprofit organizations across the country, apprenticeship programs represent a storied history of efforts to support the continuation of folk and traditional art forms across an organization’s respective state and region. During the decades-long existence of many of the programs, there have been several changes to the infrastructure of these programs that reflect the changing society and culture of the communities represented in their respective states. This forum, comprised of eight panelists involved in apprenticeship programs from six states, will examine the various issues, challenges, innovative strategies, and unique approaches to folk and traditional arts apprenticeship programs.
Sponsored by: Public Programs Section
Abstracts: Preorganized Sessions

"Culture Under Construction" is part of the series "Celebrating the Legacy of Barbro Klein (1938–2018)." Among the most significant contributions of Barbro Klein to folklore studies is her work on the construction of culture and heritage in society. The papers in this panel apply Barbro Klein's methodologies and theories to new materials. They explore the role of modern media in re-enchanting the world through the structuring and circulation of narratives, the role of institutions in publicizing and silencing ethnic groups in a multiethnic nation, and the role of agency and authority in constructing contemporary understandings of traditional culture.
Sponsored by: Nordic-Baltic Folklore Section
See also: 01-07, 02-07, 08-04

07-05 Paper Panel: From the Wings to Center Stage: Voices of the Marginal in Korean Folklore
Korean society has long been one of strictly delineated hierarchies and power structures, due in no small part to the influence of Confucian philosophy and traditions. This panel examines marginalized individuals and groups in Korea, exploring the ways in which folklore gives them a voice. Topics range from a taboo snake faith and the persecution suffered by its adherents to a popular folk song that allows women to express themselves freely to other women, folktales underpinned by complex moralities in dealing with child sacrifice, and folktales that humanize and romanticize the traditionally low-status courtesans known as gisaeng.
Sponsored by: Transnational Asia/Pacific Section

07-06 Paper Panel: Folklore and True Crime
This panel will examine the insights that folkloristics can provide into true crime and popular understandings thereof. It will look at specific examples of folk texts in various genres to show how these provide insight into vernacular conceptions of specific crimes and broader social issues. The papers in the panel will cover a range of topics from broadside ballads to contemporary digital culture and incorporate considerations of theory and genre in order to examine the ways that communities respond to crime. They consider the ways that crime narratives spread through vernacular channels in contrast or cooperation with official sources of information.

07-08 Paper Panel: Is There Room at the Table? Redefining Boundaries and Community through Food
Food is both an essential part of everyday life and a powerful symbol of identity for individuals and groups. Often tied to memory, conceptions of family, and higher-register celebrations and commemorations, food has the power to bind individuals together into tight-knit groups. But it can also be used as an agent of exclusion, marking out clearly defined boundaries along lines of ethnicity, gender, race, and class. Using four very different case studies, this panel explores the ways that food can be used to maintain, renegotiate, and redraw these lines of belonging and community.

07-09 Forum: Haudenosaunee Raised Beadwork: New York to Wisconsin
Raised beadwork is a decorative style developed by Haudenosaunee artists in the 1850s for the nascent tourist market at Niagara Falls. Today, it is an important marker of Haudenosaunee identity. This forum features five respected artists from the League of Six Nations: Tuscarora and Seneca beaders from NY and an Oneida beader from Wisconsin (Wisconsin Oneida were separated from NY before the art's development, resulting in their late adoption of the beading style). Forum discussion will include the art form, its cultural meanings and historic roots, emerging new directions, and challenges posed by geographic separation of the Six Nations.
Sponsored by: Independent Folklorists' Section, Women's Section, New York Folklore Society, New York State Council on the Arts

07-10 Paper Panel: Gun Cultures: Varieties of GunLore
Given the ongoing controversies surrounding the powerfully American phenomena of recreational gun use, this panel on "gunlore" will engage ethnographic studies of everyday gun practices in an effort to add to the public conversation about rights, race, power, violence, crime, and guns by acknowledging the variety and diversity of different cultural understandings of firearms. To understand the role firearms have played and continue to play in U.S. culture, we must recognize that there is not a single gun culture but, instead, many cultural formations that emerge from the complex, evocative, attractive, repulsive, violent, and tragic idea of “the gun.”
See also: 08-10

07-12 Forum: Competing, Collaborating, Creating: A Discussion on Engaging with the Forms We Study
How does our role as ethnographer change or become informed by the creative works and communities we study when we ourselves participate in those creative works? Conversely, how is our art impacted by our perspective as folklorists? Whether retelling fairy tales, participating in slam poetry, or collecting non-Western oral traditions, the interrelation between ethnography and art can become complex. This forum discussion will raise questions about the unique challenges brought by this interrelation, the ethics of producing research on art we engage in, and the relationships developed with our collaborators through participation in their art.
07-14 Folk Arts Education Workshop: Culture, Community, and Classroom
In August 2018, folk artists and teachers from Western New York participated in an intensive two-day Local Learning professional development workshop. Then, eight educators and artists from this workshop were paired in order to bring the skills and lessons learned into two-day mini-residency fall classroom visits. Come to this dynamic session to learn from these local artists and the teachers who hosted them about what worked with their students, and help problem-solve what did not. Discover more about the radically inclusive models of folklore in education, and take advantage of the planned peer networking activities.
This session will start with coffee at 8:30 am, with the workshop running from 9:00 am until 12:00 noon.
Sponsored by: Folklore and Education Section, Local Learning, New York Folklore Society, New York State Council on the Arts

08-01 Forum: Folklorists and #MeToo
As the #MeToo movement has shown in the United States and around the world, no sector of society is immune from problems of sexual harassment and power abuses. That also goes for academia, where traditional power structures provide spaces for repeated abuse of power, including in the field of folklore. Moderators will discuss the #MeToo movement and issues of harassment within our field as a space of professional power brokering. What perspective can our discipline bring to understanding #MeToo as a vernacular movement, and as a movement within our field? How do early career scholars and those new to our field navigate and talk about this in ways that support their career growth? How can #MeToo stories position individuals as scholars but not objects of pity? This panel is not intended to be an occasion to call out specific instances, but to create a critically reflexive space to consider ways that our expertise and intersectional perspectives can help us explore our field’s structures and relationships and navigate or reconstruct them with respect and collegiality.
Sponsored by: American Folklore Society

08-03 Forum: Public History/Public Folklore: Sharing Perspectives on Shared Authority and Programming
Public history and public folklore explore similar topics and have kindred approaches to community engagement, programming, and conceptualization of their practice. This forum will include participants from both public history and public folklore. They will discuss how they approach public programming of oral history, narrative, and material culture, representing collective memory and sharing authority with communities. Participants will compare how they represent history with regard to the use of local and expert knowledge, beliefs about the past, and narrative truth. Our mutual interests suggest promising potential avenues for collaborations between public historians and public folklorists.
Sponsored by: Folklore and Museums Section, History and Folklore Section, Public Programs Section, New York Folklore Society, New York State Council on the Arts

08-04 Short Paper Panel: Celebrating the Legacy of Barbro Klein (1938–2018): Swedishness and the Other
“Swedishness and the Other” is part of a series “Celebrating the Legacy of Barbro Klein (1938–2018).” This panel addresses the way that majority and minority identities within Sweden and its diaspora are created, formed, and influenced not just by individuals themselves, but also by folklorists and museum professionals. By examining the recordings of a Roma family in Sweden from the 1960s, the letters and recordings of a Swedish American from the same decade, and the way Swedish heritage changes and is managed today in the United States, this panel will apply Klein’s research while expanding the scope of her work.
Sponsored by: Nordic-Baltic Folklore Section
See also: 01-07, 02-07, 07-04

08-06 Forum: New Directions Forum: Virtual Tradition-Bearers and Digitizing Traditions
The ever-evolving role of technology in cultural production creates many new avenues for folklore scholars to reimagine and recontextualize traditions and tradition bearers. By specifically focusing on the transmission of narratives, this New Directions in Folklore forum brings together folklorists with a wide range of research to discuss how technology helps save and recreate traditional knowledge, whether on a small or large scale. With insights gained from memes, oral epics, food practices, digital photos, material culture, and occupational folklore, participants consider the transformation of narratives—and folklore scholarship—through everyday technologies. Audience participation is encouraged to add depth to the conversation.
Sponsored by: New Directions in Folklore Section
Abstracts: Preorganized Sessions

08-09 Paper Panel: Sensate Worlds: Perception and Power from Multi-Species Perspectives
We contend that dominant forms of creating and encoding knowledge—including quantified datasets and human-centered histories—do not fully perceive or communicate the relationships that comprise socio-ecological systems. Attention to the embodiment of these nuances in everyday enactments and entextualizations serves to broaden our understandings of subjectivity, agency, authority, and meaning in multi-species contexts, in ways that are essential to supporting environmental restoration and ecological self-determination. Drawing on examples from animal sound communication, mythology, cooking discourses, and conversational speech, session participants examine the ways in which perceptual activity marks a sphere of collaborative world-making across species.

08-10 Paper Panel: Gun Cultures: More Varieties of Gunlore
Given the ongoing controversies surrounding the powerfully American phenomena of recreational gun use, this panel on “gunlore” will engage ethnographic studies of everyday gun practices in an effort to add to the public conversation about rights, race, power, violence, crime, and guns by acknowledging the variety and diversity of different cultural understandings of firearms. To understand the role firearms have played and continue to play in U.S. culture, we must recognize that there is not a single gun culture but, instead, many cultural formations that emerge from the complex, evocative, attractive, repulsive, violent, and tragic idea of “the gun.” See also: 07-10

08-11 Diamond Session: Connecting Public Folklore and Historic Preservation: Policy, Practice, and the Politics of Culture
This panel presents examples of the challenges of meshing historic preservation (HP) interests and the values of community-based ethnography as well as schisms between what folklorists may regard as culturally significant versus the more official guidelines of state preservation programs. Case studies from New York, Maryland and Arkansas illustrate points in which historic preservationist interests are situated within wider issues that show intersections between cultural policy and the politics of culture. Discussion will include the need to incorporate present-day significance into more established ideas of historical significance and a consideration of alternative models for conceptualizing historic preservation.
Sponsored by: Working Group on Folklore and Historic Preservation Policy

08-12 Paper Panel: Representations of Regional Cultures in Contemporary and Ancient China
By putting together close readings of three Chinese texts and media, this panel focuses on how Chinese regional cultures are incorporated, delineated, and appropriated in a nationally watched documentary, a post-socialist theatrical spectacle, and an imperial anthology of quatrains. We ask questions such as: What are the underlying ontological foundations that guide the practices of inclusion and exclusion in contemporary and ancient China? What culturally specific roles do the natural, the rural, and the folk culture play in Chinese politics from past to present? What does the folklore-literature continuum look like and how are these representations shaped by their generic conventions?
Sponsored by: Transnational Asia/Pacific Section

08-14 Folk Art Education Workshop: Culture, Community, and Classroom (continued)
Workshop begins at 8:00 a.m. See 07-14 for full details.
Sponsored by: Folklore and Education Section, Local Learning, New York Folklore Society, New York State Council on the Arts

09-01 Paper Panel: Illusions and Attempted Exclusions: Power, Place, Positionality, and Concepts of Americanism
This panel presents four case studies of the production of discourses intent on capturing Americanism (and otherness)—politically, ideologically, and imaginatively. Two papers examine such discourses as central to issues with which folklorists were grappling in the 1980s (efforts to designate the Square Dance as the National Dance and disagreements over the study of the folklore of the workplace) and two examine such discourses as they are playing out in contemporary settings (uses of Native American heritage in the construction of unexplained events in a West Virginia town and representations of Appalachia in dominant constructions of the opioid crisis).

09-02 Paper Panel: Trauma Entrained: Assault, Constraint, and Feminine Bodies in Tales and Traditions
This panel examines themes of violation and oppression that emerge from various traditions representing and shaping women’s experiences. Recent scholarship has focused on feminist and queer coding within tales and on perspectives on trauma. We continue these threads of inquiry, analyzing distinct but connected topics: sexual assault in fairy tales, the suppression of sexual abuse in heroic narratives transmitted among generations of elite gymnasts, and lay knowledge of corsetry. Our research pushes back against norms that have dictated and delineated women’s bodies and lives. Together, these papers interrogate unrecognized or unspoken violence entrained in well-established—even celebrated—misogynistic cultural traditions.
09-03 Forum: School’s In for Summer!: Reflections on Field School Teaching and Learning
Folklore field schools are important training grounds for students and community scholars, as folklore pedagogy expands to address emergent instructional formats, methodologies, research topics, and audiences. This forum will explore several models with examples from recent field schools held in urban and rural settings—in domestic and overseas locales—and each with different groups of students, different kinds of partner organizations, and varying outcomes. This interactive forum will include discussions of various topics and components found in field schools such as archiving, ethics, and advocacy, not to mention tales from the field regarding “unexpected difficulties.”
Sponsored by: Archives and Libraries Section, Public Programs Section

09-04 Author Meets Critics: Expressions of Sufi Culture in Tajikistan by Benjamin Gatling
(University of Wisconsin Press, 2018)
This special forum considers the recent publication by folklorist Benjamin Gatling exploring the daily lives and religious practice of ordinary Muslim men in Tajikistan as they aspire to become Sufi mystics. Benjamin Gatling describes in vivid detail the range of expressive forms—memories, stories, poetry, artifacts, rituals, and other embodied practices—employed as they work to construct a Sufi life in 21st-century Central Asia.
Sponsored by: Folk Belief and Religious Folklife Section

09-06 Paper Panel: Yes Illusions: Folk Illusions in Culture, Technology, and Philosophy
In a literal sense, no city can be a city of “no illusions.” Illusions, as a matter of fact, are a universal component of humans’ perceptual processes and, we hypothesize, of human’s everyday cultural traditions. We will discuss the cutting edge of our research on folk illusions, a genre of play in which performers trick their own and/or their playmates’ perceptual systems into perceiving an intended illusion. Especially, we will analyze (1) related bodily experiences of The Chills in adjacent genres, (2) the new addition of Online pictorial illusions to our catalog, and (3) what the study of folk illusions adds to interdisciplinary discussions concerning the causal relationships between offline, embodied processes and representational, cognitive processes.

09-07 Forum: Matachines/Matachina/Matlachines: Warriors for Peace at the Borderlands
This forum unites matachines scholars—a Mexican ethnomusicologist, a borderlands literary folklorist, an ethnomusicologist/community musician, and an anthropologist/matachines musician—to discuss various aspects of the Pueblo indigenous Matachina Dance and the Danza de los Matachines common to the borderlands and Mexico, where important variants include Matlachines and many others that reflect local belief systems. Three of the roundtable scholars have recently collaborated in field studies that update our understanding of the ritual dance drama’s significance in Mexico today and its rapid dissemination now occurring in the U.S. among immigrant Mexican populations.
Sponsored by: Chicano and Chicana Section, Dance and Movement Analysis Section

09-08 Paper Panel: Cultural Preservation: From Technology to Ideology
In a time of rapid technological progress and economic development, the concerns for the preservation of Chinese cultural heritage become more pressing than ever before. The presentations demonstrate that the progress in information technology can effectively assist the effort of cultural preservation in terms of data collection and analysis for both intangible and material heritage. The open-minded adaptive renovation experiment in a village and the reflection on the historical preservation of a historical metropolis show the importance of a progressive ideology of living tradition.
Sponsored by: Transnational Asia/Pacific Section

09-10 Paper Panel: Catalogue, Correspondence, and Communications as Conduits: The Circuity of Rural News
This panel seeks to explore rural news (as subgenre or type) as information and knowledge with limited patterns of circulation. In contrast to examining mass media and widespread pop culture materials, this panel attends to vernacular vehicles for local dissemination and the dissemination of the local. The three papers in this panel explore several concepts related to rural information flows, and the various channels that facilitate circulation of ideas—such as community newsletters, regional periodicals, and social media networks. In this panel, we are interested in the ways news travels across rural landscapes and communities. We will explore various questions, including: What constitutes news, and what gets deemed reportable—by whom and to whom—and at what scale?

09-11 Forum: The Practice of Folklore: Questions of Recursion, Repetition, and Embodiment in Practice Theory
The goal of this forum is to isolate and cultivate areas of common interest to folklorists in what has been called the wider “practice turn” in social theory. This forum will push folklorists and ethnologists toward developing a more robust and cohesive set of shared conceptual tools and analytical vocabulary to apply to the study of everyday life. It will also seek to push out from praxeological frameworks that have been most influential in folkloristics and ethnology, still largely defined by the theoretical innovations of the 1970s and 1980s. This forum will expand upon what a similar turn toward practice will mean for folklorists going forward.
09-12 Paper Panel: Greek American Materialities
The three papers on this panel consider the material culture of Greek America from several disciplinary perspectives, including folklore and preservation studies, ethnomusicology, and vernacular architecture. Throughout the case studies—which focus on the preservation of audio recordings of Greek music made in the US between 1896–1942, pluralistic notational strategies used by immigrant Greek musicians to represent their hybrid Western and Eastern repertoire, and discourse around hybrid Modernist-Byzantine design in Greek Orthodox places of worship—the authors engage with persistent debates in the Greek American community about shared history and the creative tension between tradition and assimilation.
Abstracts: Individual Presentations

Aasland, Erik (Fuller Theological Seminary). Proverbial Parallels Related to the Brocode Developed in How I Met Your Mother
How I Met Your Mother was steeped in geek culture (Stansfield 2013) and managed to generate a significant number of pop culture terms. Among the most intriguing of these is “The Brocode.” Developed over the course of the show and later published as a book (Kuhn 2008), this code of conduct is like a golden thread woven through the show. This paper will present an exploration of the proverbial parallels presented in “The Brocode.” A guiding question will be whether the code addresses “recurrent societal issues” (per Abrahams 1971 definition “proverb”) and/or presents an emergent cultural construct.

02-12

Abdul Hadi, Ikhlas (Universiti Putra Malaysia). Puteri: Reverence and Unease in Malaysian Folk Narratives
The Malay word “puteri” can be translated in at least three different ways in Malaysia. The first literal meaning of the word is to describe a princess; a puteri is a daughter of royal birth. Beyond the literal translation however, it is also common practice to refer to a daughter born to any family as a puteri. Finally, I have noticed through my current research of collecting and transcribing Malay folk narratives that the word puteri is often used to describe a spiritual figure or guardian, usually in the form of a beautiful woman. This paper will thus explore the many roles of the puteri in Malaysian folk narratives and how it may shed light on local perspectives of femininity.

03-10

Abou-Zeineddine, Ghassan (University of Michigan, Dearborn). Up with Scheherazade: Representations of Resistance in Arab American Literature
A recent trend among Arab American authors has been to employ various devices and motifs from The Arabian Nights in their texts in order to speak to current sociopolitical issues pertinent to the Arab diaspora struggling to maintain their Arab American identity in a post-9/11 world. In this paper, I examine the function of the frame tale in Laila Halaby's novel Once in a Promised Land (2007) and the physical manifestation (and reinvention) of Scheherazade in Alia Yunis’ novel The Night Counter (2009) and Mohja Kahf’s collection of poems E-Mails from Scheherazad (2003).

03-10

Abrams, James F. (independent). "No Ordinary Gardens": Working-Class Gardening and the Politics of Space in Early 20th-Century Pennsylvania
My paper discusses working-class vernacular gardens and gardening in the company towns owned by the H. C. Frick Coal and Coke Company in the Connellsville Coke District of western Pennsylvania. The analysis focuses on gardens and yardscapes cultivated by immigrant working-class families at the beginning of the 20th century. These extensively documented spaces functioned as cultural border zones in which the coal company and working families enacted competing spatial values and ideologies. This presentation views the Coke worker's garden as a symbolic and material locus in the struggle for working-class identity and sustainability in early 20th-century Pennsylvania.

09-05

Addison, Wanda G. (National University). Wakandan Women and Black Female Representation
The inferiority of black women has long been the image foregrounded within American society. The behavior and appearance of black women have been interrogated, maligned, or disdained to perpetuate what Patricia Hill Collins calls the “controlling images” utilized against black women in support of the status quo. The film Black Panther's Dora Milaje dismantles the long-held narratives around black women's bodies and experiences and, in part, centers the warriors as beautiful, intelligent agents. The Dora Milaje, as well as others of the film's black female characters, challenge the constraining concepts on black womanhood, advancing new narratives for all black women.

04-06

Afokpa, Clover Jebsen (University of Maryland, University College). Nondichao Bachalou: The Interesting Professional Life of a Museum Guide and Traditional Historian of Abomey, Benin: Parallels and Intersections
This paper highlights how the traditional method of learning to be a historian in Abomey in the 1960s created a knowledge base and perspective which were vital to success as a guide in a museum relatively empty of objects. Storytelling skill, legend research, and participation in local practices created one of the finest guides of the Museum of Abomey. Being a traditional historian became a way of life for Nondichao—one not divorced from full participation in ongoing community events, nor immune to influence from changing and challenging perspectives brought by both local and overseas visitors and scholars to the museum.

09-09

Ahlstone, Daisy M. (Utah State University). Thylacine Dreams: Ostensive Practice in the Vernacular Resurrection of an Extinct Marsupial
This paper explores the vernacular resurrection of the thylacine through folk art and ostension. The thylacine, better known as the Tasmanian tiger, is a marsupial that suffered a government-sanctioned massacre leading to its extinction
Abstracts: Individual Presentations

in 1936. The thylacine’s cryptid status has inspired ostensive practice; people seek out the thylacine in the wilderness of Tasmania today and have incorporated it as a symbol for hope into various forms of folk art. The vernacular resurrection of the thylacine understood through a folklorist's lens offers a model for comparing the ways people presently deal with the general loss of wildlife due to climate change.

03-04

Aksoy, Hüseyin (Karamanoglu Mehmetbey Universty). The Perception of Heroism and the Influence of Female Characters in Manas Epic

This presentation will analyze the female characters, when they appear, and their functions, in the heroic saga of the Kyrgyz people, the Manas Epic. For the benefits of a deeper understanding of female characters, the heroic deeds of Manas and the auxiliary characters will be summarized. Therefore the dimensions of heroic deeds in the epic will be illuminated and the contributions and restraints of the female character will be questioned. Then it will be argued how these characters can be named. Thus how the Manas Epic reflects the heroic deeds, conception of hero and the conception of women in Kyrgyz national culture will be examined.

03-08

Allred, Deanna M. (Utah State University). Ethic and Etiquette: A Folkloric Response to #quiltersofinstagram

The unspoken rules quilters use on the social media platform Instagram merge ethics and etiquette. Whereas ethics provide rules that guide behavior, I define etiquette to describe more personal relationships and appropriate social interactions between quilters on Instagram. My research follows #quiltersofinstagram users who attach this hashtag to their posts. Like other social media platforms, Instagram accounts can adjust the level of accessibility by allowing accounts to be private or public. I submit that #quiltersofinstagram are intricately aware of their audience; therefore, they abide by folklaw which encompasses respect, kindness, and consideration.

02-04

Anand, Meghna (Ambedkar University Delhi). The Tibetan Refugee C Square: An Analysis of the Discourse of Culture and Cuisine

A refugee's life is almost surreal, composed of hardships far beyond anyone's imagination. The goal of this research paper is to depict the various ways and methods that the second- and third-generation Tibetan refugees who migrated to Delhi are executing to preserve their tradition, especially through their foodways and their cultural economy. This paper investigates how these refugees overcome numerous obstacles and transformed their little refugee colony “Majnu ka Tila” into one of the most preferred gastronomy hubs in Delhi. This paper also investigates that how these refugees have altered their food to suit the demands of their current social milieu, which is very different from their mountainous regions back home, and become favorites of a large number of Indians.

08-02

Ancelet, Barry Jean (University of Louisiana, Lafayette, emeritus). Tradition and Change in the Grand Marais Mardi Gras

Informed by the studies of Turner, Geertz, Bakhtin, Fabre, Ladurie, Turner, and Kinser, as well as Ancelet, Lindahl, and David, this paper examines the ways in which the Grand Marais Mardi Gras participants negotiated a difficult but critically important change in their ritual practice, which reflected serious real-life social issues—specifically, the elimination of the problematic tradition of blackface characters—all under the guise of carnivalesque play.

06-07

Ao, J. Imlikala (Ambedkar University Delhi). Folk Religion: Continuity and Rationale for Continuity among the Nagas of Northeast India

I propose to investigate the folk religion among the Nagas of northeast India. Despite popular notion that the local folk religion was superannuated with the introduction of Christianity, folk religion in the region is in fact a continuity. An investigation into the material and non-material culture of the people reveals the integral role it plays in the Naga worldview. The rationale of its continuity in spite of a strong allegiance to a Christian worldview lies decisively in the political sphere, where a common-sense knowledge of Naga identity has been formed by the merging of folk religious beliefs and Christian concepts.

07-13

Artese, Charlotte (Agnes Scott College). The Army as Forest in Folk Tradition and in Macbeth

Motif K1872.1, “Army appears like forest. Surprises enemy. Each soldier carries branches,” is most famous for its appearance in Macbeth. The motif also appears in folk narrative in Britain, Europe, and the Middle East. Women play a central role in these “army as forest” legends and folktales, usually seeing through the attacking army’s ruse. Lady Macbeth, in contrast, is conspicuously absent from the siege of Dunsinane: her madness and death frame the Birnam Woods scenes. By invoking “army as forest” stories, the play suggests that Macbeth’s loss of his wife is not just personally but also tactically catastrophic for him in his final battle.

07-07
Atwood, Sandi Bartlett (Cardston Elementary School). The Desperate Tale of an Unemployed, Dropout, Folklorist Wannabe: Unexpected “Outcomes” in a Multicultural Elementary School Classroom Far, Far Away
After completing a MS in Folklore, I enrolled in a PhD program where I planned to do applied folklore as I continued my ethnographic research regarding Indigenous Ecological Knowledge. However, subsequent life circumstances caused me to quit. A month later, the National Park where I was employed went up in flames. So there I sat on a deserted highway literally covered in the ashes of the only place I ever called home; desperate, homeless, and unemployed—every middle-aged single mom’s dream. This paper imparts the unexpected “outcomes” that followed my decision to “[do] great work and call [myself] a folklorist.”
09-14

Azzolina, David S. (University of Pennsylvania). Texts on the Open Web and Their Uses
Folklorists can find a wide variety of academic scholarly resources and primary source textual material on the open web. I will present a variety of these sources, some well-known such as Hathi Trust and Open Folklore as well as lesser-known sites. I will also discuss some of the possible uses of these sites for scholarly research. Increasingly, scholars in many fields are using techniques such as text mining, statistical analysis, and machine learning to discover new patterns in large corpora. Folklorists have been expert in developing large collections of texts for centuries. Interestingly, engineers of various types have discovered folklore resources and are leading the way in this form of analysis. I will suggest some important ways folklorists can contribute to this conversation.
04-12

Bahl, Erin Kathleen (Kennesaw State University). Folkloric Objects and Interface Design in Multimodal Scholarship
I explore the question: How do folk objects shape scholarly knowledge design in digital environments? To answer this question, I look at digital composers’ narrated personal associations with design objects used to organize webtexts, or articles that use media elements such as images, video, and interface design to perform a scholarly argument. I investigate the personal folklore and cultural knowledge protocols associated with the “objects we think with” that composers use to design digital scholarly interfaces. I demonstrate how these objects and associated meanings shape the creation of knowledge at a fundamental level.
02-04

Barker, K. Brandon (Indiana University). Folk Illusions and Traditional Representations of Embodiment
This talk concerns the interdisciplinary dilemma of an embodied mind. That is, in several fields (such as neuroscience, comparative psychology, cognitive science, musicology, philosophy, and folklore), contemporary versions of the mind-body problem focus on the role of mental representation in a science of mind. For examples: How large of a role does representation play in people’s everyday behavior? How much work is done by offline, pre-personal embodied processes? When is representation necessary? How does representation become traditionalized? This talk examines these questions with the knowledge we have gained from our study of folk illusions, a traditional genre of children’s play.
09-06

Barnes, Naomie (Memorial University of Newfoundland) and Berg, Alison (Utah State University). The Great Price: Chastity Shame Narratives and Rape Culture in the Mormon Community
The onus of sexual purity within the Mormon church is placed upon female members who, from youth, are taught that chastity is their duty and that males are not in control of their own sexual impulses. This belief is reinforced by chastity narratives that promote a sense of shame associated with any sexual activity taking place outside of marriage. This system of shame creates a rape culture that silences and blames the victim, normalizing male sexual aggression. The onus of sexual purity within the Mormon Community. This paper proposes that the interdisciplinary efforts between folklorists and journalists can reshape those narratives, shifting community beliefs and practices regarding sexual responsibilities.
06-11

Beck, Brenda (University of Toronto). Framing and Inspiring: Experiments in Retelling a Heritage Story from India
This paper discusses the collection of a largely unknown Tamil folk epic and its retelling in North America via story-illustration murals. I will discuss and explore the challenges of cross-cultural story sharing, especially where very long legends are involved. I have discovered that large visual panels can help frame a tale in creative ways, conveying core concepts while also providing links to North American audience experience. Historical pattern similarities can be extracted, as well as more personal themes detailing cultural roots and contentious family relationships. Foreign legends can be made especially informative and memorable by using large graphic displays.
03-08

Beck, Robert S. (University of Findlay). “You are My Friend of Friends, Always to be Trusted Eternally”: Male Friendship in Das Nibelungenlied
In the relationship of Siegfried and Gunter of Das Nibelungenlied, readers can learn the power of medieval male friendship. Their bromance unites two powerful kingdoms, creating an enormous military force. The limits of medieval
male friendships are also represented by their relationship. Das Nibelungenlied shows its medieval audience the power of platonic male friendship, the limits of this friendship, and the harsh consequences of betraying a friend. There is an explicit moral lesson in Das Nibelungenlied, a lesson that teaches the need for male friendship, an explicit superiority of Christianity, and the need for male friendship in fighting the Other.

01-12

Bell, Michael J. (Transylvania University, retired). Peddling the Popular Ballad
This paper will explore the careers of The Fuller Sisters of Dorset, UK as professional folk singers in the United States from December 1911 until America’s entry into World War I in 1917. It will describe their performances, their critical reception, their impact as popularizers, and the perceived “threat” they represented to the existing academic folk song establishment. It is intended to add to the understanding of the early scholarly definitions of oral tradition, performance, and purity, as well as to contribute to the understanding of how American popular culture and technology shaped the work of early 20th-century folklorists.

03-02

Bell, Sara Jane (Vance-Granville Community College). Widening Worldview: Applying Folklore’s Arcane Theory to Invite Honest Conversations about Diversity and Conflict in the Community College Classroom
Applying folkloric principles in the community college classroom can help students develop cultural sensitivity, respect for diversity, and a sense of pride in their own cultural heritage. Through storytelling, ethnography, oral histories, and role playing, students engage in difficult conversations about our most divisive conflicts, and recognize that they often stem from competing value systems and deeply embedded ideas about how the world is or ought to be. Seeing their own cherished beliefs, values, and modes of expression dignified through stories, they are more capable of respecting the unique perspectives of others and ideally better equipped to find common ground and workable solutions to problems.

01-13

Ben-Amos, Dan (University of Pennsylvania). Ake N’Isi: The Village Boy Who Defeated the King’s Strongmen
The present study, based on ethnographic-folkloristic research in the Isi region of Benin (Bendel State, Nigeria), explores internal political conflicts and tensions between the ruling authorities and a rural region as they are represented in local cults, and their foundation narratives. The purpose of this study is to extend the analysis of Isidore Okpewho in his volume Once Upon a Kingdom: Myth, Hegemony and Identity (Bloomington: Indiana University Press, 1998) from intertribal to intra-tribal conflicts as folktales and rituals represent them.

02-05

Bender, Nathan E. (independent). Percussioned Flintlocks: A 19th-Century Folk Art
In the early 19th century, the invention and widespread adoption of percussion ignition systems led to percussion conversions of many traditional flintlock muzzleloading firearms. In North America, individual blacksmiths or gunsmiths were able to convert flint locks to percussion locks by replacing flint cocks with percussion hammers. Folk artistry of the period shows in the creative design and ornamentation of hand-crafted hammers within specific functional parameters. By the early 20th century, the percussioning of flintlock muzzleloading firearms had decreased and is now uncommon practice.

07-10

Bendix, Regina F. (University of Göttingen). Stumbling Stones and Bodily Memory
In the thick landscape of monuments, remembrance sites, and museums recalling and keeping present the Holocaust, artist Greg Dening created “Stumbling Stones” to draw pedestrians’ attention to crimes committed during National Socialism. The stones have grown from an intervention to the most widely distributed Holocaust remembrance object. Intended to make onlookers literally stumble over them, Dening’s stones give occasion to consider the linkages between memory and its imprint on the body. Contrasting motives, materiality, and moneys bringing forth memorial specificities, with the endurance of emotional and bodily impact, the paper argues for less preservation and more transformation for lasting remembrance.

03-09

Berg, Alison (Utah State University). See Barnes, Naomie. 06-11

Bezborodova, Nataliya (University of Alberta). Does a Place Make Sense of Home or Exile?: A Case Study in Newfoundland Migrations, belonging, and religious communities build connections to a place as a center of meaning constructed by experience. Knowledge about a place refers to opposite extremes, one is a high theoretical level where “places are points in a spatial system,” and the other suggests that places “are strong visceral feelings.” What is the meaning of a place for members of a small Eastern Orthodox Christian community in Newfoundland connected to places of their origin and current residence? What is the meaning of the mission as a place?

05-12
Bianchi, Emily (Virginia Polytechnic University). **Hands to Work, Hearts to God: Shaker Narratives at Sabbathday Lake and Pleasant Hill Shaker Villages**

Sabbathday Lake Shaker Village in New Gloucester, ME, is the last active Shaker village. Shaker elders live and farm there, while working with staff to museumize the Village through exhibitions, programming, and volunteer opportunities. These presentations embody Shaker ideals and explore Shaker history, the space’s present, and its uncertain future. How do collaborations with the site’s source community affect exhibitions and programming? I will compare efforts at Sabbathday Lake with those at the Shaker Village of Pleasant Hill, a restored village in Kentucky that adopts the strategies of Colonial Williamsburg, to explore how each site presents Shaker narratives and incorporates source communities and local knowledge.

09-09

Birns, Sarah (George Mason University). **“It’s Really Quite Sublime in My Eyes”: The Dark Tourism of Chernobyl**

Dark tourism to sites characterized by death and/or ruin has become an increasingly prevalent manifestation of postmodernist travel. Philip Stone’s “shades of darkness” and the concept of the sublime provide useful frameworks for evaluating audience intent when touring such morbid places. Chernobyl has been open to the public in a limited scope in recent years, and serves here as a case study to explore visitor motivations that are driven by subconscious fears—but also by subconscious desires—when grappling with the notion of their own mortality.

03-04

Blake, Richard Arland (Utah State University). **Shall I Sing You a Ghost Story?: The Nature and Purpose of Ghost Songs in Maritime Communities of Northern New England and Atlantic Canada**

This paper is meant to detail the nature of maritime ghost stories as they are put to music. The song in question has several versions and titles. The one that will be introduced first is “The Ghostly Fishermen.” Two questions will be investigated: 1) What kinds of changes can occur to a ghost story when it is put into song? 2) How would the understanding of a folksong’s story change when crossing boundaries? Three methods will be used in this research: first, the language of each version will be investigated; second, there will be a semiotic approach to the narrative; lastly, there will be a psychological investigation concerning the maritime communities that produced different versions of the song.

08-08

Blank, Trevor J. (State University of New York, Potsdam). **Clowning Around: A Case Study of Play, Performance, and Ostension in the Digital Realm**

Starting in 2014, a new children’s boogeyman waded into the public consciousness of southwestern Florida residents. Donning a creepy mask and an old, polka-dotted suit, “Wrinkles the Clown,” as he became known, began making himself available for hire by frustrated parents wishing to scare their misbehaving kids. What started off as a mean-spirited series of pranks became a viral sensation when various clips of Wrinkles in action—ominously waving outside a window, idly standing near public parks, or even climbing out from underneath an unsuspecting youth’s bed—began appearing online, along with the word-of-mouth sharing of Wrinkles’s home phone number through social media. This widespread dissemination of Wrinkles’s story, along with his home number, has resulted in him receiving nearly a half-million voicemails, many of which have been performatively shared online by young kids and teenagers through YouTube vlogs. This paper will examine the Wrinkles phenomenon as a key example of digital ostension or “legend tripping,” where the voicemail videos themselves (and their accompanying commentaries) chronicle the perils of contacting the now legendary Wrinkles directly.

01-04

Bosse, Joanna (Michigan State University). **Film: Becoming Beautiful (18 min.): Movement and Experience in Ethnographic Film**

The ethnographic documentary film short screened in this session, *Becoming Beautiful* (BossyWoman Productions 2017), explores the experiences of amateur ballroom dancers from the midwest U.S. Although the process of transforming academic fieldwork research from published text to documentary film presents a range of challenges for non-filmmakers, especially when created in collaboration with undergraduate students, it can be a powerful medium for those interested in capturing and conveying the humanity of our subjects. Following a screening of the film I will present remarks regarding the content of the film and a discussion of the process for creating the film.

05-07

Bosworth, Kelly (Indiana University). **Music, Race, and Disaster in a WWII Shipyard Town: Vanport, Oregon, 1942–48**

During World War II, the second largest town in Oregon was a housing project in a low-lying floodplain outside the city limits of Portland. Hastily built to house a mass influx of workers for the wartime shipping industries, Vanport was a racially diverse and integrated community with robust social programs. In 1948, Vanport was destroyed in a flood; 15 people died and 18,000 were left homeless. This paper explores the musical and sonic dimensions of life in Vanport during its existence and traces the ways in which Vanport is memorialized today through a prism of race, disaster, and sound.

03-02
Abstracts: Individual Presentations

Bowers, Delainey (Western Kentucky University). Big Bad Wrassler: Community and Occupational Folklore in Independent Wrestling Promotions
In this presentation, I will draw on examples from my experiences creating an ethnographic film in which my partners and I explore gender, athleticism, community-building, and identity creation in regionally-based professional wrestling circuits. While World Wrestling Entertainment, Inc. (WWE) and its offshoot brands have crafted a highly-stylized, multimillion-dollar performance aesthetic, the independent circuit often relies on the creativity of grassroots organizers to promote, stage, and execute weekly events. This film seeks to offer insight as to how athletes, fans, and community members actively contribute to dialogue concerning performance space, entertainment, and folkloristic expressions both inside the ring and out.
06-12

Bozdemir, Munire (independent). Media Presentation: Human Landscapes: A Storytelling and Mapping Project
Human Landscapes is a storytelling and mapping project that involves collecting, not only folk tales, legends, and rhymes, but also real-life stories and digitally locating them on an online interactive map. In this presentation, I will detail the process of discovering stories in 15 villages in Aegean Turkey, first in 2013, while the Gezi Park Protests were happening, and then in 2018, when the state of emergency that was issued in 2016 was still in effect. Which bandit stories are acceptable to tell in such politically sensitive times? Was Koca Seyit, a hero of the War of Independence, ever offered a salary by the Turkish government? How are these narratives functional in expressing opinions in times of repression? These will be among the questions I will try to address.
02-11

Brickley, London (University of Missouri, Columbia). "Nerf Punk": The Firearm Folklore of LARPing RPGs
This paper explores the fascinating and fantastic folk customs that comprise the process of making, modifying, and incorporating DIY LARP (Live Action Role Play) guns into LARP gaming. In this folk group, individuals share ideas about: materials and preparation and perspectives, treatment, and play with their “firearms.” So doing, they develop a group knowledge and consensus of historical weapons (both real and Nerf) and a shared repertoire of tales about the legal issues of traveling to different states and countries for conventions with weapon props, as well as a lore of speculative arms in the future(s).
08-10

Bringerud, Lydia (Memorial University of Newfoundland). Maintaining Someone Else's Heritage: Transmitting Tradition in a Romanian American Orthodox Church
This paper explores the relationship between faith and heritage, as well as the maintenance of that relationship in one Romanian Orthodox community. Currently, American converts to the faith outnumber those who are Orthodox-born, most of whom are recent immigrants. The face of tradition bearers in this community is changing, calling into question which aspects of its heritage will be preserved, how it will be preserved, and who will decide. I will demonstrate how heritage is defined and used differently in emergent processes of identity making for both Orthodox-born believers and converts.
01-05

Brodie, Ian (Cape Breton University). "Reality Is an Illusion, the Universe Is a Hologram!": The Depiction of Belief and the Supernatural in Gravity Falls
Folklorists have of late been studying the presentation of traditional narrative on television, particularly Märchen and, to a lesser extent, legend. Often either missing or given all too little consideration is the depiction of these genres in children’s television. In preparation of a new manuscript on legend and children's television, we turn to Gravity Falls (2012–16), a Disney Channel children’s television program featuring two siblings spending the summer in a small town in the Pacific Northwest who subsequently come across mysterious happenings. The show challenges the notion that children's television is rife with ideological training in traditions of disbelief.
02-11

Brown, Chloe (Western Kentucky University). “It’s like a Little Family of Trans Kids”: Community and Chosen Family in WKU’s Transgender and Non-binary Student Group
The WKU Transgender and Non-binary Student Group (TNB) is a student-led and governed organization that provides a safe space for trans and non-binary students, allowing them to feel secure and validated. Providing emotional support, along with financial and informational resources, ensures that mental, physical, and financial needs are met. Many members view TNB as a chosen family, and this paper will investigate how TNB forms and maintains group cohesion and identity. I will apply ethnographic, folkloric, and anthropological research to gain a better understanding of the group—and the role of narrative and stigma in solidifying and maintaining community.
04-10
Bucuvalas, Tina (City of Tarpon Springs, FL). Greek Music in America: A History and Preservation Strategy
Greece developed a rich array of traditional, popular, and art music, which diasporic Greeks took with them. In Greek American communities, music has been an essential component—linking the past to the present, the distant to the near, and bonding members with an embrace of memories and narratives. From 1896–1942, an estimated 2,000 recordings were made in America, and thousands have since appeared. They encompass traditional music from all regions, and emerging urban genres, stylistic changes, and songs of social commentary. This paper will profile the scope, practice, and development of Greek music in America and suggest a preservation strategy.
09-12

Burns, Richard Allen (Arkansas State University). The Folklore of Snipers in Combat
If a recruit in Marine Corps boot camp shoots a high score on the rifle range and then receives an MOS (military occupational specialty) that designates him or her as infantry “0311,” the recruit continues on to advanced training and sniper school, thereby learning about other kinds of rifles and equipment necessary for success in combat. This paper examines the folklore of combat snipers and our fascination with them, such as the late Chris Kyle and Carlos Hathcock, both featured in oral traditions and popular culture.
07-10

Butcher, Beverly (New York Institute of Technology, Nanjing). The Chainsaw Art of James J. Donato and His Community of Carvers
This Diamond presentation offers slides which illustrate the evolution of the wood sculptures of James J. Donato, of Voorheesville, New York, created primarily with a chain saw, from 1999 to the present. Through the slides, I trace the development of his talent from small bears to a nine-foot tall crucifix—his highest achievement—within the context of the carving community which began in New York State but expanded to include those whom Mr. Donato met at international carving competitions, as well as in other ways, throughout the United States.
06-12

Butvin, Halle (Smithsonian Center for Folklife and Cultural Heritage). Whose Armenia?: A Pilot Project Attempts to Balance Cultural Representation and Tourism Development
Halle Butvin will discuss My Armenia, the Smithsonian’s USAID-funded pilot cultural heritage tourism program, which draws on modes of research and engagement from the Smithsonian Folklife Festival to develop ICH-based, community-based tourism experiences in rural areas of the country. The program seeks to avoid commodification by balancing the local need for livelihoods, cultural self-representation, and the demands of the tourism industry. Butvin will present three case studies—artisan craft, foodways demonstrations, and local festival development—showcasing opportunities and challenges of linking ethnographic research and community-based tourism development.
02-03

Campbell, Jessica (McKendree University). Real Women Have Skins: The Animal Bride Tale in Her Body and Other Parties
Carmen Maria Machado’s story collection Her Body and Other Parties (2017) is steeped in folklore. The story “Real Women Have Bodies” draws on the folklore tradition of the animal or supernatural bride, featuring the disappearance of women despite attempts to retain them. As in animal bride stories, these women are associated with an article of clothing that functions as a skin. This presentation argues that the story shifts the focus of the traditional story from men’s fears to women’s, while offering glimpses of possibility for women to resist and to care for each other, particularly in the context of queer relationships.
06-11

Cara, Ana (Oberlin College). Tango Whisperings While Embraced in Dance
In tango, convention has it one doesn’t talk while dancing. Instead, dancers focus on their partner, themselves, the surrounding space, the music. Nothing, however, is stipulated about humming or singing while embraced in tango. I examine this not uncommon practice during tango dancing, and ask: Why sing? What are the effects of recalling lyrics in lieu of conversation or silence? I specifically examine the role of aurality in culture, storytelling, embodied expressive forms, intimacy, and the perpetuation of local/national mythologies. My paper is informed by the work of Ana María Ochoa Gautier, Michael Hertzfeld, Martin Stokes, and others.
06-10

Carr, Kiersten (Utah State University). Helpful Hellhounds and Useful Apparitions: An Analysis of Black Dog Legends and Canine Social Norms in Western Society
Spectral “black dogs” are a longstanding tradition of supernatural legend in the British Isles. In many regional variations, this malevolent hellhound heralds death, assaults travelers, and haunts graveyards and crossroads. Yet in some versions of the legend, the black dog is instead helpful: an otherworldly, but friendly, canine companion who appears in times of need. Through analysis of the common characteristics of these legends and legend-inspired
Abstracts: Individual Presentations

literature such as The Hound of the Baskervilles, it becomes evident that the legends can be analyzed according to the cultural-source hypothesis, revealing a complex social view of dogs as helpers/harmers in Western society.

08-07

Castleman, Samantha (University of Louisiana, Lafayette). “The Importance of Body Language”: Disney’s Villainous Treatment of Gender Fluidity

Fairy tale ideas, such as the ways traditional gender roles are fulfilled, while important in written versions of these narratives, become formidable through visual productions. If the words of such stories suggest an understanding of women’s place in the community, fairy tale films make such assertions inescapable by making them visible. Examining both Andersen’s and Disney’s productions of The Little Mermaid, this paper discusses the potential negative implications of the inverse beauty ideal established through the character of Ursula, a figure not merely created by Disney but based on a famous drag queen from the 1970s.

01-08

Cederström, B. Marcus (University of Wisconsin, Madison). In the Name of the Lord: Humorous Table Prayers in Working-Class Sweden

As part of a collection of labor songs, the Nordic Museum in Stockholm, Sweden held a contest soliciting grace and table prayers. Called “Bordsböner i Folkmunn” [Table Prayers in the Vernacular], this contest attracted a variety of submissions, including several humorous variants. This presentation will build on Barbro Klein’s work in the same archive, Mats Rehnberg’s work with Swedish folk poetry, as well as Edward Ives, James Leary, and others’ work on working-class songs, to examine how early 20th-century Swedes used folk humor in suggested intimate settings—such as at the dinner table—to negotiate contemporary social issues.

02-07

Chapman, Joel Reid Gillis (Western Kentucky University). Teachers in Action, Out of Action: Narratives of Educators and Activism

Escalating attacks on public education over the past two decades have led to a renewed spirit of labor-related activism among teachers throughout the United States. Although the public face of the teacher labor movement involves large-scale protests and walk-outs, organizing and mobilizing diverse communities of educators involves the narrativization of workplace experience to revisit tradition, build identity, and bolster community within broader social and occupational movements. This presentation explores how teachers use narrative as an organizing technique in a social struggle for self-empowerment, to control public narratives, and to create disruption to increase investment in public education.

03-05

Chavez, Mercedes (The Ohio State University). Atomic Heritage: Nuclear Culture and the Nuclear Family in Northern New Mexico

As the site of the first nuclear detonation, New Mexico has a direct legacy tied to atomic history, both enshrined in celebratory museums and within the human body in the form of disorders related to radioactive toxicity. This paper explores New Mexico’s complicated relationship to its atomic heritage as a source of pride and pain, particularly through the oft-overlooked domestic sphere. I look to the narratives of native New Mexicans, particularly women and children, for insight into how even the most toxic of legacies are transmitted. Further, how can these narratives unfold how New Mexico served as a test laboratory for the nuclear experiment, and potentially the Anthropocene, itself?

04-09


Following the New England tradition of reserving land for use by all residents in perpetuity, the Town Green in Hopkinton, northern New York state, settled by Vermonters in 1802, has been the social and cultural center for more than two centuries. While enthusiastic about the historical and architectural significance of the Congregational Church and town hall on its perimeter, the New York State Historic Preservation Office (SHPO) refused to consider the green as a Traditional Cultural Property. Instead, they chose to accept the nomination for a historic district but ignored well-documented evidence of its uses and value to the community up to the present day.

08-11

Chocano, Rodrigo (Indiana University). Street-Level UNESCO (or Where is “On-the-Ground,” Anyway?): Actors’ Perceptions on Intangible Heritage Implementation Practices

This paper explores the perspectives on UNESCO Intangible Cultural Heritage (ICH) policy implementation by two set of actors: international, national, and subnational ICH officials from Latin American countries on one hand; and practitioners that conducted the nomination of Peruvian “Fiesta de la Candelaria” to the UNESCO representative list on the other. These actors conduct a constant application, conceptualization, and reinterpretation of ICH concepts and
norms as part of decision-making and implementation processes. Understanding these processes as UNESCO on-the-ground perspectives, I argue that analysis of human action in ICH implementation is fundamental for understanding the logics and outcomes of this institutional machinery. The analysis of this evidence reveals, among these actors, the identification of a networked structure of actors in UNESCO ICH policy; the influence of politics, bureaucracy, and particular agendas on their actions; and a critical approach towards the 2003 Convention that is complemented with strategies that advance community and organizational agendas.

Christensen, Danille Elise (Virginia Tech). “These Will Require Looking At”: Cooking Discourses and the Legitimacy of Sensory Experience
Authority based in human sensory perception is prevalent in many 18th- and 19th-century cookbooks; instructions to users presuppose a wealth of tacit knowledge and shared conversation. Yet in the 20th-century printed record, embodied ways of knowing were largely displaced by modes of mechanical measurement and narratives of lab-based certainty—especially as the bacterium Clostridium botulinum was seen, named, and mythologized as a threat undeterred by the application of quotidian sight, smell, and taste. Examining these shifts alongside ethnographic records sheds light on multi-species relationships, the uptake of knowledge hierarchies, and the politics of regulatory environments.

Cleto, Sara (The Ohio State University). See Warman, Brittany. 04-13

Conrad, JoAnn (California State University, East Bay). Ottilia Adelborg: Popularizing Traditional Culture through Modern Forms
Barbro Klein described Ottilia Adelborg (1855–1936) as a “reforming woman” who sought to rescue “inherited” Swedish crafts from oblivion by creating schools and museums. But Adelborg was also a prolific illustrator and author of children’s books, her stories based on reinterpretations of folk themes. In both cases, traditional forms were reproduced in modern media and deployed in the service of modernization—creating a modern citizenry whose identity was informed by these repackaged traditions. Adelborg was an important agent in this transformation, as well as a critical node in the connections between ideologues and practitioners: old and new. This paper examines these connections by revisiting Adelborg’s contributions, visual and textual, in children’s literature.

Conway, Cecelia (Appalachian State University). Ballad Keepers of Appalachia’s Musical Crossroads and the Arrival of the Fiddle
Whereas my book traces the history of African roots of the banjo into 20th-century old time music, this paper explores the earlier unaccompanied musical history of the ballad singing genre and the subsequent arrival of the fiddle and its influence upon that tradition. From settlement to the present, traditional music has bridged ethnic, as well as gender and class, borders. This paper will show how cultural exchange transformed inherited ethnic songs to help singers create new regional mountain music communities. I expand the scant historical record by analyzing 18th-century singing families and their songs chronologically from the U.K. and Ireland to Virginia to the first phase of mountain settlement on Beech Mountain in North Carolina. The history will provide context for the songs, and the preserved traditional ballads in English will clarify the meaning of the sweep of history for those who experienced it. I emphasize the singers and their narrative “old love songs” that name the widespread, but often jealous and brutal, theme of the story songs. Interpreting the songs gives clues about historical facts, but they especially reveal insider cultural history; the songs illuminate the changing values and fears of the little documented settlers and their descendants.

Craycraft, Sarah (The Ohio State University). “Bloom Where You Are Planted”: Documenting, Sharing, and Digitizing Southern Perry County’s Community Life News
Community Life News, a locally edited and published newsletter, documents life in southern Perry County, Ohio from 1988–99, and is part of a broader set of grassroots activist initiatives carried out by volunteer residents. The communities of this region, dubbed the “Little Cities of Black Diamonds,” are often overlooked within the broader scope of Ohio life. This presentation will explore the web of activities which make space for the telling and sharing of life in southern Perry County, and will discuss the collaborative process of digitizing and archiving the newsletters in partnership with Perry County residents and The Ohio State University’s Folklore Archives.

Cushenberry, Jessica (Utah State University). Goodbye Harlan: Migration Among Appalachia’s African American Mining Families
Harlan County has been studied for decades, but academic literature often overlooks the experiences of African American mining families. Most scholarly works regarding outmigration of migratory families in Appalachia’s mining communities look at it through the lens of mining. However, this paper seeks to illuminate reasons why members left
De Grandis, Mario (The Ohio State University). No Ethnic Groups Left Behind: Anthologies of Folk Literature in Post-Mao China
While in China the collection of folk literature has a long history that harkens back at least to the Shijing (Wang 1974), only the decades after 1976 saw a proliferation of folk literature’s anthologies from a wide variety of publishers. Taking as a case study the book series Ethnic Minority Folk Literature edited by Shanghai Literature and Arts Publishing House 1979–94, I argue that the anthology exemplifies the state’s discourse of China as a “multi-ethnic country” and the fact that the current ethnic designations are a project of China’s social engineering project implemented since the 1950s. 06-05

Deafenbaugh, Linda (Folk Arts-Cultural Treasures School). Designing Folk Arts Education Units: Considerations to Increase the Impact on K-12 Learners
Successful folk artist residency units as exemplars are useful models when training folk artists and teachers and raising the quality of folk arts education programs. Here, I discuss structural components and considerations for designing residencies that forefront learner impact. I dig deep into designing for impact within expected structural components (goals, skills, knowledge, and assessment). Design considerations for maximizing impact include: basic and advanced
level instructional sequencing, preparing students for the artist, culminating projects, and assessment tools. Considerations also include examining school beliefs and practices that create a school culture useful in maximizing learning in a folk art residency unit.

Deutsch, James (Smithsonian Center for Folklife and Cultural Heritage). Folklore and The Fra: Traditions of Elbert Hubbard and the Roycrofters in East Aurora, NY

Dubbing himself Fra Elbertus (or The Fra, for short), Elbert Hubbard (1856–1915) was an extraordinary entrepreneur who parlayed his success in selling soap into the Roycroft empire of magazine and pamphlet publishing, fine binding and printing, arts and crafts, and more—all located seventeen miles from downtown Buffalo. This paper explores the folkloric dimensions of Hubbard and the Roycrofters in several cases: Hubbard’s successful use of proverbial expressions; and Hubbard’s adoption and promotion of the arts and crafts aesthetic (inspired by William Morris), particularly in the production of leather-bound books, hammered copper, and furniture in leather and wood.

Dewhurst, C. Kurt (Michigan State University Museum). Collaborative International Museum Fieldwork: Joint Documentation and Learning

This presentation will describe recent museum fieldwork among the Baiku Yao by researchers from three American museums and two museums in Guangxi, China. The collaborating museums are the Mathers Museum of World Cultures, the Michigan State University Museum, the Museum of International Folk Art, the Anthropological Museum of Guangxi, and the Nandan Baiku Yao Eco-Museum. Preparations for joint fieldwork, including a public workshop on fieldwork methods, will be discussed as will the work of project teams devoted to (1) Yao textiles, (2) local basketry, and (3) documenting the collaboration. The fieldwork dynamics will be introduced and some initial lessons drawn.

Dignam, Natalie (Memorial University of Newfoundland). Women in Newfoundland Craft Brewing Culture

In the last few decades, craft beer has grown in popularity across North America, gaining a reputation as a male-dominated industry. Unlike other regions of Canada and the U.S., women in Newfoundland make up nearly half the craft beer business owners and brewers in the province. This paper examines how women perceive the growing craft beer culture in the province as an inclusive community, despite North American narratives of craft beer as marginalizing for female consumers and entrepreneurs. Drawing on the historical role of female homebrewers, an alternative narrative has emerged that frames women as a natural part of craft beer culture.

Downs, Kristina (Indiana University). Crowdsourcing Cold Cases: Narrative Construction in Online Crime-Solving Communities

Members of online mystery-solving communities run the gamut from those with a passing interest in unsolved mysteries to others who spend countless hours of unpaid time working to actually solve murders and missing-persons cases. In recent years their work has shown both the worst and best possibilities of crowd-sourced mystery solving. This paper will look at the ways narratives are constructed in these communities. These narratives are constructed communally through combining the official record with local insight and personal theories. They closely resemble legends though their use of validating formulas, common motifs, and connections to cultural anxieties.

DuBois, Thomas A. (University of Wisconsin, Madison). Family Folklore in the Context of Dementia

A key topic for Barbro Klein late in her career were emblematic folkloric performances in the maintenance of personal and familial identity. Drawing on Klein’s insights into the functioning of her father’s anecdotes, I examine the ways in which my brothers and I managed our sense of familial identity through recourse to my father’s repertoire of Anglo-American and French Canadian songs. As my father’s decline into advanced dementia stripped him of virtually all other ways of communicating, songs became our major link not only with our father, but with our increasingly illusory sense of cohesion and coherence as a family.


The editor’s preface to Félicité de Choiseul-Meuse Le Retour des fées (1818) is somewhat critical of Marie-Catherine d’Aulnoy’s fairy tales. The editor states: “Madame d’Aulnoy tried her hand at this genre and did it successfully. But, if it must be said, she too often made light of her subject; we see that she did not believe enough in the power of her fairies and the wickedness of her ogres. I like Perrault better.” Given such a preface, one would expect to find tales more in the tradition of Perrault: short, concise tales with a moral. Instead, Choiseul-Meuse’s tales in fact resemble much more closely those of d’Aulnoy in both style, length, and attitude. With fairies that take the form of crickets and frogs, fairy worlds filled with toads, snakes, and even sharks, princes turned into black cats (instead of white ones), and
elaborate novella-length tales, Choiseul-Meuse clearly was influenced by Madame d’Aulnoy. This paper will explore the thematic and stylistic connections between the fairy tales of d’Aulnoy and Choiseul-Meuse.

Dula, Adrion (Wayne State University). Julie Delafaye-Bréhier: A Lost Successor of Perrault?
In her 1817 four-tome collection of tales Les Soupers de famille, the quite popular, yet now obscure, author Julie Delafaye-Bréhier defends the marvelous genre against contemporary critics who believed that fairy tales spoiled children’s judgement. Delafaye evokes the innocent and fleeting pleasures of the tales of Charles Perrault, asserting that not only she but everyone from her generation enjoyed them as children. Although Delafaye uses a frame narrative to enclose her tales in similar fashion to her female predecessors, such as Madame d’Aulnoy or Henriette-Julie de Murat, her narratives often model the “compact—to use Elizabeth Wanning Harris’s term—style of Perrault. In addition, the influence of Perrault’s work and his tale “Cendrillon” (“Cinderella”) in particular is apparent in Delafaye’s tale “La Petite Clotilde,” in which two jealous older sisters persecute the youngest sister Clotilde. This analysis explores the influence of Perrault on Delafaye’s tale “La Petite Clotilde,” as well as the ways in which her tale deviates from Perrault’s canonical works.

Duman, Mustafa (University of Usak). Creating an Enemy in Epics: An Evaluation on the Image of Enemy in Fictional and Real Worlds
The causes of the war and the war itself have been studied by many different disciplines such as history, political science, and international relations. Can folklore, from its own perspective, examine this phenomenon? If it can, what material does folklore utilize in examining the war, and what arguments does it reveal? To find an answer to these questions, I have selected the epics from certain parts of the world as a sample. By using the structural analysis method, I have determined the causes of wars that the heroes of these epics declare. Thus, I have determined the commonalities in creating enemies in the epics of different societies. Examining the causes of war and war itself from the point of view of the folklore discipline surely does not serve the utopian goal of bringing the wars in the world to an end. However, this study might show that it is possible for folklore to provide scientific data about the just/unjust or ethical/unethical causes and consequences of war through the epics.

Dutch, Jennifer Rachel (York College). “Blue Milk” Does a Body Good: The Intersection of Commensality and Embodiment in Fandom Foods
A long time ago in a galaxy far, far away, “blue milk” was popular with Storm Troopers and Jedi alike. Today’s Star Wars fans drink the pastel-tinged beverage as an extension of commensality by sharing a meal made up of fictional foods while literally ingesting the object of their obsession as a physical/sensory/bodily experience. Blurring the lines between fiction and fact, exterior performance and internal embodiment, this paper demonstrates how fandom food is at the crossroads of tradition and innovation in the 21st century.

Dutt, Smriti (Ambedkar University Delhi). Kinnaura Community of Himachal Pradesh: A Glance through the Folkloric Prism of Tradition and Modernity
Tribes living in the remote regions of India have preserved and kept more of the ancient Indian folkloric traditions alive than other tribes. This paper will shed light on the Kinnaura Tribe of the hilly state of Himachal Pradesh in India which boasts of a rich folkloric culture and hard to believe creation myths that also find their origin and relevance in certain mythological books and Puranas. Another aspect of inquiry in this paper will be the reasons these tribal people are migrating towards cities in the present context, leaving behind their nomadic life and culture, but still managing to carry and practice some of their rituals and customs amidst city life. Through this study, I will try to understand the changes that the tribal culture has undergone in the face of modernity.

Ellis, Larry (Arizona State University). Mary Musgrove and Milly Francis: Pluralism, Mediation, and Legend in the Early American Creek Indian Frontier
Mary Musgrove and Milly Francis have entered legend as intermediaries in the traditions of Pocahontas and La Malinche. While they lived close to a century apart, both were of mixed ancestry, the product of unions between Creek Indian mothers and Anglo-American fathers. For both women, their mixed identity was a factor in how their lives were perceived by contemporary and future audiences, and ultimately in the legendry that reconstructs them to non-Natives as both accessible and exotic and to Native Americans as either traitors or exemplars of the power and agency of the Native female.
Erickson, Kirstin C. (University of Arkansas). Santos, Circulating Shrines, and Sacred Dirt: Material Religion as Cultural Memory in Northern New Mexico

Chimayó, nestled in the heart of northern New Mexico, is known for its folk arts and the material culture associated with its unique, Hispano Catholicism. Contemporary Hispano memory culture is suffused with religious images and objects. This paper is based on long-term fieldwork with Chimayó artists and cultural mediators. I examine the proliferation of material religion in this region, including: practices surrounding the Santuario’s famed healing dirt; imagery associated with the Hermanos Penitentes; and the circulation of tiny traveling altars. I contend that the continual manipulation of tangible forms demonstrates the persistence and resistive potential of contemporary Hispano material religion.

03-09

Estiri, Ehsan (The Ohio State University). Film: Iran, L.A. Style (30 min.)

This ethnographic film investigates social networks of Iranians in Los Angeles (LA) that have exponentially grown after the 1979 Iranian Revolution and the subsequent establishment of the Islamic Republic. During four decades of migration, LA Iranians have created distinct social networks and are involved in constant debates and negotiations over how Iranians should engage with their culture, faith, politics, and everyday life. Using interviews and visuals from various community events, the film explores the kinds of social behaviors that facilitate the formation of Iranian networks, the dynamics dominating their creation, and how networks of Iranians negotiate the appropriateness of their social behaviors with each other.

05-15

Falk, Cynthia G. (State University of New York, Oneonta). The New Urban Renewal: Making Space for Preservation and People

Decisions made decades ago resulted in massive urban renewal projects that gutted communities, both physically and culturally. In Kingston, New York, the removal of the east side of Broadway in the Rondout neighborhood made way for new development. Today the Ulster County Jewish Federation has undertaken a project to use surviving buildings in an effort to stimulate revitalization. The group has collaborated with the Cooperstown Graduate Program to utilize oral histories and remaining material culture to create a place that connects past and present to celebrate everyday life, foodways, and small business.

08-11

Fan, Miaomiao (Anthropological Museum of Guangxi). A Probe into the Art and Inheritance of White Trouser Yao Textiles

Among the peoples of Southwest China, the traditional textile culture of the White Trouser Yao is relatively intact in Nandan County. White Trouser Yao textile art and its unique ethnic style is manifest in intangible textile techniques and in the material form of clothing. The textile skills of the White Trouser Yao are impacted by the local natural environment. The structure and pattern of local dress also reflect the White Trouser Yao people’s frugality, thought, and aesthetic expression. In the process of fieldwork, the author began learning the significance of the inheritance of the White Trouser Yao textile culture.

01-02

Feinberg, Joseph Grim (Czech Academy of Sciences). The Paradox of Publicizing Folklore

I follow a young generation of folklore enthusiasts in Slovakia that has criticized the performance style of its predecessors, calling for a “return to authentic folklore.” I suggest that their case reveals a fundamental paradox that characterizes folklore: folklore is typically understood as something that exists outside dominant forms of public expression, but which is nonetheless of interest to the public. Yet those who present folklore to the public expose it to charges that in publicizing it they have made it inauthentic. As a result, folklore is inherently unstable, continually becoming inauthentic and continually in need of “revival.”

06-05

Ferrell, Ann K. (Western Kentucky University). Which Side Are You On?: The Occupational and Organizational Folklore Controversy in Retrospect

In the 1980s, U.S. folklorists debated occupational versus organizational folklore: folklore on “the shop floor” versus “expressive behavior” at all levels of an organization. Though this “controversy” most palpably represented disagreements between two prominent members of the field, in retrospect the disagreements in fact were indicative of issues folklorists were grappling with as members of the field engaged in new or different ways of thinking about expressive culture, inequality, and political representation. This paper looks back at this debate, not to choose a side, but to examine underlying questions at an important moment in the study of American folklore: Who are the American folk? What is the role of the folklorist as researcher and advocate? Do we take sides?

09-01
Fiadotava, Anastasiya (University of Tartu). **Family Humor across Generations: Alternative Mechanisms of Inclusion and Exclusion**

The paper examines the use of humorous folklore in Belarusan families and discusses how humor frames boundaries in intergenerational communication. My case studies highlight a dialectic tension in families’ use of humor. On the one hand, humor functions as a mechanism that binds families together. On the other hand, by violating conventional models of intergenerational communication, humorous discourse also enables new ways of inclusion and exclusion within families. Furthermore, what could be considered inappropriate in bona fide communication is perfectly normal in humorous discourse. A humorous frame thus helps family members share ideas that would be otherwise difficult to communicate.

04-08

Floyd, Jessica (Community College Baltimore County). **“Heave and Make Her Arse’ole Spring”: Channeling Collective Frustration to a Symbolic Surrogate**

This paper analyzes the sea chantey “Sacramento” and deconstructs how the female character of the song functions as a way through which sailors collectively focus their attention and aggression onto a symbolic surrogate. Because the sailor’s life was marked by violence and unpredictability, he needed a release valve for his particular vexations. I contend that the female character (specifically, her “arse’ole”) serves as a symbolic way through which sailing men are able to center their frustration and exact some revenge against someone or something that takes a piece of their agency from them and thereby renders them helpless and subordinated.

06-13

Foster, Michael Dylan (University of California, Davis). **Who Needs ICH?: Metaculture, Esoculture, and a Tale of Two Traditions**

“Raiho-shin, ritual visits of deities in masks and costumes” is the awkward English translation of an element nominated this year (2018) by the Japanese government for inscription on the UNESCO Representative List of the Intangible Cultural Heritage (ICH) of Humanity. If accepted, the single inscription will encompass ten similar but distinct traditions found throughout the Japanese archipelago. By focusing on two of the traditions in this nomination, this paper explores the interactions between different layers of bureaucracy—local, regional, and national—and develops a contrast between metacultural/esocultural perspectives in order to better theorize the power relations inherent in any such nomination.

03-03

Frandy, Tim (Western Kentucky University). **Between the Forest and the Freezer: Visual Culture and Hunting Weapons in the Upper Midwest**

The visual culture of guns reflects the varied nature of their social construction within diverse communities. Among many hunters of the Western Great Lakes region, firearms and their paraphernalia are ornamented with decorative and natural motifs more emblematic of a perceived natural harmony than power, intimidation, or violence. This presentation explores these ornamentations and other traditional cultural performances surrounding these firearms for those engaged in subsistence or meat hunting. In particular, it examines how changing gun discourses and their increased associations with violence in recent decades have impacted the traditional performative culture of hunting instruments.

07-10

Frog (University of Helsinki). **Constructing the “Folk Cultural Sphere”: Agency, Media, and Authority**

Barbro Klein uses “folk cultural sphere” to designate a society’s generalized perception and understanding of that society’s traditional culture and the multivocal discourse through which it is constructed and maintained in processes of selection and representation. This paper explores agency, media, and authority in constructing the folk cultural sphere through three cases: the construction of pre-Christian heritage in medieval Iceland with its manuscript technologies; icons emblematic of Sámi otherness that took shape in the 17th, 18th and 19th centuries, persisting through the present; and Rotenese and Tetun minority groups in Indonesia with self-representations in fieldwork and in national media.

07-04

Galvin, Sean (LaGuardia Community College). **Building Community: Socio-emotional Learning and At-Risk Students**

This paper will examine the application of socio-emotional learning skills in the small- and large-group communities that are created and maintained in support of at-risk high school students. My sample population consists entirely of recent immigrant high school students in New York City, many of whom have experienced a prolonged absence from parents and siblings. In order to help reunite these families, we have sponsored some interventions that have proven successful.

01-13

Garg, Aishwarya (Ambedkar University Delhi). **A Home or the Land of Adjustments: An Investigation into the Lives of Tibetan Refugees in India**

Tibetans around the world are known for their spiritual knowledge and culture as well as their resilience as a community. Thousands of refugees migrating to India from Tibet illustrate this belief, which gets best illustrated in the
words of His Holiness the Dalai Lama, “You must not worry about things, it will be alright.” My paper emphasizes this aspect of Tibetan refugees’ experience as it is reflected in various socio-cultural and economic endeavors that refugees are engaged with while working towards creating a new “home” in Delhi, India. Through real-life narratives, my paper attempts to highlight without distortions the struggles and resilience of this community.

Teaching Chinese folklore in the U.S. presents unique challenges and opportunities. In my undergraduate course “Traditional Performance in China: Past and Present,” I introduce students to a geographically, ethnically, and temporally diverse vision of China, while asking why traditions matter in performance and how we communicate artistically through performance. Looking at a range of Chinese performance genres including storytelling, work songs, mountain songs, comedies, creation and heroic epics, and rituals, students engage in hands-on projects ranging from collection to entextualization to performance to analysis, finally producing carefully crafted adaptations of traditional genre(s) geared toward new audiences and contexts.

Gibson, Nathan (University of Wisconsin, Madison). Stars of Starday: Preserving People and Practice
As luxury condos and stadiums continue to replace historic music locales, many in Nashville feel like they are losing their own identity. Based on my own two-year ethnographic project on traditional country, bluegrass, gospel, and old-time music, I argue that a focus on learning and sustaining musical traditions, not restoring dilapidated architecture, is what will ultimately preserve Nashville’s legacy as Music City.

Gillespie, Angus Kress (Rutgers University). Fake News Evolves into Legend: The Philadelphia Experiment
During World War II, the U.S. Navy sought ways to make its ships invisible to enemy radar. There are persistent rumors of one experiment that allegedly took place in Philadelphia harbor on August 15, 1943, involving the USS Eldridge, a destroyer escort. Something went wrong, and the ship was “teleported” into the future. Is this an early example of fake news? Perhaps, but fake news disappears quickly. This story has been around for a long time. It has staying power. As a belief narrative, perhaps it is in the process of becoming a legend.

Gilman, Lisa (George Mason University). Safeguarding or Economic Development?: Intangible Cultural Heritage Initiatives in Malawi and Zambia
The two countries share many of the same ethnic groups, folklore, and have similar political histories. Yet, Zambia enjoys a more robust infrastructure for “traditional” arts, exemplified by its calendar of festivals. Malawian ethnic associations look to Zambian festivals as models for developing their own. This presentation analyzes the economic boom during Zambian festivals—already robust and important to the local communities—in contrast to attempts to create new festivals in Malawi, which are intended to augment cultural vitality and economic development.

Glass, Andrea (University of Delaware). Queering the Land: Rural Utopias and the Folk Response to Gentrification
The queer community has a history of forming rural utopias as a folk response to capitalism and patriarchy. However, new vernacular communities are rising in the 21st century that are designed to specifically respond to gentrification and the loss of economic opportunities in historically gay neighborhoods. Initiatives such as Idyll Dandy Acres (IDA), “Queer the Land,” and #RuralPride are intersectional and inclusive of the trans community and queer people of color. They also use innovative methods online to promote opportunities in rural America and combat poverty. Together, these rural utopias are redefining the anti-gentrification movement and facilitating spatial protest.

Goldstein, Diane E. (Indiana University). One Step Forward and Two Steps Back: Americanism and the Square Dance Controversies
In 1988, the United States Congress considered a bill to designate the square dance the American national folk dance. The bill’s sponsor, Hon. Leon Penetta, said of the square dance, “it truly represents an amalgam of what our country is all about.” Testimonies against the bill (including folklorists who testified in opposition) focused on the problematic nature of melting pot views of immigration, diversity, and pluralism, and the importance of cultural distinctiveness. This paper will discuss the contested symbolic nature of the square dance in relation to cultural diversity and the long history of controversies over the “American-ness” of this expressive form.
Gordon, Sarah M. (Memorial University of Newfoundland). **Critical Prophecy and Reframing the Modern in Northern Canada**
Belief in prophecy runs counter to the conventional defining criteria of modernity: secularization, disenchantment, rationalization, alienation. But in the Déline First Nation in northern Canada, belief in prophecy reinscribes modernity and its weaponized form, colonialism. Both modernity and prophecy imply relationships between the future and past. Modernity imagines a future that continually works to reject, and thereby outgrow, itself, while prophecy imagines a future existing in dynamic, indexical relation to the past. This paper describes how the prophetic reinscription of a modern future promotes community empowerment and undergirds local health.

08-13

Gottesman, Itzik (The University of Texas, Austin). **Yiddish Pogrom Ballads: Same Tune, Different Town**
Yiddish ballad scholarship has focused on the similarities between Yiddish ballads and the songs in the Child canon. This paper will examine the opposite: a category of Yiddish ballads of the late 19th and early 20th centuries that is unique to the ballad repertory of the Yiddish singer and cannot be found in the co-territorial cultures of Eastern Europe. Most of these ballads share a similar melody but describe the tragic details of pogroms in different towns and cities such as Bialystok, Kiev and Kishinev.

03-02

Gould, Jillian (Memorial University of Newfoundland). **Kosher between the Lines**
Orthodox Jews follow strict dietary laws (kashrut) in daily life. Many non-observant Jews also follow dietary rules based on kashrut; however, these variations fall between the lines, e.g. keeping separate milk and meat dishes in an otherwise non-kosher kitchen, or eating bacon at a restaurant, but not frying it at home. This paper asks why people make certain food choices; furthermore, it examines how what some may consider ersatz Judaism in fact underscores why traditions endure. This is not about "illusions" (bending rules or hiding) but rather highlights how these threads of tradition reinforce Jewish identity, family ties, and connectivity.

07-08

Gradén, Lizette (Lund University) and Tom O’Dell (Lund University). **In the Shadow of the Dalahorse: Making Heritage and Creating Diversities in Swedish America**
Heritage has always been an important vehicle through which the past has been mobilized in the present in the name of specific cultural identities and communities. Or more specifically, as Barbro Klein taught us, “heritage is phenomena in a group’s past that are given high symbolic value and therefore, must be protected for the future” (Klein 2000:25). In what ways have contemporary political processes, neoliberal market forces, and identity politics of the 21st century affected understandings of Swedish heritage in American contexts? Has this changing context affected the manner in which people invoke heritage? This paper analyzes tensions that emerge at the nexus of vernacular expressions and institutional heritage management.

02-07

Grazevich, Greg (Modern Language Association of America). **The MLA International Bibliography: An Essential Resource for Folklorists**
A research database containing over 180,000 citations to articles, books, book chapters, and scholarly websites covering all aspects of folklore and related fields, including ethnomusicology and cultural studies, the MLA International Bibliography is an essential resource for folklore researchers. View our video tutorial and online course module designed especially for folklorists and learn how to optimize searches, locate and access relevant materials, and explore across disciplinary boundaries. Discover how to engage in the ongoing scholarly conversation by becoming a field bibliographer and ensuring that your own work is included.

04-12

Groth, Charlie (Bucks County Community College). **A Micro-UN under the Fishing Crew’s Cabin: Negotiating Supply, Demand, and Relationship**
Now 130 years old and the last traditional haul-seine fishery on the non-tidal Delaware River, the Lewis Fishery in Lambertville, NJ has long included customers from multiple cultures. In the little "market" under the fishing crew’s cabin, Chinese, Arabic, English, Hindi, and other languages are heard as fishery women and customers develop an increasingly complex system surrounding fish sales, changing practice in relationship with a fluctuating shad population and telectronic communication. Analyzing this system, this paper explores how different cultural groups struggle with co-creating norms that value fairness and friendship while responding to contemporary pressures on sharing time and place.

04-07

Guyker, Robert (independent). **Placing Memories in the Lost Futures of Vaporwave**
Digital culture has given us new forms of vernacular expression. In recent years, Internet-based musical genres have gained currency. For this paper, I will be discussing one particular sub-genre, Vaporwave, along with its history, artistic community, and adjacent genres. One way of approaching the online phenomenon is through its retrieval of
cyberpunk imaginaries in the quotidian ubiquity of contemporary and dated media. Its recurring themes, motifs, and “aesthetics” suggest/evoke a distinct repurposing of the consumer culture decadence of the 1980s and ‘90s. Through deconstruction and creative strategies poised to reify lost futures, the genre engenders a discourse on the role of memory, collective and personal. Circulating as and sustained by participatory roots, the genre waxes and wanes through a constituency of engaged audiences and content-creators exercising vernacular authority and inventiveness.

04-04

Hamer, Lynne (University of Toledo) and Hamer-Light, Julia (Yale University). Family Stories and Social Justice Education: A Case Study of Three Generations of Anglo Family Stories and Whiteness

Used in teacher education, family stories can provide resources for the emotionally and socially challenging work of coming to terms with white domination in which Anglo-Americans have been and still are active participants, most effectively enacting and normalizing it hegemonically in schools. This case study of Anglo family stories as told by three generations (my mother, myself for my 1985 BA thesis, and my daughter for her 2018 BA thesis) suggests that incorporating non-family, critical sources in their retelling and differentiating Anglo ethnicity from Whiteness are key in order for dominant culture white teachers to become social justice educators.

04-08

Hamer-Light, Julia (Yale University). See Hamer, Lynne.

04-08

Hamilton, Barbara (William Paterson University). Desire and Legitimacy: Merlin and Arthur in the Middle English Prose Merlin

References to Merlin starting with Geoffrey of Monmouth have presented him as an older advisor, an Other who mentors but remains somewhat distant from the bustling life of Arthur’s court. In Malory’s Le Morte d’Arthur, clearly Arthur needs Merlin, but we get little insight into why Merlin needs Arthur. A generation before Malory, the Middle English Prose Merlin presents Arthur and Merlin as nearer contemporaries who use each other to work out their psychic identities; their intense relationship transcends archetypal descriptors as through a series of parallels from their births to deaths they attempt to overcome the human condition.

01-12


When folklorists link with historic preservationists, the focus often is reactive. We tend to emphasize the need to preserve old buildings, and we work with community members to understand the cultural dynamics that are connected to protecting the built environment. An alternative to this orientation is a more proactive approach that is highly entrenched in local politics. A folklorist’s engagement with the politics of supporting the Jonesboro Property Maintenance Code provides a case study of ways to take a more pro-active stance to historic preservation in which folklorists may need to use highly politicized tactics within our cultural conversations.

08-11

Hanson, Bradley (Tennessee Arts Commission). Transacting and Making Heritage

As heritage work spreads, its complex transactions pervade for folklorists. Since 2007, I have undertaken heritage work with tradition bearers across Tennessee. Here I look closely at my relationship with Ray Blackwell, a musician in LaFollette, Tennessee. My time with Ray included reuniting his long-dissolved bands, digitizing dozens of his recordings, and, eventually, accepting the role as inheritor of his personal legacy. While I came to believe it was reciprocal, I struggled to yield fully to the relationship. I wondered if our bond could transcend the heritage process. In this presentation I explore the transactions of contemporary heritage work.

06-13

Hanson, Debbie A. (Augustana University). Homefront Soldiers and Victory Lunches: Good Housekeeping Magazine and WWII Foodways

During World War II, the Office of War Information led a large-scale effort to motivate home cooks to support the war effort by coping effectively with rationing and shortages. This paper examines how the articles and ads in women’s magazines such as Good Housekeeping encouraged changes in America’s culinary traditions that promoted the idea of a national, patriotic food culture that, in turn, resulted in new ways of cooking, serving, and thinking about food.

02-06

Harkavy, Victoria L.M. (independent). The Science of Witchery: Medicine and Magic in Pop Culture

Over the course of its six seasons, the television series Grimm featured several female characters that work in the field of medicine. Because women are frequently discouraged or even excluded from pursuing scientific inquiry in both nonfictional and fictional worlds, this inspires several questions about perceptions—among both the creators and the audience—of women as scientists and medicine as a science. Using theory from gender studies, folklore studies, cultural studies, and epistemology, this paper will explore the connection between women and healing, both
Abstracts: Individual Presentations

in professional and folk contexts, and how that connection is embodied in daily practice and dramatized in popular culture, using Grimm as the primary text.

06-08

Hartke, Kate (The Ohio State University). “Nature and the Heart Are Inexhaustible”: Colonial Legacies of Paul and Virginia, Le Prince Maurice Prize, and the Heart

The island of Mauritius is host to fascinating environmental and political histories—home to the last Dodo no less! It is also the setting of Jacques-Henri Bernadin de Saint-Pierre's novella Paul and Virginia, a text with a complex legacy of its own. Considered upon its publication in 1788 to be an all-time great romance, the novella has largely been forgotten. Fast forward 215 years, to the founding of the Le Prince Maurice Prize—a contest hosted by a luxury resort in Mauritius for the best romance by a British or French author—and the ties between the romantic tradition and the Mauritian landscape emerge again. Through close analyses of key moments from the text paired with explorations of the history of Mauritius and another island colony almost a world away, this presentation will interrogate the poetics and politics of environmental harm and colonial heritages.

04-09

Hasken, Eleanor (Indiana University). “Where History Meets Mystery”: The Appropriation of a Native American Legend in the Community of Point Pleasant, West Virginia

This paper explores the ways in which community members of Point Pleasant, West Virginia, understand and perpetuate the legend of the curse of Chief Cornstalk, a narrative about a dying Native American man killed in cold blood by colonizers, who curses the entire town to 200 years of misfortune. Specifically, in this paper I explore the three primary ways community members mobilize the curse as a means of discussing changing economic status in contemporary Appalachia and relationships with Native American communities in the area.

09-01

Hathaway, Rosemary V. (West Virginia University). “If You Can Read This, Thank a Media-Savvy Teacher”: Internet Memes and Pop Culture in Signs from the 2018 West Virginia Teachers’ Strike

The 2018 West Virginia teachers’ strike was a remarkable event for a variety of reasons, particularly its use of social media. The hashtags #55United and #55Strong quickly emerged to signal the strikers’ solidarity to legislators and to the media. Yet the signs that teachers carried on picket lines and in the state Capitol were anything but unified. This paper explores the incredibly diverse messages in teachers’ signs, particularly those that drew on internet memes and popular culture, and argues that it was this combination of solidarity and individuality that made the strike so effective, visible, and ultimately successful.

01-13

Haymond, Raven (Penn State Harrisburg). Tasting the Forbidden Fruit: Former Mormons Reflect on Their First Sips of Alcohol and Coffee

For people transitioning from obedient membership in the LDS Church to lives outside of the Church, first experiences consuming alcohol and coffee are critical and intentional acts of crossing the threshold between social and moral spheres. Their personal narratives contain reflections on what they believed when they were members of the LDS Church, how they think members of the Church will react to their beverage choices, and personal negotiations of morality and authority. For this social group, it’s not just about which drink to order. It’s about which moral space to inhabit.

02-06

Hertz, Carrie (Museum of International Folk Art). Media: Dressing with Purpose: Mediating Scandinavian Voices for Museum Exhibition

In January 2020, the Museum of International Folk Art will open Dressing with Purpose: Belonging and Resistance in Scandinavia, an exhibition exploring the persuasive and performative nature of wearing traditional dress today, in light of more than two centuries of social and political change across Scandinavia. The exhibit will incorporate in-gallery works of digital storytelling created in collaboration with those who make and wear traditional dress. In this media session, a series of short works-in-progress will be presented for feedback and accompanied by a discussion of their creation in relation to the specific folkloristic goals and themes of the project.

05-06

Heywood, Nigel (University of North Carolina, Chapel Hill). South Sudanese Peace-Building

Nyok Achouth Gor was a South Sudanese child soldier who, after a long and harrowing journey as a refugee, has gone through significant changes to become an active peacebuilder. Although Nyok’s life could be interpreted as one of tragedy and victimization, his story reveals ways in which he has developed and been equipped to be an advocate and activist for peace. I explore Nyok’s struggle to form his identity, and how he has appropriated the traditions and cultures he is a part of in order to attempt to reshape a future without violence.
Hinson, Glenn (University of North Carolina, Chapel Hill). The Triumph of the Organized Lie: Misrepresentation and Manipulation in Portrayals of New Orleans “Voodoo”

As “Voodoo” now reigns as a centerpiece of New Orleans branding, a single descriptive narrative—everywhere offered in New Orleans tourist shops—illustrates the ways that fabricated history gains authority and becomes a potent tool for diminishing/undermining Black accomplishment. This paper follows the convoluted textual trail of a “Voodoo” story that generations of white authors have offered to the public, one that leads back to a single second-hand account from the 1700s. I explore how this account became a fixture of the white American imaginary, and how whites have strategically deployed it—over time—as a tool of racist manipulation.

07-13

Hirsch, Jerry M. (Truman State University, emeritus). White Eyes, Black Voices: Lawrence Gellert, John Lomax, and African American Folksongs

Lawrence Gellert and John Lomax published collections of black folksong during the Great Depression. Each started with radically different values and premises. Gellert saw himself as collecting folklore-in-the-making that gave voice to contemporary black protest. Lomax wanted to find uncontaminated black folklore surviving beneath the thin veneer of white civilization. Gellert sought to contribute to the realization of liberal/Marxist ideals in American culture; Lomax sought to incorporate black folksong into American life without upsetting the southern racial status quo. This paper will focus attention on the consequences of these conflicting cultural politics in American folklore studies.

09-14

Holmes, Amanda (Fishtown, Michigan). Under the Radar: Continuing to Save Fishtown

When a nonprofit purchased Leland, Michigan’s historic Fishtown and its Great Lakes commercial fishing interests in 2007, fishing was not an organizational priority. Two specific incidents forced me to confront the difficulties in putting abstract folklore principles into practice when running a non-profit organization that faced multiple urgent financial and structural needs. In this presentation I will share some of the small-scale events that have challenged the organization’s ideas of what it means to preserve a place and an industry, and how this connects to broader commercial fishing issues.

04-07

Holmes, Kathryn M. (Penn State Harrisburg). Modest is Hottest: Gender, Sexuality, and Belief in LDS Culture

If the body is a temple, as the Church of Jesus Christ of Latter-day Saints (LDS) professes, then dress and appearance take on a particularly significant role in terms of religious and cultural communication. This paper will look at how modesty fits into LDS beliefs and how that has shaped expectations of both men and women living near the church’s headquarters in Salt Lake City, Utah. Issues such as chastity, gender norms, and the sacred temple garments as a social marker will be examined to determine the validity of the saying “modest is hottest.”

01-06

Hong, Tingting (Fuzhou University). The Experience of Houmei Village: Application of New Technology in Data Collection and Analysis

A research team entered the Houmei village in Fujian Province of China in 2017 to study the built-environment and produce renovation proposals. The village has very rich cultural traditions in many different aspects, including famous historical figures, ancient houses, unique food, special religious practice, and a fine tradition of calligraphy. This presentation focuses on the use of camera drones as an effective tool in data collection for studying the physical environment and folklife. Based on the collected information the research team also used a parametric design software to analyze villagers’ daily activities, space utilization, and housing form evolution.

09-08

Hopkin, Rachel C. (The Ohio State University). Dancing to the Music of Time: Aging and Argentine Tango

The Cincinnati Argentine tango community is diverse in many ways, including in terms of age. Unlike many dance forms which rely on the energy, flexibility, and strength of the young, Argentine tango—when danced in a social context (as opposed to for show)—does not notably privilege the young. It is conducted largely at a walking pace, avoids extreme movements, and many practitioners feel their dance has improved with the years. In North America, aging is typically associated with loss and decline. However, my ethnographic research suggests that Argentine tango as a vernacular pastime can destabilize such negative perceptions.

05-07

Horigan, Kate Parker (Western Kentucky University). The Exceptional Refugee: Exclusion or Advocacy?

In the context of the worldwide refugee crisis and American political climate demonizing non-white refugees, I examine the role of folklorists who document and advocate for refugee communities. Drawing on recent folklore scholarship (Westerman 2002, 2006; Bohmer and Shuman 2007; Shutika 2011; Kuutma, Västrik, and Seljamaa 2012; Gatling 2016), I analyze oral histories of Bosnian refugees in Kentucky. Many of these narratives emphasize exceptionalism and assimilation into American culture. In the spirit of “no illusions, no exclusions,” I ask if, by presenting these narratives...
Abstracts: Individual Presentations

as representative, we risk upholding white, European refugees as exceptional and reinforcing dominant narratives of assimilation.

01-11

Horn, Jenn (University of Southern Indiana). “We Don’t Believe in Exclusion!”: Destroying (Gendered) Stereotypes through Inclusion in Women’s Roller Derby, One Pair of Skates at a Time

What can possibly draw women to a sport as physical as roller derby? It might be the ability to create the illusion of an alter-ego who wears fishnets, mini-skirts, and “bout” make-up while physically knocking opponents around on the track. It is more likely that the appeal comes from challenging gendered stereotypes of women’s sports and female athletes. No member is excluded from participating based on her shape, athletic ability, ethnicity, gender, or sexual orientation. This presentation will look at how women’s roller derby actively challenges gendered stereotypes while fiercely working to promote a climate that is inclusive of all women including those who are transgender, intersex, and gender-expansive.

02-14

Houlbrook, Ceri (University of Hertfordshire). A Planet of Padlocks: The Inclusivity of a Folk Custom

In 2006, Italian writer Federico Moccia published the romantic novel Ho voglia di te (I Want You), in which a character attaches a padlock to the Ponte Milvio, Rome, as a statement of romantic commitment. Local teenagers imitated the practice, “locking their love” by depositing a padlock—inscribed with their initials, names, or personal messages—to the bridge and throwing the key into the river below. Tourists were soon following suit, but not just in Rome. The dissemination of this contemporary folk custom was rapid and geographically unbound, with love locks emerging in locations as distant and varied as Paris and Taiwan; New York and Seoul; Melbourne and Moscow. This paper will explore the global spread and seemingly universal appeal of the love lock. They are deposited by tourists and locals alike; couples old and young, commemorating first dates and golden wedding anniversaries; families and friends celebrating special events; travelers leaving their mark on a city far from home; and mourners remembering those they have lost. The global spread of love locks demonstrates the “glocal” nature of folklore in the modern world: not exclusive to particular regions, cultures or classes, love locks can be—and are—attached anywhere, by anyone. This is folk custom at its most inclusive.

05-06

Howard, Robert Glenn (University of Wisconsin, Madison). Varieties of the American Gun

This paper will explore the conceptual difference between “gun culture” and “gun cultures.” To understand the role firearms play in U.S. culture, we must recognize that there is not a single gun culture but, instead, many cultural formations that emerge from the complex, fascinating, evocative, attractive, repulsive, terrifying, violent, and tragic idea of “the gun.” Correlating personal experience, research into online gun discourse, and ethnographic data with gun users, this paper will lay out a preliminary system for categorizing and considering the infinite diversity of expressive gun “cultures” in both their positive and their negative aspects.

08-10

Hoyt, Heather (Arizona State University). Rhetorical Clues to “Bromance”: British Detective Duos and Brotherly Love

How close are the relationships of British detective teams like Holmes and Watson, and Poirot and Hastings? Is there something deeper than their mutual professional interests? While expressions of physical affection are limited to none, other forms of communication indicate the pairs are more than business partners. This paper will discuss the relationships of British detective duos portrayed in television series and the rhetorical clues to their level of brotherly intimacy. The television productions channel our interpretations in specific ways. Particular exclamations, forms of address, recurring interchanges, gestures, and facial expressions will be examined as evidence of close brotherly relationships.

02-12

Hudic, Mariah (University of Guelph). “Reluctant Belief” in an “Enlightened Age”: Scottish National Identity and the Supernatural in Walter Scott’s Letters on Demonology and Witchcraft

This paper focuses on how Walter Scott’s Letters on Demonology and Witchcraft situated the early modern Scottish witch-trials in a 19th-century context and contributed to forms of 19th-century writing which were invented both in exploration of past and present supernatural belief, and in the development of nascent forms of Scottish nationalism. While Scott presents the witch-hunts as a “dark chapter in human nature, which the increasing civilization of all well-instructed countries has now almost blotted out” he also acknowledged believers as “our ancestors,” recognizing the role of the witch hunts in the development of a Scottish national identity.

06-08
Hufford, Mary (Livelihoods Knowledge Exchange Network). **Feasting on Time’s Body: Reflexive Commensality as Narrative Ecological Practice**

Narrative ecology frames the study and stewardship of narrative climax systems, that is socio-ecological systems dependent on speech genres for their reproduction. Arousing sensory memory, conversational speech may be saturated with perceptual communication, exemplifying what Nadia Seremetakis calls “reflexive commensality”: “the exchange of sensory memories and emotions.” Depositing sediments of shared memories and meanings, such exchanges accumulate into what John O’Neill calls “time’s body,” a collaborative human and more-than-human production of the long durée. I argue that folklore’s phenomenological approach is needed to relocate reflexive commensality from the margins (as extraneous miscellany) to the center (as proper object of shared inquiry and method of ecorestoration).

08-09

Huling, Ray (University of Massachusetts Amherst). **A Feast against Famine: The Folklore of Sustainable Food Projects in Boston**

My paper encourages a turn to folklore—particularly in the form of foodways and feasts—as a way to ward off hunger and ecological devastation. I will present foodways and creative expression as found in three projects that have a commitment to deliver healthy, sustainably-produced food in underserved communities in Boston. All three participate in or sponsor feasts that celebrate the foodways and communal creativity of the communities they serve, and it is my contention that these feasts themselves are the core sustainable practices we need, in Boston and worldwide, to overcome the challenges of climate change and degrowth.

02-06

Hutchings, Alexandra (Bowling Green State University). **110 Days of Restriction: A 21st-Century Woman’s Experience of the Victorian Corset**

How is the everyday life of a contemporary woman affected by donning a traditional Victorian corset continuously for 110 days? Today, this garment serves sculpted doses of empowerment and restriction as it surfaces in advertising, décor, film, and popular fashion. I undertook an ambitious combination of rigorous physiological data collection and ethnographic participant-observation; my 1,106 hours spent bound into the corset revealed drastic physical effects as well as deep implications for gender performance and self-image. The question “Why did women wear corsets?” remains shrouded in romantic misunderstandings; by interrogating and integrating “expert” and lay knowledge, my study expands the conversation.

09-02

Hyltén-Cavallius, Charlotte (Institute for Language and Folklore). **Positions, Meanings, and Larger Issues: Power Relations in a Dialect Recording with the Roma Minority from 1960s Småland, Sweden**

In the mid-1900s, collector Arvid Andersson interviewed and recorded a Roma family, then living temporarily in a camp in Småland, Sweden. The choice to record a Roma family is noteworthy; in a society permeated by anti-gypsyism, Roma had not yet accessed basic human rights such as permanent housing and proper schooling. Swedish archives host numerous materials about Roma, but we seldom hear Roma voices. This paper unfolds this jointly constructed conversation. Using a meticulous transcription, (cf Klein 1990) it investigates how power relations between majority and minority communities are expressed and how larger issues are addressed by examining position-making.

08-04

Ingram, Shelley (University of Louisiana, Lafayette). **The #Landmass Between New Orleans and Mobile: Neglect, Race, and the Cost of Invisibility**

In 2012, a forecaster on The Weather Channel allegedly reported that an incoming hurricane was a threat to “the landmass between New Orleans and Mobile.” The folklore of the “landmass” internet meme cycle that followed, in which residents of the Mississippi Gulf Coast mocked their own invisibility from mainstream consciousness, could easily be dismissed as an inconsequential bit of fun. However, the meme is part of a larger pattern of expressive culture that, when examined, reveals lingering trauma and the disturbing systems of oppression—racial, economic, cultural—still at work in the region and, consequently, the nation.

01-08

Inserra, Incoronata (Nadia) (Virginia Commonwealth University). **Cinematic Encounters between Local Musicians and Displaced Migrants: How the Current Southern Italian Folk Music and Dance Revival Contributes to Voicing Migrant Struggles in the Mediterranean**

This paper examines current cinematic representations of the Southern Italian folk music and dance tradition known as pizzica; my analysis focuses on the film Taranta on the Road (2017), which recounts the story of a pizzica music group and their encounter with two illegal migrants from Tunisia during the band’s concert tour in 2011. The group ends up helping the two migrants reach the French border by inviting them to be part of the concert tour, thus helping build an inclusive community of resilience to the current European migration crisis. This encounter testifies to the emergence of an “on-the-road” film genre narrating constructive encounters between local Italians and migrants/refugees, as
also confirmed by the 2014 film On The Bride's Side. I argue that, while these encounters document Italian cinema's contribution to raising awareness of migrant and refugee struggles, Taranta on the Road also confirms the potential of the Southern Italian folk music and dance revival as a promoter of social change through grassroots and locally engaged efforts.

01-11

Ivanova-Nyberg, Daniela (Bulgarian Cultural and Heritage Center of Seattle). No Illusions, Music Matters: The Role of Balkan Night NW In Bringing Communities Together

This paper addresses a parallel to New York's Golden Festival, Seattle's Balkan Night NW Festival, which has developed into a significant event in the cultural life of the region. The current study examines Balkan Night's dynamics and trends, its music and dance repertoires, and summarizes outcomes of participant observation, surveys, and interviews with organizers and local leaders collected over seven sequential years of attendance and research. It proposes that the cultural significance of this festival stems from the fact that it has become a cross-section of the cultural past and present of this area, a platform for ongoing ethnomusicological and ethnochoreological investigations.

05-07

Jackson, Jason Baird (Mathers Museum of World Cultures, Indiana University). From Maker to Marketplace: Aspects of Basketry Among the Baiku Yao

In this snapshot from research among the Baiku Yao of Nandan County, Guangxi, China, I report on our team's work with Mr. Li Guicai, a basket-maker from Huaili village, and Mr. Li Guozhong, a basket-seller in the market town of Lihu. The elder Mr. Li spent two days with us demonstrating the making of a basket type used for carrying sticky rice for family ceremonies. He also shared the story of his work as a basket-maker. The younger Mr. Li helped us understand how baskets circulate in local and regional markets and pointed to changes in Yao basketry culture.

01-02

Jacobs, Tessa (The Ohio State University). Catastrophic Legacies: Environmental and Community Heritage in Times of Crisis

On January 9, 2018, a month after the largest fire in California history burned through Southern California, catastrophic mudslides struck the community of Montecito. There were 21 casualties, making it the deadliest natural disaster in the history of the city. This presentation will explore how inherited environmental knowledge—a kind of environmental legacy—impacted vernacular and institutional responses to the mudslides. While California's legacy of catastrophic forest fire may have perversely blinded residents to the dangers of heavy rainfall in the recently destabilized landscape, vernacular legacies of community engagement and neighborly cooperation became a mainstay of the recovery operations.

04-09

Jawla, Sangeeta (Ambedkar University Delhi). Deliberate Exclusion from Rāgani: Revisioning the Position of Women in “the Folk”

In order to trace the exclusion of women from a folk genre sung by men, I would try to investigate the hierarchization created in Rāgani in terms of gender, which is not just limited to the social but extends to the economic, cultural, and political levels too. Women reclaim the space which was always meant for them. This entry gives an appropriation to the vocabulary and innuendos of the song. The impact of this inclusion creates no illusion but a new space for women.

02-14

Jones, Michelle W. (Utah State University). “There Should Be No Tolerance for Intolerance”: Internal Antagonism in the Steven Universe Online Fan Community

Though fandoms have been studied in a folkloric context by Camille Bacon-Smith, Heather R. Joseph-Witham, and Bill Ellis, their darker side hasn't yet been examined in depth. This paper represents the more damaging side of fandoms by exploring internal antagonism in the online Steven Universe fan community. I focus on a case study that involves the harassment of a fan artist who violated community norms and values to discuss the folkloric functions of internal antagonism. I also delve into the community values that are revealed through the harassment and subsequent community reaction.

04-04

Jorgensen, Jeana (Butler University). Not Happily Ever After: Sexual Assault in Fairy Tales

In global folk narrative, sexual assault appears in multiple genres, both as unremarked-upon background and as major plot device. This paper examines sexual assault, specifically rape, in fairy tales, with attention to both folk narrative texts and scholarship thereon. In the ATU's Subject Index, for example, the categories for “Rape” and “Sexual Assault” point to well-known tales like “Sleeping Beauty” (ATU 410) as well as lesser-known tales like ATU 672*, “Testimony of the Serpent.” False accusations also appear in fairy tales, demonstrating the importance and continued relevance of attending to the power and gender dynamics of this topic.

09-02
Karlsson, Áki Gudni (University of Iceland). Translating Folkloristics to Policy: When Concepts Go to Work in the World
What are the sources of ideas involved in current notions about the preservation of folklore, and how are they used in policy debates in international organizations? Here “folklore” has been seen as something that is found “far from the centers of civilization” reflecting the “cultural and social identity” of a community and threatened by things like “transculturation” and “misappropriation.” Through close reading of documents produced by UNESCO and the World Intellectual Property Organization from 50 years of policy debates, I will outline how different positions relate to the history of our discipline and reflect the involvement of folklorists in these debates.
03-03

Katz-Harris, Felicia (Museum of International Folk Art). Taking Things Seriously: “Living” Objects in Museum Collections
Sacred material requires special stewardship in museums. Many sacred objects in museums are known by their source communities not as inanimate “objects” but as living entities who are members of communities and have social relationships. By the time these entities are acquired by museums, knowledge of their ritual status (whether an object is animate) is lost, complicating sensitive and sincere curation of sacred items. What is required for sensitive and sincere curation of objects (stored and exhibited) in ways that satisfy indigenous sensibilities and objects themselves? This paper presents examples of museum-community collaborations regarding sacred Asian material.
09-09

Kay, Jon (Mathers Museum of World Cultures, Indiana University). Craft and Videography: An Ethnographic Approach and Collaborative Method
As a non-China specialist, I wondered what I could offer a research team working with the Baiku Yao people. Having little knowledge of the region or language proficiency, I embraced the “work” of fieldwork. I committed myself to documenting the creative process and cultural context. Like the craftspeople with whom we collaborated, I shared my craft—video ethnography. In this presentation, I explore videography, not just as a tool for documentation, but as an ethnographic approach and collaborative method. I share background comments on three documentaries produced with the Mathers Museum of World Cultures and the Anthropology Museum of Guangxi.
01-02

Ke, Lingyan (John Carroll University). Poetic Moon: Integrating the Celebrations of Lantern Festival and Mid-Autumn Festival with Poetry in the Classroom
The moon, “a silver goddess of the stygian night,” never lost her charm in traditional China. Dedicated to her are two significant festivals, Lantern Festival and Mid-Autumn Festival, as well as hundreds of poems. Making lanterns, eating tang yuan, and sharing mooncakes are traditional activities to celebrate the festivals of full moon, and they are good activities for Chinese folklore pedagogy. However, above these activities, what is the spirit of the festivals? Within the limited bounds of the classroom, teaching classic poems about the moon is an effective means to give students a deeper understanding of poetic Chinese culture.
05-14

Kelley, Greg (University of Guelph-Humber). Subadvertisement in Children’s Lore
Childhood and commerce do not operate separately but rather co-constitutively as each gives meaning and action to the other. And because children are not just spectators or passive consumers, on the playground they frequently adapt and satirize popular advertisements. I examine some salient examples, including childhood parodies of ads for a number of well-known global brands. With these, I hope to draw a theoretical framework regarding the ways in which children perform subversion in their lore and undermine the power of corporate branding.
05-08

Kerst, Catherine Hiebert (independent, retired). Alternate Perspectives: Adoptive Mothers’ Stories About Intercultural Adoption
Telling family stories that acknowledge a child’s heritage and identity usually plays a significant role in families formed through intercultural adoption. As children grow up, adoptive mothers may realize that their narratives about their children’s story differ from narratives their children tell. This recognition may be valuable in understanding how issues of abandonment, identity, and attachment affect both adoptees and their adoptive mothers. Focusing on adoptive mothers’ personal narratives about intercultural adoption, this paper will examine how autobiographical themes that acknowledge the alternate narratives told by their adult children helps make sense of the complicated realities of adoptive family life.
01-14

Keyel, Rebecca J. (University of Wisconsin, Madison). “Reports that the Red Cross Sells Knitted Articles Absolutely Without Foundation”: A Red Cross Rumor Cycle
During the First and Second World Wars, local newspapers across the country ran stories warning readers about the “rumors and stories” recently circulating that accused the Red Cross of selling comfort items even though they
assured the public they were free. During the 2017 hurricane season, similar rumors that the Red Cross was wasting or destroying donations and charging for poor quality services circulated on social media. This talk will examine the “Red-Cross-sells-goods” rumor cycle by examining three distinct moments of crisis and uncertainty when the rumor began to circulate and unpacking what these rumors reveal about historical and contemporary cultural anxieties.

08-07

Khan, Fariha I. (University of Pennsylvania). The Discourse of Islamophobia
According to Dan Ben-Amos’ theorization, genre signifies culture-bounded systems and is informed by the “cultural affirmation of the communication rules …within the cultural context.” However, at a moment when Islamophobia is manifest in discourse and in action, how do communities of Muslim and non-Muslims speak about and negotiate hate and discrimination? Further, in what ways does the U.S. landscape construct an understanding of Islamophobia that is devoid of the culture-bound system within which it lives? This work examines the conversations and the rhetoric around Islamophobia from the perspectives of various communities in Pennsylvania.

06-14

Kievman, Hayley (Pennsylvania State University). See White, Marilyn M. 04-07

Kim, Junhee (Seoul National University). On the Sacrifice of Children in Korean Folktales
The discourse surrounding child sacrifice in Korean folktales is closely related to the universal East Asian concept of filial piety. Yet the tale tellers’ attitudes toward and understanding of this sacrifice differ greatly depending on whether the sacrifice is voluntary or involuntary, whether the individual being sacrificed is a son or a daughter, and which parent is involved in the sacrifice. An examination of these differences can provide insight into the tale tellers’ moral understanding of the sacrifice of children, who were not necessarily perceived as completely independent entities in the traditional child-parent relationship.

07-05

Kimball, James W. (State University of New York, Geneseo). The Songs of Adelbert Haines and “Red River Valley” Revisited
In 1881 Adelbert Haines, of Yates County, New York started a handwritten manuscript of his favorite songs. Eventually this would include some whimsical lyrics of his own, set to older tunes. The early songs are characteristic for a young man of that era and several survive in folk or country music versions. Of special interest, beyond his original lyrics, are two erotic songs in coded notation and an early version of what came to be known as “Red River Valley.” The author will take evidence from an earlier broadside and trace that song to a probable British origin.

08-08

Kinney, Kaitlyn (George Mason University). “Stay Sexy and Don’t Get Murdered!”: Alternative Storytelling Strategies in True Crime Podcasts
True crime podcasts are on the rise as a new genre of audio storytelling, since the breakout of This American Life’s investigative journalism podcast Serial (Whiteside 2014). While many true crime podcasts follow molds similar to that of Serial, another alternative approach to true crime podcasting utilizes humor and personal transparency as storytelling strategies, as found in the true crime/comedy podcast My Favorite Murder. These storytelling strategies open dialogue about social anxieties and issues related to murder, while fostering a supportive online community through sharing true crime narratives.

07-06

Kitta, Andrea (East Carolina University). A Death on Campus: Campus Ghost Walks as Teaching and Academic Experiment
Every campus has ghost stories, but what happens when a folklore class is asked to organize a campus ghost walk? This presentation will focus on the benefits and challenges of creating a campus ghost walk as a major project for an undergraduate class, but I will go beyond the practical application and into the academic and theoretical challenges of the commodification of belief. While a project of this size can be daunting, the level of student engagement and opportunities for learning far outweigh the challenges. High-level discussions on culture appropriation, heritage, and ethics in both fieldwork and presentation of legends and personal experience narratives certainly make this a worthwhile classroom exercise and push the boundaries of the academic discipline of folklore.

01-04

Kobayashi, Fumihiko (North Bergen, New Jersey). Amazing Folk Stories of Shishimai Lion Dance Performance in Japanese Folk Tradition
Japanese folklore revolves around various topoi. Among them, an attractive narrative topos well established and widely shared throughout Eurasia centers on the image of a mythical lion-like creature—generally called shishi in Japanese—that wards off and also devours all kinds of evil spirits and demons, and that, moreover, serves as a harbinger of happiness and good health to human societies. This paper examines the shishi topos to understand how
seriously and skillfully Japanese people wove the desires and fears that they actually experienced in everyday life into the fabric of their folklore and festive performances as still seen in Japan.

04-14

Koehler, Julie L. J. (Wayne State University). “Naturally You Found It Wanting”: The Grimms Critique d’Aulnoy’s Influence on German Women

The tradition of the German literary fairy tale predates Jacob and Wilhelm Grimms’ collection by decades. Among this tradition were many women, including Benedikte Naubert, Annette von Droste-Hülshoff, Karoline Stahl, and the anonymous female author of the 1801 _Feenmärchen_. The Grimms were very familiar with these writers and referenced them in their notes, but found all of their writing to be far too French, specifically too closely tied to Madame d’Aulnoy. While the Grimms saw this as a slight against German tradition, these women writers sought only to recreate d’Aulnoy’s intelligent, brave heroines, and perhaps d’Aulnoy’s example as a popular and independent writer.

02-09

Konagaya, Hideyo (Waseda University). The Artistic, the Folkloristic, and the Vernacular in the Conceptualization of Performance Genres in Modern Japan

This study will examine the process in which “traditional performance” had been conceptualized as a discrete scholarly genre in the discourse and practice of Japanese folklore and folk performing arts studies in the former half of the 20th century. It will explore how folkloristic research had identified, classified, and presented performances within the context of modern nation-building, focusing particularly on the way in which “artistic,” “folkloristic,” and “vernacular” have been perceived and framed by folkloristic and ethnological researchers, as well as performed by actors and dancers, in the conceptualization of Japanese and Okinawan performances.

06-14

Kononenko, Natalie (University of Alberta). Children of Stone: Self-Memorialization on the Prairies

Julie Rugg states: cemeteries memorialize individuals and are sacred spaces because they serve as sites of pilgrimage. Among Ukrainian Canadians, pilgrimage to the graves of ancestors is vital. But what happens when there are no descendants? Nellie Holowachuk solved the problem with “children of stone.” She never married, but she did become wealthy. After contracting cancer, she had a vision of Christ. This inspired her to donate a Christ sculpture to the tiny Chechow church in Saskatchewan where she planned to be buried. She followed this with more statues, turning Chechow into a tourist attraction and thus ensuring her memorialization.

03-09

Koontz, Gemma N. (Utah State University). Death Ends a Life Not a Relationship: The Embodied Mourning and Memorialization of Pets through Material Culture

A collar, a portrait, a paw impression, some fur. In interviews, pet owners expressed that these items are among the beloved material memories they kept upon the loss of their furry family member. Lacking socially recognized rituals for pet death, owners turn to previously established human memory keeping practices to express disenfranchised grief and memorialize their pets. This study discusses and analyzes the types of material memories pet owners keep and how these items allow pet owners to both literally and figuratively recreate the multisensory experiences of pet keeping as a means of embodied memorialization.

03-09

Kumar, Akshay (Ambedkar University Delhi). The Refugee Card: A Window to the Lives of Afghan Refugees in North India

Afghan refugees in India have successfully managed to preserve their lifestyle and language by popularizing their handicraft, clothing, and, most significantly, food as agencies to spread and celebrate their culture. My paper will investigate the “contemporary social conditions” of Afghan refugees in and around New Delhi and how they are trying to weave a new life and home away from the homeland. It will trace their journeys of self-reliance and celebration far from war and attacks along with their efforts to settle in the pluralistic Indian cultural fabric while still maintaining their unique Afghan identity.

01-11

Kverndokk, Kyrre (University of Bergen). Talkin’ About Your Generation: Climate Change, Family Time, and “The Child”

This paper discusses the narrative and rhetorical figuration of “the child” in political and popular climate change discourses. Based on Norwegian and American sources, it discusses: 1) how prospects of a future are made tellable and imaginable by drawing on certain life scripts of coming generations, 2) how “the child” works as a narrative actant, positioning, contemporary politicians as either the heroes or villains of the story of climate change; and 3) how the use of “the child” unfolds through dialogues of genres between autobiographical narratives and political speech/popular science, authorizing a privileged heteronormative position of “the parent.”

05-09
La Shure, Charles (Seoul National University). **Korean Tales in the Age of Multiculturalism**

Although Korea has, for most of its modern history, been seen as an ethnically unified nation, this ethnic nationalism is in fact a relatively recent phenomenon. From ancient myths through most of the medieval period, Korea was quite open to outside influences, so the current trend toward a multicultural society is really a return to form. I will examine the ways in which folklore binds communities together when ethnicity is no longer a unifying concept. I will also look at contributions to Korean folklore from other traditions, and what that might mean for the future development of Korean folklore.

**04-08**

Lamba, Prince F.M. (Department of Arts and Culture, Zambia). **Funeral Swag: A Celebration of Death in Urban Zambia**

Drawing from professional experience and scholarly fieldwork I did in 2016, this presentation explores a behavioral factor that has become an integral feature at most urban funerals, not only in Zambia but including many other African communities. It also recognizes cultural dynamics, evaluating the interplay between conservatism, continuity, and change as important cultural factors for sustainable human development. I question who has the right to determine desirable local cultural content, especially in this era of globalization, fast-paced hi-tech systems of communication, worldwide interactions, plus media itself and human rights, all of which have huge potentials to influence human behaviors as well as change peoples’ cultural practices.

**05-06**

Lampros, Dean (Rhode Island School of Design). **Building Hybridity: Unorthodox Orthodox Churches, 1955–75**

Beginning in the 1950s Modernist-Byzantine hybrids were built for Greek Orthodox communities nationwide. Architects combined modern materials and construction methods, an emphasis on simplicity and abstraction, and a sleek, space-age aesthetic with a bold historicism, which violated one of Modernism's cardinal rules. Given the historical focus of their faith, many second-generation Greek Americans found modernism stark and unappealing and were receptive to the use of historical motifs in the design of their churches. At the same time, they were also forward-looking and assimilationist. They used hybridity to express the tension between past and present at the heart of their story.

**09-12**

Laney, Jordan L. (Virginia Polytechnic University). **Invisible Illusions: An Examination of the Inclusive Traditions in The Invisible Comes To Us by Anna and Elizabeth**

At this divisive moment in American life and history, the production of folklore and typically traditional music provides multiple functions. While some efforts are focused on identifying and preserving, others seek new (old) traditions, creating within the current technological and neoliberal socio-economic climate. In the spirit of the conference theme, I examine the “invisible illusions” found in the Smithsonian Folkways 2018 release, The Invisible Comes To Us, by Anna and Elizabeth. This presentation works to highlight the surprising ways Anna and Elizabeth work to include the temporal moment, the urban in a (typically) rural soundscape, and to capture the technological underpinnings of the day-to-day life of the folk today.

**06-13**

Lanzendorfer, Judith K. (University of Findlay). **Brotherhood to Salvation: The Baptism of Sir Palomides**

Much has been made of Malory’s tendency to reframe his source material, often spiritual in nature, to be more secular. What has been overlooked in such arguments is the religious underpinning of the contentious love/hate relationship between Tristam and Palomides, particularly commentary on Palomides being a “Saracen.” In the penultimate section of “Tristram,” attention is not paid to the titular character and his lady, but rather to Tristram leading Palomides to his Baptism and, thus, salvation. The relationship between the two knights goes beyond normal Arthurian brotherhood; it is a relationship that leads to the salvation and stability of Christian society.

**01-12**

Largey, Michael (Michigan State University). **Competition, Conflict, and Cooperation in Haitian Rara**

Competition is one of the defining characteristics of Haitian Rara, a Lenten religious festival that features marching bands, dancers, feasts, and Vodou rituals. This paper will examine the role of competition in Rara celebrations in the Haitian city of Léogâne, located 30 kilometers west of Haiti’s capital, Port-au-Prince. I will argue that in order to understand the complex role of competition in Haitian Rara, it is necessary to take into consideration how competition serves to mediate conflict and to encourage cooperation between rival groups.

**05-07**

Lattanzi Shutika, Debra (George Mason University). **The Folklore Detective: Criminology’s Narrative Turn**

Criminologists have long relied on stories as an essential aspect of their work: victims report crimes, suspects have alibis, law enforcement construct hypothetical narratives of crime events, and attorneys build narratives of defense and prosecution. It’s surprising that the idea of a “Narrative Criminology” (2015) has only recent entered scholarly conversations of criminologists to consider how narratives influence criminal and other harmful action.
This presentation will build on the work of narrative criminology and ethnographic practice to consider folklore’s contribution to these developments and a new methodology: forensic narrative analysis.

07-06

Laudun, John (University of Louisiana). *It’s About Time: How Folk Narratives Manage Time in Discourse*
Taking up where Bill Nicolaisen left off in his consideration of “Time in Folk-Narrative,” this paper explores how genres of folk narrative manage time differently, with an especial attention to the words used across a number of texts in various genres: legends and anecdotes both oral and online. The utility of computational methods are discussed, including the use of markups, with an eye to understanding the “shape of stories” in regards to time.

03-05

Lawless, Elaine J. (University of Missouri, Columbia, emerita). *“God Came Through For Us”: Responding to Discourses of Faith and Belief*
This paper explores the terms “belief” (in God) and “faith” (unwaverling trust) as narrated by the displaced residents of Pinhook, Missouri, whose town was destroyed in 2011 by the U.S. government. Now, they have new homes—built not by the government, but by religious Mennonites and Amish who are doing “God’s Work.” They all say God answered their prayers. As Diane Goldstein cautions, we must listen to their narrated “discourse(s) of faith,” treating issues of faith and belief as central, asking: What do we write when God delivers?

05-10

League, Panayotis (Harvard University). *A Commonplace Book in Uncommon Time: Notating Ottoman Greek Music in America*
This presentation considers the historical significance of a wide-ranging set of music manuscripts compiled in the first decades of the 20th century by an Ottoman Greek bandleader who migrated to Lynn, Massachusetts in 1919. The collection gives us an unprecedentedly holistic picture of the repertoire of a transcultural professional musician in the Late Ottoman period and underscores the pluralistic expansivity of both the compiler's and his clientele's aesthetic preferences. Most significantly, its idiosyncratic approach to musical notation articulates fidelity to a theoretical stance and complex of performance practices that transcends the artificial divide between East and West.

09-12

Leary, James P. (University of Wisconsin, emeritus). *“The Swede from North Dakota”: A Scandihoovian American Ballad*
“The Swede from North Dakota”—a song in “Scandihoovian” English—has circulated continuously since ca. 1900, mainly in the Upper Midwest. Chronicling the misadventures of an immigrant itinerant laborer, it has been performed and modified by Swedish vaudevillians, lumberjacks, hobos, labor activists, radio entertainers, Ladies Aid groups, community glee clubs, and more prior to the 1970s when it entered the Scandinavian American folksong revival repertoire. This presentation draws on Barbro Klein’s concerns with Old and New World continuity and change by exploring the song’s working-class emergence, intersection with stereotypical representations of Swedish Americans, distinct variations, and enduring regional appeal.

01-07

Lee, Linda J. (University of Pennsylvania). *“Say ‘Yes’ or ‘No’ Without Fear”: Problematizing Consent in “Beauty and the Beast” (ATU 425C) in the #MeToo Era*
In the wake of the #MeToo movement, fairy tales have been criticized for promoting and reinforcing rape culture. Not all fairy tale types are as clear-cut, however. Fairy tales in the “Search for the Lost Husband” cycle (ATU 425) pose a particular challenge when reading for consent. Versions of ATU 425C deliberately call attention to Beauty’s consent or lack thereof, emphasizing the Beast’s acceptance of her decision. This paper problematizes the reading of consent in ATU 425 tales, with an emphasis on how the current awareness of sexual misconduct influences audience responses.

06-11

Lee, Soyun (Seoul National University). *Memory Narratives of the Subaltern: The Snake Mythology of Jeju Island*
Oral narratives from the snake faith traditions of Jeju Island allow for an exploration of memory narratives of the subaltern. Due to the taboo associated with the snake god on Jeju Island, adherents to this faith—especially women—in the region of Pyoseon-myeon are viewed as subaltern. Their oral narratives regarding the snake faith include memory narratives of local adherents who were persecuted by inhabitants of surrounding regions. Interestingly, as these tales develop, they can be seen as a reflection of the memory narratives of all Jeju Island residents, thus allowing for a greater understanding of broader memory narratives of the subaltern.

07-05

Lee, Steven T. (Pennsylvania State University). *Forty Days of Sorrow: Folk Practices on Ash Wednesday as Forms of Resistance*
I analyze recent adaptations of formalized Protestant liturgy as displayed in recent Ash Wednesday ritual practice. The Ashes to Go movement started in 2010, as Episcopal priests decided to “take church to the streets.” A manifest function of this movement is to attract the unchurched. Emerging in 2017, the Glitter+Ash movement mixed glitter
and traditional ashes as a marking of queer Christianity, performed in many of the same spaces as the Ashes to Go movement. I find the Glitter+Ash movement has a similar function and consider a latent social psychological function of resisting the hegemony of traditional liturgical norms.

01-05

Lesiv, Mariya (Memorial University of Newfoundland). Experience, Belief and Politics: Post-communist Immigrants’ Views of Putin

Based on the personal narratives of new Russian Canadians who view Putin as a folk hero, this paper will show how political convictions sometimes follow formation trajectories that are similar to those of experience-based beliefs (Hufford 1982). Russians who formerly resided in Republics of the Soviet Union outside of Russia and who experienced social turmoil after the collapse of the Communist regime will be the focus. I will address the role of pre-existing beliefs, based on traumatic personal experiences in their home countries, in these immigrants’ responses to Putin’s politics. Comparative references will be made to Serbian immigrants’ narratives.

02-11

Li, Jing (Gettysburg College). Dress, Gender, and Fashioning Ethnicity in Xishuangbanna, Southwest China

In the mainstream representations of China’s “national Other” (ethnic minorities) and ethnic tourism, the sarong dress of Dai women in Xishuangbanna, China, has become a prominent, value-laden symbol of Dai ethnicity. Through the sensationalization of the sarong in various contexts, Dai culture tends to be feminized and eroticized in public display. However, a recent vogue of returning to the “traditional” and “authentic” has emerged in Xishuangbanna, which has been driven by local female villager-entrepreneurs. The paper studies how this trend has become an alternative way for these women to negotiate with the mainstream representations and express their femininity and distinctive ethnic-cultural identity through fashion.

03-07


There are two main kinds of ethnographic films made using “return visit” methods. One emphasizes long-term engagements in particular field sites pursued by the same film maker(s). The other approach involves work in field sites known through the ethnography of others. Using the method of return visit fieldwork, the author has conducted ethnographic video work with communities in Tian’er, Nandan and Sanjiang in southwest China. Taking her work at Nandan White Trouser Yao Eco-museum as an example, the author shows how the change of time and space impact the ethnographer’s gaze and shape the narration of stories told about particular communities.

01-02

Lichman, Simon (Centre for Creativity in Education and Cultural Heritage). Sensibility and Rule-Breaking in Israeli-Palestinian Shared Community Education Programs

Where extended fieldwork has facilitated deep relationships of trust (Dunn 1980), folklorists might find themselves in receipt of information that is “private” to specific individuals or special insights into the more intimate workings of the community (Shuman 1986). I will examine how, when, or indeed whether, such information can be used in academic analysis, or in applied folklore programs, to assist the community. Case studies will be presented from programs bringing together Jewish and Arab communities which have been run by the Centre for Creativity in Education and Cultural Heritage since 1991.

06-10

Lightstone, Vardit (University of Toronto). “How Jacob Our Forefather Returned from Padan Aram”: Innovation of Symbolic Meaning in Yiddish Migrant Life Stories

Migrant folklore has strong connections with the milieu from which the community originated and is influenced by the community’s new environment and transitional experiences. The life story genre is inherently personal and flexible. Performances of migrant life stories, therefore, are situations in which the innovative and personal aspects of folklore are amplified. My paper discusses the use of discrete folk literature as it is mobilized in the life stories of Yiddish speaking immigrants to Canada. I highlight how these migrants express new identities relevant to their Canadian realities by using folk literature they learnt in their original Eastern European communities.

01-11

Lind, Mathilde Frances (Indiana University). Conservation and Change at the Marshfield School of Weaving

The Marshfield School of Weaving in Vermont recently obtained a collection of antique looms and spinning wheels from the defunct American Textile History Museum. The process of integrating these items into its teaching collection highlights a philosophy that it shares with many artisans who collect antique textile equipment: preservation through use and maintenance, often presented as a beneficial alternative to museum conservation. In the aftermath of the ATHM closure, the school is collaboratively navigating new challenges to its mission and conservation philosophy as it assumes stewardship of artifacts now transitioning back into utilitarian life as tools in a craft community.

09-09
Lindahl, Carl (University of Houston). Four Tall Tales
The tall tales most often studied by past American folklorists feature Bunyanesque giants who toy with nature or men with natural appetites who mock preachers and politicians, but the oral tales that dominate 20th-century Appalachian collections depict tiny humans dwarfed by nature; in them, humans serve principally simply as witnesses to a great war between a kind nature and a cruel nature. This paper links contemporary tales to the earliest accounts of Europeans in the Appalachians and explores some explanations for why the oral tales differ so greatly from past dominant scholarly constructions of what constitutes a tall tale.
06-07

Lindow, John (University of California, Berkeley, emeritus). The Testimony of the Bullets: Legends about the Nordic Union Queen Margrete
I take my title from Barbro Klein’s 1971 article “The Testimony of the Button,” which was forward-looking in its attention to the importance of place and transmission channels in the study of legend. Klein took up legends about Karl XII (reigned 1697–1718), the Swedish king who figures most prominently in Swedish legends. I take up legends about the Nordic union Queen Margrete, the leading power figure in late 14th- and early 15th-century Scandinavia and the monarch who figures most prominently in Danish tradition. Several found bullets and cannonballs are just some of the ways her memory is attached to the Danish landscape.
01-07

Liu, Jie (Beijing Normal University). The Role of Music in Revitalizing Traditional Villages: A Case Study of the Nan Gaoluo Music Association in Hebei Province in China
The Music Association is a village musical troupe. Traditional music in the village has a profound history. The troupe performs at various rituals and festivals in the region. As a co-op organization, the group performs for free, but collects donations. As a National Intangible Culture Heritage item, the group possesses and maintains a valuable cultural treasure. Though it faces critical challenges in inheritance and development, its important role in the villagers’ lives and cultural belief cannot be underestimated. Based on field research, this presentation aims at exploring the group’s operation and impact on revitalizing contemporary villages.
03-12

Liu, Wei (The Ohio State University). Location and Illusion: Representation of Chinese Peasants and Their Land in a State-Sponsored Documentary
China is currently promoting the idea of eco-civilization. In a state-sponsored television channel, a documentary called Decoding Civilization is broadcast for the ideological ends of collecting local folk customs to increase national pride. This documentary re-contextualizes, in a pastoral rhetoric, dislocated migrant workers as eco-peasants living harmoniously with the natural world. One episode of this documentary tells several stories about the peasants, their crafts and their moral values in the local Huizhou Culture. While the documentary removes the migrant workers’ stigma in the eyes of urbanites and mitigates social problems, it reinforces the disparity between rural and urban China.
08-12

Liu, Yaoyao (Tianjin University) and Liu, Zhiying (Tianjin University). Reflections on the Development of Folk Culture in Traditional Villages under the Problem of Homogeneity: Taking China’s Six Traditional Villages in North, Central, and South China as Examples
With the heat of rural tourism warming up year by year, the development of the village folk culture related to it is faced with many problems. Homogeneity has become a common phenomenon in the development of many villages, and village-specific folk culture is either not clear enough or even lost. The author will use the field research results of six villages in the three northern and southern parts of China as the research object to explore homogenization problems and solutions in the process of village development.
01-03

Liu, Zhiying (Tianjin University) and Liu, Yaoyao (Tianjin University). The Role of Intangible Cultural Heritage in Urban and Rural Communities: The Intangible Cultural Heritage of Shandong Province in China
This paper starts from the five aspects or characteristics of intangible cultural heritage (ICH): regionalism, inheritance, history, variability, and collectivity. The characteristics of intangible cultural heritage in Shandong province indicate a practical role for ICH in urban and rural communities, resolving the challenges to communication and the imbalance of development. In the end, ICH is expected to have some enlightening effects on Shandong as well as other regions.
01-03

Long, Lucy M. (Center for Food and Culture). Illusion, Inclusion, and Culinary Relativism in Culinary Tourism
Culinary tourism as an industry frequently participates in and perpetuates historically inequitable power structures, manipulating illusions of difference and exoticness and excluding groups and cuisines that do not fit those illusions. Culinary tourism as a humanities-based folklore project aims to make visible those illusions and to use food to explore the
cultural processes involved in creating and emphasizing otherness. It also promotes a culinary relativism that recognizes the validity of different genres of food, including those frequently overlooked and undervalued. This paper explores issues and opportunities posed by culinary tourism, examining examples of tours based on sustainable tourism principles.

08-02

Lovejoy, Jordan (The Ohio State University). Redneck Solidarity and Selective Resistance: Material Performance and Coal Legacies of the West Virginia Teacher Strike
West Virginia has a rich legacy of labor activism, which often intertwines with environmental and social issues surrounding coal mining. The 2017 West Virginia teacher strike symbolically called upon this history by tying red bandanas around their necks—rednecks—to mirror the striking coal miners fighting for unionization and industry accountability during the 1920s Mine Wars. This presentation will explore the pervasive nature of coal industry-related environmental and social harm and its relationship—recognized and ignored—to ongoing activism in the state, as well as the resistance to hold the coal industry socially and financially responsible for ongoing harms and generating well-being.

04-09

Lu, Jiang (Eastern Michigan University). Clean Up the Skyline and Patch the Wall: Reflections on the Concept of Tradition
In 2017, Beijing municipal authority started two campaigns against the over-commercialization of the ancient capital: removing billboards to clean up the city skyline, and patching walls that had been opened for commercial activities without registration. Before this, there were a number of attempts to recreate the image of the city as a cultural capital with a long history. This presentation discusses the recent city actions and the idea of tradition from a folkloristic perspective, promoting a cultural pluralism that recognizes equality of different sub-cultures in the current cultural development of the metropolis as a continuation of the tradition of that ancient city.

09-08

MacAulay, Suzanne P. (University of Colorado, Colorado Springs). Textiles of Exile
Simone Weil's observation that “to be rooted is perhaps the most important and least recognized need of the human soul” offers a way to understand the deep bond among women, creativity, and material culture on the harsh 19th-century Spanish colonial frontier. This investigation examines the creation of Hispanic colcha embroideries (bedcovers and floor coverings) with their richly colored patterns as emotional and psychological buffers against the frontier experience of strangeness, isolation, loss of homeland, and displacement. Its focus is on the effects of relationships among women, artistry, and objects, and how engagement with the material world involves both human and material agency.

03-07

MacDowell, Marsha (Michigan State University Museum). Baiku Yao Textiles in the Marketplace: A Quest to Understand Traditions and Adaptations
In Nandan County in China's Guangxi Zhuang Autonomous Region, Baiku (White Trouser) Yao people produce and use textiles that incorporate and reflect long-standing techniques, forms, beliefs, values, and aesthetics. However, some Baiku Yao now wear Western clothing, some make items for the growing tourism marketplace, and in a nearby city, a Zhuang textile artist and gallery operator incorporates Baiku Yao designs into her work. This presentation will raise questions of how field documentation might include explorations of Baiku textiles beyond their place of origin in order to better understand how this traditional art faces both continuity and change.

01-02

Magat, Margaret Capili (independent). Towards a Native Genre in Asian American Festivals: Embryonic Egg-Eating Contests and Communicating Dissent
A half-century ago, Dan Ben-Amos decried the incongruity between what he called “ethnic genres” or local genres and those analytical categories of genres constructed by scholars to examine cultural phenomena (Ben-Amos 1969). He called for attention to native cultural expressions in their context. Such events as balut-eating contests, where the performance of identity can be seen, cannot be categorized simply to fit into the genre of a festival game or a competitive-eating contest. I suggest that instead, it can be seen as a localized genre which communicates Filipino Americans’ specific experiences and opposes the denigration of their group’s cultural practices.

06-14

Magoulick, Mary (Georgia College). Wonder Woman: Goddess of Our Feminist Dreams?
Wonder Woman (2017) features a good, strong demi-goddess Amazon, is among the highest grossing films ever, and is hailed by many as feminist (Hillary Clinton, Gloria Steinem, star Gal Gadot, director Patty Jenkins, etc.). As positive as she seems, Wonder Woman’s strengths are undermined in the related film Justice League (2017), where she is chastised by Batman and bested in battle by Superman. Hela, a goddess in Thor: Ragnarok (2017) is a force of chaos and evil in her universe. I will compare these film goddesses from a folkloristic perspective to uncover cultural messages and examine their feminism.

04-06
Malik, Nisha (Ambedkar University Delhi). **Shrines on the Farm: An Analysis of Apotheosis in a North Indian Village**

By closely studying the people of my community of Bagpat, I will analyze the belief system of people by which they raise humans to divinity. Further, I will study the systematic exclusion of women from this “divine realm” after their death and from the social and economic realm during life. I will also analyze the unique religious solidarity the community exhibits, where they worship both Hindu and Muslim Gods in the region on any auspicious occasion. I will also investigate the reasons why farms have such an important and holy place in the lives of people.

05-05

Malone, Zachary (State University of New York, Buffalo State College). **Rabbi Zalman Schachter-Shalomi: The Embodied Mythology and Message of “No Illusions, No Exclusions”**

Rabbi Zalman Schachter-Shalomi was a singular, renovating figure in contemporary Jewish expression. Reb Zalman, as he was lovingly and honorably known to his students, recognized that Jewish spirituality in particular needed a paradigm shift, a transition which he experimented with, taught about, and ended up developing in the form of the movement now recognized as Jewish Renewal. Having been inspired as one of his students, having learned from him directly, and having continued to engage and explore the texts that are part of his legacy, I will present an introductory analysis to the stories he told and to his message of being “Jewish with Feeling”: “no illusions, no exclusions.”

01-05

Manoj, Atul (Ambedkar University Delhi). **Aranmula Kannadi: The Exclusive Art of a South Indian Temple**

A beautiful craft of making mirror out of metals is being kept a secret for ages now by the priests of Aranmula temple, a temple located in Kerala, southern part of India. The mirror is said to be of great value for people as it is associated with a Hindu deity named Lord Krishna. The secret is not the use of metals in the making of this mirror but the ratio of different metals mixed to make this mirror. I propose to investigate this craft and the questions associated with the age-old tradition of making Aranmula Kannadi (Aranmula Mirror) that is still preserved and propagated.

04-05

Mapes, Lindsay (independent). **Brothers Before Lovers: Bromance versus Romance in Le Morte d’Arthur**

The Knights of Arthur in *Le Morte d’Arthur* have a relationship with both King Arthur and Lancelot. This paper discusses the effects of Lancelot and Arthur’s rivalry on the fraternity of men who are forced to interact between the two. Ultimately, the conflict between Lancelot and Arthur caused by Lancelot’s adultery cause a rift between the knights of the round table. Brotherhood proved too weak a relationship to maintain King Arthur’s kingdom and Gawain functions as a metaphor for this trend within the text.

01-12

Marsden, Mariah E. (The Ohio State University). **Imagining the Rural: Folklife, Electrification, and Discursive Landscape in a Missouri News Magazine**

For 70 years, the Association of Missouri Electric Cooperatives has published *Rural Missouri*, a periodical that serves as an informational and cultural interface between individual members, local cooperatives, and the larger association. In this paper, I analyze how the magazine editors, writers, and readers construct an imagined rural landscape as they selectively depict (and debate) representations of Missouri folklife. I pay particular attention to how the magazine participates in the political and ideological discourses surrounding rural electrification and the economic stakes that may be obscured in the process, exploring issues of energy usage, scale, and the intersection of folklore and rural business interests.

09-10

Marsh, Moira L. (Indiana University). **Beyond Google: Archives and Primary Sources Unbound**

The number of digitized historical and unpublished collections grows at a dizzying pace, but where to find them? While some are hidden behind paywalls, others are available in open access form. Historical newspapers and folklore archival collections are a valuable resource for folkloristic research. This presentation will focus on online openly accessible tools that can help find relevant collections. To wrap up, I will also introduce recommended online tools for managing citations, saving websites and YouTube videos, and solving thorny style problems.

04-12

Mastagar, Mariana (University of Toronto). **Walking on Fire: Two Continents**

Walking on fire is a ritual preserved in a few little villages on both sides of the Greco-Bulgarian border. While the ritual is fading on the European continent, maintained by only a few families, it started appearing and having appeal in North America. This paper examines two transformations—of nestinari (walking on fire) and kukeri—one, into a performance of self-empowerment directed to the industry of personal motivation, and the latter constructed to evoke and maintain communal values in diaspora.

08-05
Mathews-Pett, Amelia (The Ohio State University). “Full On Toy Story”: The Belief in Object Sentience in Western Culture

Within the predominantly non-animistic Western society there exists a group of people who believe that inanimate objects have feelings. By examining personal accounts offered by those who experience the belief through the lens of folklore scholarship, they can be established as a folk group and offered a term for their experience: “the belief in object sentence.” Establishing both the group and terminology creates the possibility for folklorists to consider this experience as a legitimate folk belief and to examine how it has been negatively framed in Western society as a romantic notion in childhood and a pathological behavior in adulthood.

04-05


Indigenous communities in Colombia’s Sibundoy Valley render in their stories and ritual practices a cosmology populated by active animal spirits. These nonhuman actors play a critical role across a range of cultural domains. In this paper, a case study in perspectivism, I focus on the presence of animal others in Sibundoy ecopedagogy as conveyed in mythic narratives, where they feature as both benefactors and threats to humans. Of special interest is a moment in Sibundoy cosmic time when a boundary is drawn between humans and nonhumans, the animal others now confined to the fringes of the civilized realm. Indeed, I will argue, Sibundoy mythology centers on managing intersubjectivities between the human and the nonhuman.

08-09

McGriff, Meredith A.E. (American Folklore Society). “Why We Sing”: Reflections on Forming a Men’s Chorus for Gay/Bi/Trans Men (and Allies) in the Conservative Midwest

This presentation examines narratives from the men who established and continue to lead a small but active men’s chorus in the Midwest. Living in a conservative area, many say it was challenging to find places where their queer identity was accepted. They therefore sought to form a social group where gay, bi, and trans men (along with straight allies) could sing together. Analyzed in relation to literature on families of choice, choruses such as this one facilitate the building of supportive relationships, while simultaneously organizing public performances that help give voice to queer experiences in the region.

04-10

McKean, Thomas A. (Elphinstone Institute, University of Aberdeen). Old Hands + New Hands + Healthy Minds = Happy Men

The Men’s Shed movement provides an environment where men are supposed to feel comfortable, a place to “carry out projects, learn new skills or simply socialise or do their own thing.” The Shed thus ranges from a place to do some manly welding, to a space to interact socially, to a place to be alone but not lonely. Through interviews with participants, I will explore this diversity of need and experience, looking at the role of manual work and skills acquisition, emotional connection and non-connection, and the role of gender in the men’s encounters.

02-12

McKeown, Denise L. (University of Tartu). “Cats See into the Night”: Exploring Domestic Cats in Mythological Traditions and Contemporary Vernacular Attitudes in Hinduism

Whereas several animals have outstanding roles in Hindu mythology, the household or domestic cat seems to be marginalized. Interestingly, the most striking aspect of cats in India is their overwhelming and long-standing negative reputation. Cats are linked to both demons and deities, for example, cats are associated with Shashti, a goddess with a sinister past, and Rahu the demon king. This paper analyses the representation of cats in folklore in northeast India and seeks to answer the question, how do the mythological traditions in Hinduism affect attitudes towards cats in everyday life in northeast India.

04-05

Mee, Evangeline (Indiana University). The Localized #MeToo: Facebook as a Site of Community Performance and Communication for Asheville Contra Dancers

Facebook users’ response to the #MeToo movement offers a rich space for investigating the localization of larger movements and how the hashtag genre functions off of Twitter. Sexual misconduct within a community of contra dancers in North Carolina had been previously ignored, but in October 2017, a young woman posted a #MeToo story, implicating the community for fostering sexual assault. The hashtag, as a form of verbal and customary folklore (Bock 2017), provided the necessary frame for this story to emerge. This paper analyzes the responses to this post and the powerful effects of the #MeToo movement on this community, as discursively enacted on Facebook.

05-13

Mieder, Wolfgang (University of Vermont). “No Illusions, No Exclusions”: Proverbial Discourse from Martin Luther King to Bernie Sanders

Martin Luther King, Barack Obama, Hillary Rodham Clinton, and Bernie Sanders have no illusions about the social, economic, and political challenges that confront the diverse American society. As they have attempted to overcome...
exclusions of various minorities from sociopolitical improvements, they have relied on proverbs to add metaphorical and folkloric expressiveness to their messages. They have employed the golden rule and proverbs to argue against the illusion that America has reached the state of a perfect union, since in fact there are many exclusions that keep Americans from enjoying anything nearing its idealistic proverbial motto of “E pluribus unum.”

02-10

**Milkær, Lone Ree** (University of Bergen). **Sustainable Lives: Temporalization, Traditionalization, and Localization in Everyday Climate Activism**

This paper will discuss the use of traditional crafts in everyday climate activism exemplified by the non-governmental organization Sustainable Lives (Bærekraftige Liv) in Bergen, Norway. The NGO is inspired by the global Transition Network in focusing on joint activism in local communities to transition societies into the climate changed future. In this activism notions of past and expectations of future meet in the training of traditional crafts as frames for an activism that aims to create a sustainable future. The paper will argue that this traditionalization of the future allows the activists to imagine a good life, despite climate changes.

05-09

**Miller, Caroline** (Indiana University). **Commodifying Fraud: Fragmentation and the Exoticization of Irish Travellers in Channel 4’s Big Fat Gypsy Weddings**

Television shows like Big Fat Gypsy Weddings owe much of their popularity to their ability to exoticize and commodify Traveller culture by capitalizing on the belief popular among non-Traveller settled Irish people that instead of being legitimately poor, Irish Travellers are pretending to be poor to exploit settled people. This paper explores how Big Fat Gypsy Weddings repackages Traveller culture into a commodifiable narrative that renders Travellers invisible while simultaneously holding Travellers, especially women, up as a commodifiable object. Further, this presentation examines the generic shifts that reincorporate the show’s narratives into settled people’s oral narrative tradition.

05-13

**Miller, Eleanor** (Western Kentucky University). **The Controversy over Bears Ears National Monument: Native Claims, Land Use, and the Potential Role of Folklorists in Shaping the Debate**

Despite its recent reduction in size, Utah’s Bears Ears National Monument represents cultural and environmental conservation efforts. Concurrently, Bears Ears illustrates a growing partisan debate over public lands, native claims, and land use concerns. This debate is dynamic, with mounting tensions on both sides. In this paper, I provide a historical overview of Bears Ears, delve into the controversy over its size and existence, and suggest how folklorists can work to shed light on the native and local voices being represented in this debate.

09-05

**Miller, Montana** (Bowling Green State University). **A Sport Swept Up: Forces of Heroic Tradition vs. Unspoken Trauma in Elite Gymnastics Culture**

Elite gymnastics has for decades borne a narrative tradition that is now undergoing explosive revision, as athletes once exalted as self-sacrificing heroines speak out about rampant sexual abuse. Using trauma-informed ethnography, I study gymnasts’ perspective: How did their sport’s models of heroic suffering originally take hold in their lives, powerfully overriding the instinct for self-preservation? How has it felt to publicly perpetuate the iconic narratives despite their inside knowledge of unacknowledged abuse? Can an emerging version of the gymnast archetype embody both strength and vulnerability? Despite finally unsilenced voices, how might media—including social media—inhibit change in long-glorified tradition?

09-02

**Millerwhite, Phoebe S.** (The Good Luck Gallery). **What Happened Then?: Self-Taught Art, Memory, and the Process of Marking Time**

Much of contemporary media culture is designed to encourage an onslaught of ephemeral documentation. From selfies that will eventually be lost to over-taxed data storage limits, to apps such as Snapchat that proselytize “life is more fun when you live in the moment”—deleting posts after a prescribed amount of time—documentation seems bound to be amassed then discarded in a cycle of transient input that is quickly forgotten. What happens, then, when the process is inverted and the everyday is recorded and cemented in the form of art? Through conversations with two self-taught artists, one a wood carver and the other a photographer, this paper will examine how two disparate art forms are used to mark time, fortify memories, and reinforce personal and collective communal identities.

05-05

**Milligan, Amy K.** (Old Dominion University). **Jewish Feminist Bodylore: Reclaiming the Feminist Body in Sacred Space**

Feminist Jews have engaged in a reclamation of the physical body in Jewish synagogue life. Existing on the fringes of both secular and religious culture, they articulate their intersecting identities through the literal embodiment of their Jewishness. By engaging a patriarchal symbol set, the body becomes a place of subversion, as they claim space for
themselves in ritual and religious life. This paper explores the bodylore of female-identified Jews in synagogue life, analyzing their politicized corporeal symbol set and nuanced understanding of their public religious identities as they work toward increased inclusivity within the larger Jewish community.

01-06

Milner, Ryan M. (College of Charleston). See Phillips, Whitney M. 01-04

Misumi, Takafumi (Kwansei Gakuin University). Shifting Hegemonies Between Mikoshi Clubs and Neighborhood Associations: A Contemporary History of Tokyo’s Urban Festivals

There are over a thousand “mikoshi (potable shrine) clubs” (groups of mikoshi aficionados who carry the mikoshi during mikoshi parade several times a year) in the Tokyo metropolitan area. The aim of this study is to examine how mikoshi parade in the Tokyo metropolitan area (a ritual through which God travels between areas of neighborhood associations on a mikoshi) has lived under a power struggle between “mikoshi clubs” and neighborhood associations. Furthermore, the study seeks to reveal the meaning of mikoshi parade in contemporary Tokyo. It can be concluded that the current practice of mikoshi parade in the Tokyo metropolitan area is a mixture of values that seek to prioritize community as a whole and values that seek to prioritize self-fulfillment.

08-05

Mitra, Semontee (Penn State Harrisburg). Hinduism Goes Online: Digital Media and Hinduism in the United States

Does digital media, including smart phone applications, strengthen or trivialize Hindu religious practices? This is a significant question with no easy answer. My paper will address this very question, keeping in mind the complexities and intricacies it brings along, by analyzing the different ways Hindus living in the United States use the internet and smart phone apps to maintain, perform, articulate, and practice Hinduism. I will discuss how the digital media gives religious authority to individual diaspora Hindus while sometimes taking it away from traditional Hindu religious authority figures and institutions. I will also briefly examine how Hinduism online has paved the way for unique and innovative business and marketing strategies by creating new jobs for many, including homemakers.

04-04

Miyake, Mark Y. (Fairhaven College, Western Washington University). Intentional Accidental Folklorists: Folklore as Methodology and Purpose in Higher Education

Through taking a course with a folklorist teaching a class in a related field or experiencing a workshop or classroom guest speaker oriented towards folklore, students in other academic fields are often introduced to the central importance of documented ethnographic research and to the goal inherent to most folklore projects of not only engaging with a community but benefitting it in some direct way. In this paper, I will more closely discuss the ways in which we, as folklorists, transmit these skill sets to students outside of our discipline and the ways in which this impacts our own work and student and creative communities.

09-14

Mo, Chou (Minzu University of China). Safeguarding Oral Traditions: A Case Study of Guangyang Storytelling as the National ICH

The storytelling in Guangyang, Chongqing was designated as a Chinese National Intangible Cultural Heritage (ICH) in 2014. It is a storytelling tradition based at the Guangyang port along the Yangtze River. This paper studies the processes of this tradition becoming a National ICH, holding regular storytelling events on site, and its emerging issues, such as the aging of the storytellers and the coordination and conflicts of the local communities with the local government. It also looks at how this tradition is in the midst of entering school campuses, textbooks, theatre stages, and other high art forms.

03-12

Moe, John F. (The Ohio State University). “When We Come Up”: Narratives of African American Families During the Great Migration to Canton, Ohio

This paper is a study of African American narratives that describe family experiences in the Great Migration to northern Ohio. Following an exhibit of African American folk art at the Canton Museum of Art and a subsequent “Black History Month” museum lecture and discussion on the two Great Migrations of African Americans out of the South, audience members and their families shared their stories of the migration movement. The findings of this case study offer a microcosm of the migration movement from the South during the period of approximately 1917–68.

04-08

Morales, Eric César (Indiana University). Gods and Gangsters: Reclaiming Latino Indigeneity through “Deviancy”

Latino gangs are routinely demonized in public discourse, used as political scapegoats to effect public policy and frame national debates. This paper addresses this dynamic by unpacking the realities around Norteño gangs in California. I utilize critical race and post-colonial theory to contextualize the issues that contribute to their creation, and through
ethnographic analysis, I deconstruct their material culture and ritual practices to reveal indigenous ties. I argue that Latino gangs provide a venue where youth engage in a process of decolonization, actively identifying with their indigenous heritage, allowing them to denounce respectability politics and reimagine themselves as indigenous warriors.

**02-05**

**Motz, Marilyn** (Bowling Green State University, emerita). *Stigma and Status in Musical Performance: A 19th-Century Fiddler in Upstate New York and Western Michigan*

David Cavicchi argues that in mid-19th-century America young white male clerks recently arrived in cities used concert attendance to shape a middle-class identity. I examine the diaries, correspondence, and music notebook of a young fiddler who returned to his rural Michigan village in 1852 after two years as a clerk in Seneca Falls, New York. His experiences suggest how concepts of social class, gender, and religion intersected to create a stigma that made fiddle-playing incompatible with middle-class identity in the emerging market economy.

**08-08**

**Mullins, Willow G.** (Washington University in St. Louis). *The Failed Joke: The Negative Space of Folklore*

This is a story about a joke—a joke told and explained, retold by one of the listeners, and re-explained. But it didn’t work. This paper examines how folklorists’ attention to in-group standards of excellence in folk performance have helped to legitimate folk genres and folk arts. Yet, in focusing on what makes a folk art form a folk art, folklorists may have missed the misses, the negative spaces that provide shape to the positive folk art as expertly executed. Starting with a joke about failure that failed in its telling, this paper explores a moment of group formation based on a folkloristic miss.

**01-08**

**Murphy, Joseph M.** (Georgetown University). *“Este Es El Mío” (“This One is Mine”): Multiple San Lázaros in Miami*

San Lázaro is a popular saint among Cuban Americans in Miami. Every year on his feast day of December 17, ceremonies are held all over the city to honor the saint and to represent a variety of intersecting and conflicting identities among his devotees. The saint is a touchstone for several kinds of cubanidad in the United States, ranging from orthodox Catholics to devotees of Santería. This diamond presentation will illustrate the multiple representations of San Lázaro in statuary, clothing, color, and sound, brought together in his annual festival.

**06-12**

**Musgrave, Nicole** (Western Kentucky University). *Pillbilly: Available Narratives and Representations of Appalachia in the Opioid Crisis*

In news stories of the heroin and opioid crisis, Appalachia has often been dubbed “ground zero” for use and addiction. However, this narrative has shifted since the epidemic has been declared a national public health crisis. In this paper, I examine the use of personal narratives in media coverage of the heroin and opioid crisis, and how the crisis has been framed as an “Appalachian problem.” I explore the available narratives related to opioid addiction, and how the emergence of new available narratives has allowed for a rhetorical shift from seeing this as an Appalachian problem to a national affliction.

**09-01**

**Nam, Hannah Og** (Seoul National University). *The Gisaeng’s Role in the Resolution of Conflict*

In classical literature, female beauty and sexuality are typically depicted as dangerous or destructive. Contrastingly, in folktales about gisaeng (Korean courtesans), which are mostly narrated by men, the gisaeng provides or functions as the solution to social discord or disruption. Why are gisaeng featured in this role? By examining this from a cultural and narrative perspective, I will explore how space is created in folktales for those on the fringes of society and what this may reveal about traditional Korean attitudes towards sexuality as well as the nature and mechanisms of folktales.

**07-05**

**Nameirakpam, Hemchandra** (Ambedkar University Delhi). *The Intermingling of the Hill and the Valley: A Study of the Lai Haraoba Festival of Manipur*

I propose to investigate the stark demarcation between the hill (“tribes”) and the valley (“meitei”) of Manipur, over the issue of “rightful” ownership of the place. Amidst such unrest, the Lai Haraoba festival, loosely translated as the “Merry-making of the Gods,” provides the much-needed space for both communities to interact and understand each other’s shared cultural heritage. The obligatory presence of both the “tribes” and “meitei” for the festival’s successful procession further breaks the prejudices that otherwise polarize/segregate the two. My paper seeks to analyze these issues in the light of the aforementioned festival.

**08-05**
Newman-Stille, Derek (Trent University). **Body Horror: The Monstrous Little Mermaid and the Horrors of Ableism**

Hans Christian Andersen’s *The Little Mermaid* emphasizes elements of horror such as the feeling of estrangement, a deal with a witch, and bodily transformation, yet Angeline Woon’s “The Mermaid and the Prince of Dirt” brings further attention to the body horror elements of the text and shifts the narrative to focus on the horrors of ableism that are encountered through the perspective of a transformed body. Body horror relies on a fear of disability, but Woon shifts this narrative, examining the horror of an ableist system that harms disabled bodies. Woon brings the outsider status felt by Andersen’s Little Mermaid into the present, exploring the social abjection experienced by people with disabilities through her wheelchair-using mermaid who has to deal with poverty, bodily rejection, and inaccessible spaces.

**04-13**

Ngô, Thanh Nhàn (Temple University). See Phan, Gia Anh Thu. **06-07**

Nylund Skog, Susanne (Institute for Language and Folklore). **Places that Matter: From Lillaverke, Oskar’s Parish to Manistique, Michigan**

Using Barbro Klein’s recordings with Swedish American Carl Nelson from Manistique, Michigan and correspondences from the 1960s between Nelson and folklore collector Karl Gösta Gilstring in Oskar’s parish, Sweden, I analyze how connections between a person and a place are established in Gilstring’s collection and how the connection influences narratives of that place. Examining extant research on experience, place, and space, and the widespread assumption that connections exist between a place and its inhabitants, I suggest that the theoretical and ideological premises for the collection demanded that traditions, customs, and beliefs, in order to be understood as such, needed a geographical place.

**08-04**

Ord, Priscilla A. (independent, retired). **Flights of Fancy: The Role of Greek and Roman Mythology in the Scientific Naming of Butterflies and Moths**

In the 18th century, Swedish physician, naturalist, and explorer Carl Linnaeus introduced a system of binomial nomenclature to designate the genera and species of flora and fauna by means of two Greek, Latin, or Latinized names, a practice that continues to this day. In seeking names, early taxonomists often turned to classical mythology for inspiration, and a considerable number of insects in the order Lepidoptera, the butterflies and moths, have taken the name of their genus or species from Greek or Roman mythical personages or sites. The current paper focuses predominantly on those that became the accepted designation for a species.

**06-08**

O’Dell, Tom (Lund University). See Gradén, Lizette. **02-07**

Park, Seonghye (Seoul National University). **Women’s Voices and Perspectives in the Folk Song “Jeongseon Arari”**

The folk song “Jeongseon Arari” is a lament typically sung from the perspective of a female narrator. Previous studies of this song type have focused on the passive sensibilities of women when dealing with the trials of life with in-laws and the tribulations of love, attributing these characteristics to a traditional feminine consciousness. When these songs are sung by women to female audiences, though, the female narrators are more active and criticisms of mothers-in-laws and incompetent husbands are more prevalent than when the singers are men. The voices of women are still alive and well outside the influence of the traditional patriarchal system.

**07-05**


The paper looks at three forms of visual representation in the Gond community: 1) paintings of the Gond artists, 2) popular posters, and 3) monochromatic maps of the historical “Gondwana” to show how they borrow narrative elements from the Gond stories. These three forms create different kinds of spaces, which are imaginative, allegorical, and cartographically real. The paper illustrates how the retrieval of “Gondwana” as a homeland for the Gonds in these three visual forms contributes to the aesthetic project of establishing a distinct Adivasi consciousness while conversing with colonial anthropology and the living folklore of the region.

**06-12**

Peters-Gradwell, Jill (State University of New York, Buffalo). **Hitler Youth and Native American Boarding Schools: A Comparison**

Both the Hitler Youth and Native American Boarding Schools discouraged individualism, and children were routinely subject to emotional and physical abuse. The Nazi initiative to mobilize youth led to the passing of the Hitler Youth Law of 1939, which made “youth service” compulsory. The result: a generation of young people coerced to shed their individuality and brainwashed to uphold beliefs and practices that they may otherwise have balked at. Like the Hitler Youth, U.S. government Native American boarding schools used military structure, organization, drills, and discipline to teach patriotism, obedience, and courage.

**02-05**
Peterson, Elizabeth (American Folklife Center). Late 20th-Century Folklife Documentation, Public Policy, and the Public Sphere: Revisiting the American Folklife Center Field Survey Projects, 1977–94

Soon after the passage of the American Folklife Preservation Act in 1976, the American Folklife Center staff embarked on a series of folklife field surveys and documentation projects spanning nearly two decades. In the early years of modern public folklore practice, the surveys established standards or benchmarks for team folklife documentation projects, employing both folklorists and media/photography specialists. Many of the surveys were also conducted for specific policy-oriented purposes. Over the years, several were conducted for or in partnership with a range of federal, state, and non-profit partners. As a body of linked work over time, the surveys demonstrate public folklore’s encounter with and growing understanding of public policy, as well as illustrate the policy domains and limits of focus for public folklore practice. In this presentation, I will provide an overview of the surveys, their origins, and their development over time, with an emphasis on field research methodology and practice and the formulation of policy.

01-03

Petty, Reagan E. (University of North Carolina, Chapel Hill). When Objects Perform: The Narrated Assemblages of Joe Minter

Joe Minter is a self-taught artist from Birmingham, Alabama who has gained recognition for his expansive Southern yard show that he calls his “African Village in America.” Upon approaching Minter’s village, visitors are met with an expansive half-acre plot filled with sculptural assemblages made from found materials. These assemblages exist as independent objects, but their full understanding is made possible only through Minter’s performative narratives. This paper looks at Minter’s assemblages as performative objects that have the potential to create new meanings and to transform the everyday into the realms of the documentary and the commemorative. Facilitated by Minter, his found-object assemblages and their associated narratives converge in a performance of history, tradition, and place.

06-05

Phan, Gia Anh Thu (Temple University) and Ngô, Thanh Nhàn (Temple University). An Initial Approach to a Description of Hát Xẩm, the Blind Beggar Folk Songs of Vietnam

Hát Xẩm “the blind beggar folk music”—newly rediscovered in the late 1990s—is almost invisible in Vietnamese written history. It began to disappear from the public during the 1950s. Yet, hundreds of musicians of this genre are still living in the northern flat land of Vietnam. The instruments are light for traveling, without missing a lead dàn nhị or “two-string fiddler”, two Trọng mảnh or “light small drums”, and a Cắp ké or “dual clappers.” A beggar troupe consists of three or four persons. They wander from village markets to markets or festivals. Their song forms alternate between vocal khế blocks of verses and lư không “instrumental melodic refrain.” The lyrics are sung in improvised folk poetic forms, telling the stories of common people and their conditions in the society. The personal and regional accents are prominent. We will explore the complex stories behind the authors and their songs, as well as the stories they are trying to tell through a comparative study of two famous songs, focusing on: the gender of the composers, the lần diệu (styles), two origins, two regional accents, two musical forms, and two points in the historical timeline. One is called “Đạt nức cảnh bêo,” (“A fern petal in the turbulent stream”) and the other is “Đón dâu về làng” (“Greeting the new bride to our village”). We will use the pitch/intensity/time contour graphs to analyze and anchor characteristic finesses of an unfamiliar musical cultural.

06-07

Phillips, Whitney M. (Syracuse University) and Milner, Ryan M. (College of Charleston). Ghosts in the Machines: Folkloric Play with Death and Technology

Drawing from analyses of 18th-century phantasmagoria shows and 19th-century spirit photographs, as well as their digital-age analogues, this paper will explore the visual spectacle of the paranormal and the narrative performance of the paranormal, with particular focus on the ambivalence of folkloric play across era and media. It will show how folk participants have long worked together and, at times, against each other, to make sense of, mock, or even try to outsmart death itself. The networked interaction, creative expression, and folkloric resonance of ghostly play thus serves to enhance life as it transcends death—regardless of whether this play inspires one to roll one’s eyes, to start shrieking with laughter, or simply to shriek.

01-04

Piña, Sarah (University of Wisconsin, Parkside). The Atlantis Effect: Queer Aquatic Invocations and Spiritual Spaces in U.S. Latinx Literature

Though writing and living within different times and places, Cuban ethnohistorian Lydia Cabrera (1901–91), Chicana scholar and writer Gloria E. Anzaldúa (1942–2004), and Colombian writer tatiana de la tierra (1966–2012), all three U.S. Latinx or Chicanx lesbian writers, consistently invoked water, water imagery, deities or goddesses associated with water, as well as many creatures of bodies of water in their writings and in their respective archives. In this presentation, I will examine how the generally queer nature of the waters, and more specifically the ever-present queer, and many times androgynous, superhuman, and mythological beings present in the works and archives of Anzaldúa, Cabrera, and de la tierra ultimately form part of a larger theoretical lens I have termed “The Atlantis Effect.”

07-13
Ponce de Leon, Veronica (Folk Arts-Cultural Treasures School). No Illusions About Exclusions: Being a Mexican Folk Artist in the U.S.
As a Mexican visual folk artist in this hostile American political climate, I have had to adapt to the space, the times, and also my forms of creative cultural expression. In Philadelphia where Mexicans are in the minority within Spanish speakers, I encountered limited knowledge of my culture and traditions. I had to access the multicultural community (with public sector folklorists’ assistance) to build a place that I could feel I belonged. I use Dia de los Muertos visual arts as a useful cross-cultural communication vehicle for educating Americans and newly arriving immigrants about my culture’s values and worldviews.
06-07

Porter, Maureen K. (University of Pittsburgh). European Folklife Museums: Postcolonial Encounters with the Cultural Other
How, concretely, can museums serve educational, social justice functions that build inclusive, peaceful civil society and change how the public sees the Other? The Royal Museum for Central Africa (RMCA) just reopened to international attention, its radical “rehabilitation” a topic of critical importance as EU states rethink who they are in relation to the flood of immigrants seeking refuge, and even integration, within their nations. Contextualizing it with Cologne’s Rautenstrauch-Joest-Museum: Cultures of the World and Bonn’s national Haus Der Geschichte: German Myths Since 1945, I examine aesthetic, multimedia, emotive, and bridge-building curation techniques that serve the post-colonial peace-building project.
09-09

Powell, Savannah Rivka (University of Tartu). Intersections of Indigenous Knowledge Systems and Feminist Theory: The Case of the Ainu People in Japan
Although approaches to folkloric research have been defined by Western culture, more indigenous scholars are stepping forward. The intent is not to replace existing models, but to centralize indigenous peoples and traditional knowledge rather than casting them as objects of investigation. Indigenous methodologies are paradigmatic in approach, with an emphasis on contextual knowledge rooted in a specific tradition. This paper examines the work of Ainu scholar Sakurako Tanaka who explored gender in Ainu culture from a socio-ecological perspective. These frameworks are essential in the efforts to decolonize folkloristic and ethnographic research.
02-05

Prabhakar, Ashutosh Kant (Ambedkar University Delhi). Sacred Hearing and the Dance of Deities in Himalayas
Folk dances are organic repertoire of physical translations of worldviews and contestations. The dance of deities, ghosts, and ancestors in the Himalayan belt are domestic and community courtrooms, where dance-along speech is a criticism and negotiation between existing relations. Hence they become unique channels for social, political, and gender contestations where justice is as subtle and idiosyncratic as the nature of the hearing. This paper aims to explore how and why these cultural practices are deemed to be more comprehensive and harmonious than otherwise direct platforms of modern justice systems and value structures.
02-10

Primiano, Leonard Norman (Cabrini University). Contemporary Mexican Ex-Votos as Social Critique: The Vernacular Religious Art of Alfredo Vilchis
My study of ex votos has led me to the work of contemporary retablo artist Alfredo Vilchis who is a gifted painter and whose religious sensibility and deep social conscience has led him to produce a series of social justice themed-ex-voto paintings. Images dedicated to the poor, the destitute, sex workers, and child run-aways are complemented by a series of moving paintings related to the theme of the contemporary migration of Mexican adults and children to the United States. My paper will address these contemporary forms of social justice expression of a traditional art form. I shall report on both the art and the artist, as well as the social justice motivations that he expresses in his colorful, unique, and deeply moving work.
05-10

Priyanshi (Ambedkar University Delhi). A Study of the Practice of Totemism in Uttar Pradesh
In my paper, I attempt to contemplate the practice of totemism, known as “gan chinh vaad” in India, through the farming community of Jats in Western Uttar Pradesh. Focusing on their customs and practices, I propose to trace the relationship between mechanisms of safekeeping of the clan, its association to land, and attempts to connect with their ancestors. The unique quality of totemism that promotes equality among all members of the family will be analyzed so as to investigate how this community’s identities are shaped through an age-old practice.
02-10

Prostsevichus, Vladyslav (Lithuanian Bridges). See Somoff, Victoria. 03-10
Puglia, David J. (City University of New York). *The Goatman of Prince George's County: Supernatural Sightings and the Fear of the Encroaching City*

The Goatman of legend lives on the fringes of Prince George's County, which is itself on the fringes of metropolitan Washington, DC. After an overview of the beginnings of the panic and the birth of the legend, I demonstrate how the “Goatman” legend arose as a symbolic projection that paralleled the perceived threats associated with Washington DC and its encroachment into a once-bucolic setting. Living outside the boundaries of humanity both morally and geographically, the Goatman’s characteristics and deeds imitated the daily horrors that newspapers and rumormongers reported about Washington, DC. An antisocial personality who kills, vandalizes property, abuses animals, and purposefully frightens people, the Goatman was the locus for the projection of the fears associated with the proximate metropolitan area.

08-07

Reece Holler, Jess Lamar (Caledonia Northern Folk Studios). *Toxic Heritages, Toxic Witnessing: Tracking Temporalities of Exposure and Harm in Site-Based and Everyday Toxicity*

This paper mobilizes the frame of “toxic heritages” to consider the vernacular temporalities of three forms of slow violence rooted in environmental toxicity: “legacy” toxicity and toxicity memory in historic, but not-yet-fully-mitigated, toxic sites; “emergent” toxicity in relatively new sites of extraction, where potential long-term harms have not yet become fully evident; and “ambient” or dispersed toxicity, in the case of everyday toxicities. Through a cross-constellation of three different fieldwork situations in Ohio—River Valley High School in Caledonia, fracking sites in Eastern Ohio, and an investigation of embodied risk perception of chemicals in our agricultural and lawncare systems—this paper asks how vernacular modes of witnessing and marking toxic landscapes and ecologies can intervene in the memory-work of a mitigated future.

04-09

Reed, Delanna (East Tennessee State University). *The Shape of Water: Reimagining a Classic Fairy Tale*

A scientific fantasy where aloof, cruel science is confronted by compassionate caring, *The Shape of Water* revives the story of Beauty and the Beast in a 1960s conflict where a woman's love recognizes the beast as a sentient, humanoid being. Yet, is the magical water creature really the beast in this story? Through a feminist lens, I analyze the roles played by the water creature, Eliza the mute custodian, her artist friend Giles, and the antagonist Strickland as they compare to archetypal characters in Beauty and the Beast. Through such comparison the underlying meaning for current gender roles is scrutinized.

04-06

Reider, Noriko Tsunoda (Miami University). *Mountain Witches: Yamauba, Market, and Yamanba-gyaru*

A yamauba is an anthropophagous old woman living in the mountains, often translated as a mountain witch. In some folktales she appears in a village market for shopping. In my presentation I will discuss a yamanba-gyaru (yamauba gal) whose unique fashion took major cities, particularly Shibuya in Tokyo, by storm from the late 1990s through 2000. Kurashi Tadahiko, a folklorist, observes that the appearance of the yamanba-gyaru in Shibuya is fitting considering yamauba’s proclivity to appear in village market places. I will present the relationship between yamauba and yamanba-gyaru, how yamanba-gyaru came about and what happened to them after 2000.

04-14

Rezaei, Afsane (The Ohio State University). *Film: The Taste of Samanu (30 min.)*

This ethnographic film follows a small group of first-generation Iranian women in LA who work collectively to organize a charity bazaar every year before the Persian New Year. The film explores how these women make use of familiar social and traditional genres to accomplish social work in the community, how various aspects of continuity and change are negotiated in the practice, and what the organizers aim to achieve through this collective endeavor, including passing it on to the younger generation. The film follows the group in various stages of bazaar preparation which culminate in the final two-day public event, and features interviews with some of the organizers.

05-15

Rice, Claiborne (University of Louisiana, Lafayette). *The Chills and Other Chilling Traditions of Intercorporeity*

The Chills (sometimes known as Concentration) is a folk illusion performed by youths and teenagers in the context of group play. The target haptic response, the shiver down our spines, is widely traditionalized in a variety of contexts. Dialect variation of the term, “goose pimples,” “goosebumps,” “prickles,” and the like, is not limited to English. The phenomenon of autonomous sensory meridian response (ASMR) has recently received a good deal of popular and pseudo-scientific attention, but traditions in music and literature have long considered the provocation of physical response—of giving readers and listeners the chills—a marker for successful performance. In these contexts, I argue that tradition is exactly the representation of “intercorporeity” that Young has called for (2011).

09-06
Riddle, Jessie (Indiana University). Between the Sacred and the Secular: Vernacular Religious Expressions of La Virgen de Guadalupe in the Personal Narratives and Art of Midwestern Latin@ Communities
La Virgen de Guadalupe occupies a liminal position in the construction of Latin@ identity. While she is a religious figure, her image is also used in secular settings to index and articulate intersectional Latin@ identities. Latin@ personal experience narratives, murals, and festivals celebrating La Virgen de Guadalupe in Indianapolis, Indiana and Chicago, Illinois simultaneously challenge and reinforce categories of religious, gender, and ethnic identity. These articulations of a polysemous symbol also cross the boundaries of sacred and secular space, entering a third, liminal space, which both resists and reaffirms traditional power structures.
05-13

Rini Larson, Rosalind V. (Indiana University). Summer Church Picnics and Fricassee Soup in Vincennes, IN: Catholic and Protestant Variations on a Regional Tradition
Vincennes, Indiana has a relatively small population, more than its fair share of churches, and a celebrated history dating to the Colonial Era. Today, the expressive life of Vincennes emblematizes what it means (esoterically) to be a “Hoosier”: working hard, honoring church and family, and practicing hospitality. Vincennes collectively enacts these Hoosier values most clearly during its annual cycle of summer church picnics, or fundraiser gatherings hosted successively by local churches featuring homemade foods, games, and community socialization. This paper will ethnographically describe the Vincennes church picnic tradition through a comparative examination of two case studies collected during summer 2018; the final analysis will consider the church picnic as a folkloric vehicle for community identity.
02-06

Roper, Jonathan (University of Tartu). The British Folklorists at Fifty
The year 2018 marks half a century since the publication of Richard Dorson’s history The British Folklorists, a monumental work that is still the most comprehensive history of folklore studies in Britain. How has the work stood the test of time? Beyond trying to answer that, this paper also looks at the work’s reception history (including how it has been read against Dorson), and examines the work’s relevance in the case of two connected but contrasting women folklorists.
09-14

Rose, Amber J. (University of Wisconsin, Madison). The Milk-Witch of Öja: A Painted Legend in Reformation-Era Gotland (Sweden)
Sometime in the third decade of the 16th century, someone on the Swedish island of Gotland painted a mural above the women’s entrance to Öja church depicting a housewife churning butter with the assistance of demons—and her subsequent punishment in hell. This depiction is both typical and unique in Gotland, typical because of the recurrence of the “milk-stealing witch” motif in Gotland’s church wall murals and unique because of the scene’s size, narrative completion, and details like the appearance of a bjäru, a milk-stealing familiar absent from other Gotlandic depictions. The paper takes a deep dive into the milk-stealing witch mural at Öja church, investigating its similarities to and differences from other milk-stealing witch murals. Drawing on previous research conducted on the milk-witch legend corpus, including work by folklorists, art historians, and gender scholars, I ask what Öja’s milk-witch can reveal about the legend’s meanings and impacts in late medieval Scandinavia. Painted a generation after the bulk of Gotland’s milk-witch murals but contemporaneously with the first waves of the Protestant Reformation in the Baltic, I argue that this mural reveals some of the ways in which the milk-witch legend was employed to communicate changing norms of gendered behavior, religious action, and social power on the island.
07-07

Rotenstein, David S. (independent). More than Old Metal and Wood: The Talbot Avenue Bridge
For 99 years, the Talbot Avenue Bridge carried cars, bikes, and pedestrians across railroad tracks in Silver Spring, Maryland. The bridge connected two very different neighborhoods: a historically Black hamlet and a Sundown suburb that developed around racially restricted residential subdivisions. Though eligible for the National Register of Historic Places as an engineering structure associated with the B&O Railroad, historians neglected to explore the bridge’s social history. This presentation demonstrates what happened when the bridge’s links to Jim Crow segregation were revealed to white residents, the press, and local government officials.
08-11

Roth, LuAnne K. (University of Rhode Island). Putting a Face on Fear: Interpreting the 2016 “Creepy Clown” Panic
In 2016, a series of clown sightings caused a wave of hysteria to spread across the country—leading to numerous social media posts, along with arrests, violence, warning letters, and proposed legislation banning people from dressing as clowns. This paper explores theories about why the masked mischief-makers incite fear, draws comparisons with “killer clown” rumors of past decades, and weighs interpretations of the panic leading to the presidential election. By engaging in the ostensive drama surrounding this legend motif, Americans may have been seeking to solve a problem by putting a face on—and hence controlling—other more dreadful anxieties.
08-07
Rovan, Aaron J. (West Virginia University). (Re)Defining Ethnic Borders: The Experiences of the Fatula Family in Johnstown, Pennsylvania
Classical theories of ethnicity argue that ethnic groups become more aware of their unique identities as they come into closer proximity. This paper complicates that hypothesis by focusing on the experiences of the Fatula family in Johnstown, Pennsylvania. The family constantly embrace their Slovak American ancestry while insisting that their ethnic identity plays a small role in their lives. This paper focuses on their religious traditions, which are both outward signifiers of their ethnicity and a bridge to other ethnic groups. The tensions inherent in their use of ethnic identity highlight the complexity of ethnic boundaries in modern America.
01-05

Rue, Anna C. (University of Wisconsin, Madison). “School for Life”: Folk Schools, Cultural Sustainability, and Children’s Programming
Founded in Denmark in the early 19th century, the concept of the folk school supported continuing adult education and providing common people with a “school for life.” Today in the United States this concept has taken root in many forms, including folk art schools. This paper will examine the potential impact and reasoning behind the increased children’s programming in the folk art school community. This paper argues for the potential impact that folk art school courses specifically targeted toward children have on the sustainability of traditional arts. In addition, it will address the business of heritage-making in the context of folk art schools and continual efforts and mounting pressure to reach new audiences.
05-08

Sahney, Puja (State University of New York, Albany). Sacred Space: Production and Practice after Permanent Residency in the United States
This paper examines the way Hindu immigrants from India, who have recently received permanent residency, accommodate their domestic shrines in newly purchased American suburban homes. Since the accommodation of the shrine is not programmed into the American house form, Hindus have to produce sacred space within the domestic architecture of American houses. This paper identifies several ways that this production of sacred space is achieved. It argues that production of sacred space must be considered both from the perspective of Hindu culture as practiced inside independently owned houses as well as immigrants’ new senses of security that permanent residency affords.
04-05

Saltzman, Rachelle H. (Oregon Folklife Network). Finding Bashert: Fateful Encounters in International Adoption
The belief that one is destined to find one’s beloved exists in many cultures. In Yiddish, that concept, bashert, also extends to other fateful meetings, coincidences that reveal connections (Shuman, 2005). A number of parents, who believe that their children were fated to be theirs, tell tales that unfold to illustrate this point (Sawin 2017). Indeed, many involved in international adoption have an almost atavistic impulse to create ties—via listservs, return trips, family heritage camps, even DNA analysis to find “cousins.” Some adult heritage camp attendees have even taken to describing romantic relationships among peers as “meant to be.”
01-14

Savas, Julie Mainstone (Seattle). The Carrie Grover Project
Finding an out-of-print songbook, a compilation of one family’s music, began a journey uncovering a vast body of ancestral songs Carrie Grover’s family sang, and the stories of 19th-century life in a rural Nova Scotian community they told. Interviews, diaries, letters, photographs, and public records, added to Library of Congress recordings, the out-of-print songbook, and an unpublished manuscript revealed four generations of this musical family in rich detail, and inspired the ethnographic endeavor, The Carrie Grover Project.
05-12

Saverino, Joan L. (University of Pennsylvania). Ozaturu’: A Calabrian Bed Covering, Local Embodiment, and Women’s Expressivity
The ozaturu’, a traditional bed covering, is an iconic representation of San Giovanni in Fiore, Calabria. Once an essential component in every woman’s dowry, it reinforced the symbolism of the mother, home, and thus the sanctity of the family. This theme was publicly reinforced when the ozaturu’ was displayed in the annual religious festival. Today, the ozaturu’ survives through adaptive display in homes and in private and public collections. This paper adopts a diachronic and deeply local approach focusing on the ozaturu’’s production, iconography, and use, and discusses it as integral to women’s panoply of material intimacies (material and immaterial expressive practices).
03-07
Abstracts: Individual Presentations

Sawin, Patricia E. (University of North Carolina, Chapel Hill). The Medium Is the Identity?: Transnational Adoptees’ Self-Exploration via Blogs
Parents of children adopted transnationally and/or transracially have long engaged with listservs and Facebook pages, posting questions and sharing experiences to support each other’s distinctive parenting journeys. While some adoptive parents also write popular blogs, it is striking that young adult adoptees rely almost exclusively on the more public and more declarative blog medium to explore their complex and challenging racial and cultural identities and to seek out and form supportive online communities. Different social media genres implicate different audiences, performance strategies, rhetorics, and politics. What effects does this distinct generational preference have on how adoptees negotiate identity and community?
01-14

Schacker, Jennifer (University of Guelph). Toy Story: Intersections between Material Culture and Narrative in Children’s Folklore
Folklorists are well positioned to explore the dynamic interrelationships between material culture and verbal art; nevertheless, study of children’s engagement with objects, specifically the narratives children develop both with and about playthings, has largely remained undeveloped. This paper describes exploratory work on children’s narrative and material forms of expressive behavior, both in the pilot version of an undergraduate course on “toy stories” and in fieldwork with children in downtown Toronto. One of my goals in these two ventures is to bring folklore research into dialogue with current research on toys as evocative objects, as it is developing in adjacent disciplines.
05-08

Schmidt, Claire (Missouri Valley College). Prison Worker Memes: A Curiosity
The American public is intensely curious about prison life but frequently resistant to engaging personally with prisons, inmates, or prison workers. Prison work internet humor is used by professionals in correctional fields and also by the families and friends of those professionals. At the same time, when the attention of folklorists and other ethnographic researchers is caught by a new phenomenon, the internet is the first stop for preliminary ethnographic research. Thus, prison worker memes stand at the boundary between insider and outsider, creating an illusion of inclusion for family, friends, and researchers invested in prisons and prison communities.
01-08

In 2017, Old World Wisconsin, an open-air museum dedicated to interpreting the lives, vernacular architecture, and agricultural practices of the state’s 19th-century immigrant communities, initiated the educational program “Wisconsin Journey.” Participants are assigned the identity of a real-life Swedish immigrant and, over the course of ninety minutes, experience the challenges faced by their historical counterparts as they created a new life along nearby Lake Koshkonong. Drawing on ethnographic research, this presentation examines how this heritage site creates an opportunity for guests to interact with the past while fostering a space to engage in dialogue about contemporary immigration in the United States.
05-13

Schramm, Katharine (Indiana University). The Policeman and the Paantu: Rules, Religion, and Repurposing
On Miyako Island in Japan, statues of “Miyako Mamoru-kun,” a policeman with a pale white face, stare at motorists on roadways around the island to discourage drunk driving. Mamoru-kun, whose name literally means to protect or to follow the rules, has become an island mascot, with police costumed as Mamoru-kun even making appearances. At the same time, advertising repurposes traditional deity figures like the Shimajiri paantu from their embodied, terrifying physical forms into reminders to avoid life-threatening behavior. Seen together, the policeman and the paantu offer another look at the fluidity of the boundaries between iconicity, ostension, representation, and presentation.
04-14

Seifert, Lewis C. (Brown University). The Fascination of Horror: On Catherine Breillat’s Bluebeard
Catherine Breillat’s Bluebeard (2009) showcases multiple moments of fascination with horror: a fascination with the story of the serial wife murderer Bluebeard, a fascination with the room filled with the corpses of his wives, and a fascination with the severed head of Bluebeard. This paper argues that Breillat’s film both explains and interrogates the enduring attraction of the Bluebeard story, while forcing viewers to confront difficult questions: Why do we continue to be fascinated with Bluebeard? What are the risks and what are the consequences of this fascination? In particular, what are the risks and consequences for girls and women?
04-13
Seljamaa, Elo-Hanna (University of Tartu). Diversities Claimed, Displayed, and Silenced: The Case of the Estonian National Museum

Estonia, a country with a population of 1.3 million, has a habit of presenting itself as a home to over 120 ethnicities. Focusing on the revamped permanent exhibition of the Estonian National Museum, which opened in 2016 along with the new museum building, this presentation asks whether this declaration of diversity is but an illusion, and explores some of the silences entailed. Following the example of Barbro Klein, I am interested in roles assigned and denied to minorities and their heritage in the folklife sphere, as well as in the ability of “folk” disciplines to address these exclusions and inclusions.

07-04

Sellers, Mary L. (Pennsylvania State University). Irvin Park: The Center of the Community on the Edge of Town

When trying to recreate the history of a place, researchers often look to the big events: wars, industry, railroads, natural disasters. Yet, when considering small towns, one may need to take a different approach. One way to overcome a lack of monumental milestones is to look to what the community holds dear, specifically the spaces where the community functions in concert. In the rural Pennsylvania community of Curwensville, this place is Irvin Park. This paper explores the evolution of this community space, its importance to the town of Curwensville, and how the use of the space reflects the changing needs and values of the town.

09-05

Shao, Wenyuan (The Ohio State University). The Universality of Master Tropes: Interpreting Vernacular Literature from Southwest China for a Global Audience

This paper examines three epic poems of the Yi ethnic minority group from southwest China. The poems were originally written in a secret script that no more than a dozen people in the world can understand. I identify two of the four master tropes proposed by Kenneth Burke—metaphor and metonymy—as focal points of cross-cultural translation. Animal metaphors pervade in verbal dueling of both Nasu warriors and American politicians. Metonymic gifts in ancient diplomatic activities resemble contemporary unequal treaties. Introducing these tropes and juxtaposing cross-cultural similarities will not only facilitate classroom learning but also shatter the illusive “denial of coevalness.”

05-14

Sharma, Arushi (Ambedkar University Delhi). New Beginning from the Cessation: Journey of Qalandar from Animal Taming to Sufism

The Muslim ethic group Qalandars, originally from Dasna village, shifted to Delhi with their animals, basically monkeys and bears, in order to earn their subsistence. My paper will investigate the present “degraded” condition of this clan, which is an outcome of the various rules and regulations made by the Indian government. By comparing the situations with which they started off and the effects of the new government orders, this paper aims to analyze thoroughly this community’s struggles and resilience through the real-life narratives of this community. In the process, marginalization and poverty that led to their indulgence in “undignified” works would also be highlighted. Moreover, the source of entertainment for the folk, poetry made of life experiences, through which this community holds a strong connection with their ancestors who practiced Sufism, will form the core of this paper.

04-05

Sheedy, Crystal (State University of New York, Albany). Turning Babies into “Mayas”: An Analysis of the Háets Méek’ Ceremony

Facing the rapid social and economic change brought on by modernization, (Yucatec) Maya parents, from the village of Xocén in the Yucatán Peninsula of Mexico, strive to raise their children according to an indigenous philosophy. To begin a child’s entrance into Maya society, many parents choose to perform the traditional Maya ceremony called héets méek’. In this paper, I will discuss the various stages of the héets méek’ ceremony and how it is connected to an indigenous moral framework that parents wish to instill in their children, despite the prospect of their children choosing a more western lifestyle.

08-05

Shultz, Sarah T. (Memorial University of Newfoundland). “Eat the Chicken and Stay for the Rest of Your Life”: Tourism, Cultural Appropriation, and Hot Chicken in Nashville, Tennessee

The transformation of Hot Chicken from a local specialty into a tourist attraction has sparked debates about race, class, and gender for both visitors to and long-time residents of Nashville. The dish’s newfound popularity and profitability raise questions about whether it belongs to Nashville’s shared cultural heritage, or to the Black, working-class community which pioneered it, and whether that community has benefitted from the boom to the same extent as white restaurateurs and corporations. This paper explores how local and touristic narratives about Hot Chicken connect the dish to a Nashville identity, simultaneously critiquing and maintaining Nashville’s social power structures.

07-08
Abstracts: Individual Presentations

Shuman, Amy (The Ohio State University). Traces of Tacit Knowledge: The Artistry of Italian Marble Workers
The artisans of Pietrasanta, Italy, describe acquiring knowledge by stealth rather than instruction. The artisans describe carefully watching a master carver and then practicing in private until one has sufficient competence to be worthy of advice. Practice and performance are intricately linked; knowledge is embodied, not only in the hands of the carver but also in the sculpture. A skilled carver can read the traces of the artisan's work, like a signature, in the chisel marks on a sculpture.
06-10

Siddharth, Siddharth (Indira Gandhi National Open University, India). Folklife and Trends of Migration in the Vrindavan “City of Widows”: A Pilot Study
This paper is an attempt to explore the various aspects of the socio-cultural environment of Vrindavan. In recent times, this place provides a spiritual transition to the people. The place finds its mention in various scriptures associated with Lord Krishna. In the present time, Vrindavan’s population includes natives, settlers, migrants, and tourists. The natives of the place are well aware of their history and culture, but beyond the natives, there are different types of believers: believers who know about the socio-cultural environment, believers who have migrated and settled here, and believers who visit this place time to time.
07-13

Simran (Ambedkar University Delhi). The Systematic Exclusion of Gadia Lohars from “Mainstream Society” and Their Attempt to Fit into the Modern World
By closely studying the systematic exclusion of the Gadia Lohars and the process of stereotyping them as “criminal classes.” I will analyze how this community has been kept at the periphery of society and the cities. I will further study the migration patterns of this community to the capital city of Delhi and its effects on them. I will also examine how the attempts to save Gadia Lohar traditions and at the same time feel fit in the modern world is a constant battle fought by the community.
03-05

Sims, Martha C. (The Ohio State University). Dulling the Shine: Making Legible the Everyday Aesthetic
Folklore studies has a complicated relationship with the aesthetic. Folklorists value scholarship that acknowledges and prioritizes the emic perspective. We claim to value the everyday, yet are often enticed by the shiny object. This presentation challenges us to consider what to make of everyday embodied aesthetic communication. What can these symbolic strategies of self-representation tell us about the everyday aesthetic? How do we navigate aesthetic systems of those we study? This paper considers the tension between the familiar and unfamiliar and its implications in our understanding of the everyday aesthetic.
06-02

Singh, Amit (Ambedkar University Delhi). Kumbh Mela Paraphernalia and the Folkloric Traditions of the Pilgrims and Other Witnesses at Prayag
This paper investigates the lore of the common pilgrims at the Kumbh Mela at Prayag, who neither offer exotic pictures for popular consumption nor lend themselves to the objective studies of administrative paraphernalia. Through a study of the folksongs and folktales that abound among them, I expect to reach an understanding of the meaning this mela holds for its most “invested” visitors. An added focus on the historical and mythological narratives of the fair will offer a study of the tradition as a palimpsest.
08-05

Sinha Deshpande, Shweta (Symbiosis School for Liberal Arts). The Airplane Gurudwara: Flight for a Better Life
Migration is viewed as a fundamental capacity-enhancing freedom (de Haas, 2009) and has been reflected strongly in the “culture of migration” in Punjab for a century now. The paper outlines a certain degree of emotional and psychological gravity that permeates the cultural and social space of the region through accounts of people's aspirations and the role of religion as a coping mechanism in dealing with the problems and hurdles of migration. By offering a toy airplane at the Shaheed Baba Nihal Singh or the Hawaijajh (airplane) Gurudwara in Talhan village, the aspirants intend to sway the visa officials through divine intervention to follow their dreams to international destinations.
04-05

Sleight-Price, Camille (Utah State University). Forbidden Foodways: Tide Pods, Ostensive Practice, and Intergenerational Conflict
In 2018, the digital world was hit by the latest food challenge, The Tide Pod Challenge. Originally a harmless joke, this meme presents Tide Pods as attractive to eat despite their inedibility. Young adults participating in the challenge are illustrating ostensive practice; they are not only recreating the meme, but literally acting out the narrative by biting into Tide Pods and documenting their #fails online. Pushback from older generations occurs both in memes mocking
Gen Z and in the creation of desserts that mirror Tide Pods as a safer alternative. The challenge represents broader intergenerational conflict in the digital age.

03-04

Smith, Madeleine (The Ohio State University). What is the Antiwar Movement Dreaming Of?
The American anti-war movement has been accused of disappearing in recent decades, with reason. The Vietnam era is remembered for producing some of the largest mass demonstrations in American history, creative and sometimes dangerous forms of direct action, and an outpouring of protest songs and festivals. However, the ongoing opposition to war perpetrated on behalf of the United States does not seem to have the same intensity. This paper examines the persistence of energy in more radical forms of antiwar activism and the relationships between resilience and creative forms of expression, degrees of institutional organization, and particularly imaginative representations of future and ideal societies.

05-09

Smith, Robert James (Southern Cross University, Australia, retired). “Bush Tucker” for Cultural Sustainability: Australian Food for the Tourist and the Local
Distinctive and largely unknown to the settler culture, Australian native food was largely stigmatized until receiving recent attention from culinary and gourmet circles. Other than rare “bush tucker tours” there is little or no acknowledgement of the traditional uses and availability of these foods. However tourists’ interest in traditional foods appears to be driving some change. All is implicated in larger issues of sustainability—environmental and cultural—and culinary tourism is thus an appropriate approach in order to examine the construction of Otherness of the First Nations’ people, their culture, and their land.

08-02

Soble, Leslie (independent). Vegan Khao Soi and Organic Avocado Toast: Impacts of the Hipsterfication of Culinary Tourism on Cultural Sustainability
Culinary tourism has shifted toward catering to a particular demographic: environmentally aware, socially conscious millennials fond of social media and a certain minimalist aesthetic. This “hipsterfication” of the industry might have lucrative economic results, but it also serves to reproduce inequitable power structures and perpetuate the exclusion of cultural narratives that don’t fit neatly into an Instagram-able picture. This paper draws upon foodways scholarship, fieldwork, and the autoethnographic (mis)adventures of a just-barely-millennial folklorist to discuss how a folkloristic approach to culinary tourism can dismantle illusions wrought by hipsterfication and pave the way for a more inclusive experience for communities and culinary tourists alike.

08-02

Socolov, Emily (The University of Texas, Austin). My Grandfather, the Santa Claus of the Adirondacks
My maternal grandfather Samuel Coplon first visited the Adirondacks to cure TB, contracted in the Spanish American War. A Troy, New York native, he returned to Bakers Mills to open a general store, a common livelihood for Jews in the early 20th century. Although he moved to Albany and later Brooklyn, he never forgot the poverty in the mountain region. Beginning in 1906, Grandpa Sam would return annually, distributing clothing and 40,000 toys in 1934 alone to families in six counties. This paper will examine this legendary figure, anticipated by children and families struck by crisis and unemployment.

07-07

Soileau, Jeanne (retired). Propaganda and Propagation: The Education of Children in South Louisiana through Their Own Schoolyard Play
We live in a world where children are assailed daily by propaganda. In my fieldwork I have found that children are profoundly aware that adults and corporations work to influence them. Using examples of verbal lore, such as counting-out, handclaps, ring games, and jokes, I show evidence that children have concocted poetry aimed at either perpetuating or counteracting the flood of commercial, corporate, and societal propaganda they live with every day.

05-08

Solomon, Nancy (Long Island Traditions). Documenting Disasters: The Aftermath of Superstorm Sandy on Long Island Fishing Communities
In the aftermath of Superstorm Sandy, I worked with several anthropologists from NOAA’s Social Sciences Branch to assess the impact of the storm on fishermen’s livelihoods. We shared a commitment to preserving and restoring the fishing industry, inshore and offshore. In this presentation I will share some of my efforts to preserving the fishers’ occupations, guiding them to federal grants and loan programs, and recording their stories as part of a grant-funded NOAA Preserve America Initiative, partnering with local schools to develop a curriculum oriented around climate change.

04-07
Somoff, Victoria (Dartmouth College) and Prostsevichus, Vladyslav (Lithuanian Bridges). In Search of the Lost Miracle: Patterns of Emplotment in “Egle, Queen of the Grass Snakes” (ATU 425M)
This talk is devoted to a folk narrative known as “Egle, Queen of the Grass Snakes,” which has been recorded in over 1,000 versions in Lithuania and other Eastern European countries. The tale is classified as type ATU 425 (“Search for the Lost Husband”), and exhibits the main motifs of this tale-type; at the same time, it deviates significantly from the other subtypes of ATU 425 in its denouncement. This talk examines the distinctive emplotment pattern of the Egle tale in the context of the overarching development of the fairy tale as a genre, focusing on the continuity between folkloric and literary fairy tales.
03-10

Soverino, Tiziana (University College Dublin). Local or Widespread?: A Comparison of Vernacular Dwellings from the Burren, Ireland and the Béarn, France
Vernacular dwellings can be considered the epitome of local variation. Yet, and simultaneously, certain characteristics of vernacular architecture may be common, or at least they were shared by more than one country. The presentation will compare and contrast the vernacular dwellings of two specific areas, both of which are located on the European Atlantic seaboard: the Burren, Co. Clare, in southwestern Ireland and the Béarn, Pyrénées-Atlantiques, in southwestern France. The influence of climate, geological factors, socioeconomic status, and worldviews on shaping the vernacular dwellings will be explored.
05-05

Spanos, Joanna B. (The Ohio State University). Performing His Crimes: A Family Murder and the Ballad of Condemnation
This paper will explore how the dissemination of a murder ballad allowed a community to situate the motivations for and impact of an otherwise unexplainable violent act. Philip Beppel killed his entire family in 1785, earning himself immortality through the resulting publication of a ballad discussing his life and condemning his actions. I intend to use Beppel’s ballad to explore the resulting discourse about violence, masculinity, mental health, and personal responsibility. Some of the community’s cultural anxieties could be addressed through the ballad genre, even when they had difficulty understanding the transgressive actions of one of their own.
07-06

Srivastava, Meetali (Ambedkar University Delhi). Women Workers and the Art of Chikankari: A Study of the Legacies and Histories
The craft of Chikankari is dynamic and has seen multiple changes since the time of partition. By tracing the changes that took place in this delicate art form, I investigate the impact of the Partition on this motif and the relevance of its folkloric traditions. I also examine the socio-political and economic conditions of the craftsman community, especially womenfolk, who are the primary producers of this craft and who suffer great economic and social exploitation due to the ignorance and lack of interest of the state. My paper aims to investigate the shift in the cultural and folkloric significance of this motif that has its roots deep in history.
06-02

Stefano, Michelle (Library of Congress). Consenting to Intangible Cultural Heritage: Examining Consent in the UNESCO-ICH Paradigm
The paper examines how consent is shaped and used in the UNESCO-Intangible Cultural Heritage (ICH) paradigm, particularly with respect to the nomination of ICH to the popular UNESCO international lists. Drawing on recent scholarship and based on an analysis of related documents, including ICH nomination files, it is argued that “ensuring the widest possible community participation” (a vaguely defined recommendation for States Parties to follow) mainly relies on gaining one-off community consent. As such, this reflects broader ethical issues that can arise during implementation processes, exacerbated by the top-down structure of the UNESCO-ICH paradigm.
03-03

Steiner, Sallie Anna (University of Wisconsin, Madison). Traditions of Change: The Performance of Community through Material Practice at a Refugee Sewing Circle in Florø, Norway
Barbro Klein embraced diversity and change in Swedish folk arts, pointing to the expressive forms of the folk as being both influencers of and influenced by larger movements and trends. Taking my cue from these ideas in her scholarship, my talk examines how a refugee sewing circle in Florø, Norway, is bringing traditional arts into conversation with global migrations to create a female-centered place for building community among local Norwegians and their new neighbors from Africa and the Middle East. By making traditions together, sewing circle participants practice and perform integration, a cultural negotiation borne out through expressive arts.
01-07
Stepanova, Eila (University of Helsinki). Karelian Cultural Organizations and Karelians as an Ethnic Minority in Finland’s “Folklife Sphere”
This paper will use Barbro Klein’s concept of “folklife sphere” to discuss and analyze the activities of Karelian cultural organizations in Finland that work to maintain the ethnic and cultural identity of Karelians. Karelians have always lived within the national borders of Finland as well as in adjacent Russia. In the era of Finnish romantic nationalism, Karelians were claimed as part of the emerging Finnish identity. However, Karelians are a distinct linguistic and cultural group, whose numbers in Finland have greatly increased through immigration. Karelian cultural organizations play a central role in representing Karelians for the general public of Finland.
07-04

Stoll, Jeremy (Columbus College of Art and Design). “A Strong Cup of Tea”: Indigenous, Cutting, and Queer Comics in India
In India’s comics culture, the Kadak Collective has gained attention for crafting indigenous spaces for women and pushing for better queer representation. Based on anthologies like the Gaysi Zine and fieldwork with creators, this paper interrogates how they rework community. Using the concept of a creative void, in particular, I will illustrate how creators unearth the history of queer storytelling in India to cultivate a kadak chai of visual narratives. In so doing, they are able to imagine a more diverse comics world where queerness is not just normal but vital to the cultivation of a creative community.
04-10

Summerville, Raymond Melton Javon (University of Missouri, Columbia). Guns, Loss, and Racial Identity in Blues Music
This paper explores ways that firearms are used as dynamic folkloric tropes in early 20th-century blues music. On macroscopic levels, blues music represents fundamental losses of freedom, denials of social status, political influence, and economic upward mobility, and renunciations of African American agency and autonomy. On microscopic levels, embedded within blues tradition, guns are recurrent tropes, deployed in the service of signaling a sovereign black masculine persona. In the act of evoking the persona of the bad man/blues man, guns and gun violence are sometimes placed at the center of blues narratives signifying melancholic loss and black masculine ethnic identity.
08-10

Suter, Scott Hamilton (Bridgewater College). “Ware Is Greatly in Demand”: Migration, Innovation, and 19th-Century Pottery Traditions
This presentation explores the importance of the migration of ideas as exhibited in the world of traditional pottery. Emanuel Suter learned the craft in a traditional manner and practiced the trade on his farm in the central Shenandoah Valley. As refugee from the Civil War, he traveled to Pennsylvania in 1864, where he began to work for a pottery manufactory. While there he absorbed ideas about how an industrial pottery could operate. Upon his return to the Valley in 1865, Suter set about restructuring his own pottery, and traveled outside of the region to modern potteries in Pennsylvania, New Jersey, and Ohio. The importance of this analysis lies in its study of the migration of ideas and their effect on a traditional folk craft.
06-05

Swati (Ambedkar University Delhi). Recovering “Ostracized” Narratives and Characters of the Ramayana: Exploring Pluralities and Many Tellings of the Epic
From January 1987 onwards, each Sunday morning, many viewers in India had begun to tune in to a Hindi television series based on the Ramayana. But, the series threw light on only the protagonists and antagonists of the narrative. When one single telling becomes the unprecedented authority, other tellings are ostracized. Calling attention to the plurality of the Ramayanas, the paper reconsiders familiar Ramayanas to explore lesser-known narratives and study the lives of some marginalized characters hitherto overlooked and/or misread. It also argues that we can “know” the Ramayana only when we consider the diversity of its tradition.
03-08

Szanyi, Monica (Penn State Harrisburg). The Cultural Landscape of Schaefferstown, Pennsylvania: Historic Buildings, Economic Connections, and Generational Memory
The work examines travel and historic accounts which range from the late 1700s to the early 1900s concerning Schaefferstown, Pennsylvania for their rhetoric in order to better understand how people thought about the area’s cultural landscape. It focuses on an evolving course of time in respect to important buildings and prominent figures within the town, namely Alexander Schaeffer and St. Luke’s Evangelical Lutheran Church and cemetery. In addition, it analyzes how the region’s colonial economy was tied to industries in and around Schaefferstown. This work simultaneously dialogues with how the town’s rich Pennsylvania German heritage remains influential into the modern era.
05-12
Abstracts: Individual Presentations

Tan, Meng (Minzu University of China). Materiality, Gender, and Society: The Discourse of Craftswomen in the Transformation of Traditional Culture and Tujia Brocade
How were the lives of traditional practitioners influenced when their traditional culture transformed from a private work to a national symbol? That is an essential issue in contemporary society with the movement of Intangible Cultural Heritage (ICH) becoming popular in China as well as the whole world. Choosing Tujia brocade as a case study, this paper examines the relationship between materiality, gender, and society. By researching the life stories of the craftswomen of Tujia brocade, this study enriches the case studies of materiality, fills in the blank of comprehensively studying gender in the Tujia ethnic minority, and sheds light on the impacts of tourism and ICH initiatives on other forms of material culture in different parts of China.

02-14

Tanwani, Vernika (Ambedkar University Delhi). The Tale of Segmented Inclusion: Drawing a Parallel between the Migration of the Hindu Sindhi Community and the Bridal Culture of India
My paper aims to bind the concepts of migration of brides in marriage (due to the prevalent village exogamy) along with the migration of the Hindu Sindhi community (due to the partition of India in 1947), using folklore as a thread to tie the two concepts together. Folk literature, including oral literature, produced on both subjects is placed together and analyzed through a feminist lens, tracing how loss and longing for one's homeland can turn into powerful tools for expression as well as documentation of this entire process of adapting to a new way of life.

01-11

Tartaglia, Dominick (Indiana University). Pictorial Folk Illusions Online
This talk concerns a new addition to the study of folk illusions. Pictorial illusions, themselves, are nothing new. In 1917, for example, the United Kingdom was enthralled by “The Cottingley Fairies” photographs. For some time, tourist traditions have involved forced-perspective photographic illusions, such as miming as though one is holding up the Leaning tower of Pisa or grasping the top of the Eiffel Tower between the thumb and index finger. Recently, however, social media has facilitated a rush of memetic online pictorial illusions in three categories: illusory pop-cultural frames, displacement illusions, and completion illusions.

09-06

Taylor, Holly (University of Washington, Seattle). Places That Matter: Cultural Significance and the Historic Built Environment
National Register of Historic Places regulations have remained virtually unchanged for 50 years, while the preservation field increasingly struggles to recognize cultural values associated with historic places. Missing from the U.S. policy framework is a National Register criterion based on present-day significance, not simply on the past. Guidelines for documenting “Traditional Cultural Properties” attempt to fill this gap, but remain poorly understood and underutilized. Alternatively, Australia’s approach to assessing social value as a core criterion offers a robust methodology for evaluating the cultural significance of historic places, and suggests a model for strengthening U.S. connections between preservation and folklore.

08-11

Thompson, Tok (University of Southern California). The Fanon: The Vernacularization of the Literary Canon and an Epitaph for Modernity
The fanon refers to the “fan-canon”, or the vernacular authority aggregated by various fan contributions in creating something analogous to a canon, yet without the canon’s singular (and often copyrighted) status. In this sense, the fanon can be seen as a folk practice to institute vernacular authority guiding the production of new stories in the wider narrative world shared by the participants. The fanon, then, emerges from the idea of literary canons in order to invert the process and re-institute a vernacular authority in shaping guidelines for creative copying and further storytelling. The fanon, it will be argued, can be seen as a bookend to the “Gutenberg paren”; an epitaph for modernity.

04-04

Thornley, Rosa Lee (Utah State University). Threading Vernacular: Organizing Virtual Quilt Communities with #Hashtagging
Through technology-mediated interaction on social media platforms like Instagram, users construct a contemporary definition of friends. Based on participant observation, I find that quilters create and manipulate hashtags (a form of user-generated metadata tagging used in public domain), with quilting vernacular that discreetly builds directories where quilters find others with common interests. Digital folklorists like Lynne McNeill affirm that “we adapt technology to our unique social and cultural expressive needs.” I present this expressive behavior of vernacular hashtagging to join the larger conversation in the folklore discipline about digital folklore that illustrates how traditional quiltmaking communities modernize their space.

02-04
Tie, Zhong (Shanghai University of Engineering Science). Digital Recording Technology in the Preservation of the Shanghai Gu Embroidery

Gu embroidery of Shanghai is a unique school of traditional embroidery with nearly 400 years of history. Since it uses extremely fine silk threads of subtle colors of more than 1500 shades and tints, its working environment requires very special natural lighting conditions. This presentation discusses the effort of preserving the Gu embroidery as intangible cultural heritage and how digital recording technologies can be effectively used to record not only the methods and processes of this special craft, but also the environmental conditions including the very demanding lighting conditions that cannot be easily documented through verbal descriptions.

Tihovska, Ieva (University of Latvia). “Should I Write Down the Name of the Jew?”: The Visibility of a Multiethnic Society at the Archives of Latvian Folklore

The Archives of Latvian Folklore had always been focused on documenting the folklore of ethnic Latvians, however, the multi-ethnicity of the Latvian society could not be ignored. The paper will trace the emerging discussion on the local non-Latvian folklore and the history of collections of Russian, Romani, Belarusian, German, and Jewish folklore in the 1920s–40s. The interrelation of cultural politics and individual enthusiasm will be discussed.


Emancipation was arguably the single most important outcome of the Civil War. And yet today, hundreds of Civil War monuments representing the “Lost Cause” narrative stand in stark contrast to the few memorials dedicated to Emancipation. The exception is the work of two 19th-century African American artists, Mary Edmonia Lewis (1851–1907) and Meta Warwick Fuller (1877–1968), whose emancipation-themed sculpture presents a visual narrative of an enslaved people’s struggle for freedom. Their powerful story of Emancipation, long hidden from public view, can play a significant role in reshaping public memory and ensuring that the true legacy of freedom is never forgotten.

Titon, Jeff Todd (Brown University, emeritus). A Sound Ecological Approach to the Expressive Culture of Animals

A sound ecology goes beyond the study of people making music and noise to the study of all beings making sound. Behavioral ecologists, captive to the neo-Darwinian fitness paradigm, study plant and animal sound communication as if animals were mindless mechanisms of stimuli and response. But phenomenological approaches consider animals to be subjects expressing themselves within their own world (umwelt) of affordances, while folk psychology assumes that every animal undergoes experience by virtue of being alive. If nonhuman animals have expressive culture, how might we gain access to their experience? Recent discussions of animal rights, companion species, and interspecies communication contextualize three possibilities: the folklore of direct phenomenological perception; intersubjective embodiment, and the functional MRI methods of neuroscience.

Tolgensbakk, Ida (OsloMet, Oslo Metropolitan University). Transcription and the Intimacy of the Interviewer’s Voice

How do we even begin to put living, breathing people’s words into that dry, lifeless print on paper? Transcribing research interviews is rewarding, but fraught with dilemmas. It tests and reveals our intentions and hopes as ethnographers. Researchers often leave their readers unaware of the ethical and analytical work that happens on the road from the oral to the written, but Barbro Klein showed with great clarity the craft and its analytical power. This paper discusses transcription practices, from Klein’s work in her own family to my own struggles to find a place for the words of the interviewer.

Tomlinson, Sean Elise (Fairfield University). Giving Girls Voice: Creative Adaptations in The Gambia

Girls in the Gambia are often marginalized. One response has been to recount and reframe traditional folklore among themselves and their younger siblings. For my preliminary research, I worked with twenty girls who creatively expressed their desire for agency, friendship, and wholesome relationships through stories that allow them to momentarily shirk societal expectations. We wrote down these new folktales in English and recorded the girls telling them in their local languages. My research analyzes these tales in terms of their themes, and charts the ways in which “tradition” is reworked by young women for contemporary purposes.

Travis, Tracy Anne (Penn State Harrisburg). The Strayaway Child: Authenticity and Inauthenticity in an Irish Traditional Music Community

Building on literature exploring the history and problems surrounding authenticity, this paper explores how the concept of authenticity is approached by Irish traditional musicians in Central Pennsylvania. While these musicians are aware of criteria conventionally used for deciding what is authentic Irish traditional music (stylistic features, adherence
Abstracts: Individual Presentations

to rituals, genetic or cultural links to Ireland, traditional pedagogical techniques, etc.), they choose to de-emphasize these expectations when deciding who should be included or excluded from their community, and instead place premium on elusive musical “highs” and the sense of musical communication established among group members.

06-05

Treviño-Murphy, Cristina (University of Wisconsin, Madison). Mrs. Potts the Maquette: Unveiling the Enchanted Palace as an American Plantation
Through a materialist reading of the statuette used to animate Mrs. Potts in Disney’s 1991 film Beauty and the Beast, this paper uses the perspective of the literally objectified Mrs. Potts to uncover how gender, power, and labor all shape the character. This in turn illustrates labor in the “enchanted palace” as more closely replicating the power relations of a U.S. plantation than an aristocratic French palace. By reorienting the narrative around Mrs. Potts as the protagonist, I contextualize and interpret the film as her slave narrative—thus unveiling the repressed U.S. memory of slavery as a pervasive institution made invisible.

06-11

Tucker, Elizabeth (Binghamton University). The Blue Whale Suicide Challenge: Hypermodern Ostension on a Global Scale
The “Blue Whale Suicide Challenge” supposedly uses social networks on the Internet to encourage teenagers to perform and record a series of fifty tasks that end in suicide. “Blue Whale” first gained public attention in May of 2016 in Russia and has become a global rumor panic since then. It is clear that adults are struggling to understand how accurately “Blue Whale” rumors and legends represent contemporary danger to youth, but what do teenagers think about them? This paper examines one kind of response from teenagers: use of hypermodern ostension in practical joke videos of their own creation on YouTube.

03-04

Türköz, Meltem (Bosphorus University). “Let Us Be a Story Again”: A Rediscovery of Storytelling in Turkey
This paper explores the rise in popularity of storytelling in Turkey in the last decade, charting the broader socio-political backdrop for the appeal of stories and awareness of narrative selves. Storytelling has a broad appeal among educated urbanites seeking “healing” and sociality in workshops that include Western experts, among folk literature departments and museums reviving traditional performance, as well as among educators and therapists. I focus on interviews with storytellers and their audiences, on story events, on the production of knowledge about narrative genres, and on the emergence of storyteller selves.

06-14

Turner, Rory (Goucher College). Baltimore’s Park Vibe: Sharing a Legacy of Joy and Resilience
Every Sunday afternoon when the weather is warm, Baltimore’s Park Vibe comes together in Baltimore’s Druid Hill Park. This gathering and jam dedicated to the gifts of African drumming and musical culture has been happening for over 50 years, and is going strong. In the past few years, there has been talk within the members of sharing the story of the Vibe and its remarkable creators in a book or some other lasting legacy. This paper will be a report on a work in progress of this collaborative project. In the next several months I will continue the documentation of the Vibe I have already begun, and work with my Vibe partners to determine the structure, resources, themes, and audiences for this project. In this presentation I will reflect on this process, share material, and reflect on both this event genre, participatory vernacular improvisations, and its related forms, and on the ethics and aesthetics of collaborative undertakings like this project.

09-05

Twining (Baird), Mary (retired). Capes, Sails, and Quilts: Some Semiotics of Patchwork Creativity
Every society has its customs and patterns which move with its people as they, willingly or unwillingly, migrate. A test of that idea is found in the MAAFA or triangular Atlantic Trade which so disrupted African lives. Some of the semiotic elements have been found in clothing (capes), boat sails (Benin), quilts, and quiltworks. The semiotic practicality of these remembered modalities has manifested in domestic and work-related items and processes to create the markers from their African homes, passed on in new surroundings.

06-02

Tye, Diane (Memorial University of Newfoundland). Feeding the Good People: Food in Newfoundland Fairy Narratives
For earlier generations living in Newfoundland and Labrador, temporal and spatial boundaries were shaped by belief in fairies, dangerous, polymorphous beings who lived alongside residents in their own otherworld. Although fairies could assume human forms, have human desires, and engage in everyday activities, they were “a different people apart” with their own language, motives, and territory (Reiti 1991). Drawing on notions of the uncanny, this paper focuses on the role of food in fairy narratives. How did food offered to, or held from, fairies help to mediate past and present, familiar and strange, safety and danger, and good and evil?

07-08
Underberg-Goode, Natalie (University of Central Florida). Participatory Research and Design in the Portal to Peru

In this paper I discuss the Portal to Peru project, which features an online exhibition of Andean textiles, focusing on the work of the Center for Traditional Textiles of Cusco, Peru. Since this project uses the methodology of participatory design, the final site design was determined in collaboration with the women weavers whose work is the subject of the project. This was accomplished through 1) a site visit to Cusco in June 2017 to identify and bring back copies of selected digitized images of textiles and to conduct interviews with select weavers; 2) three focus group discussions, one in person and two virtual (by Skype) to discuss the site design and solicit feedback for revisions; and 3) creation and testing of the website and launch of a community portal to allow users who live in Peru and abroad to view, discuss, and contribute to the Website. The website shares the rich weaving traditions of the Andes with a broad public, including Andean studies scholars and Peruvians who live in Peru and the U.S. (particularly in Florida, including Orlando and Miami). Peruvians living in the diaspora are encouraged to reflect on themes such as the continuity of tradition across generations, the way traditions adapt to new times and places, and the role of women in maintaining and disseminating cultural heritage both as traditional artists and as businesswomen, and to contribute their own reflections on and experiences with these themes in their own communities.

02-04

Uygur, Hatice Kubra (Mardin Artuklu University). A Hagiographical Narrative: From Egypt to Turabdin Saint Augin

The topic of this study, saints and miraculous life stories, have an important place in the Christian tradition under the title of hagiographic narration. From the early ages of Christianity to the current day, miraculous life stories and their effects on humans have continued. The prominence of these accounts has accelerated the spread of Christianity as a religion. People are influenced by the miracles of their saints. In effect, it is through hagiographical representation that any Saint or martyr reaches his or her very special status. My study focuses on the miraculous life story and influence of Saint Augin, whose monastery is located on Mount Izla in the Tur Abdin region of Turkey, which is inhabited by Assyrian Christians. The purpose of this study is two-fold: to present the life of Saint Augin and to describe the literary structure of the hagiographical narratives about him.

01-05

Valk, Ülo (University of Tartu). The Supernatural and the Social: Entanglements and Uncertainties

In her study on miracles connected to a teenage Syrian girl in the secular society of Sweden, Barbro Klein showed the role of modern media in re-enchanting the world. The factuality of the supernatural becomes compelling if the experience reaches wide audiences in multiple TV newscasts and newspapers. Proceeding from Klein’s discussion on experiencing and narrating, this paper discusses various discursive strategies for depicting the supernatural in contemporary Estonia—both in media channels and in vernacular interpretations. The paper argues that the supernatural and the social are closely entangled and that conflicting ontological arguments evoke suspense and uncertainty.

07-04

Varajon, Sydney K. (The Ohio State University). “I’m Going to Get My Binoculars”: The Spatial and Social Coordinates of Disaster Response in Gatlinburg, Tennessee

Located in the Great Smoky Mountains of east Tennessee is the town and tourist destination Gatlinburg, which sustained significant fire damage in late November 2016. I am engaged in an ongoing interview project to document community response to the disaster and processes of rebuilding. In this paper, I analyze the spatial and social structures of the community and the ways community norms of social surveillance and neighborliness facilitated effective evacuation. Additionally, I consider media reports of the fire and its aftermath—from television broadcasts to social media postings and print newsletters—to explore the discrepancies in coverage at the national, regional, and local scales.

09-10

Vaughan, Theresa A. (University of Central Oklahoma). Medieval Learned Medicine, Folk Medicine, and Magic: What is Folk and What is Not?

In the Middle Ages, the principles employed in magic, such as the principle of “like influences like” (a.k.a. sympathetic magic), are also clearly present in both pharmacological and dietary treatment of illness in the written tradition—a tradition which also scoffs at “superstition” in medical learning. How are we to understand the contrast between learned medicine and folk medicine of the Middle Ages, and allopathic and folk medicine now? This presentation will outline some possible approaches to this issue and suggest a framework for understanding medieval medicine that draws on concepts from both the study of folk medicine and folk belief. The aim here is to gain a better understanding of both the professionalization of medicine in the Middle Ages, and the possible intersecting influences of folk and written traditions.

06-08
Abstracts: Individual Presentations

Voloshyna, Iryna (University of North Carolina, Chapel Hill). Petrykivka Painting: Artivism in (Re)Creating National Identity
Petrykivka, a Ukrainian folk painting technique, went through an interesting journey. Having thrived in its village of origin in the Eastern Ukraine since the 17th century, it soon became a hallmark of Ukrainian decorative folk art. During the Soviet times it was politicized and used as a means of promoting the Soviet identity, despite the state's aggressive anti-Ukrainian policy. However, after Ukraine’s independence in 1991 it went back to being an effective tool for reaffirming Ukrainian national identity. In this paper I aim to trace how Petrykivka painting, without losing its authenticity, managed to successfully do both.

02-10

Wagner, Shandi Lynne (Saint Mary-of-the-Woods College). The Evolution of “The Real Story of Little Red Riding Hood” (1866) in Egerton’s “Virgin Soil” (1894) and Carter’s “The Bloody Chamber” (1979)
This presentation will explore an intriguing tradition of Little Red Riding Hood tales that, as far as I can tell, emerged in 1866 with the anonymously published short story “The Real Story of Little Red Riding-Hood” in Blue Bells periodical. This tale features a predatory suitor/husband with a pocket watch, a climatic train ride, and a heroine embittered by her marriage. In “Virgin Soil” (1894), Egerton makes several significant revisions to the Blue Bells story, although she maintains the crucial motifs. In addition to revising the ending of the tale, Egerton highlights the complicity of the heroine's mother in addition to the trauma experienced by the heroine as the wolf's wife. In doing so, Egerton not only highlights the heroine's victimization but also her independence and desperation as she leaves her marriage to begin her adult life anew. In Angela Carter’s “The Bloody Chamber” (1979), these motifs return with less prominence. Significantly, in Carter's tale the mother is the savior, and her action saves her daughter from death and bitterness, thereby redeeming the mother figure. These three short stories show an intriguing evolution of a very specific variant of “Little Red Riding Hood.”

02-09

Wahi, Kavya (Ambedkar University Delhi). Mandala and Tantra Art: An Analysis of Cosmic Representations
This paper introduces two of the earliest art works—Tantra and Mandala—that were considered to be unique spiritual systems. While closely examining these art works that were based on similar cosmic fundamentals and spoke similar metaphorical languages, this paper aims to understand the emergence and meanings of the individual art forms and also the relationship between them. It also looks at the themes of Tantra art, its interaction with the world, and its changing context incontemporary art. With the help of a few popular Mandalas and Tantra paintings, this paper presents different illustrations and narratives of the two art forms.

05-05

Intellectual property rights were not designed with folklore in mind, because it is intangible and is not newly invented. As a result, special care needs to be taken to help traditional people protect their heritage. This paper provides advice in this regard.

01-03

Wang, Hui (Beijing Normal University). Folklore and Cultural Management: A Case Study of Liu Ji Culture Protection in Zhejiang Province in China
Liu Ji is a famous historical and folkloric figure and the source of Liuji Culture in China. Based on fieldwork and focusing on the issues of cultural management and social change, this paper first looks at the social network in the local society developed through a series of rituals and legends about Liu Ji. Then it examines the influence of Liuji Culture on the social transformation of the village, including the impact on safeguarding intangible cultural heritage (ICH) and tourism. Finally, this paper discusses the internal logic and operation of folk culture in the rural management in China.

03-12

This presentation focuses on the flow of technology and daily life in the rosin industry in the rural Zhuyuan Township of Zhejiang Province in China. Based on fieldwork documentation, I will take an interdisciplinary perspective based in folklore, sociology, social history, and history of science and technology to argue that the localization of livelihood and the strength of local tradition are the causes for the return of migrant workers and rural reconstruction. Furthermore, this presentation discusses exclusion and inclusion within the urban-rural dichotomy, technology interaction, and industry organization.

03-12

Wang, Mengling (The Ohio State University). Making New Poetry: Anthologizing New Songs from a Jade Terrace
This paper explores the cultural contexts and poetic innovations of an anthology compiled during the Southern Dynasties (420–589), called New Songs from a Jade Terrace. Included in this anthology are mostly romantic poems...
with political significance. While the title of this anthology seems to reflect a self-conscious awareness of the “new” poetic tastes of the princely court, I argue that this novelty contains a recourse to an earlier tradition and an imitation of folk songs. As poems are selected to entertain palace ladies, this anthology foregrounds the commissioner’s unique disposition, in comparison with canonical anthologies of the time.

08-12

Wang, Puxiu (Communication University of China). The Art Worlds in the Development of the Collaborative Peking Opera: A Study of Mei Lanfang
This paper examines the art of the great Peking Opera singer Mei Lanfang through the lens of “art worlds” (Howard Baker 2008). According to Baker, the process of artistic creation embodies the final results. This is true in Mei’s case because his art is not just a solo performance, but the result of his networking with different people and elements. The unique networking of Peking Opera also determined the development of Mei’s style. This paper develops this idea with analyses of many details in Mei’s art in the context of continuing the tradition in modern times.

03-12

Wang, Xuan (Memorial University of Newfoundland). Taoist Guandi Belief Practices in an Amdo Tibetan Region: Multireligious Beliefs in Xiahe Tibetan Autonomous County, China
Xiahe Tibetan Autonomous County which is located in northwestern China is a cultural and religious melting spot that intersects with Tibetan culture from the south, Muslim culture from the west, Han culture from the east and Mongolian culture from the north. This paper investigates its multireligious beliefs through the fieldwork in a Taoist Guandi Temple. Guandi beliefs indicate blossoming wealth and fortune, hence the temple has become an intersection where three religions interact. Han people practice their Taoist beliefs. Muslims who are doing businesses also worship at this temple in secret. Tibetans burn aromatic plants and practice some Taoist rituals.

04-14

Wang, Zhigang (Tianjin University). The Pastoral Symphony: Open Preservation of Vernacular Architecture, Using the Xu Family Compound in Jinzhai County of Anhui Province as an Example
This presentation uses a case study in Anhui province in China to discuss the current issues in village conservation and development in rural China more generally. The Xu family compound was used exclusively by the members of the Xu family clan and needed renovation. Since it does not have historical building status, it did not need to be treated as a historical “specimen,” which presented an opportunity for adaptive renovation in function, style, and construction method. This renovation became an example of a more realistic approach to preserving village tradition in its evolution into the future.

09-08

Ward, Gloria (George Mason University). Who Am I?: Finding Answers at a Bembé in Cuba
Immigrants often choose to transmit cultural knowledge to their children and grandchildren, but sometimes cultural knowledge is purposefully withheld, particularly if it is stigmatized in the new country. The author’s father and grandparents immigrated to the U.S. in 1950, and throughout the author’s childhood there were several clues leading the author to believe the family religion was Santería; however, estrangement and death removed the possibility of knowing the truth about the family’s beliefs. By traveling to Cuba, the author discovered the complex history of these beliefs through participation at a bembé in Yara, Cuba.

06-12

Warman, Brittany (The Ohio State University) and Cleto, Sara (The Ohio State University). “Spooky Action at a Distance”: Fairylore’s Intrusion on Vampiric Tradition in Only Lovers Left Alive
The 2013 vampire film Only Lovers Left Alive presents an intertextual web of references to various cultural materials—in this paper, we will explore its folkloric intertexts and how they contribute to and complicate the film’s categorization as horror. Of particular interest are the film’s subtle references to another creature of legend, the fairy. The film’s vampires, attuned to the natural world, ethereal and indifferent to human concerns, strongly align with traditional fairylore. An unexpected take on vampire horror, Only Lovers Left Alive relocates horror not in its vampires but in the tedium and carelessness of the human world.

04-13

Westerman, William (New Jersey City University). On “Free Stuff”: Tracing the Transmission of a Folk Belief from The Birth of a Nation to Obamacare Opposition
A fruitful area for future folklore study is the transmission of ideas or worldviews that become accepted as unexamined, widely held folk beliefs, especially those originating in popular cinematic media. This paper is an attempt to trace the path of strategically disseminated, coded racist beliefs—about “handouts” or “free stuff”—that originated with avowed white supremacists and is now part of the American political mainstream. This terminology buttresses an
ideological paradigm that obscures and rationalizes colonial appropriation of wealth derived from labor, while making it harder to talk about sharing of common resources or redistribution of wealth, let alone reparations.

02-11


How are communities resilient in the face of disruption? This paper explores the intersection of urban renewal, place identity, and tradition in the historic Hayti district of Durham, North Carolina. The urban demolition and dislocation of the 1950s caused residents of Hayti to lose not only their homes, but their social and cultural ties as well. The Scarborough and Hargett Funeral Home has served this community continuously for 118 years. As one of the few surviving businesses, this one has honored the strength and unity of the community through engaging in the oldest of human traditions: burying the dead.

05-12

White, Marilyn M. (Kean University, retired) and Kievman, Hayley (Pennsylvania State University). Conserving Biodiversity in the Cayman Islands: Fish, Fishermen, and Coral Reefs

As the oral history part of a grant called “Protecting Herbivorous Fish to Conserve Cayman Islands Coral Reef Biodiversity,” we interviewed a number of fishermen, primarily from Little Cayman, on their techniques, equipment, preferred fish and their uses, and knowledge of the marine ecosystem. Because of their extensive experience, the fishermen, for the most part, have “no illusions” about the governmental Marine Park regulations or the effects of their fishing on the environment. They also know what fishing means to their supplemental income, being able to provide food for their families, or serving as a marker of their Caymanian identity.

04-07

Widmayer, Christine J. (University of Wisconsin, Madison). The Holdo Maneuver: Combating Toxic Masculinity in Star Wars: The Last Jedi

After Star Wars: The Last Jedi (TLJ) hit theaters, fans loved or hated it. TLJ didn’t conform to typical Star Wars storylines. Instead of following male-centric, nostalgic formulae, TLJ subverted tropes using women characters. At every turn, women acted as voices of reason, served the Rebellion despite the interference of men, or blocked self-sacrificing actions of men. Some have argued that the TLJ’s real fight wasn’t against Kylo Ren, but rather toxic masculinity. This paper will examine the fan response to TLJ and the ways the film challenged previous Star Wars plots to raise women characters into positions of power.

04-06

Williams, Jennie (Indiana University). Apprenticeship Program Design: Contextualizing Folk Arts Partnerships in the United States

In light of political and cultural shifts in the United States, folklorists and ethnomusicologists must consider the varying degrees by which the arts, and by extension, the folk and traditional arts, depend on grants provided by the federal and state governments. Using the recently created Traditional Arts Indiana (TAI) Apprenticeship Program as a case study, this research analyzes the documentation of this program, specifically highlighting how key terminology fosters understanding among artists, academics, politicians, arts administrators, and the greater public. This paper helps lay the groundwork for future research on effective methods to improve utilization of resources and knowledge to promote the folk and traditional arts.

01-03

Williams, Laura X. (Goucher College). The Missing Peace: How Adult Chinese Adoptees Form Collaborative Identities

How do you make your life story your own? Transitioning into adulthood invites individuals to analyze core values more deeply. For young adult adoptees, especially transnational or transracial adoptees, reclaiming one’s life narrative (from family or friends who formerly shaped it) enhances a sense of control in adult life and strengthens identity. Adult adoptees often find that meaningful engagement with other adoptees supports crucial reflection and transformation. Drawing on conversations from focus groups involving Chinese female adoptees, I explore how young adults navigate their adoption histories to find acceptance in themselves and true belonging in the lives of others.

01-14

Wilson, Anika (University of Wisconsin, Milwaukee). Afrofutures of Hidden Wealth: Prophetic Visions and Spiritual Treasures of Malawi

Visions of Africa as a site of spiritual wealth are partially mined in the literary and popular culture aesthetic (and scholarly interpretive lens) of Afrofuturism (for instance in the film Black Panther). Sometimes glossed as black science fiction, Afrofuturism disturbs formulations of white universalism, rationalism, and supremacy and opposes the binary separating Africans from technology and future existence/relevance. This paper considers Malawian discourse about sacred sites and prophets and plays with the productive frameworks of Afrofuturism and postcolonial studies.
alternative Afrofutures are posited in prophetic visions? How do Malawian prophets challenge their perceived roles in
the global moral economy?

08-13

Winick, Stephen D. (American Folklife Center). Was Charles Seeger a Dodger?: New Evidence about a Classic
Political Folksong
The traditional song “The Dodger” was widely found in American oral tradition, recorded by leading folk revivalists,
and arranged by Aaron Copland into a classic art song. But some of its roots in older song traditions have remained
obscure. A claim by Charles Seeger that “The Dodger” was a Democratic campaign song from 1884 has become one
of the dominant explanations of its history. This paper presents new evidence establishing “The Dodger” as a product
of London’s West End theatre circuit, calling into question Seeger’s claims, and suggesting he was himself a skillful
political dodger.

03-02

Wright, Lucy (University of East Anglia). “This Girl Can Morris Dance”: The Gender Politics of English Folk Dancing
The role of women is under-represented in the English folk arts, particularly folk dance. On the one hand, a majority
of contemporary folk dancing groups are male-led, resulting in an opportunities gap for female folk arts participants.
On the other hand, women’s performance traditions were often excluded from the collecting projects of the early
folklorists, creating a canon that is fundamentally male-identified. This paper examines one form of folk dancing that
falls outside of most surveys of the English folk arts: carnival morris dancing, a highly competitive team dance primarily
associated with girls and young women from lower-income neighborhoods.

02-14

Xiaoning, Li (Shandong University). Lively Lineage of Local Legend and Temple Fair Tradition: Folklore Research about Gao
Dagu in the Middle of Shandong
The legend of Gao Dagu looking for her father in the East Sea is widely circulated in many districts and counties in
the middle of Shandong, China. For nearly 300 years, it has been passed for generations, and it is still thriving today.
On the basis of historical literature carding and field investigation, this paper attempts to reconstruct the inheritance
history and present status of a local legend in the hinterland of Shandong, to analyze the interactive relationship
between the heritage of a local legend and the people’s life, and to find the power of its heritage.

06-12

Xiutuan, Dong (Yunnan University). The Influence of Cultural Tourism on Traditional Folk Arts of Chinese Ethnic Groups
With the influence of globalization and the development of cultural tourism in Yunnan Province, the traditional folk
arts of many ethnic groups have been adapted from ritual performance, serving daily needs, and self-entertainment
into commoditized and staged performances of authenticity. This transformation has hugely impacted ethnic groups.
While it improves the inheritance and preservation of traditional folk arts, it also contributed to changes of the original
form. Hence, we should avoid the disadvantages in order to allow traditional folk art to obtain new development in the
current social environment.

02-03

Yan, Shen (East China Normal University). Belief Space and Everyday Life in a Village: A Temple’s Two Sides of Yin and Yang
Previous studies of belief space mostly involve geographical scope, organizational structure and power relations; they
rarely discuss the role this kind of space plays in people's everyday lives. It is everyday life, the day after day, that
constantly shapes the villagers’ sense of dependency on the village temple, accumulating various value systems. At
the same time, the village temple can be endlessly used through different generations. As the belief space of a village,
temple H has its own main deity, and the efficacious narratives about the deity create the sacredness of this space. The
daily interaction between villagers and temple H, such as life rituals, constructs the villagers’ everyday life from birth to
death. Temple H is inhabited by deities and ancestors and it is the intermediary between living people and the deities
or ancestors. It is also a space shared by them. Temple H is not only a tangible material space, but also an invisible
spiritual space.

06-12

Yao, Hui (The Ohio State University). Staging a Utopian Dream: Ecological Problems and Eco-ambiguity in Gao
Xingjian’s Wild Man
Wild Man is an early theatrical practice of the Nobel laureate Gao Xingjian. Adapting performative traditions from the
upper reaches of the Yangtze River, Gao masterfully situates the play in a local area of China. Meanwhile, the play also
serves as a microcosm of post-socialist China where ecological devastation, political turmoil, and conflicting individual
psyche are universal. In addition to identifying the cause for the damaged ecosystem and making “a normative claim
about how we would wish things to be” (Garrard 2004), I think it is also important to acknowledge the subtlety of “eco-ambiguity” (Thornber 2012) ironically manifested in this play.

08-12

You, Ziying (The College of Wooster). Creating a Diverse Community in the Classroom and Beyond: Teaching “Myths, Legends, and Beliefs in China” at The College of Wooster

Drawing on my experience of teaching “Myths, Legends, and Beliefs in China” at The College of Wooster in spring 2016 and spring 2018, I discuss how I use “the relational approach” to help students search for meaning in life and to create a diverse community in the classroom and beyond. The key issue that I explore involves how the class as a diverse community “constructs knowledge,” and “integrates text, theory, practice, and experience” (Schoem 2017). As time changes and students change, my instructional approach has changed in order to develop an approach aimed at “teaching the whole student with heart, mind, and spirit.”

05-14

Young, Nathan (The Ohio State University). Modernization’s Other: Nostalgia for Village Life in Turkey

While early republican idealists unapologetically envisioned Turkey as a progressive, urbane society, ideological architect Mustafa Kemal Atatürk understood that success required involving the villager majority, as evidenced by his statement, “Turkey’s real owner and master is the true, productive villager,” (San 2016, my translation). Early nation-building thus included an ambiguous commingling of developmental dictates with rural life sentiments (Üstüner and Holt 2007). While Turkey’s population is now significantly urban, I contend that village-inflected nostalgia indicates the ongoing importance of rural lifeways. Nostalgia has been identified as a discursive tool employed both by Islamists reframing Atatürk’s commitment to Islam, and by politicians and entrepreneurs, invoking Ottoman tropes to promote commodities like homes, art, and cuisine (Özyürek 2007). Adding to these insights, this study: 1) suggests that village-life nostalgia is co-constitutive with Turkey’s urbanization and modernization narratives; 2) demonstrates that businesses in Izmir capitalize on embedded notions of village nostalgia to promote products; 3) challenges the notion that people and resources flow only mono-directionally from Turkey’s villages to cities; and 4) theorizes that nostalgia can be used as an analytic tool to assess perceptions of purported global flows.

05-12

Zang, Brian F. (Pennsylvania State University). Orthodox Innovation: Serbian Traditions and Science’s Plight

Because of ongoing debates, religious and scientific communities often fail to notice how they can advance the goal of knowledge production together. In this paper, I will be continuing ethnographic research into a Serbian Eastern Orthodox community in Central Pennsylvania. Specifically, I will be using a folklore studies lens to discuss Eastern Orthodox traditional and folk religion and how their culture views scientific discoveries and ideas. Serbian Orthodox traditions meld the supernatural with the scientific and provide a useful avenue for scientific innovation, even if scientists today relegate all discoveries to human imagination.

06-08

Zhang, Juwen (Willamette University). Ethnic Genre in Nation-Building, Folklore Studies, and Paradigm Shift

This presentation focuses on the concept of “ethnic genre” in comparison to the concepts of “native genre” and “local genre.” With examples of how European concepts of genre influenced China in the early 20th century, this study looks at how those imported concepts were used as political strategies. Further it examines how current Chinese folkloristics struggles with the concepts of “ethnicity” and “genre.” The essential argument is how the nation-based and ethno-based paradigm in folkloristics has reshaped the discipline in the past century, and why the adjective “ethnic” should be redefined.

06-14


Basketry is an important form of material culture in local Baiku Yao life. In our collaborative field research among the Nandan Baiku Yao, we documented 67 baskets in the household of a local textile artist He Jinxiu. Through the documented baskets, we found the ways that basketry relates to other forms of material culture and to non-material aspects of local culture. The stories behind these baskets also reveal He’s life story, her relationship with her family, her community, and the local ecological environment. The baskets also illustrate the social transformation and the change of village life in the last century.

01-02
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National Humanities Alliance
Representative: Jessica A. Turner (American Folklore Society)

National Recording Preservation Board
Representative: Burt Feintuch (University of New Hampshire)

Oral History Association
Liaison: Elaine Eff (Independent)

UNESCO
Representative: Jessica A. Turner (American Folklore Society)

World Intellectual Property Organization
Representative: Steven Hatcher (Idaho Commission on the Arts)
**Acknowledgements**

**AFS Section and Discussion Group Conveners**

**Archives and Libraries**
- **Terri M. Jordan** (Sargeant Memorial Collection, Slover Library)

**British Folk Studies**
- **Thomas A. McKea**n (University of Aberdeen)

**Chicana and Chicano**
- **Gabriel Escobedo** (Indiana University)

**Children’s Folklore**
- **Katharine R.M. Schramm** (Indiana University)

**Creative Writing and Storytelling**
- **Victoria L.M. Harkavy** (George Mason University)

**Dance and Movement Analysis**
- **Samantha Castleman** (Western Kentucky University), **Eric César Morales** (Indiana University)

**Folk Arts and Material Culture**
- **Martha C. Sims** (The Ohio State University)

**Folk Belief and Religious Folklife**
- **Margaret Kruesi** (American Folklife Center), **Leonard Norman Primiano** (Cabrini College)

**Folk Narrative**
- **Maia Daniel** (Independent), **Kerry Kaleba** (George Mason University)

**Folklore and Education**
- **Jan Rosenberg** (Heritage Education Resources, Inc.), **Rebecca Smith** (Independent)

**Folklore and Literature**
- **Victoria L.M. Harkavy** (George Mason University), **Brittany B. Warman** (The Ohio State University)

**Folklore and Museums**
- **Carrie Hertz** (Museum of International Folk Art), **Michael W. Knoll** (HistoryMiami Museum)

**Folklore and Oral History**
- **Dana M. Ernst** (Diarna Cultural Heritage Oral History Educational Institute), **Helen A. Regis** (Louisiana State University)

**Folklore Latino, Latinoamericano, y Caribeño**
- **Gloria Colom** (Indiana University), **Brenda M. Romero** (University of Colorado)

**Foodways**
- **Lacey Cornell** (FoodCorps), **Katrina S. Wynn** (Maine Folklife Center)
Acknowledgements

Graduate Students and New Professionals
  Daisy M. Ahlstone (Utah State University), Kaitlyn Kinney (George Mason University)

History and Folklore
  Simon J. Bronner (Missouri University of Science and Technology)

Independent Folklorists
  Joshua Chrysler (Independent), Joan L. Saverino (Independent)

Jewish Folklore and Ethnology
  Simon J. Bronner (Missouri University of Science and Technology)

Lesbian Gay Bisexual Transgender Queer and Allies (LGBTQA)
  Samuel R. Buelow (Independent), Meredith A.E. McGriff (American Folklore Society)

Medieval and Early Modern Folklore
  Kerry Kaleba (George Mason University), Judith Lanzendorfer (University of Findlay)

Mediterranean Studies
  Incoronata Inserra (University of Hawai‘i, Mānoa), Joan L. Saverino (Independent)

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

New Directions in Folklore
  Andrew Peck (University of Wisconsin, Madison), John Price (Penn State University, Harrisburg)

Nordic-Baltic Folklore
  B. Marcus Cederström (University of Wisconsin, Madison), Mathilde Lind (Indiana University),
  Jason Schroeder (Pacific Lutheran University)

Politics, Folklore, and Social Justice
  Rhonda R. Dass (Minnesota State University, Mankato), Jesse A. Fivecoate (Indiana University)

Public Programs
  Selina E. Morales (Philadelphia Folklore Project), Thomas G. Richardson (Independent)

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

Space, Place, and Landscapes
  Elijah Gaddis (University of North Carolina, Chapel Hill)

Transnational Asia/Pacific
  Charles D. La Shure II (Seoul National University), Wenyuan (Winifred) Shao (The Ohio State University)

Women’s
  Debra Lattanzi Shutika (George Mason University), Christine J. Widmayer (University of Wisconsin, Madison)
Acknowledgements

AFS Past Prize Recipients

1989 Centennial Award for Lifetime Scholarly Achievement
Roger D. Abrahams
Linda Dégh

1989 Centennial Award for Lifetime Public Service
Archie Green
Bess Lomax Hawes

Benjamin A. Botkin Prize
for outstanding achievement in public folklore
Bess Lomax Hawes (1994)
Archie Green (1995)
Jane Beck (1996)
Daniel Sheehy (1997)
Joe Wilson (1997)
James S. Griffith (1998)
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Bob Fulcher (2000)
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Nicholas R. Spitzer (2002)
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Paddy Bowman (2013)
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Robert Cogswell (2014)
Maida Owens (2015)
Andrea Graham (2016)
Kathleen Mundell (2017)

Judith McCulloh Award
for Lifetime Service to the Field
Timothy Lloyd (2014)

Kenneth Goldstein Award
for Lifetime Academic Leadership
Roger D. Abrahams (2005)
Elaine J. Lawless (2007)
Daniel W. Patterson (2009)

Barre Toelken (2011)
Margaret R. Yocom (2013)
Simon J. Bronner (2015)
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AFS Lifetime Scholarly Achievement Award
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Richard Bauman (2008)
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Elliott Oring (2015)
Barre Toelken (2016)
Norma Cantú (2017)
Acknowledgements

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

Marsha MacDowell (2004)  
Enrique R. Lamadrid (2005)  
The “El Río” Project (2006)  
Barre Toelken (2007)  
Barry Jean Ancelet (2008)  
Debora Kadosh (2009)  

Daniel Sheehy (2010)  
Olga Nájera-Ramírez (2011)  
Olivia Cadaval (2012)  
James S. Griffith (2013)  
Maria Herrera-Sobek (2014)  
Charles Briggs (2015)  
Susan Kalčík (2016)  
José Limon (2017)

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

Edward Lessor (1996)  
Krista Thompson (1997)  
Peter J. Brownlee (1998)  
Patrick A. Polk (2000)  
Amy McKibbin (2001)  
Antony Cherian (2002)  
Mark Westmoreland (2002)  
Quan Lateef (2004)  
Scott M. Edmondson (2005)  

Tracy Carpenter (2007)  
Aron Myers (2008)  
Jelani Mahiri (2009)  
Sheila M. Bock (2010)  
Vincent Joos (2011)  
Kate Parker Horigan (2012)  
Julia Cox (2014)  
Rebecca Panovka (2015)  
Tyler D. Parry (2016)

Chicago Folklore Prize
for best folklore book of the year

1998: Jane Sugarman, Engendering Song: Singing and the Social Order at Prespa Albanian Weddings  
(Second place: Regina Bendix, In Search of Authenticity: The Formation of Folklore Studies)

1999: Susan Slyomovics, The Object of Memory: Arab and Jew Narrate the Palestinian Village  
(Second place: Harold Scheub, Story)

(Second place: John D. Niles, Homo Narrans: The Poetics and Anthropology of Oral Tradition)

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

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


2004: Barre Toelken, The Anguish of Snails: Native American Folklore in the West

2005: Marcia Gaudet, Carville: Remembering Leprosy in America

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

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


2009: Ray Cashman, *Storytelling on the Northern Irish Border*

2009: Michael Dylan Foster, *Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai*

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

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

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

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


2015: Jack Zipes, *Grimm Legacies: The Magic Spell of the Grimm’s Folk and Fairy Tales*

2016: Jane Beck, *Daisy Turner’s Kin: An African American Family Saga*

Index of Presenters

Aasland, Erik (e_aasland@fuller.edu) 02-12
Abdul Hadi, Ikhlas (ikhlas.abcdhadi@gmail.com, ikhlasAbdulHadi) 03-10
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Arévalo Mateus, Jorge (jarevalo@culturalequity.org, @arevarc) 01-10
Artese, Charlotte (cartese@agnesscott.edu) 07-07
Atwood, Sandi Bartlett (sandi.atwood@westwind.ab.ca) 09-14
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Baron, Violet (Violet@culturalequity.org) 01-10
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Beck, Robert S. (beckr@findlay.edu) 01-12
Belanus, Betty J. (belanusb@si.edu) 06-15
Bell, Michael J. (bellm41947@gmail.com) 03-02
Bell, Sara Jane (serabel@yahoo.com) 01-13
Ben-Amos, Dan (dbamos@sas.upenn.edu) 02-05
Bender, Nathan E. (nathanbender@yahoo.com) 07-10
Bendix, Regina F. (rbendix@gwgd.de) 03-09
Bennett, Marek (marek@marekbennett.com) Cartooning Workshop, Wed., 1:00-4:00 pm, Room 108
Berg, Alison (alison.berg123@aggiemail.usu.edu, @alison_berg) 06-11
Berger, Harris (harris.berger@mun.ca) 09-11
Bergey, Barry (bergeys@comcast.net) 02-03
Berle, Kaitlyn (kberle@travelwisconsin.com) 07-03
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Blank, Trevor J. (blanckt@potsdam.edu, @trevorjblank) 01-04
Bock, Sheila (sheila.bock@unlv.edu) 03-13, 04-03
Bosse, Joanna (jbosse@msu.edu) 05-07
Bosworth, Kelly (boswork@indiana.edu) 03-02
Bowers, Delainey (delaineybowers@gmail.com) 06-12
Bowman, Paddy (pbowman@gmail.com) 07-14
Bozdemir, Munire (munirebozdemir@gmail.com) 02-11
Brickley, London (Londonbrickley@gmail.com) 08-10
Bringerud, Lydia (lr681@mun.ca) 01-05
Brodie, Ian (ian_brodie@cbu.ca, @avulgarart) 02-11
Bronner, Simon J. (sbronner@psu.edu, @simbron) 09-11
Brown, Chloe (chloe.brown257@gmail.com) 04-10
Buccitelli, Anthony Bak (abb20@psu.edu, @abbuccitelli) 09-11
Bucuvalas, Tina (tbcuvalas@ctsfl.us) 09-12
Burns, Richard Allen (rburns@astate.edu) 07-10
Butcher, Beverly (bbutch02@nyit.edu) 06-12
Buterbaugh, Chad Edward (chad.buterbaugh@maryland.gov) 06-04
Butvin, Halle (ButvinHM@si.edu) 02-03
Cadaval, Olivia (Cadavalo@si.edu) 01-01, 05-01
Campbell, Jessica (jacampbell@mckendree.edu) 06-11
Canning, Karen (glowtraditions@goart.org) Heartland Passage, Thurs. 8:00–10:00 pm, Room 109
Cantü, Norma E. (ncantu@trinity.edu) 09-07
Cara, Ana (acara@oberlin.edu) 06-10
Carr, Kiersten (kiersten.carr@aggiemail.usu.edu) 08-07
Carter, Drew (andrewcarter0@gmail.com) 03-13
Castleman, Samantha (castlemansamantha@gmail.com) 01-08
Cederström, B. Marcus (cederstrom@wisc.edu, @M_Cederstrom) 02-07, 08-04
Chaisson, Lora Ann (lora.chaisson@unitedhoumanation.org) 02-08
### Index of Presenters

<table>
<thead>
<tr>
<th>Name</th>
<th>Email/Contact Information</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapman, Joel Reid Gillis (<a href="mailto:joelchap94@gmail.com">joelchap94@gmail.com</a>)</td>
<td>03-05</td>
<td></td>
</tr>
<tr>
<td>Chavez, Mercedes (<a href="mailto:chavez.18@osu.edu">chavez.18@osu.edu</a>)</td>
<td>04-09</td>
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<tr>
<td>Chittenden, Varick A. (<a href="mailto:vchitten@twcny.rr.com">vchitten@twcny.rr.com</a>)</td>
<td>08-11</td>
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<td>Chocano, Rodrigo (<a href="mailto:rchocano@iui.edu">rchocano@iui.edu</a>)</td>
<td>03-03</td>
<td></td>
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<td>Christensen, Danille Elise (<a href="mailto:dec09@vt.edu">dec09@vt.edu</a>)</td>
<td>04-03, 08-09</td>
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<tr>
<td>Clarke, Chief Baba Neil (<a href="mailto:neil@neilclarke.net">neil@neilclarke.net</a>)</td>
<td>05-03</td>
<td></td>
</tr>
<tr>
<td>Clause, Jill F. (none)</td>
<td>03-14</td>
<td></td>
</tr>
<tr>
<td>Cleto, Sara (<a href="mailto:sara.b.cleto@gmail.com">sara.b.cleto@gmail.com</a>)</td>
<td>04-13</td>
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<tr>
<td>Colebrook, Brandy (<a href="mailto:bcolebrook@syracuserise.org">bcolebrook@syracuserise.org</a>)</td>
<td>06-06</td>
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<td>Conrad, JoAnn (<a href="mailto:JAc5353@aol.com">JAc5353@aol.com</a>)</td>
<td>01-07</td>
<td></td>
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<tr>
<td>Conway, Cecelia (<a href="mailto:conwayec@email.unc.edu">conwayec@email.unc.edu</a>)</td>
<td>06-13</td>
<td></td>
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<tr>
<td>Cornell, Lacey (<a href="mailto:lacey.cornell@kidscook.us">lacey.cornell@kidscook.us</a>)</td>
<td>02-13</td>
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<tr>
<td>Craycraft, Sarah (<a href="mailto:craycraft.31@buckeyemail.osu.edu">craycraft.31@buckeyemail.osu.edu</a>)</td>
<td>09-10</td>
<td></td>
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<tr>
<td>Cushenberry, Jessica (<a href="mailto:JessicaCushenberry@gmail.com">JessicaCushenberry@gmail.com</a>)</td>
<td>04-08</td>
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<tr>
<td>Danner, Ben (<a href="mailto:bed849@mail.harvard.edu">bed849@mail.harvard.edu</a>)</td>
<td>05-10</td>
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<tr>
<td>Dargan, Amanda (<a href="mailto:adargan@citylore.org">adargan@citylore.org</a>)</td>
<td>06-10, 07-14</td>
<td></td>
</tr>
<tr>
<td>Darwin, Gregory R. (<a href="mailto:gdarwin@fas.harvard.edu">gdarwin@fas.harvard.edu</a>, @daittin_fanach)</td>
<td>03-05</td>
<td></td>
</tr>
<tr>
<td>Dass, Rhonda (<a href="mailto:rhonda.dass@mnsu.edu">rhonda.dass@mnsu.edu</a>)</td>
<td>01-01, 05-04</td>
<td></td>
</tr>
<tr>
<td>Davis, Hannah (<a href="mailto:davis.hannahc@gmail.com">davis.hannahc@gmail.com</a>, @egggirl)</td>
<td>06-06</td>
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</tr>
<tr>
<td>Dayen, A S M Abu (<a href="mailto:abudayenju@gmail.com">abudayenju@gmail.com</a>)</td>
<td>08-13</td>
<td></td>
</tr>
<tr>
<td>de Caro, Frank (<a href="mailto:fdecoaro@lsu.edu">fdecoaro@lsu.edu</a>)</td>
<td>Utley Lecture, Fri., 4:15–5:15 pm, Ballroom</td>
<td></td>
</tr>
<tr>
<td>De Grandis, Mario (<a href="mailto:degrandis.5@osu.edu">degrandis.5@osu.edu</a>)</td>
<td>06-05</td>
<td></td>
</tr>
<tr>
<td>De Los Reyes, Guillermo (<a href="mailto:guillermodelosreyes@gmail.com">guillermodelosreyes@gmail.com</a>)</td>
<td>05-01</td>
<td></td>
</tr>
<tr>
<td>Deafenbaugh, Linda (<a href="mailto:lindadeafenbaugh@yahoo.com">lindadeafenbaugh@yahoo.com</a>)</td>
<td>01-13</td>
<td></td>
</tr>
<tr>
<td>Decker, Adrienne (<a href="mailto:adriennedecker@utah.gov">adriennedecker@utah.gov</a>)</td>
<td>07-02</td>
<td></td>
</tr>
<tr>
<td>DeGarma, Todd (<a href="mailto:todd@crandalllibrary.org">todd@crandalllibrary.org</a>)</td>
<td>08-03</td>
<td></td>
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<td>Delmonte, Andrew (<a href="mailto:andrew.delmonte@gmail.com">andrew.delmonte@gmail.com</a>)</td>
<td>02-02</td>
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<tr>
<td>Deutsch, James (<a href="mailto:deutschj@si.edu">deutschj@si.edu</a>, @DCFolklorist)</td>
<td>06-02</td>
<td></td>
</tr>
<tr>
<td>Dewhurst, C. Kurt (<a href="mailto:dewhurs1@msu.edu">dewhurs1@msu.edu</a>)</td>
<td>01-02</td>
<td></td>
</tr>
<tr>
<td>Diaz-Carrera, Cristina (<a href="mailto:diaz-carreraci@si.edu">diaz-carreraci@si.edu</a>)</td>
<td>03-01</td>
<td></td>
</tr>
<tr>
<td>Dignam, Natalie (<a href="mailto:ngdignam@mun.ca">ngdignam@mun.ca</a>)</td>
<td>07-08</td>
<td></td>
</tr>
<tr>
<td>Doble, Jessica (<a href="mailto:doblejessical@gmail.com">doblejessical@gmail.com</a>)</td>
<td>03-13</td>
<td></td>
</tr>
<tr>
<td>Dominguez, Leonardo Ivan (<a href="mailto:DominguezLeonardoIvan@gmail.com">DominguezLeonardoIvan@gmail.com</a>)</td>
<td>04-11</td>
<td></td>
</tr>
<tr>
<td>Downs, Kristina (<a href="mailto:kristina.downs@gmail.com">kristina.downs@gmail.com</a>, @LeapingPrincess)</td>
<td>07-06</td>
<td></td>
</tr>
<tr>
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<td>05-02</td>
<td></td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
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<td>02-09, 04-13</td>
<td></td>
</tr>
<tr>
<td>Dula, Adrion (<a href="mailto:adrion.dula@wayne.edu">adrion.dula@wayne.edu</a>)</td>
<td>02-09</td>
<td></td>
</tr>
<tr>
<td>Duman, Mustafa (<a href="mailto:m.duman66@gmail.com">m.duman66@gmail.com</a>)</td>
<td>03-08</td>
<td></td>
</tr>
<tr>
<td>Dutch, Jennifer Rachel (<a href="mailto:jdutch@york.edu">jdutch@york.edu</a>)</td>
<td>01-06</td>
<td></td>
</tr>
<tr>
<td>Dutt, Smriti (<a href="mailto:duttsmriti9876@gmail.com">duttsmriti9876@gmail.com</a>)</td>
<td>02-05</td>
<td></td>
</tr>
<tr>
<td>Eleuterio, Susan (<a href="mailto:sueeleu@gmail.com">sueeleu@gmail.com</a>, @SusanEleuterio)</td>
<td>07-02</td>
<td></td>
</tr>
<tr>
<td>Eliason, Eric A. (<a href="mailto:eric_eliason@byu.edu">eric_eliason@byu.edu</a>)</td>
<td>07-10</td>
<td></td>
</tr>
<tr>
<td>Ellis, Larry (<a href="mailto:bedwyr@asu.edu">bedwyr@asu.edu</a>)</td>
<td>07-07</td>
<td></td>
</tr>
<tr>
<td>Ellsworth, Brant (<a href="mailto:brantellsworth@centralpenn.edu">brantellsworth@centralpenn.edu</a>, @brantellsworth)</td>
<td>06-09</td>
<td></td>
</tr>
<tr>
<td>Erickson, Kirstin C. (<a href="mailto:kirstin@uark.edu">kirstin@uark.edu</a>)</td>
<td>03-09</td>
<td></td>
</tr>
<tr>
<td>Escobedo, Gabriel (<a href="mailto:gjescobe@umail.uiu.edu">gjescobe@umail.uiu.edu</a>)</td>
<td>01-01</td>
<td></td>
</tr>
<tr>
<td>Estiri, Ehsan (<a href="mailto:estiri.1@osu.edu">estiri.1@osu.edu</a>, @ehsanestiri)</td>
<td>05-15</td>
<td></td>
</tr>
<tr>
<td>Evans, Timothy H. (<a href="mailto:tim.evans@ku.edu">tim.evans@ku.edu</a>)</td>
<td>02-13</td>
<td></td>
</tr>
<tr>
<td>Everett, Holly (<a href="mailto:hjeveret@mun.ca">hjeveret@mun.ca</a>)</td>
<td>Yoder Lecture, Fri., 8:00–9:30 pm, Room 101F</td>
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<td>Falk, Cynthia G. (<a href="mailto:Cynthia.Falk@oneonta.edu">Cynthia.Falk@oneonta.edu</a>)</td>
<td>08-11</td>
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<td>Fan, Miaomiao (<a href="mailto:429647856@qq.com">429647856@qq.com</a>)</td>
<td>01-02</td>
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<td>Farris, Anelise (<a href="mailto:farranel@isu.edu">farranel@isu.edu</a>, @anelisefarris)</td>
<td>08-06</td>
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<td>Feinberg, Joseph Grin (<a href="mailto:feinberg@flu.cas.cz">feinberg@flu.cas.cz</a>)</td>
<td>06-05</td>
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<td>09-08</td>
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<td>Ferrell, Ann K. (<a href="mailto:ann.ferrell@ku.edu">ann.ferrell@ku.edu</a>)</td>
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<td>Fidaotava, Anastasiya (<a href="mailto:zhvaleuskaya@gmail.com">zhvaleuskaya@gmail.com</a>)</td>
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<td>Foster, Michael Dylan (<a href="mailto:mdfoster@ucdavis.edu">mdfoster@ucdavis.edu</a>)</td>
<td>03-03, 08-12</td>
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<td>Francis Sr., James E. (<a href="mailto:James.Francis@penobscotnation.org">James.Francis@penobscotnation.org</a>)</td>
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<td>04-03, 07-10, 09-10</td>
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<td>06-03, 08-03</td>
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<td>Green, Spencer L.</td>
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<td>04-08</td>
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<td>01-12</td>
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<td>(<a href="mailto:ghansen@astate.edu">ghansen@astate.edu</a>)</td>
<td>08-11</td>
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<td>06-13</td>
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<td>Hanson, Debbie A.</td>
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<td>02-06</td>
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<td>Hardeman, Amanda</td>
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<td>06-08</td>
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<td>Hartke, Kate</td>
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<td>04-09</td>
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<td>02-13</td>
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<td>01-13</td>
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<td>02-06</td>
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<td>Heffernan, Kevin</td>
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<td>02-02</td>
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Experiments in Exhibition, Wed., 1:00-4:00 pm, Room 108, 01-02, 05-06

**Heywood, Nigel (nigelheywood@hotmail.com)** 05-09

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**Hinson, Glenn** (glen@unc.edu) 07-13

**Hirsch, Jerry M.** (JHirsch@truman.edu) 09-14

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**Holmes, Amanda** (aholmes@fishstownmi.org) 04-07

**Holmes, Kathryn M.** (kma250@psu.edu) 01-06

**Hong, Tingting** (fjolive@fsu.edu.cn) 09-08

**Hopkin, Rachel C.** (rachel@rachelhopkin.com) 05-07

**Horgan, Kate** (kate.horgan@wku.edu) 01-11

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**Houlbrook, Ceri** (c.houlbrook@herts.ac.uk, @CeriHoulbrook) 05-06

**Howard, Robert Glenn** (rgh@rghoward.com) 08-10

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**Hyltén-Cavallius, Charlotte**
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**Ivey, Bill** (BI@globalculturalstrategies.com) 04-03

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Barry Lecture, Thurs., 8:00-9:30 pm, Room 101F

**Jackson, Jason Baird** (bj@indiana.edu) 01-02

**Jacobs, Samantha** (samatha.jacobs102@gmail.com) 03-14, 07-09

**Jacobs, Tessa** (jacobs.921@osu.edu) 04-09

**Jameson, Jennifer** (jjameson@actaonline.org) 07-03
### Index of Presenters

<table>
<thead>
<tr>
<th>Name</th>
<th>Email/Contact Information</th>
<th>Date(s)</th>
</tr>
</thead>
<tbody>
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<td>01-14</td>
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<td>01-04, 05-10</td>
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<td>1:00-4:00 pm</td>
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<td>Koehler, Julie L.</td>
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<td>08-08</td>
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2018 AFS Annual Meeting • Buffalo, New York
<table>
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<tr>
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<th>Email/Contact Information</th>
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<td>04-12</td>
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<td>08-04</td>
</tr>
</tbody>
</table>
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O’Brien, Annamarie (obrien.annamarie@gmail.com) 08-06
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Paulay, Forrestine (Forrestinepaulay@gmail.com) 01-10
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Peters-Gradwell, Jill (jpeters4@buffalo.edu) 02-05
Peterson, Elizabeth (broadside21@gmail.com) 01-03
Petty, Reagan E. (pettyre@live.unc.edu) 06-05
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Phillips, Whitney M. (phillips_wm@mercer.edu, @wpillips49) 01-04
Piña, Sarah (pina@uw.edu) 07-13
Ponce de Leon, Veronica (iamveryprosper@gmail.com) 06-07
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Prabhakar, Ashutosh Kant (Prabhakar2461@gmail.com) 02-10
Prahлад, Anand (Prahлад@missouri.edu) 01-01, 06-01
Primiano, Leonard Norman (primiano@cabrini.edu) 03-11, 05-10, 09-04; Yoder Lecture, Fri., 8:00–9:30 pm, Room 101F
Printup, Bryan (bprintup@hotmail.com) 07-09
Priyanshi (priyanshi.16@staud.ac.in) 02-10
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Rathje, Lisa (lisa@locallearningnetwork.org) 03-14, 07-14
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Reider, Noriko Tsunoda (reidernt@miamioh.edu) 04-14

Revak, Kelly (kere@loc.gov, @pirateyemonkey) 05-04
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Riddle, Jessie (jersiddl@email.iu.edu) 05-13
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Rini Larson, Rosalind V. (rini@indiana.edu) 02-06
Rivera, Kathleen (Kathleen@culturalequity.org) 01-10
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Romero, Brenda M. (romerob@colorado.edu) 09-07
Roper, Jonathan (roper@ut.ee) 09-14
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Rotenstein, David S. (david.rotenstein@earthlink.net, @Ivernacular) 08-11
Roth, LuAnne K. (rothl@missouri.edu) 08-07
Rouhier-Willoughby, Jeanmarie (j.rouhier@uky.edu) 09-04
Rovon, Aaron J. (ajrovon@mix.wvu.edu) 01-05
Rue, Anna C. (rue@wisc.edu) 05-08

Sagredo-Castillo, José Luis (tradic@prodigy.net.mx) 09-07
Sahney, Puja (psahney@albany.edu) 04-05
Sainath, Palagummi (psainath@ruralindiaonline.org) 06-03; Presidential-Invited Lecture, Sat., 6:00–7:00 pm, Ballroom
Saltzman, Rachelle H. (riki@uoregon.edu, @delchic) 01-14
Sanchez Kucukozer, Paula (paula_sk@hotmail.com) 04-11
Sands, Rosita (rsands@colu.edu) 01-10
Sanyu, Steven (steven_sanyu@yahoo.com) 07-01
Savas, Julie Mainstone (savastone@aol.com) 05-12
Saverino, Joan L. (joan.saverino@gmail.com, @FolkloristPhila) 03-07
Sawin, Patricia E. (sawin@unc.edu, @PatriciaSawin) 01-14
Saylor, Dana L. (dana@danasaylor.com) 02-02
Schacker, Jennifer (jschack@uoguelph.ca) 05-08
Schmidt, Claire (schmidt@moval.edu) 01-08
Schmidt, Jared L. (jschmidt29@wisc.edu) 05-13
Schmitt, Casey R. (schmitt@gonzaga.edu) 09-11
Schramm, Katharine (katschra@indiana.edu, @IUP_KateS) 04-14
Seaver, James B. (jbseaver@indiana.edu) 03-06
Seifert, Lewis C. (Lewis_Seifert@brown.edu) 04-13
Seljamaa, Elo-Hanna (elo-hanna.seljamaa@ut.ee) 07-04
Sellers, Mary L. (marylsellers@comcast.net) 09-05

186 2018 AFS Annual Meeting • Buffalo, New York
Index of Presenters

Seriff, Suzanne (seriff@aol.com) Experiments in Exhibition, Wed., 1:00-4:00 pm, Room 108; 04-01, 07-03
Shankar, Guha (gshankar@loc.gov, @realguha1) 05-04, 09-03
Sharma, Arushi (arushi.16@sttu.acd.ac.in) 04-05
Sharp, John Pudd (johnsharp@louisiana.edu) 02-08
Sheedy, Crystal (crystal.sheedy@gmail.com) 08-05
Shukla, Pravina (pravina@indiana.edu) 03-11
Shultz, Sarah T. (stshultz@mun.ca) 07-08
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Siegel, Virginia (virginia.siegel@wu.edu) 02-13
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Sims, Martha C. (sims.78@osu.edu) 06-02
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Singh, Pittha (prithasingh@gmail.com) 04-11
Sinha Deshpande, Sweta (deputydirector@ssla.edu.in) 04-05
Sirelson, Victor (vsirelson@gmail.com) 05-03
Skillman, Amy (amyskillman@goucher.edu) 04-01, 06-04
Sleight-Price, Camille (camillesleightprice@gmail.com, @folkfollower) 03-04
Smith, Madeleine (smith.10830@osu.edu) 05-09
Smith, Rebecca W. (rebecca.smith@wu.edu) 02-13
Smith, Robert James (robert.smith@scu.edu.au) 08-02
Smith, TJ (director@foxfire.org, @foxfireorg) 05-11
Soble, Leslie (leslie.soble@mail.goucher.edu) 08-02
Socolov, Emily (esocolov@gmail.com, @volocose) 07-07
Soileau, Jeanne (jpsouleau@cox.net) 05-08
Solomon, Nancy (director@longislandtraditions.org) 04-07
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Soverino, Tiziana (tizianasireland@gmail.com) 05-05
Spanos, Joanna B. (spanos.4@osu.edu) 07-06
Srivastava, Meetali (meetali.sri@gmail.com) 06-02
Stefano, Michelle (mstef@loc.gov) 03-03
Steiner, Sallie Anna (ssteiner2@wisc.edu) 01-07
Stepanov, Eila (eila.stepanov@helsinki.fi) 07-04
Stoll, Jeremy (jstoll@ccad.edu) 04-10
Stryker, Kim D. (savethefolk@gmail.com, @kim_stryker) 03-06
Sturm, Naomi (naomi.leah.sturm@gmail.com) 01-11
Summerville, Raymond Melton Javon (Raymondmnj@gmail.com) 08-10
Suter, Scott Hamilton (ssuter@bridgewater.edu) 06-05
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Szanyi, Monica (mas1058@psu.edu) 05-12
Tamang, Lamin (lamin56luckyv@gmail.com) 07-01
Tan, Meng (mengtan_outlook.com) 02-14
Tanwani, Vernika (vtanwani.17@sttu.acd.ac.in) 01-11
Tartaglia, Dominick (dptartag@mail.uiu.edu, @heydomtartaglia) 09-06
Taylor, Holly (holly@pastforward.com) 08-11
Thompson, Tok (tokthompson@gmail.com) 04-04
Thorne, Cory (cory2@mun.ca) 06-01
Thornley, Rosa Lee (rosa.thornley@usu.edu) 02-04
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Tie, Zhong (hakitt@126.com) 09-08
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Timreck, Lee Ann (leetimreck@gmail.com) 05-05
Titon, Jeff Todd (jeff_titon@brown.edu) 08-09
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Tomlinson, Sean Elise (sean.tomlinson@student.fairfield.edu) 02-14
Travis, Tracy Anne (tracyanne1431@gmail.com) 06-05
Treviso-Murphy, Cristina (ctrevisomurp@wisc.edu) 06-11
Tsang, Martin (martin.a.tsang@gmail.com) 05-01
Tucker, Elizabeth (ltucker@binghamton.edu) 03-04
Türköz, Meltem (fturkoz@gmail.com) 06-14
Turner, Jessica A. (turnerj3@indiana.edu) 08-01
Turner, Kay (kayosegayk@aol.com) 05-03, 06-01
Turner, Rory (rory.turner@goucher.edu, @roryturner) 09-05
Twining (Baird), Mary (barbaracarlck626@hotmail.com) 06-02
Tye, Diane (dtye@mun.ca) 07-08
Underberg-Goode, Natalie
(Natalie.Underberg-Goode@ucf.edu) 02-04
Uygar, Hatice Kubra (uygar_haticekubra@hotmail.com, @uygar_kubra) 01-05
Valk, Ülo (ulo.valk@ut.ee) 07-04
Vande Vaarst, Maxine (mvandeva@live.unc.edu) 06-01
Varajon, Sydney K. (s.varajon@gmail.com) 09-10
Vaughan, Theresa A. (tvaughan@uco.edu, @distaffgospels) 06-08
Voloshyna, Iryna (irynavol@live.unc.edu) 02-10
<table>
<thead>
<tr>
<th>Presenter</th>
<th>Email Address</th>
<th>Date(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wagner, Shandi Lynne</td>
<td><a href="mailto:shandi.wagner@indstate.edu">shandi.wagner@indstate.edu</a></td>
<td>02-09</td>
</tr>
<tr>
<td>Wahi, Kayya</td>
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</tr>
<tr>
<td>Walker, William</td>
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<td>08-03</td>
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<tr>
<td>Walle, Alf Howard</td>
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<td>01-03</td>
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<tr>
<td>Wang, Hui</td>
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<td>03-12</td>
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<tr>
<td>Wang, Huiyun</td>
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<td>03-12</td>
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<tr>
<td>Wang, Mengling</td>
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<td>08-12</td>
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<tr>
<td>Wang, Puxiu</td>
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<td>Wang, Xuan</td>
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<td>04-14</td>
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<tr>
<td>Wang, Zhigang</td>
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<td>09-08</td>
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<tr>
<td>Ward, Dan</td>
<td><a href="mailto:shariputra@verizon.net">shariputra@verizon.net</a></td>
<td>Heartland Passage, Thurs., 8:00–10:00 pm, Room 109</td>
</tr>
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<td>Ward, Gloria</td>
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<td>06-12</td>
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<td>Warda, Esraa</td>
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<td>Ware, Carolyn</td>
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<td>Warman, Brittany</td>
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<td>04-13</td>
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<td>Westerman, William</td>
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<td>02-11, 03-01</td>
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<tr>
<td>White, Kevin</td>
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<td>05-04</td>
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<tr>
<td>White, Marilyn</td>
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<td>Widmayer, Christine J.</td>
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<td>04-06</td>
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<tr>
<td>Wilkins, Langston Collin</td>
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<td>05-11</td>
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<td>Williams, Agnes</td>
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<td>03-14</td>
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<td>Williams, Jennie</td>
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<td>Williams, Laura X.</td>
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<tr>
<td>Williams, Sarah</td>
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<td>06-15</td>
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<td>Williamson, Lynn</td>
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<td>06-15</td>
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<tr>
<td>Wilson, Anika</td>
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<td>03-01, 08-13</td>
</tr>
<tr>
<td>Winick, Stephen D.</td>
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<td>03-02, 04-03</td>
</tr>
<tr>
<td>Wood, Anna Lomax</td>
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<td>01-10</td>
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<td>Wright, Lucy</td>
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<td>02-14</td>
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<td>06-12</td>
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<tr>
<td>Xiutuan, Dong</td>
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<td>Yan, Nancy</td>
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<td>Yan, Shen</td>
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<td>06-12</td>
</tr>
</tbody>
</table>
**Index of Events**

**African Studies Section:** business meeting, Fri., 12:45–1:45 pm, Room 108

**AFS Business Meeting:** Sat., 4:45–5:45 pm, Ballroom

**AFS Committee on Accessibility:** Ask about Accessibility: Give or Get Suggestions for Making the Meeting More Accessible, see staffing schedule posted at the table in Room 101B/C/G

**AFS Committee on Contingent Workforce Concerns Brown Bag:** Fri., 12:45–1:45 pm, Room 101E

**AFS Cultural Diversity Committee:**
- AFS Cultural Diversity Committee Brown Bag Welcome Lunch, Thurs., 12:45–1:45 pm, Room 101D
- sponsored sessions, 01-01, 02-01, 03-01, 04-01, 05-01, 05-03, 06-01, 07-01

**AFS Fellows:**
- Breakfast of (Folklore) Champions, preregistration required, Sat., 8:00–9:30 am, Room 101A
- business meeting, for AFS Fellows only, Fri., 12:45–1:45 pm, Room 106C
- Fellows Reception for Graduate Students, for AFS Fellows and students only, Fri., 5:30–7:00 pm, Room 106A
- Francis Lee Utley Lecture, Fri., 4:15–5:15 pm, Ballroom

**AFS Local Planning Committee:**
- Dance Party—Blues, Funk, Polka and Fine Food, Sat., 7:00–10:00 pm, Market Arcade Building, 617 Main Street
- Film Session: Heartland Passage: America's Journey on the Erie Canal, Thurs., 8:00–10:00 pm, Room 109
- New York Traditions Showcase, Thurs.–Sat., 1:00–4:00 pm, Room 106A
- sponsored sessions, 03-14, 05-03, 06-06, 07-01

**AFS Nominating Committee:** Candidates' Forum and Reception, Thurs., 4:15–5:15 pm, Ballroom

**American Folklore Society:**
- Ask about Accessibility: Give or Get Suggestions for Making the Meeting More Accessible, see staffing schedule posted at the table in Room 101B/C/G
- Ask about Grants: Grant Information for Individuals and Groups, see staffing schedule posted at the table in Room 101B/C/G
- Candidates' Forum and Reception: all are requested to attend, Thurs., 4:15–5:15 pm, Ballroom
- Executive Board Meeting, for invited participants only, Wed., 9:00 am–4:00 pm, Room 105
- Executive Board's Welcome for First-Time Attendees, cash bar, Wed., 6:30–8:30 pm, Room 106A
- Executive Director's Breakfast with Section Conveners, for invited participants only, Fri., 7:00–8:00 am, Room 101A
- Breakfasts:
  - Breakfast of (Folklore) Champions, preregistration required, Sat., 8:00–9:30 am, Room 101A
  - Executive Director's Breakfast with Section Conveners, for invited participants only, Fri., 7:00–8:00 am, Room 101A
- British Folk Studies Section:
  - sponsored session, 01-10
- Candidates' Forum and Reception: sponsored session, 02-12
- Castellani Art Museum of Niagara University:
  - Experiments in Exhibition Workshop: In-Reach—New Directions in Museum-Community Partnerships, preregistration required, Wed., 1:00–4:00 pm, Room 108
  - Tour: Buffalo City—Gritty Is Now Pretty, preregistration required, Wed., 9:30 am–3:00 pm, pick up at the Hyatt Hotel, Huron Street entrance
  - Tour: Niagara Falls and Hodinöhsö:ni’ (Haudenosaunee) Heritage, preregistration required, Wed., 8:30 am–4:00 pm, pick up at the Hyatt Hotel, Huron Street entrance
- Chicana/o Folklore Section:
  - sponsored sessions, 01-02, 04-02, 05-02, 06-03, 08-01
  - Time of Remembrance, Sat., 4:15–4:45 pm, Ballroom
  - Welcome Reception, cash bar, Wed., 6:30–8:30 pm, Ballroom
- American Tribal Style® Belly Dance Workshop: Thurs., 9:00–11:00 pm, Ballroom
- Archives and Libraries Section:
  - Ask an Archivist Table, Thurs. and Fri., 1:30–6:00 pm, Room 101B/C/G
  - business meeting, Fri., 12:45–1:45 pm, Room 101H
  - Culture through Comics: An Ethnographic Cartooning Workshop, preregistration required, Wed., 1:00–4:00 pm, Room 107
  - sponsored sessions, 03-13, 04-12, 05-04, 07-02, 09-03
- Ask about Accessibility: Give or Get Suggestions for Making the Meeting More Accessible: see staffing schedule posted at the table in Room 101B/C/G
- Ask about Grants: Grant Information for Individuals and Groups, see staffing schedule posted at the table in Room 101B/C/G
- Ask about SIEF: Thurs. and Fri., 2:00–3:00 pm, Room 101B/C/G
- Ask an Archivist Table: Thurs. and Fri., 9:00 am–12:45 pm, 1:30–6:00 pm; Sat., 9:00 am–1:00 pm, Room 101B/C/G
- Association for Cultural Equity: sponsored session, 01-10
- **Castellani Art Museum of Niagara University:**
  - Experiments in Exhibition Workshop: In-Reach—New Directions in Museum-Community Partnerships, preregistration required, Wed., 1:00–4:00 pm, Room 108
  - Tour: Buffalo City—Gritty Is Now Pretty, preregistration required, Wed., 9:30 am–3:00 pm, pick up at the Hyatt Hotel, Huron Street entrance
  - Tour: Niagara Falls and Hodinöhsö:ni’ (Haudenosaunee) Heritage, preregistration required, Wed., 8:30 am–4:00 pm, pick up at the Hyatt Hotel, Huron Street entrance
- Chicana/o Folklore Section:
  - business meeting, Fri., 12:45–1:45 pm, Room 101D
  - sponsored sessions, 03-14, 05-03, 06-06, 07-01
- Time of Remembrance, Sat., 4:15–4:45 pm, Ballroom
## Index of Events

### Creative Writing and Storytelling Section:
- business meeting, Thurs., 12:45–1:45 pm, Room 103
- Dan Crowley Concert, Thurs., 8:00–9:30 pm, Room 101D
- Open Mic Night, Thurs., 9:30–11:00 pm, Room 101D

### Cultural Diversity Committee: see AFS Cultural Diversity Committee

### Dan Crowley Concert:
- Thurs., 8:00–9:30 pm, Room 101D

### Dance and Movement Analysis Section:
- American Tribal Style® Belly Dance Workshop, Thurs., 9:00–11:00 pm, Ballroom
- business meeting, Sat., 12:45–1:45 pm, Room 108

### Diamond Presentations:
- 01-02, 06-12, 08-11

### Dance Party—Blues, Funk, Polka and Fine Food:
- Sat., 7:00–10:00 pm, Market Arcade Building, 617 Main Street

### Don Yoder Lecture in Religious Folklife:
- Fri., 8:00–9:30 pm, Room 101F

### Executive Board Meeting:
- for invited participants only, Wed., 9:00 am–4:00 pm, Room 105

### Executive Board’s Welcome for First-Time Attendees:
- cash bar, Wed., 6:30–8:30 pm, Room 106A

### Executive Director’s Breakfast with Section Conveners:
- for invited participants only, Fri., 7:00–8:00 am, Room 101A

### Exhibit Room Open:
- Thurs. and Fri., 9:00 am–12:45 pm, 1:30–6:00 pm; Sat., 9:00 am–1:00 pm; Room 101B/C/G

### Exhibitions:
- Ask about Accessibility: Give or Get Suggestions for Making the Meeting More Accessible, see staffing schedule posted at the table in Room 101B/C/G
- Ask about Grants: Grant Information for Individuals and Groups, see staffing schedule posted at the table in Room 101B/C/G
- Ask about SIEF, Thurs. and Fri., 2:00–3:00 pm, Room 101B/C/G
- Ask an Archivist Table, Thurs. and Fri., 1:30–6:00 pm, Room 101B/C/G
- New York Traditions Showcase, Thurs.–Sat., 1:00–4:00 pm, Ballroom

### Fellows:
- see AFS Fellows

### Films:
- general sessions, 05-06, 05-07, 05-15
- Heartland Passage: America’s Journey on the Erie Canal, Thurs., 8:00–10:00 pm, Room 109

### Folk Arts and Material Culture Section:
- business meeting, Sat., 12:45–1:45 pm, Room 106C
- sponsored session, 03-07

### Folk Belief and Religious Folklife Section:
- business meeting, Thurs., 12:45–1:45 pm, Room 106D
- Don Yoder Lecture in Religious Folklife, Fri., 8:00–9:30 pm, Room 101F
- sponsored sessions, 03-11, 05-10, 09-04

### Folklore and American Studies Programs Reception:
- Penn State Harrisburg, Utah State, and UNC Chapel Hill, Fri., 9:00–11:00 pm, Room 101A

### Folklore and Education Section:
- business meeting, Sat., 12:45–1:45 pm, Room 109
- Folk Arts Education Workshop, 07-14/08-14, 9:00 am–12:00 pm, Room 109
- sponsored sessions, 02-13, 03-14, 04-01, 08-14

### Folklore and Literature Section:
- business meeting, Fri., 12:45–1:45 pm, Room 103

### Folklore and Museums Section:
- business meeting, Fri., 12:45–1:45 pm, Room 105
- Experiments in Exhibition Workshop: In-Reach—New Directions in Museum-Community Partnerships, preregistration required, Wed., 1:00–4:00 pm, Room 108
- sponsored sessions, 01-02, 03-14, 04-01, 05-06, 06-15, 07-02, 08-03

### Folklore and Oral History Section:
- business meeting, Thurs., 12:45–1:45 pm, Room 106C

### Folklore and Science:
- business meeting, Fri., 12:45–1:45 pm, Room 109

### Folklore Latino, Latinoamericano y Caribeño Section:
- business meeting, Fri., 12:45–1:45 pm, Room 101D
- sponsored session, 05-01

### Foodways Section:
- business meeting, Thurs., 12:45–1:45 pm, JJ’s Casa Di Pizza (11 E. Mohawk St.)

### Francis Lee Utley Lecture:
- Fri., 4:15–5:15 pm, Ballroom

### Graduate Student and Young Professional Mixer and Trivia Night:
- Thurs., 9:00–11:00 pm, Room 106A

### Graduate Student and Young Professional Section:
- business meeting, Fri., 12:45–1:45 pm, Room 109
- sponsored session, 03-14, 04-01, 08-14

### Happy Hour for Politics, Folklore, and Social Justice:
- Fri., 5:30–7:00 pm, Hyatt bar

### Henry Luce Foundation:
- sponsored session, 01-02

### History and Folklore Section:
- business meeting, Sat., 12:45–1:45 pm, Room 102
- sponsored session, 08-03

### Independent Folklorists’ Section:
- business meeting, Thurs., 12:45–1:45 pm, Room 101E
- sponsored sessions, 02-02, 07-02, 07-09

### Indiana University Department of Folklore and Ethnomusicology:
- Indiana University Graduate Program Information Session, Sat., 12:45–1:45 pm, Room 106B
- Indiana University Reception, Fri., 9:00–11:00 pm, Ballroom
Index of Events

Instrumental Jam Session: Wed.–Fri., 8:00–11:00 pm, Room 103

International Society for Ethnology and Folklore/Société Internationale d’Éthnologie et de Folklore: Ask about SIEF, Thurs. and Fri., 2:00–3:00 pm, Room 101B/C/G

Jam Sessions:
Creative Writing and Storytelling Open Mic Night, Thurs., 9:30–11:00 pm, Room 101D
Instrumental Jam Session, Wed.–Fri., 8:00–11:00 pm, Room 103
Song Circle/Vocal Jam, Wed.–Fri., 8:00–11:00 pm, Room 105

Jewish Folklore and Ethnology Section: business meeting, Thurs., 12:45–1:45 pm, Room 102

Lectures, in chronological order:
Dan Crowley Concert, Thurs., 8:00–9:30 pm, Room 101D
Phillips Barry Lecture, Thurs., 8:00–9:30 pm, Room 101F
Francis Lee Utley Lecture, Fri., 4:15–5:15 pm, Ballroom
Don Yoder Lecture in Religious Folklife, Fri., 8:00–9:30 pm, Room 101F
Presidential-Invited Lecture, Sat., 6:00–7:00 pm, Ballroom

Legacy Council: for invited participants only, Thurs., 9:00–10:30 pm, Room 101A

Lesbian Gay Bisexual Transgender Queer and Allies (LGBTQQA) Section: business meeting, Fri., 12:45–1:45 pm, Room 106D sponsored session, 04-10

Local Learning:
Folk Arts Education Workshop, 07-14/08-14, Sat., 9:00 am–12:00 pm, Room 109
Local Learning Happy Hour, Fri., 5:30–7:00 pm, Hyatt bar

Local Planning Committee: see AFS Local Planning Committee

MAFA: see Middle Atlantic Folklife Association

Medieval and Early Modern Folklore Section: business meeting, Thurs., 12:45–1:45 pm, Room 107 sponsored sessions, 01-12, 02-12

Mediterranean Studies Section: business meeting, Fri., 12:45–1:45 pm, Room 107

Meetings:
AFS Committee on Contingent Workforce Concerns Brown Bag, Fri., 12:45–1:45 pm, Room 101E
AFS Cultural Diversity Committee Brown Bag Welcome Lunch, Thurs., 12:45–1:45 pm, Room 101D
Executive Board Meeting, for invited participants only, Wed., 9:00 am–4:00 pm, Room 105
Fellows Business Meeting, for AFS Fellows only, Fri., 12:45–1:45 pm, Room 106C
Middle Atlantic Folklife Association Brown Bag, Sat., 12:45–1:45 pm, Room 103
Preserving America’s Cultural Traditions (PACT) Meeting, Fri., 12:45–1:45 pm, Room 102

Memorial University of Newfoundland: reception, Fri., 9:00–11:00 pm, Lobby

Memorials: Time of Remembrance, Sat., 4:15–4:45 pm, Ballroom

Middle Atlantic Folklife Association: brown bag, Sat., 12:45–1:45 pm, Room 103

Music and Song Section:
Business meeting, Sat., 12:45–1:45 pm, Room 104
Instrumental Jam Session, Wed.–Fri., 8:00–11:00 pm, Room 103
Phillips Barry Lecture, Thurs., 8:00–9:30 pm, Room 101F
Song Circle/Vocal Jam, Wed.–Fri., 8:00–11:00 pm, Room 105

National Endowment for the Humanities:
Ask about Grants: Grant Information for Individuals and Groups, see staffing schedule posted at the table in Room 101B/C/G sponsored session, 05-02

National Endowment for the Arts:
Ask about Grants: Grant Information for Individuals and Groups, see staffing schedule posted at the table in Room 101B/C/G sponsored session, 05-02

New Directions in Folklore Section:
business meeting, Thurs., 12:45–1:45 pm, Room 101H sponsored sessions, 05-04, 08-06

New York Folklore Society:
Dance Party—Blues, Funk, Polka and Fine Food, Sat., 7:00–10:00 pm, Market Arcade Building, 617 Main Street Film Session: Heartland Passage: America’s Journey on the Erie Canal, Thurs., 8:00–10:00 pm, Room 109
New York Traditions Showcase, Thurs.–Sat., 1:00–4:00 pm, Ballroom
New York’s Finest Hosts Public Programs Mixer, Reception and Performance, Thurs., 6:30–8:00 pm, Room 106A sponsored sessions, 02-02, 03-14, 04-02, 04-11, 05-03, 05-04, 06-03, 06-06, 07-01, 07-09, 08-03, 07-14/08-14

New York State Council on the Arts:
Dance Party—Blues, Funk, Polka and Fine Food, Sat., 7:00–10:00 pm, Market Arcade Building, 617 Main Street Film Session: Heartland Passage: America’s Journey on the Erie Canal, Thurs., 8:00–10:00 pm, Room 109
New York Traditions Showcase, Thurs.–Sat., 1:00–4:00 pm, Ballroom
New York’s Finest Hosts Public Programs Mixer, Reception and Performance, Thurs., 6:30–8:00 pm, Room 106A sponsored sessions, 02-02, 03-14, 04-02, 04-11, 05-03, 05-04, 06-03, 06-06, 07-01, 07-09, 08-03, 07-14/08-14

New York Traditions Showcase: Thurs.–Sat., 1:00–4:00 pm, Ballroom

New York’s Finest Hosts Public Programs Mixer, Reception, and Performance, Thurs., 6:30–8:00 pm, Room 106A

Nominating Committee: Candidates’ Forum and Reception, Thurs., 4:15–5:15 pm, Ballroom
Index of Events

Nordic-Baltic Folklore Section:
  business meeting, Thurs., 12:45–1:45 pm, Room 104
  sponsored sessions, 01-07, 02-07, 05-06, 07-04, 08-04

Opening Ceremony: Wed., 5:00–6:30 pm, Ballroom

PACT: see Preserving America's Cultural Traditions

Penn State Harrisburg: Folklore and American Studies Programs Reception, Fri., 9:00–11:00 pm, Room 101A

Performances, in chronological order:
  Opening Ceremony, Wed., 5:00–6:30 pm, Ballroom
  New York Traditions Showcase, Thurs.–Sat., 1:00–4:00 pm, Ballroom
  New York's Finest Hosts Public Programs Mixer, Reception and Performance, Thurs., 6:30–8:00 pm, Room 106A
  Dance Party—Blues, Funk, Polka and Fine Food, Sat., 7:00–10:00 pm, Market Arcade Building, 617 Main Street

Phillips Barry Lecture: Thurs., 8:00–9:30 pm, Room 101F

Plenary sessions, in chronological order:
  Opening Ceremony, Wed., 5:00–6:30 pm, Ballroom
  Candidates' Forum and Reception, Thurs., 4:15–5:15 pm, Ballroom
  Francis Lee Utley Lecture, Fri., 4:15–5:15 pm, Ballroom
  Presidential-Invited Lecture, Sat., 6:00–7:00 pm, Ballroom

Politics, Folklore, and Social Justice Section:
  sponsored session, 05-04
  Happy Hour for Politics, Folklore, and Social Justice, Fri., 5:30–7:00 pm, Hyatt bar
  business meeting, Thurs., 12:45–1:45 pm, Room 108

Preserving America's Cultural Traditions (PACT): meeting, Fri., 12:45–1:45 pm, Room 102

Presidential-Invited Lecture: Sat., 6:00–7:00 pm, Ballroom

Professional Development:
  Ask a Folklorist—Career Advice for New Professionals, 07-02
  Culture through Comics: An Ethnographic Cartooning Workshop, preregistration required, Wed., 1:00–4:00 pm, Room 107
  Experiments in Exhibition Workshop: In-Reach—New Directions in Museum-Community Partnerships, preregistration required, Wed., 1:00–4:00 pm, Room 108

Queer as Folklore Meeting: Fri., 5:30–6:30 pm, Room 109

Receptions and social events, in chronological order:
  Executive Board's Welcome for First-Time Attendees, cash bar, Wed., 6:30–8:30 pm, Room 106A
  Welcome Reception, cash bar, Wed., 6:30–8:30 pm, Ballroom
  Candidates' Forum and Reception, Thurs., 4:15–5:15 pm, Ballroom
  New York's Finest Hosts Public Programs Mixer, Thurs., 6:30–8:00 pm, Room 106A
  Legacy Council, for invited participants only, Thurs., 9:00–10:30 pm, Room 101A
  Graduate Student and Young Professional Mixer and Trivia Night, Thurs., 9:00–11:00 pm, Room 106A
  University Press of Mississippi Folklore Celebration, Fri., 2:00–4:00 pm, Room 101B/C/G
  Fellows Reception for Graduate Students, for AFS Fellows and students only, Fri., 5:30–7:00 pm, Room 106A
  Happy Hour for Politics, Folklore, and Social Justice, Fri., 5:30–7:00 pm, Hyatt bar
  Local Learning Happy Hour, Fri., 5:30–7:00 pm, Hyatt bar
  Folklore and American Studies Programs Reception: Penn State Harrisburg, Utah State, and UNC Chapel Hill, Fri., 9:00–11:00 pm, Room 101A
  Indiana University Reception, Fri., 9:00–11:00 pm, Ballroom
  Memorial University of Newfoundland Reception, Fri., 9:00–11:00 pm, Lobby
  The Ohio State University Alumni Reception, Fri., 9:00–11:00 pm, Room 106A
  Dance Party—Blues, Funk, Polka and Fine Food, Sat., 7:00–10:00 pm, Market Arcade Building, 617 Main Street

Registration: Wed., 2:00–5:00 pm; Thurs. and Fri, 7:30 am–2:30 pm; Sat., 7:30 am–12:00 pm, Lobby

Section business meeting:
  African Studies Section Business Meeting, Fri., 12:45–1:45 pm, Room 108
  Archives and Libraries Section Business Meeting, Fri., 12:45–1:45 pm, Room 101H
  Chicana/o Folklore Section Business Meeting, Fri., 12:45–1:45 pm, Room 101D
  Children's Folklore Section Business Meeting, Fri., 12:45–1:45 pm, Room 106B
  Creative Writing and Storytelling Section Business Meeting, Thurs., 12:45–1:45 pm, Room 103
  Dance and Movement Analysis Section Business Meeting, Sat., 12:45–1:45 pm, Room 108
  Folk Arts and Material Culture Section Business Meeting, Sat., 12:45–1:45 pm, Room 106C
  Folk Belief and Religious Folklife Section Business Meeting, Thurs., 12:45–1:45 pm, Room 106D
  Folk Narrative Section Business Meeting, Sat., 12:45–1:45 pm, Room 101H
  Folklore and Education Section Business Meeting, Sat., 12:45–1:45 pm, Room 109
  Folklore and Literature Section Business Meeting, Fri., 12:45–1:45 pm, Room 103
  Folklore and Museums Section Business Meeting, Fri., 12:45–1:45 pm, Room 105
Index of Events

Folklore and Oral History Section Business Meeting, Thurs., 12:45–1:45 pm, Room 106C
Folklore and Science Business Meeting, Fri., 12:45–1:45 pm, Room 109
Folklore Latino, Latinoamericano y Caribeño Section Business Meeting, Fri., 12:45–1:45 pm, Room 101D
Foodways Section Business Meeting, Thurs., 12:30–1:45 pm, JJ’s Casa Di Pizza (11 E. Mohawk St.)
Graduate Student and Young Professional Section Business Meeting, Fri., 12:45–1:45 pm, Room 104
History and Folklore Section Business Meeting, Sat., 12:45–1:45 pm, Room 102
Independent Folklorists’ Section Business Meeting, Thurs., 12:45–1:45 pm, Room 101E
Jewish Folklore and Ethnology Section Business Meeting, Thurs., 12:45–1:45 pm, Room 102
LGBTQA Section Business Meeting, Fri., 12:45–1:45 pm, Room 106D
Medieval and Early Modern Folklore Section Business Meeting, Thurs., 12:45–1:45 pm, Room 107
Mediterranean Studies Section Business Meeting, Fri., 12:45–1:45 pm, Room 107
Music and Song Section Business Meeting, Sat., 12:45–1:45 pm, Room 104
New Directions in Folklore Section Business Meeting, Thurs., 12:45–1:45 pm, Room 101H
Nordic-Baltic Folklore Section Business Meeting, Thurs., 12:45–1:45 pm, Room 104
Politics, Folklore, and Social Justice Section Business Meeting, Thurs., 12:45–1:45 pm, Room 108
Public Programs Section Business Meeting, Thurs., 5:30–6:30 pm, Room 106B
Socialist and Postsocialist Area Studies Section Business Meeting, Sat., 12:45–1:45 pm, Room 101E
Transnational Asia/Pacific Section Business Meeting, Sat., 12:45–1:45 pm, Room 107
Women’s Section Business Meeting, Fri., 7:00–8:00 pm, Room 106B

Social events: see Receptions and social events

Socialist and Postsocialist Area Studies Section: business meeting, Sat., 12:45–1:45 pm, Room 101E

Song Circle/Vocal Jam: Wed.–Fri., 8:00–11:00 pm, Room 105

The Ohio State University Center for Folklore Studies: The Ohio State University Alumni Reception, Fri., 9:00–11:00 pm, Room 106A

Time of Remembrance: Sat., 4:15–4:45 pm, Ballroom

Tours:
- Buffalo City—Gritty Is Now Pretty, preregistration required, Wed., 9:30 am–3:00 pm, pick up at the Hyatt Hotel, Huron Street entrance
- Niagara Falls and Hodinöhso:ni’ (Haudenosaunee) Heritage, preregistration required, Wed., 8:30 am–4:00 pm, pick up at the Hyatt Hotel, Huron Street entrance

Transnational Asia/Pacific Section:
- business meeting, Sat., 12:45–1:45 pm, Room 107
- sponsored sessions, 03-12, 04-14, 05-14, 06-14, 07-05, 08-12, 09-08

University of North Carolina, Chapel Hill: Folklore and American Studies Programs Reception, Fri., 9:00–11:00 pm, Room 101A

University Press of Mississippi: University Press of Mississippi Folklore Celebration, Fri., 2:00–4:00 pm, Room 101B/C/G

Utah State University: Folklore and American Studies Programs Reception, Fri., 9:00–11:00 pm, Room 101A

Vermont Folklife Center: Culture through Comics: An Ethnographic Cartooning Workshop, preregistration required, Wed., 1:00–4:00 pm, Room 107

Welcome Reception: cash bar, Wed., 6:30–8:30 pm, Ballroom

Women’s Section:
- business meeting, Fri., 7:00–8:00 pm, Room 106B
- sponsored sessions, 01-14, 03-07, 04-06, 07-09

Working Group on Folklore and Historic Preservation Policy: sponsored session, 08-11

Workshops:
- American Tribal Style® Belly Dance Workshop, Thurs., 9:00–11:00 pm, Ballroom
- Culture through Comics: An Ethnographic Cartooning Workshop, preregistration required, Wed., 1:00–4:00 pm, Room 107
- Experiments in Exhibition Workshop: In-Reach—New Directions in Museum-Community Partnerships, preregistration required, Wed., 1:00–4:00 pm, Room 108
- Folk Arts Education Workshop, 07-14/08-14, Saturday, October 20, 9:00 am–12:00 pm, Room 109
Index of Keywords

This index provides only terms submitted by presenters. Terms were checked with the AFS Ethnographic Thesaurus (www.afsnet.org/?page=AFSET). We ask that presenters use the AFSET for their indexing so that we can establish a set of standard terms to aid researchers in searching the literature of our field. Terms that were submitted in proposals that are not in the AFSET have been edited or omitted here.

| Adoptees, 01-14                  | Childlore, 01-04, 02-11, 02-13, 02-14, 03-04, 04-05, 05-08, 06-11, 08-07, 09-06 |
| Advocacy, 01-03, 01-05, 01-11, 02-06, 03-01, 04-09, 06-06, 06-11, 07-01, 09-01 | Climate change, 05-09 |
| African, African American, or diaspora, 01-01, 01-10, 02-14, 03-02, 03-11, 04-01, 04-08, 05-05, 05-06, 05-07, 05-09, 05-11, 06-01, 06-05, 06-11, 06-12, 07-13, 08-13, 09-05, 09-09, 09-14 | Clowns, 08-07 |
| Aging, 05-07                      | Collective memory, 05-05 |
| Agriculture, 03-06, 06-06         | Colonialism, 08-13 |
| Appalachia, 04-08, 06-07          | Community, 09-05 |
| Apprentices, 07-03                | Computational folkloristics, 03-05 |
| Arab, 03-10                       | Contemporary legends, 08-07 |
| Archives or libraries, 01-05, 02-07, 02-10, 03-05, 03-13, 05-04, 06-08, 07-13, 09-03, 09-12 | Continuity, 05-06 |
| Art, 02-10, 03-09, 03-11, 04-01, 04-08, 04-10, 05-03, 05-05, 05-08, 06-02, 06-05, 06-07, 06-12, 06-12, 07-09 | Conversation, 01-10 |
| Asia/Pacific or diaspora, 01-01, 01-02, 01-10, 01-11, 01-14, 02-05, 03-10, 03-12, 04-04, 04-05, 04-08, 04-14, 05-14, 06-05, 06-12, 06-14, 07-05, 07-12, 08-12, 09-04, 09-09 | Crafts industry, 06-05 |
| Authenticity, 06-05               | Cultural conservation, 06-07 |
| Bawdy songs, 08-08                | Cultural identity, 01-14 |
| Beggars, 06-07                    | Cultural landscape, 09-05 |
| Belief, 01-05, 01-13, 02-05, 02-06, 02-11, 03-09, 04-05, 04-09, 05-05, 05-06, 05-10, 06-08, 06-11, 06-12, 07-13, 08-05, 08-12, 08-13, 09-04, 09-14 | Cultural policy, 01-03, 02-05, 02-10, 03-03, 03-09, 05-03, 07-01, 07-10, 07-13, 08-13 |
| Body, 01-06, 03-09, 09-06          | Cultural studies, 08-04 |
| British or Irish, 02-14, 03-02, 03-05, 05-05, 05-06, 05-12, 06-05, 06-08, 06-13, 07-07, 08-07, 08-08, 09-14 | Cultural sustainability, 08-02 |
| Canada, 01-11                     | Curriculum planning, 02-13 |
| Candomblé, 03-11                  | Dance, 01-10, 02-10, 02-14, 05-07, 05-07, 06-05, 06-10, 09-07 |
| Carnival, 02-14, 06-07             | Diaspora, 01-05, 05-15, 08-05 |
| Chicano or Latinx, 01-01, 01-10, 02-05, 03-09, 04-01, 05-01, 05-11, 06-07, 06-12, 07-13, 09-07 | Digital media, 01-04, 01-10, 01-14, 02-04, 02-11, 03-04, 03-13, 04-01, 04-04, 05-10, 06-04, 06-11, 06-12, 07-03, 08-05, 08-06, 08-07, 09-06, 09-09 |
|                              | Disciplines, 09-14 |
|                              | Discourse, 02-14, 09-01 |
|                              | Documentation, 01-03, 01-11, 02-08, 02-14, 03-09, 03-14, 04-05, 04-07, 06-07, 06-12, 08-08, 09-05, 09-07, 09-10 |
|                              | Dogs, 08-07 |
|                              | Drama, 03-02 |
|                              | Eastern Europe, 01-05, 08-05 |
|                              | Ecology, 02-06 |
|                              | Education (K-12), 01-13, 02-13, 04-08, 07-14, 09-14 |
|                              | Education (other), 01-13, 03-05, 05-14, 06-01, 09-09, 09-14 |
|                              | Environmental management, 03-14 |
|                              | Environments, 04-09 |
|                              | Epics, 03-08, 05-14 |
|                              | Ethics, 05-01, 05-04, 05-11 |
|                              | Ethnic groups, 02-10, 08-04 |
|                              | Ethnic identity, 01-05 |
|                              | Ethnicity, 05-13 |
|                              | Ethnography, 07-12, 09-04 |
|                              | Etiquette, 02-04 |
|                              | Everyday life, 06-12 |
|                              | Fairy tales, 02-09, 03-10 |
|                              | Fake news, 07-13 |
|                              | Families, 04-08, 06-12, 07-07 |
|                              | Fans, 03-13, 04-04 |
|                              | Festivals, 02-06, 05-07, 05-14, 06-12, 08-05 |
|                              | Fiber art, 09-09 |
|                              | Fieldwork, 01-05, 01-11, 01-13, 01-14, 02-05, 02-06, 02-07, 02-08, 02-10, 02-11, 02-14, 03-02, 03-06, 03-09, 03-10, 03-11, 04-05, 04-08, 04-14, 05-07, 05-08, 05-09, 05-12, 05-13, 05-15, 06-02, 06-07, 06-08, 06-10, 06-12, 06-14, 08-02, 08-05, 09-03, 09-05, 09-09 |
|                              | Film, 01-11 |
|                              | Fishing, 04-07 |
|                              | Folk beliefs, 07-05 |
|                              | Folk culture, 01-03, 04-11 |
|                              | Folk high schools, 05-08 |
|                              | Folk literature, 06-05 |
|                              | Folk music, 06-13 |
Index of Keywords

Folk narratives, 07-08
Folk religion, 01-05, 03-09, 03-11
Folksongs, 07-05
Folktales, 06-11
Foodways, 02-06, 03-06, 06-06, 07-08, 08-02, 08-09, 02-13
Friendship, 02-12
Funerals, 05-06
Games or play, 03-04, 05-08, 06-10, 08-10, 09-06
Gardens, 09-05
Gender, 01-01, 01-14, 02-05, 02-09, 02-10, 02-12, 02-14, 03-06, 03-07, 03-08, 03-09, 03-10, 04-01, 04-06, 04-10, 05-05, 05-11, 05-13, 05-15, 06-01, 06-08, 06-11, 06-12, 07-08, 07-09, 07-13, 08-05, 09-02
Ghosts, 01-04, 08-08
Girls, 02-14
Gods, 02-10
Group identity, 02-06
Guilds, 06-02
Hasidism, 01-05
Health, 02-06, 02-10, 04-09, 05-07, 06-08, 08-13, 09-02
Heritage, 01-02
Hinduism, 04-05
Historic preservation, 05-12, 08-11, 09-08
Historiography, 03-02
History, 03-05, 06-01, 08-03, 09-14
Hobbies, 08-10
Human-animal communication, 04-05
Humor, 01-08, 04-08, 05-08
Identity, 08-05
Immigrants, 01-11
Immigration, 04-11
India, 05-05
Indigenous peoples, 01-01, 01-10, 02-04, 02-05, 02-10, 03-14, 04-01, 05-04, 05-11, 06-07, 06-12, 07-07, 07-09, 08-05, 08-13, 09-05, 09-07, 09-14
Information technology, 09-08
Intangible cultural heritage, 01-03, 01-11, 01-12, 02-03, 02-12, 02-14, 03-03, 03-04, 03-09, 03-12, 04-11, 05-04, 05-06, 05-08, 06-02, 06-07, 06-11, 06-12, 06-13, 07-07, 07-09, 07-13, 08-04, 08-05, 08-07, 09-09
Internal migration, 04-08
Internet, 01-04, 01-08, 04-04
Iran, 05-15
Irish, see British or Irish
Islam, 09-04
Jewish folklore or ethnology, 01-05, 01-10, 01-11, 01-14, 03-02, 06-10, 07-07, 07-08
Job hunting, 07-02
Labor, 06-11
Latina/o/x, see Chicano or Latinx
Learning, 01-13
Legend trips, 02-11
Legends, 01-04, 01-07, 02-11, 03-04, 03-05, 03-08, 06-12, 07-07, 07-13, 08-07, 09-09
LGBTQA, 01-01, 01-05, 01-10, 01-11, 01-14, 03-02, 06-10, 07-07
Libraries, see Archives or libraries
Literary folktales, 06-05
Literature, 01-11, 01-12, 03-10, 04-04, 04-05, 04-13, 06-05, 06-11, 07-07, 07-13, 08-12
Malay folklore, 03-10
Males, 02-12
Material culture, 01-02, 01-03, 01-07, 01-13, 02-04, 02-05, 02-13, 02-14, 03-07, 03-09, 03-12, 04-05, 05-05, 05-06, 05-08, 05-10, 05-12, 06-02, 06-05, 06-11, 06-12, 06-15, 07-10, 08-11, 09-05, 09-08, 09-09, 09-12
Maya, 08-05
Mediterranean, 01-10, 01-11, 03-08, 05-15, 06-10, 09-12
Memorials, 03-09
Middle Ages, 06-08, 07-07
Migrants, 01-11
Migration and settlement, 03-05, 04-05, 04-08, 06-07
Military education, 02-05
Monster, 08-07
Motion pictures, 02-11
Mourning rituals, 03-09
Museology, 09-09
Museums, 01-02, 04-01, 05-06, 06-15, 08-03, 09-09
Music (other), 01-11, 03-02, 04-04, 04-10, 04-11, 05-07, 05-07, 06-05, 06-07, 06-10, 06-13, 08-08, 09-05, 09-12. See also Song
Myth, 01-05, 02-05, 06-08, 09-09
Narratives (other), 01-05, 01-08, 01-11, 01-13, 01-14, 02-08, 02-11, 03-04, 03-05, 03-08, 03-09, 04-06, 04-08, 04-14, 05-04, 05-08, 05-09, 05-12, 05-13, 06-11, 06-12, 06-14, 07-06, 07-12, 08-04, 08-06, 09-01, 09-02, 09-05, 09-10. See also Legend, Literature, Myth, or Tales
National identity, 02-10, 06-08
News, 09-10
Non-governmental organizations, 05-09
Nordic-Baltic, 01-07, 01-10, 03-05, 03-10, 05-06, 05-08, 05-09, 07-07, 08-04
Nostalgia, 05-12
Nova Scotia, 05-12
Occupational folklore, 01-10, 01-13, 02-06, 02-10, 03-05, 03-06, 03-12, 04-05, 04-08, 04-09, 05-12, 06-12, 07-02, 08-08
Onomastics, 06-08
Organization or event management or planning, 06-04
Orishas, 06-12
Orthodoxy, 06-08
Ostension, 02-11, 03-04
Pacific, see Asia/Pacific or diaspora
Parody, 03-02
<table>
<thead>
<tr>
<th>Keyword</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Performance</td>
<td>01-04, 01-10, 01-11, 01-14,</td>
</tr>
<tr>
<td></td>
<td>02-07, 02-10, 02-11, 02-14,</td>
</tr>
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<td>03-04, 03-09, 03-12, 04-01,</td>
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<td>04-10, 04-11, 04-14, 04-05,</td>
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<td>05-07, 05-14, 05-15, 06-02,</td>
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</tr>
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<td></td>
<td>09-02, 09-05, 09-06, 09-07,</td>
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<tr>
<td></td>
<td>09-09</td>
</tr>
<tr>
<td>Personal narratives</td>
<td>02-11</td>
</tr>
<tr>
<td>Pets</td>
<td>03-09</td>
</tr>
<tr>
<td>Place-based education</td>
<td>09-03</td>
</tr>
<tr>
<td>Place</td>
<td>see Space and place</td>
</tr>
<tr>
<td>Play</td>
<td>see Games or play</td>
</tr>
<tr>
<td>Politics and social justice</td>
<td>01-01, 01-11, 01-13, 02-01,</td>
</tr>
<tr>
<td></td>
<td>02-05, 02-06, 02-10, 02-11,</td>
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<td>08-09, 08-11, 08-13, 09-01,</td>
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<td></td>
<td>09-05, 09-09, 09-14</td>
</tr>
<tr>
<td>Popular culture</td>
<td>01-08, 01-13, 02-06, 02-11,</td>
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<td></td>
<td>02-14, 03-04, 03-09, 03-13,</td>
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<td>09-06, 09-09, 09-12</td>
</tr>
<tr>
<td>Postcolonialism</td>
<td>09-09</td>
</tr>
<tr>
<td>Potteries</td>
<td>06-05</td>
</tr>
<tr>
<td>Practical jokes</td>
<td>03-04</td>
</tr>
<tr>
<td>Professionalism</td>
<td>01-09, 07-02</td>
</tr>
<tr>
<td>Prophets</td>
<td>08-13</td>
</tr>
<tr>
<td>Protected areas</td>
<td>09-05</td>
</tr>
<tr>
<td>Proverbs or sayings</td>
<td>02-10</td>
</tr>
<tr>
<td>Public folklore</td>
<td>02-01, 02-08, 07-03, 08-03</td>
</tr>
<tr>
<td>Quilters</td>
<td>02-04</td>
</tr>
<tr>
<td>Race</td>
<td>04-08</td>
</tr>
<tr>
<td>Racism</td>
<td>02-11</td>
</tr>
<tr>
<td>Refugees</td>
<td>01-11, 06-06</td>
</tr>
<tr>
<td>Regional identity</td>
<td>09-10</td>
</tr>
<tr>
<td>Religion</td>
<td>01-05</td>
</tr>
<tr>
<td>Remedies (health)</td>
<td>06-08</td>
</tr>
<tr>
<td>Representation</td>
<td>06-13</td>
</tr>
<tr>
<td>Research, theory, or methodology</td>
<td>01-01, 01-07, 01-08, 01-10,</td>
</tr>
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<td></td>
<td>01-11, 01-14, 02-04, 02-05,</td>
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<tr>
<td></td>
<td>09-05, 09-06, 09-11</td>
</tr>
<tr>
<td>Rhetoric</td>
<td>02-10</td>
</tr>
<tr>
<td>Rites of passage</td>
<td>02-06</td>
</tr>
<tr>
<td>Ritual</td>
<td>01-05, 04-04, 05-10, 06-07,</td>
</tr>
<tr>
<td></td>
<td>06-12, 08-05, 09-07</td>
</tr>
<tr>
<td>Rumors</td>
<td>08-07</td>
</tr>
<tr>
<td>Sacred knowledge</td>
<td>08-13</td>
</tr>
<tr>
<td>Saints</td>
<td>01-05, 06-12</td>
</tr>
<tr>
<td>Sayings</td>
<td>see Proverbs or sayings</td>
</tr>
<tr>
<td>Science</td>
<td>06-08</td>
</tr>
<tr>
<td>Sculptures</td>
<td>05-05</td>
</tr>
<tr>
<td>Shanties</td>
<td>06-13</td>
</tr>
<tr>
<td>Slovaks</td>
<td>06-05</td>
</tr>
<tr>
<td>Social dynamics</td>
<td>08-12</td>
</tr>
<tr>
<td>Social institutions</td>
<td>08-07</td>
</tr>
<tr>
<td>Social justice</td>
<td>see Politics and social justice</td>
</tr>
<tr>
<td>Social structure</td>
<td>03-05</td>
</tr>
<tr>
<td>Song</td>
<td>01-07, 01-10, 02-14, 03-02,</td>
</tr>
<tr>
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<td>05-12, 06-13, 08-08, 08-13,</td>
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<td>09-14</td>
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<tr>
<td>Space and place</td>
<td>01-11, 01-14, 02-06, 02-14,</td>
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<td>09-09, 09-10, 09-14</td>
</tr>
<tr>
<td>Storytelling</td>
<td>02-11</td>
</tr>
<tr>
<td>Sufism</td>
<td>04-05</td>
</tr>
<tr>
<td>Suicide</td>
<td>03-04</td>
</tr>
<tr>
<td>Supernatural beings</td>
<td>08-07</td>
</tr>
<tr>
<td>Tales</td>
<td>02-09, 02-14, 03-10, 04-08,</td>
</tr>
<tr>
<td></td>
<td>06-07, 06-11, 07-05, 09-14</td>
</tr>
<tr>
<td>Tall tales</td>
<td>06-07</td>
</tr>
<tr>
<td>Tamil</td>
<td>03-08</td>
</tr>
<tr>
<td>Teachers</td>
<td>03-05</td>
</tr>
<tr>
<td>Textile tools</td>
<td>09-09</td>
</tr>
<tr>
<td>Textiles</td>
<td>01-02, 03-07</td>
</tr>
<tr>
<td>Tourism</td>
<td>02-03, 02-04, 02-14, 03-04,</td>
</tr>
<tr>
<td></td>
<td>03-06, 05-05, 05-06, 05-07,</td>
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<td>09-09</td>
</tr>
<tr>
<td>Tradition</td>
<td>06-05</td>
</tr>
<tr>
<td>Traditional knowledge</td>
<td>07-09, 08-09</td>
</tr>
<tr>
<td>Trauma</td>
<td>09-02</td>
</tr>
<tr>
<td>Verbal arts (other)</td>
<td>02-07, 03-14, 05-14, 08-09,</td>
</tr>
<tr>
<td></td>
<td>08-13. See also Legend, Literature, Myth, Narratives, Proverbs or sayings, or Tales</td>
</tr>
<tr>
<td>Village life</td>
<td>05-12</td>
</tr>
<tr>
<td>War (agression)</td>
<td>02-05</td>
</tr>
<tr>
<td>Witches</td>
<td>06-08</td>
</tr>
<tr>
<td>Women</td>
<td>02-09, 03-07</td>
</tr>
<tr>
<td>Work</td>
<td>04-08</td>
</tr>
<tr>
<td>Writers</td>
<td>02-09, 07-12</td>
</tr>
<tr>
<td>Writing or publishing</td>
<td>02-04, 05-05, 06-05, 07-12,</td>
</tr>
<tr>
<td></td>
<td>09-14</td>
</tr>
</tbody>
</table>
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Front cover images, left to right:

1. Scratched Style Eggs (margučiai) by Angela Dziakonas. Photo by Marion Faller, 1992. Courtesy of the Castellani Art Museum of Niagara University, Folk Arts Collection. This photo is reflective of the Eastern European presence in Western New York.

2. Niagara River and Gorge, Lewiston. Photo by Edward Y. Millar, Curator of Folk Arts, Castellani Art Museum. This photo is of the Niagara River in what is called the "Lower River" area, north of/after Niagara Falls, as it flows north through to Lake Ontario.


6. Beaded pincushion with image of Niagara Falls, by Marlene Printup. Tuscarora Raised Beadwork. Courtesy of the Castellani Art Museum of Niagara University Folk Arts Collection. Marlene Printup is a Cayuga beadworker who lives on Tuscarora Nation. Tuscarora Beadwork had a long presence also in the souvenir cottage industry in Niagara Falls.

Back cover images, left to right:


2. Jim Kaminski, a local Polish concertina player, was co-founder of the Steel City Brass and has played in Western New York polka bands since the early 1970s. He will perform with Special Delivery at the Saturday dinner/dance. Photo courtesy of Jim Kaminski.

3. Buffalove Heart from Stitch Buffalo. Photo courtesy of the Castellani Art Museum of Niagara University, Folk Arts Collection. Stitch Buffalo is a local organization headed by Dawne Hoeg, a textile artist and instructor. The Buffalove phrase and heart is not specific to Stitch Buffalo; it can be found everywhere in the city.

4. The Peace Bridge linking Canada to the US at Fort Erie, illuminated in purple. Copyright: Darlene Munro/darlenemunro/123RF Stock Photo (https://www.123rf.com/profile_darlenemunro)


6. Eric Crittenden has shared the stage with the Dirty Dozen Brass Band, G-Love & Special Sauce and Mickey Hart. Critt's Juke Joint is a Soulprovisational funk n’ roll experience; they will perform at the Saturday dinner/dance. Photo courtesy of Eric Crittenden.
Additional print maps may be available at the Information Desk of the Convention Center.