



**Unfinished Stories:
Folklife and Folk Narrative
at the Gateway to the Future**

2016 Joint Annual Meeting Program and Abstracts

The following partners have provided generous support for the 2016 AFS annual meeting:

Annual Meeting Planning Committee

Cuban Heritage Collection at the University of Miami Libraries

The Fellows of the American Folklore Society

Florida Division of Historical Resources, Florida Department of State

Folklore Studies in a Multicultural World Series Presses: University of Illinois Press,
University of Wisconsin Press, and University Press of Mississippi

HistoryMiami Museum

International Society for Ethnology and Folklore (SIEF)

International Society for Folk Narrative Research

ISFNR Belief Narrative Network

Local Learning: The National Network for Folk Arts in Education

The Andrew W. Mellon Foundation

Pennsylvania Council on the Arts

Philadelphia Folklore Project

Smithsonian Institution

South Arts

University Reception Hosts: Indiana University, Memorial University of Newfoundland,
The Ohio State University

Wayne State University Press

AFS Sections: Archives and Libraries; British Folk Studies; Chicano/a; Children's Folklore; Creative Writing and Storytelling; Dance and Movement Analysis; Folk Belief and Religious Folklife; Folk Narrative; Folklore and Creative Writing; Folklore and Education; Folklore and Historic Preservation Policy Working Group; Folklore and Literature; Folklore Latino, Latinoamericano, y Caribeño; Folklore and Literature; Folklore and Museums; Foodways; Graduate Students; Independent Folklorists; Jewish Folklore and Ethnology; Medieval and Early Modern Folklore; Music and Song; New Directions in Folklore; Nordic-Baltic Folklore; Public Programs; Socialist and Post-Socialist Area Studies; Storytelling; Transnational Asia/Pacific; and Women's

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The theme for the 2016 annual meeting is “Unfinished Stories: Folklife and Folk Narrative at the Gateway to the Future.”

Throughout its history, Florida has served as a sustained point of cultural convergence and exchange. Its tropical climate, burgeoning economy, and geographic proximity to the Caribbean and Latin America have influenced its cultural identity. South Florida was shaped by early migration from the United States and Caribbean Islands, as well as influxes of political refugees during the second half of the 20th century. Miami, known as the “Gateway of the Americas,” is now perceived as one of the largest and most significant Latin American and Caribbean cities. As Miami continues to evolve through cultural synthesis, it serves as a leader in terms of its transnational identity and experiences.

In addition to being termed a “gateway,” Miami has also been described as a “city of the future.” As such, it offers inspiration for multiple perspectives on the future development of folk narrative and folklife, both within the region and in larger contexts. Relevant topics include transnational communities, cultural synthesis and creolization, the impact of the digital revolution on folk culture, narratives about land and place, traditional responses to climate change, and much more. Conference participants may reflect on these unfinished stories as they appeared in the past and also consider the future of our fields, including emergent theories, methodologies, and ethics.

The organizing committee invited our colleagues to interpret and explore this wide-ranging topic in the form of papers, panels, forums, films, and new types of presentations. This meeting is a joint meeting with the International Society for Folk Narrative.

GENERAL INFORMATION	7
PROGRAM SUMMARY	11
PROGRAM SCHEDULE	
Wednesday	23
Thursday	29
Friday	45
Saturday	59
ABSTRACTS	
Plenary Addresses	73
Special Events	75
Preorganized Sessions	83
Individual Presentations	103
ACKNOWLEDGMENTS	171
INDEXES	
Presenters	187
Events	195
Keywords	201
EXHIBITORS	205
MAPS	220

GENERAL INFORMATION

PROGRAM CHANGES

Inevitably, changes to the program arise after this program book is printed. We will distribute changes that we receive before October 15 as a printed addendum available at the meeting registration desk. You can also track these and later changes on the online addendum linked to the meeting webpage; the direct link is <http://www.afsnet.org/page/AM16Addendum>.

When a paper is withdrawn, all subsequent presentations move up to fill the gap.

REGISTRATION

Registration is required for attendance at all sessions and meetings. The meeting registration desk is located in the lower Promenade lobby on the terrace level of the Hyatt Regency Miami. Registration hours are 11:00 am–6:00 pm on Wednesday, 7:30 am–3:30 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 if supplies are sufficient.

MEETING ROOMS

Almost all annual meeting events will take place in the contiguous meeting space of the Hyatt Regency Miami, the City of Miami Convention Center, and the University of Miami (see the three-dimensional map at the back of this book). Some AFS sections and other groups have scheduled a few off-site events, mostly at HistoryMiami Museum. See the program schedule and special event abstracts for details.

Hyatt terrace level: Brickell North/Center/South/Prefunction, Flagler, Monroe, Tuttle North/Center/South/Prefunction, Orchid A/B/C/D, Jasmine, Hibiscus A/B, Azalea A/B, Gardenia A/B/C, Promenade, Riverwalk

Hyatt lobby level: Japengo

Hyatt Riverfront Hall: Riverfront South

Convention Center third floor: James L. Knight Center

University of Miami third floor: Merrick

MEETING SERVICES

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

MEMORIALS

Tributes to departed colleagues will be read during a time of remembrance in the Opening Ceremony on Wednesday, 5:00–6:00 pm. Only statements that are submitted to AFS by October 1 will be included in the ceremony.

In addition, a memorial board and table are located in lower Promenade for other tributes to any departed friends and colleagues from Thursday at 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 foyer 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.

EXHIBITIONS

Exhibits by publishers, AFS sections, and other organizations are located in Jasmine. 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 it is open.

Tibetan sand mandala artists and NEA Heritage Fellow Losang Samten from Philadelphia will create a picture of the universe using thousands of grains of colorful sand in Monroe/Flagler. The mandala will be on continual display from Thursday morning until its dismantling ceremony Saturday at 1:30 pm. Stop by to observe the construction of the mandala and engage in a conversation with Samten, Thursday, 8:00 am–4:00 pm; Friday, 10:00 am–4:00 pm; and Saturday, 8:00 am–12:00 pm. This exhibition is sponsored by the Philadelphia Folklore Project, the Pennsylvania Council on the Arts, and the American Folklore Society.

GENERAL SESSIONS AND PRESENTATIONS

Up to 16 concurrent sessions are scheduled Wednesday, 12:00–2:00 pm and 2:15–4:15 pm, and Thursday through Saturday, 8:00–10:00 am, 10:15 am–12:15 pm, and 2:00–4:00 pm.

This year, 495 papers will be presented. Most are scheduled for 30 minutes: 20 minutes for presentation, and 10 minutes for discussion. However, this year, 70 presenters opted to try one of two new, shorter formats—short papers and diamond presentations—which are sometimes mixed in panels with longer papers. For this reason, it will be 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 20 minutes: the remaining time is devoted to discussion.

Introduced this year, short papers are scheduled for 20 minutes: 10 minutes for presentation, and 10 minutes for discussion. Whenever possible, additional time has been 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 they list participants' names, not paper titles and start times.

See Preorganized Abstracts for abstracts for sessions that were submitted as panels, and Individual Abstracts for each paper, media and diamond presentation.

EVENTS

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 or tickets.

Event preregistration closed August 31, but tickets for the Dan Crowley Concert or the Puro Corazón Concert may be purchased at the meeting registration desk until noon on Saturday, or online at <https://afsnet.site-ym.com/store/ListProducts.aspx?catid=519604>. Tickets or proof of purchase must be presented to gain admittance; online purchasers are responsible for printing their tickets.

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

See the Plenary Abstracts and Special Event Abstracts for more detailed information about events outside of general sessions.

PLENARY SESSIONS

Wednesday, October 19

Opening Ceremony: 5:00–6:00 pm, James L. Knight Center

Florida Folk Heritage Awards Ceremony: 6:00–6:30 pm, James L. Knight Center

Thursday, October 20

AFS Presidential Invited Plenary Session (Carolyn Dinshaw): 4:15–5:45 pm, James L. Knight Center

Friday, October 21

AFS Candidates' Forum: 4:15–5:15 pm, James L. Knight Center

ISFNR General Assembly: 4:15–7:30 pm, Merrick

The AFS Fellows' Francis Lee Utley Memorial Lecture (Erika Brady): 5:30–6:30 pm, James L. Knight Center

Saturday, October 22

AFS Business Meeting: 4:15–5:15 pm, James L. Knight Center

ISFNR Plenary Lecture (Ulrich Marzolph): 5:30–6:15 pm, James L. Knight Center

OPPORTUNITIES for STUDENTS, FIRST-TIME ATTENDEES, and YOUNG PROFESSIONALS

Wednesday, October 19

Folklore Studies in a Multicultural World Series Workshop. Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society; University of Illinois Press, University of Wisconsin Press, University Press of Mississippi. 8:00 am–4:30 pm, Tuttle Center. For invited participants only.

AFS Executive Board's Welcome for First-Time Attendees. Sponsored by the AFS Executive Board. 6:30–7:30 pm, Hibiscus B

Student-Only Mixer. Sponsored by the AFS Graduate Student Section. 7:30–8:30 pm, Monroe/Flagler Prefunction

Wednesday, October 19–Saturday, October 22

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

Thursday, October 20

AFS Cultural Diversity Committee Brown Bag Welcome Lunch. 12:45–1:45 pm, Tuttle South

Regional Welcome Reception. Sponsored by South Arts. Cash bar. 5:45–7:45 pm, Promenade/Riverwalk

AFS Public Programs Section Mixer for Students and Young Professionals.
8:30–9:30 pm, Monroe/Flagler

Friday, October 21

AFS Fellows Reception for Students. Sponsored by the AFS Fellows and the AFS Graduate Student Section. 6:30–8:30 pm, Japengo. For students and AFS Fellows only.

Trivia Night for Grad Students. Sponsored by the AFS Graduate Student Section.
10:00 pm–12:00 am, Tuttle Center

Saturday, October 22

Breakfast of (Folklore) Champions. Sponsored by the AFS Fellows. 7:00–8:30 am,
Japengo. Preregistration required.

AFS Graduate Student Section Business Meeting. 12:45–1:45 pm, Brickell Center

CANCELLATIONS and NO-SHOWS

Unanticipated changes to the program inconvenience everyone, including panel chairs, other presenters, and those attending the session. Please notify AFS staff as soon as possible with information about cancellations and no-shows. AFS staff will share this information via the online addendum and social media.

Subsequent presentations will move up to fill the gap.

SOCIAL MEDIA

Follow AFS on Twitter @afsfolklorists, and track posts about the meeting with the hashtag #afsam16.

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

PROGRAM SUMMARY

WEDNESDAY, OCTOBER 19

8:00 am–1:00 pm

Tours: Entrance. Preregistration required.

8:00 am–4:30 pm

Workshop: Folklore Studies in a Multicultural World: Tuttle Center. Preregistration required.

8:30 am–11:45 pm

Workshop: Personal Archives Management for Folklorists: Orchid A. Preregistration required.

8:30 am–4:00 pm

AFS Executive Board Meeting: Orchid C. Invited participants only.

9:00 am–12:00 pm

ISFNR Board Meeting: Gardenia C. Invited participants only.

11:00 am–6:00 pm

Registration: Promenade

12:00–2:00 pm

- 01-02 Many Expressions of Folklore: Brickell Center
- 01-03 Jews and Lithuanians: Interacting Narratives, Shared Spaces: Brickell North
- 01-05 Beyond Apprenticeships: Innovations and New Models in Statewide Folk Arts Programs: Brickell South
- 01-15 Transgressive Tales: Tuttle North
- 01-16 Ethnography, Fieldwork, and the Archives: Perspectives on Folk Narrative Research: Tuttle Prefunction
- 01-17 Beliefs in Discussion: Considering Conspiracy Theories and Other Firmly-Believed Narratives: Tuttle South

12:30–4:00 pm

Workshop: Text Mining for Folklorists: Gardenia A/B

12:30–4:30 pm

Workshop: Experiments in Exhibition: HistoryMiami Museum, 101 West Flagler St. Preregistration required.

2:15–4:15 pm

- 02-02 Relocating Cultures: Sharing the Life of Traditional Artists Who Have Made South Florida Their Home: Brickell Center
- 02-03 Narratives in/and Oral Tradition: Explorations, Adaptations, Exploitations: Brickell North

- 02-04 The Impact of Folk Narratives: Theoretical Considerations: Brickell Prefunction
- 02-05 Black Narratives and Social Justice: Reclaiming, Rereading, and Retelling: Brickell South
- 02-09 Reframing the Rural: The Relevance of Agricultural Traditions in a Contemporary Context: Orchid A
- 02-15 Now Is the Time to Believe in Fairy Tales: The Transformative Power of Adaptation: Tuttle North
- 02-16 Nordic Baltic Folklife: Tuttle Prefunction
- 02-17 How Continuous Are Belief Narratives? The Dynamics of the Longue Durée, Part I: Tuttle South

5:00–6:00 pm

Opening Ceremony: James L. Knight Center

6:00–6:30 pm

Florida Folk Heritage Awards Ceremony: James L. Knight Center

6:30–7:30 pm

AFS Executive Board's Welcome for First-Time Attendees: Hibiscus B

6:30–8:30 pm

Welcome Reception: Promenade/Riverwalk

7:30–8:30 pm

Student-Only Mixer: Monroe/Flagler Prefunction

THURSDAY, OCTOBER 20

7:30 am–3:30 pm

Registration: Promenade

8:00–10:00 am

- 03-02 Unfinished Stories: Perspectives on African, African American, and Transnational Cultural Flows: Brickell Center
- 03-03 Public Folklore, New Approaches: Brickell North
- 03-04 An Unfinished Story: Folklorists and the Creative Process Part I: Brickell Prefunction
- 03-05 Foodways, Part I: Brickell South
- 03-06 Exploring a Model: Three Adaptions of Indiana's Rotating Exhibit Network: Gardenia
- 03-07 Health Care and Folklore: Hibiscus A
- 03-08 Emergent Narratives and Practices of Belief: Case Studies of Danger and Purity: Merrick
- 03-09 Narratives and Perception: Conflict and Nostalgia: Orchid A
- 03-10 (Re)Finishing Narrative: Adaptation as Completion in American and British Fairy-Tale Retellings: Orchid B
- 03-11 Folklore and Education: Bridging the Gap: Orchid C
- 03-12 Human-Animal Relations: Orchid D
- 03-13 Mannerpunk, Myth-Ritual, and the Faerie Court: The Uses of Folk Narrative in the Works of Ellen Kushner: Riverfront South

- 03-14 Refugees and Immigrants in a World of Dichotomies: Tuttle Center
 03-15 Community Stories and the Environment: Tuttle North
 03-16 Asian (American) Narrative and Identity: Tuttle Prefunction
 03-17 Slipping the Yoke: Toward a Disabilities Studies Approach to Folklore Studies: Tuttle South

9:00 am–12:45 pm and 1:30–6:00 pm

Book room open: Jasmine
 Publishers' Exhibition
 Silent Auction for the Folk Belief and Religious Folklife Section
 Ask an Archivist

10:00 am–4:00 pm

National Heritage Fellow Losang Samten: Tibetan Sand Mandala Exhibition: Monroe Flagler

10:15 am–12:15 pm

- 04-02 Folklife and Museums: 21st-Century Perspectives: Brickell Center
 04-03 Fieldwork in Service of Public Programming: A Cautionary Tale: Brickell North
 04-04 An Unfinished Story: Folklorists and the Creative Process, Part II: Brickell Prefunction
 04-05 Narratives of Conflict and Crisis: Rwanda, Greece, Croatia: Brickell South
 04-06 Ritual, Sacred and Secular: Gardenia
 04-07 Folklore and "Environmental Humanities": Rich Pasts, Future Engagements: Hibiscus A
 04-08 Fairy-Tale Icons Reimagined: Merrick
 04-09 Narratives of Identity and Belonging: Orchid A
 04-10 Exploring Child Folklife and Narratives at the Gateway: Orchid B
 04-11 #BlackLivesMatter and Folkloristics: Three Years, Five Month, Two Days of the "Changing Same": Orchid C
 04-12 Gender Play at the Margin: Orchid D
 04-13 Unfinished Stories: Problematizing Narrative Completion: Riverfront South
 04-14 Theory: Tuttle Center
 04-15 "What's a Nice Folklorist like You Doing in a Position like This?": Folklorists as Academic Administrators: Tuttle North
 04-16 Explorations of Folk Culture in Japan and Korea
 04-17 The Sukkah for Social Change Project: Tuttle South

12:15–2:00 pm

Lunch Break

12:15–1:30 pm

Folklore and Environmental Humanities: Open Discussion Workshop on
 Cross-Disciplinary Collaborations: Hibiscus A

12:45–1:45 pm

AFS Section Business Meetings
 Dance and Movement Analysis: Orchid B
 Folk Narrative: Tuttle Prefunction
 Folklore and Education: Brickell North
 Folklore and Museums: Brickell South

Foodways: Pollos & Jarras (115 NE 3rd Avenue)
Jewish Folklore and Ethnology: Brickell Center
LGBTQA: Gardenia
New Directions in Folklore: Tuttle Center
Transnational Asia/Pacific: Brickell Prefunction

12:45–1:45 pm

AFS Cultural Diversity Committee Brown Bag Welcome Lunch: Tuttle South

12:45–1:45 pm

ISFNR Belief Narrative Network Committee Meeting: Orchid A

2:00–4:00 pm

- 05-02 Religious Perspectives on Narrative Tradition: Brickell Center
- 05-03 Representing Traditional Arts in Public Folklore Programming: Evaluating Student Engagement and Artist Experiences: Brickell North
- 05-04 Future-Proofing Folklorists: Brickell Prefunction
- 05-05 Eat, Drink, and Be Merry, for Tomorrow You May Be in Utah: The Utah Foodways Book Project: Brickell South
- 05-06 Folklife and Digital Media: Gardenia
- 05-07 Moving Forward: The Smithsonian Folklife Festival and the Next 50 Years: Hibiscus A
- 05-08 Odd Bodies: Costume, Identity, and Popular Narrative: Merrick
- 05-09 Not so Minor Genres of Folk Narrative: Orchid A
- 05-10 Listening Acts: Unfinished Listening as Speculative: Orchid B
- 05-11 Art: Orchid C
- 05-12 "Tell My Story": Musings on Narrative on the 400th Anniversary of Shakespeare's Passing: Orchid D
- 05-13 Her-Story: A Feminism and Folklore Retrospective: Riverfront South
- 05-14 Ethnochoreological Approaches to the System of Collective Danzas of the Sierra Norte of Puebla, Mexico: Tuttle Center
- 05-15 Experience and Emotions in Belief Narratives, Part I: Tuttle North
- 05-16 Regional Identities as Unfinished Stories: Tuttle Prefunction
- 05-17 Groundwork: Justice in the Birthplace of America as Transformation Narratives in the Global Movements for Justice: Tuttle South

3:30–4:15 pm

Reception: Celebration of the Material Vernaculars Series by Indiana University Press: Promenade/Riverwalk

Reception: A Celebration of Fairy-Tale and Folklore Publications from Wayne State University Press: Jasmine

4:15–5:45 pm

AFS Presidential-Invited Plenary Session (Carolyn Dinshaw): James L. Knight Center

5:45–7:45 pm

Regional Welcome Reception: Promenade/Riverwalk

6:00–7:00 pm

Legacy Council Reception: Japengo

6:00–8:00 pm

AFS Foodways Section Reception: HistoryMiami Museum, 101 West Flagler Street

7:15–8:30 pm

AFS and ISFNR Conversation on the Future of International Folk Narrative Studies:
Hibiscus B

7:30–8:30 pm

AFS Public Programs Section Business Meeting: Monroe/Flagler

8:00–9:30 pm

Dan Crowley Memorial Concert: An Evening of Caribbean Storytelling: Hibiscus A
Ticket required.

8:00–9:30 pm

Don Yoder Lecture in Religious Folklife and Folk Belief (Dan Ben-Amos): Riverfront South

8:30–9:30 pm

AFS Public Programs Section Mixer for Students and Young Professionals:
Monroe/Flagler

9:00–11:00 pm

Memorial University of Newfoundland Reception: Promenade/Riverwalk

9:00–11:00 pm

The Ohio State University Dessert Reception: Hibiscus B

9:00 pm–1:00 am

Instrumental Jam Session: Orchid A

9:00 pm–1:00 am

Vocal Jam Session: Orchid D

9:30–10:30pm

Conference on the Couch (Kay Turner): Presidential Suite, tba

9:45 pm–11:00 pm

Creative Writing and Story Telling Open Mic Night: Hibiscus A

FRIDAY, OCTOBER 21

7:00–8:00 am

The AFS Executive Director's Breakfast with Section Conveners: Japengo

7:30 am–3:30 pm

Registration: Promenade

8:00–10:00 am

- 06-03 An Unfinished Story: The Bosnia Project at Western Kentucky University: Brickell North
- 06-04 Folklore Meets Popular Culture: Brickell Prefunction
- 06-05 The Folk Awakens: *Star Wars*, Folkloristics, and the Intersection of Hollywood, Narrative, and Memory: Brickell South
- 06-06 Mythical Narratives in History and (Post) Modernity: Gardenia
- 06-07 Folklore and Environments, Part I: Applied and Community-Collaborative Practice Organizing Environmental Justice: Hibiscus A
- 06-08 The New Public Folklore: Southern Cultural Work in the Digital Age: Merrick
- 06-09 Indian Narrative Traditions, Part I: Orchid A
- 06-10 Experience and Emotions in Belief Narratives, Part II: Orchid B
- 06-11 Folklore as (Unlikely) Frame for Science: The Aesop's Fable Paradigm: Orchid C
- 06-12 How We Teach: Folklore Pedagogies in the 21st-Century Classroom: Orchid D
- 06-13 Mediatization and/as Folklore's Futures: Riverfront South
- 06-14 Vernacular Catholicism, Part I: American Sites of Marian Apparition: Space, Place, Objects, Culture: Tuttle Center
- 06-15 Meat: Tuttle North
- 06-16 PACT Meeting: Tuttle Prefunction
- 06-17 Race and Racialization in Folklore Study and Practice: Tuttle South

8:00 am–4:00 pm

National Heritage Fellow Losang Samten: Tibetan Sand Mandala
Exhibition: Monroe/Flagler

9:00 am–12:45 pm and 1:30–6:00 pm

Book room open: Jasmine
Publishers' Exhibition
Silent Auction for the Folk Belief and Religious Folklife Section
Ask an Archivist

10:15 am–12:15 pm

- 07-02 Narrative and Agency in Muslim Traditions: Brickell Center
- 07-03 Heritage and Material Culture: Brickell North
- 07-04 Folk Space, Landscapes, Architecture, and Identity: Brickell Prefunction
- 07-05 Funny or Not? Humor and Its Limitations: Brickell South
- 07-06 Narrative Traditions: Gardenia
- 07-07 Folklore and Environments, Part II: New Directions in Place-Based Public Folklore Programming, Partnerships and Pedagogy: Hibiscus A
- 07-08 Public Folklore in the Sunshine State: Past, Present, and Future: Merrick
- 07-09 Indian Narrative Traditions, Part II: Orchid A

- 07-10 How Continuous Are Belief Narratives? The Dynamics of the Longue` Durée, Part II: Orchid B
 07-11 Transforming the Stories Told in School: A K-8 Folk Arts Residency with Tibetan Sand Mandal Artist and National Heritage Fellow Losang Samten: Orchid C
 07-12 Walking the Talk: Utilizing Narrative in the Body Art Classroom: Orchid D
 07-13 Talking Folklore: A Conversation with Leading Scholars of Folklore Theory and Practice: Riverfront South
 07-14 Vernacular Catholicism, Part II: Vernacular Catholic Artistry and Strange Genius: Tuttle Center
 07-15 More Meat: Tuttle North
 07-16 The New Man in Black: Slender Man and the Development of a Digital Legend: Tuttle Prefunction
 07-17 Critical Histories/Folklore Futures: A Discussion of Engaged Folklore Practices Past and Present: Tuttle South

12:15–2:00 pm

Lunch Break

12:15–1:45 pm

AFS Fellows Business Meeting: Riverfront South

12:15–1:45 pm

What's Going on Here? Conversations and Brown Bag with Miami Activists and Cultural Workers: Tuttle South

12:45–1:45 pm

AFS Section Business Meetings
 Chicano/a: Gardenia
 Children's Folklore: Orchid C
 Folk Arts and Material Culture: Tuttle Center
 Folklore and Oral History: Hibiscus A
 Independent Folklorists: Brickell North
 Medieval and Early Modern Folklore: Tuttle Prefunction
 Nordic-Baltic Folklore: Brickell Center
 Socialist and Post-Socialist Area Studies: Brickell Prefunction
 Storytelling/Folklore and Creative Writing, Brickell South

12:45–1:45 pm

ISFNR Folktales and the Internet Meeting: Orchid D

2:00–4:00 pm

- 08-03 Folklore and Environments, Part III: Tradition, Sustainability, and Ecology: Gardenia C
 08-04 Unfinished Identities: Controversies of Public Ritual and Display in Africa: Brickell Prefunction
 08-05 Digital Archives: Brickell South
 08-06 Negotiating Belonging: Gardenia
 08-07 Looking Back and Looking Forward: A 40-Year Perspective on Public Folklife from the American Folklife Center: Hibiscus A
 08-08 Fairy Tales in the Classroom: Merrick
 08-09 Narratives in Performance: Perspectives from Turkey and India: Orchid A
 08-10 Film: "Good Work: Masters of the Building Arts" (65 min.)

- 08-11 Musical Voices and Dance at the Crossroad: The Unfinished Story of the Diversity and Regional Synthesis of Southern Music and Dance and Its Black and Global Roots: Orchid C
- 08-12 Storytelling Traditions in Northern Europe: Orchid D
- 08-13 A Panel Discussion in Honor of Linda Dégh: Riverfront South
- 08-14 How Continuous Are Belief Narratives? The Dynamics of the Longue Durée, Part III: Tuttle Center
- 08-15 Unfinished Business: Revising Folklore's "Story": Tuttle North
- 08-16 Memory, Mythology, and Ontology in Post-Soviet Societies: Tuttle Prefunction
- 08-17 What Does Workplace Justice Have to Do with Me?: Tuttle South
- 08-19 Pop-Up Museum Session: Sharing Fieldwork Artifacts and Stories: Japengo

4:15–5:15 pm

Candidate's Forum: James L. Knight Center

4:15–7:30 pm

ISFNR General Assembly: Merrick

5:30–6:30 pm

AFS Fellows' Francis Lee Utley Memorial Lecture (Erika Brady): James L. Knight Center

6:30–8:00 pm

Local Learning Happy Hour: Pure Verde, hotel bar

6:30–8:30 pm

AFS Fellows Reception for Students: Japengo

7:30–8:30 pm

AFS Women's Section Business Meeting: Hibiscus A

8:00–9:15 pm

Puro Corazón: The Music of Puebla, Mexico: Riverfront South. Ticket required.

8:00–9:30 pm

The Stith Thompson and Phillips Barry Lecture (Ellen Kushner): Merrick

9:00–10:30 pm

Croning: Hibiscus A

9:00–11:00 pm

Indiana University Reception: Hibiscus B

9:00 pm–1:00 am

Vocal Jam Session: Orchid D

9:00 pm–1:00 am

Instrumental Jam Session: Orchid A

9:30 pm–10:30 pm

Puro Corazón: Fandango Dance Workshop: Riverfront South

10:00 pm–12:00 am

Trivia Night for Grad Students: Tuttle Center

SATURDAY, OCTOBER 22**7:00–8:30 am**

AFS Fellows Breakfast of (Folklore) Champions: Japengo

7:30–12:00 pm

Registration: Promenade

8:00–10:00 am

- 09-02 Reframing Narratives: Curating Southern Cultural Expression: Brickell Center
- 09-03 Performing Folklore: Brickell North
- 09-04 Pageants, Songs, Sisters, and Devils: An Ethnography of Lived Religion in Pennsylvania: Brickell Prefunction
- 09-05 Stories of Women's Lives: Brickell South
- 09-06 Foodways, Part II: Gardenia
- 09-07 Traditional Tales and Their Transformations: Hibiscus A
- 09-08 Unfinished Stories: Intersubjective Dimensions of Tale Collections and Performances: Merrick
- 09-09 Music, Part I: Orchid A
- 09-10 Minority Narratives: Orchid B
- 09-11 Stripping the Finish: Challenging Scholarship through Creative Adaptation of Folklore: Orchid C
- 09-12 Revisiting the Classics: Orchid D
- 09-13 Network Everyday: Impacts of the Digital Revolution: Riverfront South
- 09-14 Narrative and Dance at the Intersection of Then and Now: Shared Meaning and Performance in the African Diaspora: Tuttle Center
- 09-15 Legends and Religion: Exchanging Experiences of the Supernatural, Part I: Tuttle North
- 09-16 Constructed Heritage/Constructed Identity: Tuttle Prefunction
- 09-17 Folklore and Imagination: Art, Theory, and Analysis: Tuttle South

8:00–12:00 pm

National Heritage Fellow Losang Samten: Tibetan Sand Mandala Exhibition: Monroe/Flagler

8:30 am–12:30 pm

Reading Culture: Ways of Observing and Interpreting for Classroom and Museum Education: HistoryMiami Museum, 101 West Flagler Street

9:00 am–1:00 pm

Book room open: Jasmine
Publishers' Exhibition
Silent Auction for the Folk Belief and Religious Folklife Section
Ask an Archivist

10:15 am–12:15 pm

10-02 Stories, Art, and Aging: Researching Vernacular Forms of Creative Aging: Brickell Center
10-03 Latina/o Youth Culture and Communities of Practice: Brickell North
10-04 Folklore in Social Media: Perspectives on Continuity in Narration and Communication: Brickell Prefunction
10-05 Examining Traditional Cultural Properties in Florida: Brickell South
10-06 Local Character: Gardenia
10-07 Stories of Our Lives: In Honor of Frank de Caro: Hibiscus A
10-08 Experiencing the Other-Than-Human World: Merrick
10-09 Music, Part II: Orchid A
10-10 "Who Will Tell Our Stories?": Creative Reimaginings of Memory, Communities, and Social Change: Orchid B
10-11 The Tale Is Not Done: Fairy-Tale Adaptations: Orchid C
10-12 Folklore and the Adjunctification of Higher Education: How Contingent Labor Hurts the Field: Orchid D
10-13 Folklore and Ethnology: (Non)Identical Twins?: Riverfront South
10-14 Alternative Frameworks in African American Folklore Study of Cultural Production, Knowledge Production, and Reproduction: Tuttle Center
10-15 Legends and Religion: Exchanging Experiences of the Supernatural, Part II: Tuttle North
10-16 New Digital Tools and Resources for Folklore Scholarship: Tuttle Prefunction
10-17 Social Problematics: Tuttle South

12:15–2:00 pm

Lunch Break

12:45–1:45 pm

AFS Section Business Meetings
Archives and Libraries: Tuttle North
Folk Belief and Religious Folklife: Brickell Prefunction
Folklore and Literature: Tuttle Center
Graduate Student: Brickell Center
History and Folklore: Brickell South
Mediterranean Studies: Brickell North
Music and Song: Tuttle South

12:45–1:45 pm

Folklore and Historic Preservation Working Group Meeting: Gardenia

1:30–2:00 pm

Tibetan Sand Mandala Dismantling Ceremony: Monroe/Flagler

2:00–4:00 pm

- 11-02 Mixed Media: Brickell Center
- 11-03 Difficult Times: Narratives of Famine, War, and Displacement: Brickell North
- 11-04 Contested Histories and Narratives: Brickell Prefunction
- 11-05 Preparation, Preservation, and Presentation: Archives and Folklife Collection: Brickell South
- 11-06 Unfinished Drafts: Folk Narratives Revise Themselves as Town Meets Gown: Gardenia
- 11-07 Networks, Cooperation, and Competition in Women’s Ritual: An International Comparison: Hibiscus A
- 11-08 Past and Futures of (Folk) Narratives: Merrick
- 11-10 Reflections on Fieldwork and Reciprocity: Orchid C
- 11-11 ISFNR Belief Narrative Network Meeting: Orchid C
- 11-12 Canadian Narrative Traditions in Transition: Orchid D
- 11-13 Creolization in Folklore’s Future: Riverfront South
- 11-15 Written, Visual, and Oral Testimonies Amidst Armed Conflict in Central America: Tuttle North
- 11-16 Unfinished Folkloristics: Tuttle Prefunction
- 11-17 Material Culture: Tuttle South
- 11-18 Honoring Lydia Cabrera’s Story: Alta, Performance, and Living Archive: HistoryMiami Museum, 101 West Flagler Street

4:15–5:15 pm

AFS Business Meeting: James L. Knight Center

5:30–6:15 pm

ISFNR Plenary Lecture (Ulrich Marzolph): James L. Knight Center

6:15–8:15 pm

Closing Pachanga (Reception): Promenade/Riverwalk

9:00 pm–1:00 am

Instrumental Jam Session: Orchid A

9:00 pm–1:00 am

Vocal Jam Session: Orchid D

PROGRAM SCHEDULE: WEDNESDAY

8:00 am–1:00 pm

Tour: Miccosukee Everglades Culture

Tour: Miami's Multicultural Neighborhoods

Hyatt Regency entrance

Sponsored by HistoryMiami Museum

Preregistration required

8:00 am–4:30 pm

Workshop: Folklore Studies in a Multicultural World

Tuttle Center

Sponsored by the Andrew W. Mellon Foundation and the American Folklore Society;
University of Illinois Press, University of Wisconsin Press, University Press of Mississippi
For invited participants only

James Engelhardt (University of Illinois Press), **Craig Gill** (University Press of Mississippi),
Sheila Leary (University of Wisconsin Press), editors

Ian Brodie (Cape Breton University), **Simon J. Bronner** (Penn State Harrisburg),
Sabina Magliocco (California State University, Northridge), mentors

8:30–11:45 am

Workshop: Personal Archives Management for Folklorists

Orchid A

Sponsored by the AFS Archives and Libraries Section
Preregistration required

Terri M. Jordan (independent), leader

8:30 am–4:00 pm

AFS Executive Board Meeting

Orchid C

9:00 am–12:00 pm

ISFNR Board Meeting

Gardenia C

11:00 am–6:00 pm

Registration

Promenade

12:00–2:00 pm

Many Expressions of Performance

Brickell Center

01-02

Antti Mikael Lindfors (University of Turku), chair

12:00 **Daniela Ivanova-Nyberg** (Bulgarian Cultural and Heritage Center of Seattle), "There
Will Not Be Another Koleda": Folk Dance Narratives and Studies of Folk Dance

12:30 **J. Caroline Toy** (The Ohio State University), Imagining St. Bart's: The Performance and
Implications of a *Sherlock* Fan Pilgrimage

1:00 **Eric César Morales** (Indiana University), Negotiating Gender on the Stage:
Trans Identities in Tahitian Dance

1:30 **Antti Mikael Lindfors** (University of Turku), Performance of Moral Accountability and the
Ethics of Satire in Stand-Up Comedy

Brickell North **Jews and Lithuanians: Interacting Narratives, Shared Spaces**

01-03

Mindaugas Kvietkauskas (Institute of Lithuanian Literature and Folklore), chair12:00 **Itzik Gottesman** (The University of Texas, Austin), Jews and Lithuanians in Jewish Custom and Song12:30 **Mindaugas Kvietkauskas** (Institute of Lithuanian Literature and Folklore), Jews and "Good Pagans": Narratives about the Coexistence with Lithuanians in Early 20th-Century Litvak Literature1:00 **Radvilė Racėnaitė** (Institute of Lithuanian Literature and Folklore), In Search of the Vanished World: Jews in Lithuanian Life Stories1:30 **Lina Būgienė** (Institute of Lithuanian Literature and Folklore), The Tragic Fate of the Jews in Lithuanian Memories**Brickell South** **Beyond Apprenticeships: Innovations and New Models in Statewide Folk Arts Programs**

01-05

Sponsored by the AFS Public Programs Section

Sally A. Van de Water (independent), chair**Julianne Carroll** (independent), **Emily Hilliard** (West Virginia Humanities Council), **Jessica Anderson Turner** (Birthplace of Country Music)**Tuttle North** **Transgressive Tales**

01-15

Joanna B. Spanos (The Ohio State University), chair12:00 **Sarah T. Shultz** (Western Kentucky University), Transgression and Human-Animal Transformation in the *Kinder-und Hausmärchen* of Jacob and Wilhelm Grimm12:30 **Psyche Z. Ready** (George Mason University), Transitioning: Scandinavian Folktales and the Modern Transgender Experience1:00 **James Tyler Chadwell** (West Virginia University), Narratives that Network: The Power of the Shared Experience Narrative in Creating Bonds within the LGBTQIA Community1:30 **Joanna B. Spanos** (The Ohio State University), Local History, Local Legends: Finding a Place for Transgressive Women's Stories**Tuttle Prefunction** **Ethnography, Fieldwork, and the Archives: Perspectives on Folk Narrative Research**

01-16

Jennifer O'Reilly (Liverpool John Moores University), chair12:00 **Marilena Papachristophorou** (University of Ioannina), Fieldwork Transformations: The Ethnographer, the Field, and the Stories Told12:30 **Júliana Thora Magnúsdóttir** (University of Iceland), Gender, Legends, and the Icelandic Turf House: Re-engaging the Archives as a Means of Giving Voices to the Silent Women of the Past1:00 **Nathan Paul Young** (The Ohio State University), Positionality, Privilege, and Power: Reflections on Ethnography in Turkish Villages1:20 **Vardit Lightstone** (University of Toronto), Can a Storyteller Write Ethnography? A (Re)Consideration of Tomás Ó Criomhthain's Irish Autobiography, *An tOileánach*1:40 **Jennifer O'Reilly** (Liverpool John Moores University), Revisiting Florida Folklore in the Works of Zora Neale Hurston and Harry Hyatt

Beliefs in Discussion: Considering Conspiracy Theories and Other Firmly-Believed Narratives Tuttle South

Sponsored by the ISFNR Belief Narrative Network

01-17

Maria Ines Palleiro [Buenos Aires University, Università di Bologna, National Council for Scientific Research (CONICET)], chair

12:00 **Merili Metsvahi** (University of Tartu), Sexual Relationships between Estonian

Peasant Girls and Baltic-German Landlords in Estonian Folklore and History

12:30 **Michael Robert Evans** (Southern New Hampshire University), One Tin Soldier: Legends and Anti-Legends of the Sole Survivor

1:00 **Eda Kalmre** (Estonian Literary Museum), Baby Carrots and Salad Rinsing:

Commercial Legends and Rumors in Estonian Consumer Society

1:30 **Maria Ines Palleiro** [Buenos Aires University, Università di Bologna, National Council for Scientific Research (CONICET)], Speaking Birds and Cosmic Kites: Folk Narratives and Conspiracy Theories regarding Latin American Political Leaders

12:30–4:00 pm**Workshop: Text Mining for Folklorists**

Gardenia A/B

John Laudun (University of Louisiana, Lafayette), leader

Workshop: Experiments in Exhibition

HistoryMiami Museum, 101 W Flagler St

Sponsored by the HistoryMiami Museum; Local Learning: National Network for Folk Arts in

Education; the AFS Folklore and Museums Section; the AFS Folklore and Education Section; and

the AFS Public Programs Section

Preregistration required

Valerie Fletcher (Institute for Human Centered Design), leader

2:15–4:15 pm**Relocating Cultures: Sharing the Life of****Traditional Artists Who Have Made South Florida Their Home**

Brickell Center

Sponsored by the Local Planning Committee

02-02

Leonardo Falcon (Florida International University), chair

Narratives in/and Oral Tradition: Explorations, Adaptations, Exploitations

Brickell North

02-03

Patricia Irene Jaeggi (University of Basel and Lucerne University of Applied Sciences and Arts), chair

2:15 **Marianthi Kaplanoglou** (National and Kapodistrian University of Athens), "Words Washed in the Sea": Stories about the Aegean in Greek Folk Narrative

2:45 **Mohamed Elmahdi Bushra** (University of Khartoum), The Digital Use of Oral Genres

3:15 **Sinseingnon Germain Sagbo** (Université d'Abomey-Calavi), Crossroads of Narrative Culture in Benin

3:45 **Patricia Irene Jaeggi** (University of Basel and Lucerne University of Applied Sciences and Arts), As "Heidi" Began to Yodel: Identity Politics and the Adaptation of Folk Story for the Arabic-Speaking Listeners of the Swiss International Radio during the Cold War

Brickell Prefunction
02-04

The Impact of Folk Narratives: Theoretical Considerations

Dani Schrire (Hebrew University of Jerusalem), chair

- 2:15 **Derek Newman-Stille** (Trent University), Breadcrumbs in the Woods: Depression in Sandra Kasturi's "The Gretel Papers"
- 2:45 **Robert Guyker** (Pacifica Graduate Institute), Song of Dolls
- 3:15 **Lital Belinko-Sabah** (Hebrew University of Jerusalem), Narrative Structure and Text Linguistics in Historical Judeo-Spanish Folktale Recordings
- 3:45 **Dani Schrire** (Hebrew University of Jerusalem), Scholarly Performances and Folk Narrative Variants: Ingeborg Weber-Kellermann, Dov Noy, and the "Ballad of the Beautiful Jewess"

Brickell South
02-05

Black Narratives and Social Justice: Reclaiming, Rereading, and Retelling

Sponsored by the AFS Cultural Diversity Committee

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

- 2:15 **Kate S. Kelley** (University of Missouri), Empowering Stories and Stories that Empower: Critical Race Theory and Folkloristics
- 2:35 **David Todd Lawrence** (University of Saint Thomas), "Northside for Life": Narratives of Community and the Politics of Urban Agriculture
- 2:55 **Elaine J. Lawless** (University of Missouri), The Half-Life of Social Protest Narratives: Critical Race Theory and the White Media
- 3:15 **Aaron N. Oforlea** (Washington State University), West, West, Y'all: African American Folklore and California Hip-Hop
- 3:35 **Stephanie Shonekan** (University of Missouri, Columbia), discussant

Orchid A
02-09

Reframing the Rural: The Relevance of Agricultural Traditions in a Contemporary Context

Kara Rogers Thomas (Frostburg State University), chair

- 2:15 **Nic Hartmann** (National Czech and Slovak Museum and Library), Brokering on the Border: A Folkloristic Case Study of the Nogales, Arizona Fresh Produce Industry
- 2:45 **Kara Rogers Thomas** (Frostburg State University), Regional Knowledge Revisited: Growing Appalachia's Local Foods Movement
- 3:15 **Kim D. Stryker** (independent), Wassailing the Orchard: Reviving Tradition for New Blessings
- 3:45 **Maria Elizabeth Kennedy** (The ARTS Council of the Southern Finger Lakes), Cider, Orchards, and the Vernacular Landscape of Rural New York

Tuttle North
02-15

Now Is the Time to Believe in Fairy Tales: The Transformative Power of Adaptation

Lacey Skorepa (Wayne State University), chair

- 2:15 **Adrion L. Dula** (Wayne State University), The Key to Contesting Sexual Curiosity
- 2:45 **Lacey Skorepa** (Wayne State University), Tales Talk Back: Making "Part of Your World," Part of Ours
- 3:15 **Erika Romero** (Illinois State University), The Power of the Non-Canonical (OC) Character: Evaluating Emma Swan as the Narrative Linchpin in *Once Upon a Time*
- 3:45 discussion

Nordic-Baltic Folklife

Tuttle Prefunction

02-16

Tuomas Hovi (University of Turku), chair

- 2:15 **Aigars Lielbardis** (University of Latvia), Research on Charm Tradition in Latvian Folkloristics
- 2:45 **Eila Stepanova** (University of Helsinki), The Creation of Continuing Bonds by Karelian Immigrants and Their Descendants in Finland
- 3:15 **Alf Arvidsson** (Umeå University), "If You Would Get Rich and Have a Noble Wife, You Should Not Forget Your Poor Parents and Relatives": The Prospects of Social Climbing in a Late 18th-Century Autoethnography
- 3:45 **Tuomas Hovi** (University of Turku), From a Joke to a Tradition: Celebrating Saint Urho as Finnish American Heritage

How Continuous Are Belief Narratives? The Dynamics of the Longue Durée, Part I

Tuttle South

Sponsored by the ISFNR Belief Narrative Network

02-17

See also 07-10 and 08-14

Éva Pócs (University of Pécs), chair

- 2:15 **Hrefna Sigridur Bjartmarsdottir** (University of Iceland), Dreams as a Gateway between Two Worlds: Belief in the Deceased as Guardian Spirits amongst Icelandic People in the Beginning of the 21st Century
- 2:45 **Mare Kõiva** (Estonian Literary Museum), One Man's Network of Dream Narratives
- 3:15 **Sandis Laime** (Institute of Literature, Folklore and Art, University of Latvia), Ragana: A Seeress, a Goddess, or a Ghost? Hypotheses on the Origins of the Figure of the Witch in Latvian Folk Belief and Folklore
- 3:45 **Éva Pócs** (University of Pécs), Fairy Dance, Angel Dance, and the Dancing Dead

5:00–6:00 pm**Opening Ceremony**

James L. Knight Center

6:00–6:30 pm**Florida Folk Heritage Awards Ceremony**

James L. Knight Center

Sponsored by the Florida Division of Historical Resources, Florida Department of State

Paco and **Celia Fonta** (Miami-Dade County, advocates and performers of Spanish Flamenco), **Ed Long** (St. Johns County, advocate for maritime culture and history), **Louinès Louinis** and **Lucrece Louisdhon-Louinis** (Broward County, advocates of Haitian culture), **Serge Toussaint** (Miami-Dade County, muralist and sign painter)

6:30–7:30 pm**AFS Executive Board's Welcome for First-Time Attendees**

Hibiscus B

Sponsored by the AFS Executive Board

6:30–8:30 pm**Reception: Welcome to Miami!**

Promenade/ Riverwalk

Sponsored by the American Folklore Society

Cash bar

With music selected by **DJ Le Spam**

7:30–8:30 pm

Monroe/Flagler
Prefunction

Student-Only Mixer

Sponsored by the AFS Graduate Student Section

PROGRAM SCHEDULE: THURSDAY

7:30 am–3:30 pm

Registration Promenade

9:00 am–12:45 pm, 1:30–6:00 pm

Book Room Jasmine

Publishers' Exhibition Jasmine

Silent Auction for the Folk Belief and Religious Folklife Section Jasmine

Ask an Archivist Jasmine

Sponsored by the AFS Archives and Libraries Section

10:00 am–4:00 pm

National Heritage Fellow Losang Samten: Tibetan Sand Mandala Exhibition Monroe/Flagler

Sponsored by the Philadelphia Folklore Project and the Pennsylvania Council on the Arts

8:00–10:00 am

Unfinished Stories: Perspectives on African, African American, and Transnational Cultural Flows Brickell Center

03-02

Esther Spencer (Florida State University), chair

8:00 **Cocoa Williams** (Florida State University), Suppers in the St. Bernard: An Ethnographic Look into the Supper-Giving Tradition

8:30 **Alexander D.J. Brickler IV** (Florida State University), Transpacific Crossroads: Reading the Blues as Black American Folkway in Hiramoto Akira's Manga, *Me and the Devil Blues*

9:00 **Yolanda Franklin** (Florida State University), Blood Memories: Poetic Narratives about Land in Place

9:30 **Esther Spencer** (Florida State University), I'm a Traveling Woman: A Womanist Ethnographic Investigation of a Lived Transnational Experience

Public Folklore, New Approaches Brickell North

03-03

Valdimar Tr. Hafstein (University of Iceland), chair

8:00 **Angus Gillespie** (Rutgers University), Presenting Folklore on Public Access Television

8:30 **Valdimar Tr. Hafstein** (University of Iceland), Cultural Heritage vs. Cultural Property

9:00 **Beverly Joan Butcher** (New York Institute of Technology), Making Meaning with American Public Diplomacy Folklore Programming in Nanjing, China

9:30 **Meng Ren** (University of Missouri), Searching for Zion: The Development and Contemporary State of Reggae in Southwest China

Brickell Prefunction **An Unfinished Story: Folklorists and the Creative Process, Part I**
 03-04 Sponsored by the AFS Folklore and Creative Writing Section and the AFS Storytelling Section
 See also 04-04

Margaret R. Yocom (George Mason University, emerita) and
Jo Radner (American University), chairs

- 8:00 **Jo Radner** (American University), Storytelling, “Unfinished” Stories, and the Dynamics of Folklore
- 8:20 **Rachel Boillot** (Lincoln Memorial University), Silent Ballad: One Photographer’s Exploration of Folk Traditions in the Cumberland Plateau
- 8:40 **Joseph Sobol** (East Tennessee State University), The Cancer Stories Project: An Open-Source Template for Illness Narratives
- 9:00 **Mariah E. Marsden** (University of Missouri, Kansas City), “My Tongue Itched to Be Heard”: Unfinished Storytelling, the Author, and Her Audience
- 9:20 **Margaret R. Yocom** (George Mason University, emerita), The Last Page: Writing the Paradox of the Unfinished Ending
- 9:40 discussion

Brickell South **Foodways, Part I**
 03-05 See also 09-06

Margaret Capili Magat (SpecPro Professional Services), chair

- 8:00 **Meltem Turkoz** (Isik University), Improvising Front and Back Regions at Istanbul’s Itinerant Earth Tables
- 8:30 **Dasa Licen** (Institute of Slovenian Ethnology), The “Authentic” Blend: Two Poles of Expert Discourses on Istrian Food
- 9:00 **Rachel C. Hopkin** (The Ohio State University), Performance, Poetics, and Pâtisserie
- 9:30 **Margaret Capili Magat** (SpecPro Professional Services), Devouring Fertilized Duck Eggs: Competitive Balut-Eating Contests and the Making of a Folkloric Event

Gardenia **Exploring a Model: Three Adaptions of Indiana’s Rotating Exhibit Network**
 03-06 Sponsored by the Folklore and Museums Section

Jon Kay (Indiana University), chair

- 8:00 **Katrina Wynn** (University of Maine), Folklore in Maine Libraries: The Exploration of an Exhibit Model
- 8:30 **Lisa L. Higgins** (Missouri Folk Arts Program and University of Missouri), Banner Year: A Case Study for Teaching the Art of Cultural Interpretation
- 9:00 **Lisa Rathje** (Local Learning), The Decentered Curator: A Case Study for Exhibit Outreach and Hearing New Narratives
- 9:30 discussion

Hibiscus A **Health Care and Folklore**
 03-07

Lisa Gabbert (Utah State University), chair

- 8:00 **Claire Schmidt** (Missouri Valley College) and **Laurel Schmidt** (The Arthur Center), Foodways, Conflict, and Resistance in Community Mental Health Work
- 8:30 **Jean Lindquist Bergery** (Gallaudet University), Coupons, Church Camps, and the Dixie Home for the Aged Deaf: Ties that Bind
- 9:00 **Lisa Gabbert** (Utah State University), Witnesses to Suffering: Experiences of Health Care Providers

- 9:30 ♦ **Elizabeth Howard** (Virginia Tech), Botulism Education in United States
Prison Systems
9:50 discussion

Emergent Narratives and Practices of Belief: Case Studies of Danger and Purity Merrick
03-08

- Montana C. Miller** (Bowling Green State University), chair
- 8:00 **Esther Clinton** (Bowling Green State University), Beliefs and Perspectives about
Medicine and Race
8:30 **Amira Hassnaoui** (Bowling Green State University), Beliefs in and about Hamman,
a Tunisian Tradition
9:00 **Montana C. Miller** (Bowling Green State University), Beyond Earth and Sky: Emergent
Beliefs about Death at the Drop Zone
9:30 **Marilyn Motz** (Bowling Green State University), discussant

Narratives and Perception: Conflict and Nostalgia Orchid A
03-09

- Dace Bula** (Institute of Literature, Folklore and Art, University of Latvia), chair
- 8:00 **Elizabeth Gilbert** (University of California, Berkeley), Fionnuala and the Flare: Myth
and Oil in the Irish Landscape
8:30 **Virginia S. Fugarino** (Memorial University of Newfoundland), "Each Hurricane Is So
Different...": Master Narrative, Narrative Entitlement, and Hurricane Preparation
9:00 **Tessa Jacobs** (The Ohio State University), Trickster Grandfather: Narratives of My
Mother's Florida Childhood
9:30 **Dace Bula** (Institute of Literature, Folklore and Art, University of Latvia), Multiple
Patchworks: A Community's Nostalgic Narratives

(Re)Finishing Narrative: Adaptation as Completion in American and British Fairy-Tale Retellings Orchid B
03-10
Sponsored by the Folk Narrative Section

- Julie Koehler** (Wayne State University), chair
- 8:00 **Shandi L. Wagner** (Indiana State University), Of Wolves, Trains, & Bitterness: George
Egerton Revises Bow Bells's "The Real Story of Little Red Riding-Hood" in "Virgin Soil"
8:30 **Abigail Heiniger** (Bluefield College), The Lost Slipper: America's Dangerous Obsession
with Making It Fit
9:00 **Jungmin Kim** (Cornell University and State University of New York, Buffalo), "Poetry Is
Strategy, You See?": Retelling Folkloric Narrative and Weaving Multicultural Intertextuality
in Asian American Literature as Key Strategies for Combating Racism, Colonialism, and Misogyny
9:30 **Claudia Schwabe** (Utah State University), Wicked Transformations in Film and Television:
From Fairy-Tale Witches to Misunderstood Mothers

Folklore and Education: Bridging the Gap Orchid C
03-11

- Paddy Bowman** (Local Learning), chair
- 8:00 **Kelley D. Totten** (Indiana University), Craft Identity Made through Organizational
Processes at United States-Based Folk Schools
8:30 **Paddy Bowman** (Local Learning), A Folklore and Museum Education Model
8:50 **Kristen A. Bradley** (Nashville State Community College), Interviewing in the
Composition Classroom: One Folklorist's Adventures in a Small Town Community College

- 9:10 **James F. Abrams** (independent), *A Steelworker's Tale: Talking Empathy and Solidarity in a Labor Heritage Classroom*
- 9:30 **Mark Y. Miyake** (Fairhaven College, Western Washington University), *Faders and Folklore: Synergizing Audio Technology and Folklore Studies in Undergraduate Classrooms and Curricula*
- 9:50 discussion

Orchid D
03-12

Human-Animal Relations

- Claiborne Rice** (University of Louisiana, Lafayette), chair
- 8:00 **Mayako Murai** (Kanagawa University), *"Domesticating" Nature: Amy Stein's Photographic Restaging of Human-Animal Encounters*
- 8:30 **Nikki Silvestrini** (University of Oregon), *Species Relativism: Expanding Folklore Methodology into Studies of the Human-Animal Relationship*
- 9:00 **Claiborne Rice** (University of Louisiana, Lafayette), *Folkloric Performance and Animal Hypnotism*

Riverfront South
03-13

**Mannerpunk, Myth-Ritual, and the Faerie Court:
The Uses of Folk Narrative in the Works of Ellen Kushner**

Sponsored by the Folk Narrative Section

- Jeana S. Jorgensen** (Butler University), chair
- 8:00 **Adam Zolkover** (University of Pennsylvania), *Making Time in Elfland: The Quality of Inevitability in Ellen Kushner's *Thomas the Rhymer**
- 8:30 **Linda J. Lee** (University of Pennsylvania), *"What Else Could the Story Possibly Be?": Narrative Logic in Ellen Kushner's *The Privilege of the Sword**
- 9:00 **Jeana Jorgensen** (Butler University), *Myth-Ritual Theory and Application: The Functions of Folk Narrative in *The Fall of the Kings**
- 9:30 **K. Elizabeth Spillman** (Pennsylvania State University), *Imagined Communities, Communal Imagination: The Shared World of Ellen Kushner's Riverside Novels*

Tuttle Center
03-14

Refugees and Immigrants in a World of Dichotomies

- Anastasiya Astapova** (University of Tartu), chair
- 8:00 **Petr Janeček** (Charles University in Prague), *Beyond the Café/Pub Split: Narrative Practice Concerning the Refugee Crisis in the Czech Republic*
- 8:30 **Elo-Hanna Seljamaa** (University of Tartu), *Performances in the Face of Virtual Refugees*
- 9:00 **Nicolas Le Bigre** (University of Aberdeen), *"I Was Waiting and It Was June and the Warmth Never Came": Immigrant Reflections on Life in Northeast Scotland*
- 9:30 **Anastasiya Astapova** (University of Tartu), *Political Asylum versus "Sausage Migration": The Narratives of Resettlement in the Post-Soviet Space*

Tuttle North
03-15

Community Stories and the Environment

- Elizabeth Thrower Coberly** (George Mason University), chair
- 8:00 **Kristen Clark** (Western Kentucky University), *Tabloid Lore in the Florida Everglades*
- 8:30 **Lars Kaijser** (Stockholm University), *What Makes a Rainforest? Genre, Stories and Dramatizing in a Staged Environment*
- 9:00 **Anita Kay Westhues** (Western Kentucky University), *Well Stories: Practices Related to Localized Water Knowledge, Community, and Stewardship*

- 9:20 **Sandra Bartlett Atwood** (Utah State University), Enchanted Ecosystem: A Coproduction of Ecological Knowledge toward Maintaining and Building Resilient Rural Hawaiʻian Social-Ecological Systems
- 9:40 **Elizabeth Thrower Coberly** (George Mason University), Folk Tourism in Appalachia: Finding the Woodbooger

Asian (American) Narrative and Identity

Tuttle Prefunction

Sponsored by the AFS Transnational Asia/Pacific Section

03-16

Fariha I. Khan (University of Pennsylvania) and
Juwen Zhang (Willamette University), chairs

- 8:00 **Yuanhao Graham Zhao** (The Ohio State University), Rejuvenated by the Goddess of Memory: Of Narrative and Reality
- 8:30 **Brenda Beck** (University of Toronto), The Diasporic Spread of an Oral Folk Epic from Tamilnadu, South India
- 9:00 **Mu Li** (Southeast University), Presenting Diversity and Negotiating Identity: Narratives of the Chinese in Newfoundland
- 9:30 **Semontee Mitra** (Pennsylvania State University), Divine and Earthly Feminine: The Construction and Performance of “Womanhood” in Hindu Religious Traditions in India and the United States

Slipping the Yoke: Toward a Disabilities Studies Approach to Folklore Studies

Tuttle South

Sponsored by the AFS Cultural Diversity Committee

03-17

Anand Prahlad (University of Missouri), chair

- 8:00 **Raymond Summerville** (University of Missouri), Complex Embodiment: Wholeness, Dwarfism, and Blackness in Grimm’s Fairy Tales
- 8:30 **Teresa Milbrodt** (University of Missouri), “Today I Had an Eye Appointment, and I’m Still Blind”: Crip Humor, Storytelling, and Narrative Positioning of the Disabled Self
- 9:00 **Jen Julian** (University of Missouri), “Poised on the Edge”: Psychiatric Diagnosis and the Visionary Art of Henry Darger
- 9:30 **Anand Prahlad** (University of Missouri), Talking Is Just Another Sound: Communicative Competencies, Ethnography, and the Disabled

10:15 am–12:15 pm**Folklife and Museums: 21st-Century Perspectives**

Brickell Center

Sponsored by the AFS Folklore and Museums Section

04-02

Charles H. Seemann (retired), chair

C. Kurt Dewhurst (Michigan State University), **Patricia Hall** (independent)

Fieldwork in Service of Public Programming: A Cautionary Tale

Brickell North

Sponsored by the AFS Public Programs Section

04-03

Maggie Holtzberg (Massachusetts Cultural Council), chair

Jon Lohman (Virginia Folklife Program), **Chris Mulé** (Brooklyn Arts Council),
Rebecca Snetselaar (Nevada Arts Council), **Blaine Waide** (National Council for the Traditional Arts)

- Brickell Prefunction
04-04 **An Unfinished Story: Folklorists and the Creative Process, Part II**
Sponsored by the AFS Folklore and Creative Writing Section and the AFS Storytelling Section
See also 03-04
- Milbre Burch** (University of Missouri) and **Steve Zeitlin** (City Lore), chairs
- 10:15 **Milbre Burch** (University of Missouri), Remembered and Embodied Tales of Exile in a Changing World
- 10:35 **Sarah McCartt-Jackson** (independent) and **Melissa McCartt-Smyth** (independent), Regenerative Practice: Project Diode
- 10:55 **Delanna Reed** (East Tennessee State University), Round Peg in a Square Hole: Lesbian Teachers' Stories of Fitting In
- 11:15 **Debra Lattanzi Shutika** (George Mason University), Too True for Fiction: The Other Kate
- 11:35 **Steve Zeitlin** (City Lore), The Poetry of Everyday Life
- 11:55 discussion
- Brickell South
04-05 **Narratives of Conflict and Crisis: Rwanda, Greece, Croatia**
- Jelena Markovic** (The Institute of Ethnology and Folklore Research), chair
- 10:15 **Lowell Andrew Brower** (Harvard University), Once upon a Time in the Land of "Never Again": Post-Conflict Oral Literature in a Rwandan Refugee Camp
- 10:45 **William Westerman** (New Jersey City University), Narratives of Moral Action: Refugee Aid Workers on the Greek Islands
- 11:15 **Renata Jambresic Kirin** (Institute of Ethnology and Folklore Research), Croatia, Full of Life: On the Political Chasm of National Narratives and Their Folklore Subtext
- 11:45 **Jelena Markovic** (The Institute of Ethnology and Folklore Research) and **Natasa Polgar** (The Institute of Ethnology and Folklore Research), "Europe Is at War": The Announcements of War and Culture of Fear in Everyday and Media Narratives in Croatia
- Gardenia
04-06 **Ritual, Sacred and Secular**
- Xuan Wang** (Memorial University of Newfoundland), chair
- 10:15 **Katharine R.M. Schramm** (Indiana University), Local Understandings of Ritual as Heritage
- 10:45 **Anthony Swamy Anthappa** (Penn State Harrisburg), Vow Offering: A Religious Folk Practice at Marian Shrines in Karnataka and Tamil Nadu
- 11:15 **Jurij Fikfak** (Slovenian Academy of Sciences and Arts), Ritual: On the Reception and Production of Harmony
- 11:45 **Xuan Wang** (Memorial University of Newfoundland), Sex Games, Gender Dynamics, and the Manipulation of Public Opinion: Chinese Nao Dongfang (Wedding Night Sexual Pranks) Ritual Studies
- Hibiscus A
04-07 **Folklore and "Environmental Humanities": Rich Pasts, Future Engagements**
Sponsored by the AFS Public Programs Section and the AFS Folklore and Historic Preservation Policy Working Group
See also 06-07, 07-07, and 08-03
- Danille Elise Christensen** (Virginia Tech), chair
- Jess Lamar Reece Holler** (University of Pennsylvania) and **Bethani Turley** (The Ohio State University), organizers
- Rebecca Dirksen** (Indiana University), **Mary Hufford** (Virginia Tech), **John H. McDowell** (Indiana University), **Laurie Kay Sommers** (Laurie K. Sommers Consulting, LLC.), **Jeff Todd Titon** (Brown University), **Rory Turner** (Goucher College), **Thomas Walker** (Goucher College)

Fairy-Tale Icons Reimagined Merrick
04-08

- Lewis Seifert** (Brown University), chair
- 10:15 **Nancy Canepa** (Dartmouth College), *The Last Mask: Carmelo Bene's Pinocchio and the End of (an) Illusion*
- 10:45 **Lewis Seifert** (Brown University), *Fairy Tale as Error: Tahar Ben Jelloun Rewrites Charles Perrault*
- 11:15 **Maria Tatar** (Harvard University), *Constructing World Wide Webs: Neil Gaiman's Anansi Boys* and Helen Oyeyemi's *Boy, Snow, Bird*
- 11:45 discussion

Narratives of Identity and Belonging Orchid A
04-09

- Thomas A. McKean** (Elphinstone Institute, University of Aberdeen), chair
- 10:15 **Pihla Maria Siim** (University of Tartu and University of Eastern Finland), *Translocal Childhood: Narratives of Family and Belonging*
- 10:45 **Meredith McGriff** (Indiana University), *Developing Vocational Habitus: Narratives of Joining an Occupational Group*
- 11:15 **Yuko Nakamura** (University of Wisconsin, Milwaukee), *Socialization and Placemaking of Middle-Class Women in Tokyo, Japan, 1868–1937*
- 11:45 **Thomas A. McKean** (Elphinstone Institute, University of Aberdeen), *Oil Wives*

Exploring Child Folklife and Narratives at the Gateway Orchid B
04-10

Sponsored by the AFS Children's Folklore Section and the AFS Folklore and Education Section

- Meredith Morgan Eliassen** (San Francisco State University), chair
- 10:15 **Priscilla A. Ord** (McDaniel College), *A Loss of Childhood in the Scottish Fantasy Novels of Mollie Hunter*
- 10:45 **Fredericka Schmadel** (Indiana University), *20th-Century Orphans: Children in Summer Camp and Migration Cultures*
- 11:15 **Jan Rosenberg** (Heritage Education Resources, Inc.), *Intercultural Safety: Rachel Davis DuBois and the Assembly Program*
- 11:45 **Meredith Morgan Eliassen** (San Francisco State University), *Is "Childness" and the "Child's Landscape" at Risk?*

#BlackLivesMatter and Folkloristics: Three Years, Five Months, Two Days of the "Changing Same" Orchid C
04-11

- Fernando Orejuela** (Indiana University), chair
- 10:15 **Stephanie Shonekan** (University of Missouri), *#BlackMizzou: Music and Stories One Year Later*
- 10:45 **Fernando A. Orejuela** (Indiana University), *#BlackMatters: Black Folk Studies and Black Campus Life Matters*
- 11:15 **Langston Collin Wilkins** (Humanities Tennessee), *#BlackFolklifeMatters: The Social Importance of Contemporary African American Folklife*
- 11:45 **Alison Martin** (Indiana University), *#BlackMusicMatters: Affirmation and Resistance in African American Musical Spaces*

Orchid D 04-12	<p>Gender Play at the Margins</p> <p>Sponsored by the AFS Women's Section</p> <p>Lisa Gilman (University of Oregon), chair</p> <p>10:15 Talia R. Nudell (University of Oregon), "Grounded in Obligation": Gender, Performance, and Ritual Garments in Contemporary American Conservative/Masorti Judaism</p> <p>10:45 Jules Helweg-Larsen (University of Oregon), Corsets and Costumes: Gender and Performance in Roller Derby and Neo-Burlesque</p> <p>11:15 Emma Oravec (University of Oregon), Reclaiming the Body: Permanent Branding on Sex Trafficking Survivors Undone by New Tattoos</p> <p>11:45 Amber Berrings (University of Oregon), Speaking Back to the Center: Performativity, Neoliberalism, and Marginalized Perspectives</p>
Riverfront South 04-13	<p>Unfinished Stories: Problematizing Narrative Completion</p> <p>Diane E. Goldstein (Indiana University), chair</p> <p>10:15 Carl Lindahl (University of Houston), No Sense of an Ending: Legend and Disaster Narratives</p> <p>10:45 Tom Mould (Elon University), Re-finishing the Story: Narrative Strategies for Imagining the Future</p> <p>11:15 Diane E. Goldstein (Indiana University), When Words Fail: Rethinking the Shape and Nature of Fragmentation</p> <p>11:45 Amy Shuman (The Ohio State University), The Insufficiency of Narrative in the Political Asylum Process</p>
Tuttle Center 04-14	<p>Theory</p> <p>John Laudun (University of Louisiana, Lafayette), chair</p> <p>10:15 Ahmet Keskin (Ege Universitesi), Curses (Maledictions) as an Ethnic and Universal Genre in Folklife and Literatures</p> <p>10:45 Frog (University of Helsinki), Metamythology: The Ongoing Mythologization of Mythologies</p> <p>11:15 Jonathan Roper (University of Tartu), Ronald or Donald? Vernacular Theorizing on Language</p> <p>11:45 John Laudun (University of Louisiana, Lafayette), The Adjacent Possible in Folklore Studies</p> <p>"What's a Nice Folklorist like You Doing in a Position like This?": Folklorists as Academic Administrators</p>
Tuttle North 04-15	<p>Charlie Groth (Bucks County Community College), chair</p> <p>Amy E. Skillman (Goucher College), Jennifer E. Attebery (Idaho State University), Fariha I. Khan (University of Pennsylvania), Rosina S. Miller (Stanford University)</p>
Tuttle Prefunction 04-16	<p>Explorations of Folk Culture in Japan and Korea</p> <p>Sponsored by the AFS Transnational Asia/Pacific Section</p> <p>Fumihiko Kobayashi (Hebrew University of Jerusalem), chair</p> <p>10:15 Michael Dylan Foster (Indiana University), Tourism and the Charismatic Demon in Japan</p>

- 10:45 **Fumihiko Kobayashi** (Hebrew University of Jerusalem), Japanese Monkey-Husband
Tales: Narrating Mysterious Murder as Present-Day Reality
- 11:15 **Linda Kinsey Spetter** (Cisco College), Purification in Japanese Legends
- 11:45 **Charles La Shure** (Seoul National University), If You Believe That, I've Got a River to Sell
You: The Many Faces of a Korean Con Man

The Sukkah for Social Change Project

Tuttle Prefunction

Sponsored by the AFS Cultural Diversity Committee

04-17

Suzanne Seriff (Museum of International Folk Art), chair

Gabrielle Berlinger (University of North Carolina), **Itzik Gottesman** (The University of Texas, Austin), **Jillian Gould** (Memorial University of Newfoundland), **Amy Horowitz** (Indiana University), **Deborah Kapchan** (New York University), **Emily Socolov** (The University of Texas, Austin)

12:15–2:00 pm**Lunch break****12:15–1:30 pm****Folklore and Environmental Humanities:****Open Discussion Workshop on Cross-Disciplinary Collaborations**

Hibiscus A

Sponsored by the AFS Public Programs Section

12:45–1:45 pm**AFS Section Business Meetings**

See below

Dance and Movement Analysis, Orchid B
Folk Narrative, Tuttle Prefunction
Folklore and Education, Brickell North
Folklore and Museums, Brickell South
Foodways, Pollos & Jarras (115 NE 3rd Ave.)
Jewish Folklore and Ethnology, Brickell Center
LGBTQA, Gardenia
New Directions in Folklore, Tuttle Center
Transnational Asia/Pacific, Brickell Prefunction

AFS Cultural Diversity Committee Brown Bag Welcome Lunch

Tuttle South

ISFNR Belief Narrative Network Committee Meeting

Orchid A

2:00–4:00 pm**Religious Perspectives on Narrative Tradition**

Brickell Center

05-02

Susan Roach (Louisiana Tech University), chair

- 2:00 **Cheikh Lo** (Indiana University), Folk Narrative and Sufism in Senegal: Uses of Wolof
Anecdotes in Shaykh Tidjan Sy's Religious Talks
- 2:30 **Kari Sawden** (Memorial University of Newfoundland), Translating Lives:
Divination as Narrative in 21st-Century Canada

- 3:00 **Lis-Mari Hjortfors** (Umeå University), Laestadianism: The Influence of Religious Revivalism on Sami Identities, Language, and Traditions in the Lule Sami Area
- 3:30 **Susan Roach** (Louisiana Tech University), Liminality and Stories in the Louisiana Delta Easter Rock

◆ **Representing Traditional Arts in Public Folklore Programming:
Evaluating Student Engagement and Artist Experiences**

Brickell North
05-03

Maria Elise Zeringue (Indiana University), chair

- 2:00 **Maria Elise Zeringue** (Indiana University), Two Hundred Years of Folk Arts: Developing and Assessing a Bicentennial Exhibit
- 2:15 **Mathilde Lind** (Indiana University), Visions of Community in Traditional Arts Events
- 2:30 **Jessie Riddle** (Indiana University), Painting with Beads: The Individual and Tradition in Katrina Mitten's Miami Beadwork
- 2:45 **Barbara McGinness** (Indiana University), Traditional Arts Indiana and Sisters of the Cloth: Partnering for Public Education in Traditional Arts
- 3:00 **Laila Rajani** (Indiana University), Looking Homeward: Applying Cultural Conservation Concepts in Pakistan
- 3:15 **Caroline Miller** (Indiana University), How the Rubber Meets the Road: Hands-On Public Folklore Experience in the Academic Curriculum
- 3:30 discussion

Brickell Prefunction
05-04

Future-Proofing Folklorists

Sponsored by the AFS Public Program Section

John B. Fenn (University of Oregon) and **Guha Shankar** (American Folklife Center), chairs

Selina Morales (Philadelphia Folklore Project), **Tom Rankin** (Duke University), **Nicki Saylor** (American Folklife Center)

◆ **Eat, Drink, and Be Merry, for Tomorrow
You May Be in Utah: The Utah Foodways Book Project**

Brickell South
05-05

Sponsored by the AFS Foodways Section

Lynne S. McNeill (Utah State University), chair

- 2:00 **Eric A. Eliason** (Brigham Young University), Utah Food Icons
- 2:15 **Carol Edison** (independent), Grouse Creek Chili Sauce, Dixie Salad and Harvest Festivals
- 2:30 **Kristi Bell** (Brigham Young University), Utah Beekeeping
- 2:45 **David Allred** (Snow College), Sanpete Turkey
- 3:00 **Spencer L. Green** (Penn State Harrisburg), The Exotic Canned Pineapple: Hawaiian Haystacks, More Haystack Than Hawaiian
- 3:15 **Brant Ellsworth** (Penn State Harrisburg), Utah's Soda Wars
- 3:30 **Randy Williams** (Utah State University), Food Storage: A Performance of Mormon Worldview
- 3:45 **Lynne S. McNeill** (Utah State University), No Happy Hour for Happy Valley: The Push and Pull of Alcohol in the Beehive State

Gardenia
05-06

Folklife and Digital Media

Kyrre Kverndokk (University of Bergen), chair

- 2:00 **Geneva Harline** (Utah State University), *Allowing the Untellable to Visit: Investigating Digital Folklore, PTSD, and Stigma*
- 2:20 **Anton David Banchy** (independent), *Jeff the Killer: An Examination of a Creepypasta*
- 2:40 **Naomie Barnes** (Utah State University), *Killer Fandoms: Issues of Identity in the True Crime Community*
- 3:00 **Sabra Webber** (The Ohio State University), *Never Ending Story? Surprise: Non-sequitur: (Performing) Revolution*
- 3:20 **Kyrre Kverndokk** (University of Bergen), *"Je Suis Sick of This Shit": Performing Public Grief in Spreadable Media*
- 3:50 discussion

Moving Forward: The Smithsonian Folklife Festival and the Next 50 Years

Hibiscus A

Sponsored by the Smithsonian Institution

05-07

Olivia Cadaval (Smithsonian Institution), chair

Amanda Dargan (City Lore), **Martha Gonzalez** (Scripps Coilege), **Helen Klæbe** (Queensland University of Technology), **Michael Knoll** (HistoryMiami Museum), **Sabrina Motley** (Smithsonian Institution), **Nick Spitzer** (American Routes)

Odd Bodies: Costume, Identity, and Popular Narrative

Merrick

05-08

Jennifer Schacker (University of Guelph), chair

- 2:00 **Kathryn Kuitenbrouwer** (University of Toronto), *Goat Couture: Costuming as Satyr in Daniel Defoe's *Robinson Crusoe* and Clifton Bingham's *Robinsonade Jumbo Crusoe**
- 2:30 **Christine A. Jones** (University of Utah), *Importing Character/Translating Fashion: The Case of Little Red Riding Hood*
- 3:00 **Jennifer Schacker** (University of Guelph), *Fairy Tales and Victorian Fancy Dress: Costuming as Embodied Reception*
- 3:30 discussion

Not So Minor Genres of Folk Narrative

Orchid A

05-09

Wolfgang Mieder (University of Vermont), chair

- 2:00 **Luke Patterson** (University of California, Berkeley), *Original Ceremony: Salutations in Aboriginal Australia*
- 2:30 **Martha C. Sims** (The Ohio State University), *Tattoos as Illness Narrative Performance: MS Tattoos and Online Vernacular Interaction*
- 3:00 **Theo Meder** (Meertens Instituut), *Finished Black Stories, Unfinished Plots: How a Minor Oral Subgenre Turned into a Popular Card Game*
- 3:30 **Wolfgang Mieder** (University of Vermont), *"Stringing Proverbs Together" The (Non)Sense of Proverbial Cannonades in Cervantes' *Don Quixote**

Listening Acts: Unfinished Listening as Speculative

Orchid B

05-10

Deborah A. Kapchan (New York University), chair

- 2:00 **Anna Beresin** (University of the Arts), *Not Heard: Listening to Unspoken Motifs in Children's Noise and Rebellious Quiet at School*
- 2:30 **Deborah A. Kapchan** (New York University), *Slow Ethnography, Slow Activism: Listening, Witnessing, and the Longue Durée*

- 3:00 **Amy Horowitz** (Indiana University), Co-listening Acts as Imagined Symmetry in Occupied Territory
 3:30 **J. Martin Daughtry** (New York University), Confronting the Wartime Unheard

Orchid C
 05-11

Art

- Chad Edward Buterbaugh** (Maryland Traditions), chair
- 2:00 **Puja Batra-Wells** (The Ohio State University), Art and Habitat: Place and Placemaking in the Visual Arts Community in Columbus, Ohio
 2:20 **Phoebe Millerwhite** (First Street Gallery Art Center), I Am What Sells: The Changing Face of Folk Art in the Commercial Marketplace
 2:40 **◆ Derek R. Jones** (Florida Folklife Program), Casios to Canjos: Repurposing the Folk Art Experience in the 21st Century
 3:00 **Takashi Takahara** (Aichi University), Oral and Non-oral Transmission of the Ogre-Tile Making Tradition: A Case Study of Ito-onigawara in Japan
 3:30 **Chad Edward Buterbaugh** (Maryland Traditions), Three Forms of Entrepreneurship and Their Bearing on Folkloristic Work

Orchid D
 05-12

“Tell My Story”: Musings on Narrative on the 400th Anniversary of Shakespeare’s Passing

Sponsored by the AFS Medieval and Early Modern Folklore Section

- Kerry Kaleba** (The University of Findlay), chair
- 2:00 **Amber N. Slaven** (University of Louisiana, Lafayette), Supernatural Landscapes and Class Dichotomy in Shakespeare’s *Macbeth*
 2:30 **Charlotte Artese** (Agnes Scott College), “The Magic Flight” Folktale and Shakespeare’s *The Tempest*
 3:00 **Kerry Kaleba** (George Mason University), A Weak and Idle Theme: Folk Narrative in Performance Interpretation
 3:30 discussion

Riverfront South
 05-13

Her-Story: A Feminism and Folklore Retrospective

Sponsored by the American Folklore Society

- Patricia Sawin** (University of North Carolina) and **Kay Turner** (New York University), chairs
- Norma Cantú** (Trinity University), **Pauline Greenhill** (University of Winnipeg), **Rosan Jordan** (Louisiana State University, emerita), **Kimberly Lau** (University of California, Santa Cruz), **Elaine Lawless** (University of Missouri, Columbia), **Margaret Mills** (The Ohio State University, emerita), **Joan Radner** (American University, emerita), **Pravina Shukla** (Indiana University), **Margaret Yocom** (George Mason University, emerita)
- Kristina Downs** (Indiana University), **Jeanna Jorgensen** (Butler University), **Afsane Rezaei** (The Ohio State University) and **Brittany Warman** (The Ohio State University), discussants

Tuttle Center
 05-14

Ethnochoreological Approaches to the System of Collective Danzas of the Sierra Norte of Puebla, Mexico

Sponsored by the AFS Chican@ Section, the AFS Dance and Movement Analysis Section, and the AFS Folklore Latino, Latinoamericano, y Caribeño Section

- Brenda M. Romero** (University of Colorado, Boulder), chair

- 2:00 **Isabel Galicia-López** (Benemérita Universidad Autónoma de Puebla, México), Symbolic Structure of the Danza de Patrianos, Matarachines, or Tejoneros of the Totonacapan Region
- 2:30 **José Juan Pérez-Sosa** (Benemérita Universidad Autónoma de Puebla, México), Between Good and Evil: The Danza de Migueles as Re-semantization of the Domination Myth
- 3:00 **José Gabriel García-Galicia** (Benemérita Universidad Autónoma de Puebla, México), The Danza de Negritos: Symbolism, Myth, and System
- 3:30 **José Luis G. Sagredo-Castillo** (Benemérita Universidad Autónoma de Puebla, México), Sound, Movement, and Nature: The Danza de los Paixtles of the Sierra Norte of Puebla

Experience and Emotions in Belief Narratives, Part I

Tuttle North

Sponsored by the ISFNR Belief Narrative Network

05-15

See also 06-10

Mirjam Mencej (University of Ljubljana), chair

- 2:00 **Ülo Valk** (University of Tartu), Making Sense of Supernatural Encounters in Experience Narratives: Vernacular Perspectives and Ontological Liminality
- 2:30 **Michael Kinsella** (University of California, Santa Barbara), Psycho-Folklorism Redux: Merging Folkloristics and Cognitive Science in the Study of Non-Ordinary Experiences and Vernacular Religious Beliefs
- 3:00 **Kaarina Koski** (University of Turku), The Role of the Mind in Narratives about Extraordinary Experiences
- 3:30 **Mirjam Mencej** (University of Ljubljana), The Underlying Experience of Narratives on "Being Carried by Witches"

Regional Identities as Unfinished Stories

Tuttle Prefunction

Sponsored by the AFS Transnational Asia/Pacific Section

05-16

Levi S. Gibbs (Dartmouth College), chair

- 2:00 **Juwen Zhang** (Willamette University), Folkloric Identity in the Construction of Regional Identity and Regional Identity beyond the Region
- 2:30 **Timothy Thurston** (Smithsonian Institution), The Trickster's Unfinished Tale in China's Tibet: Remediating Regional Lore in the Digital Age
- 3:00 **Levi S. Gibbs** (Dartmouth College), Dialogue with the Nation: Representations of Northern Shaanxi in CCTV Spring Festival Galas from the 1980s to 2016
- 3:30 **Mark Bender** (The Ohio State University), Stones and Cloaks: Tradition Management in Poetry from Zomia

Groundwork: Justice in the Birthplace of America as Transformation Narratives in the Global Movement for Justice

Tuttle South

Sponsored by the AFS Cultural Diversity Committee

05-17

T.C. Owens (Media Mobilizing Project), chair**Melina Velis** (Media Mobilizing Project), tbd (Coalition of Immokalee Workers)**3:30–4:15 pm****Reception: Celebration of the Material Vernaculars Series by Indiana University Press**

Promenade/Riverwalk

Sponsored by the Indiana University Press

Jasmine
WSU exhibit

Reception: A Celebration of Wayne State University Press's Series in Fairy-Tale Studies and The Raphael Patai Series in Jewish Folklore and Anthropology

Sponsored by Wayne State University Press

Join us for some afternoon refreshments in the exhibit hall and browse our new publications!

4:15–5:45 pm

James L. Knight Ctr

AFS Presidential-Invited Address

Sponsored by the American Folklore Society

Kay Turner (New York University, AFS President), chair

Carolyn Dinshaw (New York University), Rip van Winkle in the East Village: Queer Times in Stories, Stories in Queer Times

Cristina Bacchilega (University of Hawai'i, Mānoa), **Carl Lindahl** (University of Houston), and **Solimar Otero** (Louisiana State University), discussants

5:45–7:45 pm

Promenade/
Riverwalk

Regional Welcome Reception

Sponsored by SouthArts
Cash bar

6:00–7:00 pm

Japengo

Legacy Council Reception

Sponsored by the AFS Executive Board
For invited participants only

6:00–8:00 pm

HistoryMiami
101 W Flagler St

AFS Foodways Section Reception

Sponsored by the AFS Foodways Section

7:15–8:30 pm

Hibiscus B

AFS and ISFNR Conversation on the Future of International Folk Narrative Studies

Kay Turner (New York University, AFS President), chair

Carolyn Dinshaw (New York University), **Valdimar Tr. Hafstein** (University of Iceland, SIEF President), **Merrill Kaplan** (The Ohio State University), **Ulrich Marzolph** (University of Göttingen, ISFNR President), discussants

7:30–8:30 pm**AFS Public Programs Section Business Meeting**

Monroe/Flagler

Sponsored by the AFS Public Programs Section

8:00–9:30 pm**Dan Crowley Memorial Concert: An Evening of Caribbean Storytelling**

Hibiscus A

Sponsored by the AFS Storytelling Section

Tickets: \$15 (\$10 for AFS Storytelling Section members)

Tersi Bendiburg (storyteller), **Lucrece Louisdhon-Louinis** (Louinès Louinis Haitian Dance Theater and Dance-A-Story, Inc.), **Louinès Louinis** (The Louinès Louinis Haitian Dance Theater)

Don Yoder Lecture in Religious Folklife and Folk Belief

Riverfront South

Sponsored by the AFS Folk Belief and Religious Folklife Section and the AFS Jewish Folklore and Ethnology Section

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

Dan Ben-Amos (University of Pennsylvania), Kol Nidre, The Prayer that Haunted the Rabbis and Charmed Their Folks

Simon J. Bronner (Penn State Harrisburg), discussant

8:30–9:30 pm**AFS Public Programs Section Mixer for Students and Young Professionals**

Monroe/Flagler

Sponsored by the AFS Public Programs Section

9:00–11:00 pm**Memorial University of Newfoundland Reception**

Promenade/Riverwalk

Sponsored by Memorial University of Newfoundland

The Ohio State University Dessert Reception

Hibiscus B

Sponsored by The Ohio State University

9:00–1:00 am**Instrumental Jam Session**

Orchid A

Sponsored by the AFS Music and Song Section

Vocal Jam Session

Orchid D

Sponsored by the AFS Music and Song Section

9:30–10:30 pm

Presidential Suite

Conference on the Couch

Kay Turner (New York University, AFS President)

9:45–11:00 pm

Hibiscus A

Creative Writing and Story Telling Open Mic Night

Sponsored by the AFS Creative Writing and Storytelling Sections

PROGRAM SCHEDULE: FRIDAY

7:00–8:00 am

The AFS Executive Director's Breakfast with Section Conveners

Japengo

Sponsored by the American Folklore Society

7:30 am–3:30 pm

Registration

Promenade

8:00 am–4:00 pm

National Heritage Fellow Losang Samten: Tibetan Sand Mandala Exhibition

Monroe/Flagler

Sponsored by the Philadelphia Folklore Project and the Pennsylvania Council on the Arts

9:00 am–12:45 pm, 1:30–6:00 pm

Book Room

Jasmine

Publishers' Exhibition

Jasmine

Silent Auction for the Folk Belief and Religious Folklife Section

Jasmine

Ask an Archivist

Jasmine

Sponsored by the AFS Archives and Libraries Section

Friday, 8:00–10:00 am

An Unfinished Story: The Bosnia Project at Western Kentucky University

Brickell North

Sponsored by the AFS Folklore and Museums Section

06-03

Brent Björkman (Western Kentucky University), chair

Ann Ferrell (Western Kentucky University), **Kate Horigan** (Western Kentucky University), **Virginia Siegel** (Western Kentucky University),

Folklore Meets Popular Culture

Brickell Prefunction

06-04

Greg Kelley (University of Guelph-Humber), chair

8:00 **Amitai Zachary E. Malone** (Pacifica Graduate Institute), *Zombies, Artificial Intelligence, and the Living Dead in Contemporary Popular Culture*

8:30 **Samantha Castleman** (Western Kentucky University), *Subversion in Search of Tradition: The Fairy-Tale Heart of DreamWorks's Shrek*

- 9:00 **Ali Zimmerman** (University of Minnesota), Reclaiming the Snow Queen: Folk Interventions on Disney's *Frozen*
- 9:30 **Greg Kelley** (University of Guelph-Humber), "There's Dirty Work Afoot": On the Reception of Disney's *Snow White*

Brickell South
06-05

The Folk Awakens: *Star Wars*, Folkloristics, and the Intersection of Hollywood, Narrative, and Memory

Sponsored by the AFS New Directions in Folklore and the AFS Folk Narrative Section

Kerry Kaleba (George Mason University), chair

Anelise Farris (Idaho State University), **Jon Lohman** (Virginia Folklife Program), **Jared Lee Schmidt** (University of Wisconsin)

Gardenia
06-06

Mythical Narratives in History and (Post)Modernity

Sue M.C. Tuohy (Indiana University), chair

- 8:00 **Attila Mateffy** (University of Göttingen), Gateway to Western Europe: The Northeastern Carpathian Mountains as Cultural Pass between the Eurasian Steppes and the Western Sedentary World
- 8:30 **Lianne Hoffman** (Hebrew University of Jerusalem), Good Hunting: Modern to Postmodern Wolf-Children Narratives
- 9:00 **Mehri Bagheri** (University of Tabriz), A Recurring Theme of Folklore in Different Times and Places
- 9:30 **Sue M.C. Tuohy** (Indiana University), Landscape Dramas in China: Narratives, Performances, and Images of Place

Hibiscus A
06-07

Folklore and Environments, Part I: Applied and Community-Collaborative Practice Organizing for Environmental Justice

Sponsored by the AFS Public Programs Section
See also 04-07, 07-07, and 08-03

Mary Hufford (Virginia Tech), chair

- 8:00 **Bethani Turley** (The Ohio State University), After the Spill: Applied Folklife Methods in the Study of the Vernacular Landscape of West Virginia's Chemical Valley
- 8:30 **Jess Lamar Reece Holler** (University of Pennsylvania), Refuse, Refuge: Collaborative Applied Folklife Practice and Place-Based Environmental Injustice
- 9:00 **Jordan Lovejoy** (The Ohio State University), Moral Geography of the Coalfields Expressway
- 9:30 **Steve Kruger** (Virginia Tech), Barriers to Participation in Nontimber Forest Product Monitoring Programs: The Value of Ethnography

Merrick
06-08

The New Public Folklore: Southern Cultural Work in the Digital Age

Sponsored by the AFS Public Programs Section

Jennifer Joy Jameson (Mississippi Arts Commission), chair

Ross Brand (Florida Memory, Florida State Library and Archives), **Christopher Fowler** (independent, Hit the Woods), **Willi Goehring** (independent), **Anna Hamilton** (independent), **L. Kasimu Harris** (independent, Visions and Verbs Media)

Indian Narrative Traditions, Part I

Orchid A

See also 07-09

06-09

Khunai Nancy Key (Ambedkar University, Delhi), chair

- 8:00 **Pauline Schuster-Löhlau** (University of Würzburg), Vanishing Voices?:
The South Indian Siri Tradition in the 21st Century
- 8:30 **Mrinal Medhi** (Damdama College), Structural Perspectives and Sociocultural Aspects:
A Study of Assamese Folktales
- 9:00 **Anil Kumar Baro** (Gauhati University), Brother and Sister in the Folktales of Northeast India
- 9:30 **Khunai Nancy Key** (Ambedkar University, Delhi), Untold Past, Untold Stories: Revisiting
Narratives of Head Hunting in Naga Culture

Experience and Emotions in Belief Narratives, Part II

Orchid B

Sponsored by the ISFNR Belief Narrative Network

06-10

See also 05-15

Kaarina Koski (University of Turku), chair

- 8:00 **Robert T. Dobler** (Indiana University), Glitch and the Digital Uncanny
- 8:30 **Shannon K. Larson** (Indiana University), Contemporary Mediumship, Narrative
Place-Making, and the Empathetic Experience of Mental Illness
- 9:00 **Reet Hiimäe** (Estonian Literary Museum and University of Tartu), The Pragmatics of
Magic in the Accounts of Involuntarily Childless People
- 9:30 **Ray Cashman** (Indiana University), Putting Away Childish Things: Belief, Skepticism,
and Fairy Legends on the Irish Border Today

Folklore as (Unlikely) Frame for Science: The Aesop's Fable Paradigm

Orchid C

06-11

K. Brandon Barker (Indiana University), chair

- 8:00 **Daniel Povinelli** (University of Louisiana, Lafayette), Origins of an Experimental Fable
- 8:30 **William Hansen** (Indiana University), The Ancient Traditions of "The Crow and
the Pitcher"
- 9:00 **K. Brandon Barker** (Indiana University), Where Do Scientific Experiments Come From?
- 9:30 **Greg Schrempp** (Indiana University), Fabling Gestures in Expository Science

How We Teach: Folklore Pedagogies in the 21st-Century Classroom

Orchid D

Sponsored by the AFS Folklore and Education Section

06-12

Michael L. Murray (Bard College and Newark Public Schools), chair**Ruth Olson** (University of Wisconsin, Madison), **Nancy L. Watterson** (Cabrini University)**Mediatization and/as Folklore's Futures**

Riverfront South

06-13

Charles L. Briggs (University of California, Berkeley), chair

- 8:00 **Susan G. Davis** (University of Illinois), A Folklorist in the Mass Culture Debate
- 8:30 **Robert Glenn Howard** (University of Wisconsin, Madison), How Network Mediatization
Makes "Text" a Four-Letter Word
- 9:00 **Charles L. Briggs** (University of California, Berkeley), Folklorization and Mediatization
beyond "the Media"
- 9:30 **Robert Baron** (New York State Council on the Arts), Mediating and Immediating
through Public Folklore

Vernacular Catholicism, Part I:
American Sites of Marian Apparition-Space, Place, Objects, Culture
Tuttle Center
06-14 Sponsored by the AFS Folk Belief and Religious Folklife Section
See also 07-14

István Povedák (University of Szeged), chair

- 8:00 **Cynthia Egan-Kiigemagi** (Memorial University of Newfoundland), "Days of Secret Prayer": Vernacular Memory and Sacred Space Creation at the Grotto de Lourdes in Renew, Newfoundland
- 8:30 **Anne Pryor** (Wisconsin Arts Board), Discerning Stories: Narrative at Marian Apparitions in Greater Cincinnati
- 9:00 **Sandra L. Zimdars-Swartz** (University of Kansas), Fatima in Wisconsin: Cosmic Battles and Personal Struggles at an American Apocalyptic Apparition
- 9:30 **Margaret Kruesi** (American Folklife Center), discussant

Meat
Tuttle North
06-15 Sponsored by the AFS Foodways Section
See also 07-15

LuAnne K. Roth (University of Missouri), chair

- 8:00 **Theresa A. Vaughan** (University of Central Oklahoma), Meat, Medicine, Middle Ages: Class- and Gender-Based Recommendations for Medieval Meat Consumption
- 8:30 **Joy Fraser** (George Mason University), "Lean, Fit, and Very Tasty": Sex, Health, and Nation in Quality Meat Scotland's Scotch Beef Marketing Campaign
- 9:00 **Jillian Gould** (Memorial University of Newfoundland), "The Only Green on the Table Was the Pickles": Meat on the Jewish Holiday Table
- 9:30 **Michael Owen Jones** (University of California, Los Angeles), Putting Meat Back on the Menu: Nineteen Reasons Vegetarians Lapse from Their Diet

PACT Meeting
Tuttle Prefunction
06-16 See Special Event Abstracts for more information.

Race and Racialization in Folklore Study and Practice
Tuttle South
06-17 Sponsored by the AFS Cultural Diversity Committee

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

Anthony Bak Buccitelli (Pennsylvania State University), **Gabrielle Berlinger** (University of North Carolina), **Pablo Martin Dominguez** (Indiana University), **Mintzi Martinez Rivera** (Indiana University)

Friday, 10:15 am–12:15 pm

Narrative and Agency in Muslim Traditions
Brickell Center

Benjamin Gatling (George Mason University), chair

10:15 **Christine Garlough** (University of Wisconsin, Madison), Defying Divides: Muslim and Hindu Narrative Traditions in South Asian Feminist Street Performances

10:45 **Benjamin Gatling** (George Mason University), The Politics of Sainly Narrative: Stories about Abu Hanifa in Central Asia

- 11:15 **Azadeh Vatanpour** (Western Kentucky University), Ahl-e Haqq Religious Narrative
 11:45 **David McDonald** (Indiana University), discussant

Heritage and Material Culture: Theory and Practice

Brickell North

Sponsored by the AFS Folklore and Museums section
 Brickell North

07-03

Daniel C. Swan (Sam Noble Museum, University of Oklahoma), chair

- 10:15 **Suzanne Godby Ingalsbe** (Indiana University Institute for Advanced Study), Heritage and the Museum Megaphone: Harnessing Authority for Local Narrative
 10:45 **Teri Klassen** (Mathers Museum of World Cultures, Indiana University), Tennessee Delta Quiltmaking: From Necessity to Heritage
 11:15 **Jason Baird Jackson** (Mathers Museum of World Cultures, Indiana University), Innovation, Habitus, and Heritage: Notes towards a Theoretical Model Concerned with the Ways that Cultural Forms Have Careers in Time
 11:45 **Daniel C. Swan** (Sam Noble Museum, University of Oklahoma), Heritage and Cultural Production in Museum Contexts: A Gathering of Traditions

Folk Spaces, Landscapes, Architecture, and Identity

Brickell Prefunction

07-04

Jeanne Harrah-Johnson (University of Nevada, Reno), chair

- 10:15 **Andrea Glass** (Penn State Harrisburg), #SaveNYC: Unfinished Narratives at the Intersection of Urban Folklore and Gentrification Studies
 10:35 **Cory W. Thorne** (Memorial University of Newfoundland), Architecture and Decoration, Decay and Recreation: Creative Responses to the United States-Cuba Blockade
 10:55 **Charlotte June Brindley** (Western Kentucky University), The Hite House: The Physical Memory of Jesse James in Logan County, Kentucky
 11:15 **Christine Elyse Blythe** (Memorial University of Newfoundland), Rockland Ranch: Vernacular Architecture and the Development of a Millenarian Community
 11:45 **Jeanne Harrah-Johnson** (University of Nevada, Reno), Berkeley, California: Buildings and Landscapes as Identity

Funny or Not? Humor and Its Limitations

Brickell South

07-05

Moirra Marsh (Indiana University), chair

- 10:15 **Pinar Karatas** (Hacettepe University), Physician Pranks in the Context of Rites of Passage and Functions of Prank Narratives
 10:45 **Tsafi (Zipora) Sebba-Elran** (University of Haifa), The Struggle over "Locality" in Israeli Humoristic Memes from the 2014 Military Conflict in Gaza
 11:15 **Piret Voolaid** (Estonian Literary Museum), From the Mouths of Babes: Written Narratives Based on Children's Funny Sayings in the View of Linguistic Theories of Humor
 11:45 **Moirra Marsh** (Indiana University), The Dreadnought and the Rhetoric of Unlaughter

Narrative Traditions

Gardenia

07-06

Richard Burns (Arkansas State University), chair

- 10:15 **Dominick Tartaglia** (Indiana University), Selling Heritage and Hot Dogs: The Legend of "The 1916 Nathan's Famous"
 10:35 **Rhonda Lynn Cooksey** (University of Missouri, Kansas City), Folk Healing Narratives in the Ozarks

- 10:55 **Hannah Davis** (Western Kentucky University), Not “Just A Park Ranger”: Professionalism and Place in Ranger Lore Narratives
 11:15 **Kristinn Schram** (University of Iceland), Drifting Folklore and Death on the Beach: Northern Narratives and Transnational Representations of the Coast
 11:45 **Richard A. Burns** (Arkansas State University), Leaving Vietnam

**Folklore and Environments, Part II: New Directions
 in Place-Based Public Folklore Programming, Partnerships and Pedagogy**

Hibiscus A
 07-07

Sponsored by the AFS Public Programs Section
 See also 04-07, 06-07, and 08-03

Rory Turner (Goucher College), chair

- 10:15 **Ellen McHale** (New York Folklore Society), What’s Your Watershed?: Folklore at the Intersection of Place, Culture, and the Environment
 10:45 **Pauleena MacDougall** (Maine Folklife Center), Teaching Folklore, the Environment, and Public Policy at the University of Maine
 11:15 **Carol Dickson** (Sterling College) and **Laura Beebe** (Sterling College), Designing for Traditional Culture in Place-Based Education
 11:45 **Sue M.C. Tuohy** (Indiana University), discussant

Merrick
 07-08

Public Folklore in the Sunshine State: Past, Present, and Future

Sponsored by the Local Planning Committee and AFS Public Folklore Section

Amanda L. Hardeman (Florida Folklife Program), chair

Tina Bucuvalas (City of Tarpon Springs, FL), **Peggy Bulger** (independent), **Teresa Hollingsworth** (South Arts), **Michael Knoll** (HistoryMiami Museum), **Nancy Nusz** (independent), **Robert Stone** (Florida Cattlemen’s Foundation), **Blaine Waide** (National Council for the Traditional Arts)

Orchid A
 07-09

Indian Narrative Traditions, Part II

See also 06-09

Jane Orton (independent), chair

- 10:15 **Shreya Sangai** (independent), The Liminal Spaces of Little Tradition of the Epic Bharath in Apposition with the Mahabharata
 10:45 **Sunhaib Izhar** (Ambedkar University, Delhi), Porous Boundaries and the Tales of Puppets, Puppetry, and Puppeteers: An Evaluation of the Impact of India’s Partition on the Art of Puppetry
 11:15 **Amit Singh** (Ambedkar University, Delhi), A Spatial and Temporal Enquiry into the Narratives of Kumbh Mela at Prayag
 11:45 **Jane Orton** (independent), Stories from the Middle Land: Wildlife and Folklore in India’s Northwest Himalayas

Orchid B
 07-10

How Continuous Are Belief Narratives? The Dynamics of the Longue Durée, Part II

Sponsored by the ISFNR Belief Narrative Network
 See also 02-17 and 08-14

Bela Mosia (Shota Meskhia State Teaching University of Zugdidi), chair

- 10:15 **Mrinal Kumar Borah** (Gauhati University), Folk Medicine Traditions of the Rabhas
 10:45 **Robert D. Miller** (The Catholic University of America), Baal, Khidr, and St. George: Dynamics of the Longue Durée

- 11:15 **Margaret Lyngdoh** (University of Tartu), The Water-Spirit and the Snake People: Human-Animal Transformations in the Context of the Folklore of Water
- 11:45 **Bela Mosia** (Shota Meskhia State Teaching University of Zugdidi), Human Expression Concerning the Habits of Animals or Supernatural Beings in Georgian Reality

Transforming the Stories Told in School: A K-8 Folk Arts Residency with Tibetan Sand Mandala Artist and National Heritage Fellow Losang Samten

Orchid C

Sponsored by the Folklore and Education Section

07-11

Linda Deafenbaugh (Philadelphia Folklore Project), chair

- 10:15 **Linda Deafenbaugh** (Philadelphia Folklore Project), A Folklife Education Specialist Tells a Process Tale: Developing a Model Designed to Transform the Stories Told at School
- 10:45 **Pheng Lim** (Folk Arts-Cultural Treasures Charter School), A Principal Tells A School-Life Narrative: Folk Arts Residency Model Enacted-Stories Transformed
- 11:15 **Losang Samten** (NEA Heritage Fellow), An Artist Tells All: Observations of Impacts In and Out of School
- 11:45 **Susan Eleuterio** (Goucher College), discussant

Walking the Talk: Utilizing Narrative in the Body Art Classroom

Orchid D

07-12

Rhonda Dass (Minnesota State University, Mankato), chair

Jenn Horn (University of Southern Indiana), **Terri Jordan** (independent)

Talking Folklore: A Conversation with Leading Scholars of Folklore Theory and Practice

Riverfront South

Sponsored by the American Folklore Society

07-13

Pravina Shukla (Indiana University), chair

Charles Briggs (University of California, Berkeley), **Henry Glassie** (Indiana University), **Galit Hasan-Rokem** (Hebrew University of Jerusalem), **Dorothy Noyes** (The Ohio State University)

Vernacular Catholicism, Part II: Vernacular Catholic Artistry and Strange Genius

Tuttle Center

Sponsored by the AFS Folk Belief and Religious Folklife Section

07-14

See also 06-14

Erika Brady (Western Kentucky University), chair

- 10:15 **Holly Everett** (Memorial University of Newfoundland), Baptists, Catholics, and the Silver Strip: Prosperity, Religion, and Leisure on the Texas-Louisiana Border
- 10:45 **Joseph Sciorra** (Queens College), "The Strange Artistic Genius of This People": Ephemeral Art and Architecture of Italian Immigrant Catholic Feste, 1890-1960
- 11:15 **Leonard Norman Primiano** (Cabrini University), "The Upper Room": Domestic Space, Vernacular Religion, and the Observant Catholic
- 11:45 discussion

More Meat

Tuttle North

Sponsored by the AFS Foodways Section

07-15

See also 06-15

Michael Owen Jones (University of California, Los Angeles), chair

- 10:15 **Kristin McAndrews** (University of Hawai'i, Manoa), *The Legend of Cat Manapua: Mediating Ethnicity through Culinary Traditions and Storytelling*
- 10:45 **Psyche Williams-Forson** (University of Maryland, College Park), *Hidden in Plain View over There behind the Chicken and the Respectability Politics*
- 11:15 **Mark D. D'Alessandro** (City University of New York), *From Boxed Beef to Righteous Ribeyes: A Look at Power in Meatpacking*
- 11:45 **LuAnne Roth** (University of Missouri), *"The Fate of All Flesh": Meat as Metaphor in the Films Departures and The Green Butchers*

Tuttle Prefunction
07-16

The New Man in Black: Slender Man and the Development of a Digital Legend

Lynne S. McNeill (Utah State University), chair

- 10:15 **Trevor J. Blank** (State University of New York, Potsdam), *Facing the Faceless: A Folkloristic Response to Slender Man and the Creepypasta Genre*
- 10:45 **Jeffrey A. Tolbert** (Indiana University), *"Dark and Wicked Things": Slender Man, the Folkloresque, and the Implications of Belief*
- 11:15 **Andrea Kitta** (East Carolina University), *Slender Man Goes Viral: Suicide, Violence, and Slender Sickness in the Slender Man Phenomenon*
- 11:45 **Timothy H. Evans** (Western Kentucky University), *Lovecraft, Creepypasta, and the Dynamics of Horror Cultures*

Critical Histories/Folklore Futures:

Tuttle South
07-17

A Discussion of Engaged Folklore Practices Past and Present

Sponsored by the AFS Cultural Diversity Committee

Shirley Moody-Turner (Pennsylvania State University), chair

Cristina Bacchilega (University of Hawai'i, Mānoa), **Ana Carolina Díaz Beltrán** (Pennsylvania State University), **Sojin Kim** (Smithsonian Center for Folklife and Cultural Heritage), **Kirsten Mullen** (Artefactual and independent scholar), **Solimar Otero** (Louisiana State University), **Anand Prahlad** (University of Missouri), **Wideline Seraphin** (Pennsylvania State University)

12:15–12:45 pm

Lunch break

12:15–1:45 pm

Riverfront South

AFS Fellows business meeting

Tuttle South

What's Going on Here?

Conversations and Brown Bag with Miami Activists and Cultural Workers

Sponsored by the AFS Cultural Diversity Committee

Debora Kodish (Philadelphia Folklore Project, retired), chair

12:45–1:45 pm

AFS Section Business Meetings

See below

Chican@, Gardenia
 Children's Folklore, Orchid C
 Folk Arts and Material Culture, Tuttle Center
 Folklore and Oral History, Hibiscus A
 Independent Folklorists, Brickell North
 Medieval and Early Modern Folklore, Tuttle Prefunction
 Nordic-Baltic Folklore, Brickell Center
 Socialist and Post-Socialist Area Studies, Brickell Prefunction
 Storytelling/Folklore and Creative Writing, Brickell South

ISFNR Folktales and the Internet Meeting

Orchid D

2:00–4:00 pm

Folklore and Environments, Part III: Tradition, Sustainability, and Ecology

Brickell North

Sponsored by the AFS Public Programs Section

08-03

See also 04-07, 06-07, and 07-07

Thomas U. Walker (Goucher College), chair

- 2:00 **Amber J. Rose** (University of Wisconsin, Madison), Wolves in Hallowed Places: Lycanthropy in Iceland
- 2:30 **Thomas A. DuBois** (University of Wisconsin, Madison), Teaching American Students to See Snow
- 3:00 **B. Marcus Cederström** (University of Wisconsin, Madison), "We're Out Here For You": Sustainable Native Traditions and the Public Humanities
- 3:30 **Tim Frandy** (University of Wisconsin, Madison), Sustainable Power: Decolonizing Sustainability and Creating Ecological Sovereignty in Anishinaabe Communities

Unfinished Identities: Controversies of Public Ritual and Display in Africa

Brickell Prefunction

08-04

Anika Wilson (University of Wisconsin, Milwaukee), chair

- 2:00 **Lisa Gilman** (University of Oregon), Ethnic Celebration or Tribalism? The Politics of the Umtheto Festival in Malawi's Mzimba District
- 2:30 **Martha Bannikov** (University of Oregon), Changing Dresses: The Meanings and Modernities of the Ohema Dhoontulo
- 3:00 **Beverly Stoeltje** (Indiana University), Funerals and the Play of Politics in Ghana
- 3:30 **Anika Wilson** (University of Wisconsin, Milwaukee), When We Approach Them, They Disappear: Revitalizing Territorial Spirit Worship in Malawi

Digital Archives

Brickell South

08-05

Charlie Lockwood (Texas Folklife), chair

- 2:00 **Lauri Harvilahti** (Finnish Literature Society), The Challenges of Cultural Archives in the Digital Era
- 2:30 **Eija Stark** (University of Helsinki), Safeguarding and Storying of Vernacular Culture? Archival Pedagogy and the Public Purpose of Folklore Archives

- 3:00 **Cristina Benedetti** (The Ohio State University) and **Cassie Rosita Patterson** (The Ohio State University), Developing the Ohio Arts Council Fieldwork Projects in the Center for Folklore Studies Archives at The Ohio State University, 1977–82
- 3:30 **Charlie Lockwood** (Texas Folklife), Bringing the Nonprofit Folklore Archive Alive: Documentation as Gateway to the Future

Gardenia
08-06

Negotiating Belonging

- Patricia Sawin** (University of North Carolina), chair
- 2:00 **Diane Tye** (Memorial University of Newfoundland), Take a Taste: Negotiating Belonging through Temporary Food Markets
- 2:30 **Patricia Sawin** (University of North Carolina), Tacky or Mine?: International Adoptees Negotiate Cultural Belonging
- 3:00 **Rachel Garringer** (University of North Carolina), A Complicated Belonging: Appalachian Country Queers and Tradition
- 3:30 **Janet C. Gilmore** (University of Wisconsin), Negotiating Food Security, Comfort, and Independence in Late Life

Hibiscus A
08-07

**Looking Back and Looking Forward:
A 40-Year Perspective on Public Folklife from the American Folklife Center**

- Stephen D. Winick** (American Folklife Center), chair
- Stephanie Hall** (American Folklife Center), **Ann Hoog** (American Folklife Center), **Margaret Kruesi** (American Folklife Center), **Betsy Peterson** (American Folklife Center)

Merrick
08-08

Fairy Tales in the Classroom

- Nancy Lucia Canepa** (Dartmouth College), chair
- 2:00 **Maria Kaliambou** (Yale University), Learning Foreign Languages through Folktales
- 2:15 **Trisha Denton** (Dartmouth College), Staging Power, Oppression and Fairy Tales in Public Schools
- 2:30 **Julie Koehler** (Wayne State University), Following the Path of Cookies and Breadcrumbs: Taking the Fairy Tale Course Online
- 2:45 **Victoria Somoff** (Dartmouth College), Prerequisite for Miracle: The True and the False Hero in Fairy Tales
- 3:00 **Ann Schmiesing** (University of Colorado, Boulder), Teaching Fairy Tales from a Disability Studies Perspective
- 3:15 **Gina Miele** (Montclair State University), Creating Visual Representations of Embedded Narratives
- 3:30 discussion

Orchid A
08-09

Narratives in Performance: Perspectives from Turkey and India

- Leah K. Lowthorp** (Harvard University), chair
- 2:00 **Ozkul Cobanoglu** (Hacettepe University), The National Resistance and the Functions of Turkish Minstrel Poetry Tradition under the Russian Occupation
- 2:30 **Sirin Yilmaz Ozkarsli** (Hacettepe University), Performance Process in "Ortaoyunu"
- 3:00 **Bhoomika Meiling** (Ambedkar University, Delhi), Songs of Festivity: A Study of the Folk and Cinematic Narratives of Holi
- 3:30 **Leah K. Lowthorp** (Harvard University), God's Own Country: Kutiyattam Theater and Heritage Utopias in Kerala, India

Film: "Good Work: Masters of the Building Arts" (65 min.) Orchid B
08-10

Marjorie Hunt (Smithsonian Institution), filmmaker

2:00 film presentation

3:15 discussion

Musical Voices and Dance at the Crossroad: The Unfinished Story of the Diversity and Regional Synthesis of Southern Music and Dance and Its Black and Global Roots Orchid C

Sponsored by the AFS Music Section 08-11

Cece Conway (Appalachian State University), chair

2:00 **Susan E. Spalding** (Berea College, retired), Flatfooting Meets the Charleston in the Virginia Coalfields

2:30 **Ruth Pershing** (Dancing Feet), Imitation and Improvisation in Traditional North Carolina Buck and Flatfoot Dance with Video and Demonstration

3:00 **Cece Conway** (Appalachian State University), African Roots of the American Banjo

3:30 **Jordan L. Laney** (Virginia Tech), Re-historicizing Our Romance with Bill Monroe: The Unfinished Story of Carlton Haney's and Ralph Rinzler's Contributions to the Creation of the "Father of Bluegrass"

Storytelling Traditions in Northern Europe Orchid D
08-12

Margaret Bennett (St. Andrews University), chair

2:00 **Rosa Thorsteinsdóttir** (Árni Magnússon Institute for Icelandic Studies and University of Iceland), Grimm Ripples in Iceland: The Collection and Publication of Icelandic Folktales in the 19th Century

2:30 **Martin Sejer Danielsen** (University of Copenhagen), Name-Explanatory Elements in the Legend Repertoire of a Danish Storyteller

3:00 **Sile Anne De Cléir** (University of Limerick), Heroism, Humor, and Romance: Aspects of "Conall Gulban" in the Irish Storytelling Tradition in the 20th Century

3:30 **Margaret Bennett** (St. Andrews University), The Bruford Papers: An Unfinished Story of Collecting and Classifying Celtic and Nordic Folklore and Folklife

A Panel Discussion in Honor of Linda Dégh Riverfront South
08-13

Sponsored by the Fellows of the American Folklore Society

Erika Brady (Western Kentucky University), chair

William Hansen (Indiana University), **James P. Leary** (University of Wisconsin, Madison), **Carl Lindahl** (University of Houston), **Elizabeth Tucker** (Binghamton University)

How Continuous Are Belief Narratives? The Dynamics of the Longue Durée, Part III Tuttle Center
08-14

Sponsored by the ISFNR Belief Narrative Network

See also 02-17 and 07-10

Terry Gunnell (University of Iceland), chair

2:00 **Evelina Rudan** (University of Zagreb), Narrative Productivity of Belief Legend's Characters in the Light of Genre Features and the Context of Narrating

2:30 **Athanasios Barmpalexis** (University of Aberdeen), People, Land, Spirit: Contemporary Shamans in Modern Scotland

- 3:00 **Shweta Sinha Deshpande** (Symbiosis School for Liberal Arts), An Accidental Deity: A New Religious Icon for the Modern Age
- 3:30 **Terry Gunnell** (University of Iceland), From Gods to Flower Divas, Sacrifices to Candles, and Grave Mounds to Road Blocks: The Development of the Icelandic "Elf" Narrative over Time

Tuttle North **Unfinished Business: Revising Folklore's "Story"**
08-15

Jo Ann Conrad (California State University, East Bay), chair

- 2:00 **Jo Ann Conrad** (California State University, East Bay), The Missing Sense of Narrative
- 2:30 **Kay Turner** (New York University), The Virgin Mary's Body: Old Story with a New Twist
- 3:00 **Danae M. Faulk** (University of Missouri, Columbia), The Body and the #Selfie: An Affective Analysis of Women's Social Media in the AlternativeCurves Community
- 3:30 **Merrill Kaplan** (The Ohio State University), Stigmatized Women's Discourse within Academia

Tuttle Prefunction **Memory, Mythology, and Ontology in Post-Soviet Societies**
08-16
Sponsored by the AFS Socialist and Post-Socialist Area Studies Section

Erik A. Asland (Fuller Theological Seminary), chair

- 2:00 **Jeanmarie Rouhier-Willoughby** (University of Kentucky), Memory and Politics in Russian Legend
- 2:30 **István Povedák** (Hungarian Academy of Sciences and University of Szeged), Contemporary Myths of Origin: New Hungarian Mythologies and Their Sociopolitical Connotations
- 3:00 **Erik A. Asland** (Fuller Theological Seminary), Native American Narrative Ontology and Kazakh Proverbial Wisdom Compared
- 3:30 **Margaret Mills** (The Ohio State University), discussant

Tuttle South **What Does Workplace Justice Have to Do with Me?**
08-17
Sponsored by the American Folklore Society and the AFS Cultural Diversity Committee

Robert McCarl (Boise State University, emeritus), chair

Ali Bustamante (Florida International University, Center for Labor Research and Studies), **George Gonos** (Florida International University, Center for Labor Research and Studies), **Carmen Mason** (Coalition of Immokalee Workers)

Japengo **Pop-Up Museum Session: Sharing Fieldwork Artifacts and Stories**
08-19
Sponsored by the AFS Folklore and Museums Section

Betty J. Belanus (Smithsonian Institution), chair

Jessica Doble (University of Louisiana, Lafayette), **Andrea Graham** (University of Wyoming), **Hanna Griff-Sleven** (Museum at Eldridge Street), **Felicia Katz-Harris** (Museum of International Folk Art), **Elyse Marrero** (Florida State University), **Anne Rappaport** (Smithsonian Institution), **Lynne Williamson** (Connecticut Historical Society)

4:15–5:15 pm

AFS Candidates' Forum

James L. Knight Center

Sponsored by the American Folklore Society

4:15–7:30 pm

ISFNR General Assembly

Merrick

Sponsored by the International Society for Folk Narrative Research

5:30–6:30 pm

Francis Lee Utley Memorial Lecture

James L. Knight Center

Sponsored by the AFS Fellows

Erika Brady (Western Kentucky University), *Axel's Masque: A Family Tale*

6:30–8:00 pm

Local Learning Happy Hour

Pure Verde, hotel bar

Sponsored by Local Learning

6:30–8:30 pm

AFS Fellows Reception for Students

Japengo

Sponsored by the AFS Fellows

7:30–8:30 pm

AFS Women's Section Business Meeting

Hibiscus A

Sponsored by the AFS Women's Section

8:00–9:15 pm

Puro Corazón: The Music of Puebla, Mexico

Riverfront South

Sponsored by the AFS Chican@ Section and the AFS Folklore Latino, Latinoamericano, y Caribeño Section

Tickets: \$20 (\$15 for students or low-income attendees)

Brenda M. Romero (University of Colorado, Boulder), host

Isabel Galicia-López, José Gabriel García-Galicia, José Juan Pérez-Sosa and
José Luis G. Sagredo-Castillo (Benemérita Universidad Autónoma de Puebla, México)

8:00–9:30 pm

Merrick

The Stith Thompson and Phillips Barry Lecture

Sponsored by the AFS Folk Narrative and Music and Song Sections, with support from the AFS Creative Writing and the Folklore and Literature Sections

Linda J. Lee (University of Pennsylvania), chair

Ellen Kushner (author), (Re)Writing “Thomas the Rhymer”: A Fantasy Writer Finds Truth (and a Fool-Proof Plot) in Folklore

9:00–10:30 pm

Hibiscus A

Croning

Sponsored by the AFS Women’s Section
Cash bar

All are welcome to attend this triennial (since 1989) ceremony inducting women over 50 into the company of Crones.

9:00–11:00 pm

Hibiscus B

Indiana University Reception

Sponsored by the Indiana University Folklore and Ethnomusicology Institute

9:00–1:00 am

Orchid D

Vocal Jam Session

Sponsored by the AFS Music and Song Section

Orchid A

Instrumental Jam Session

Sponsored by the AFS Music and Song Section

9:30–10:30 pm

Riverfront South

Puro Corazón: Fandango Dance Workshop

Sponsored by the AFS Chican@ Section, the AFS Dance and Movement Analysis Section, and the AFS Folklore Latino, Latinoamericano, y Caribeño Sectio

10:00–12:00 am

Tuttle Center

Trivia Night for Grad Students

Sponsored by the AFS Graduate Student Section

PROGRAM SCHEDULE: SATURDAY

7:00–8:30 am

AFS Fellows Breakfast of (Folklore) Champions

Japengo

Sponsored by the AFS Fellows

Preregistration required

Cristina Bacchilega (University of Hawai'i, Mānoa), narrative folklore
Simon J. Bronner (Penn State Harrisburg), folklore theory and practice
Marsha MacDowell (Michigan State University Museum), traditional cultures
and museums
Michael Ann Williams (Western Kentucky University), material culture

7:30 am–12:00 pm

Registration

Promenade

8:00 am–12:00 pm

National Heritage Fellow Losang Samten: Tibetan Sand Mandala Exhibition

Monroe/Flagler

Sponsored by the Philadelphia Folklore Project and the Pennsylvania Council on the Arts

9:00 am–1:00 pm

Book Room

Jasmine

Publishers' Exhibition

Jasmine

Silent Auction for the Folk Belief and Religious Folklife Section

Jasmine

Ask an Archivist

Jasmine

Sponsored by the AFS Archives and Libraries Section

8:00–10:00 am

Reframing Narratives: Curating Southern Cultural Expression

Brickell Center

Sponsored by the Folklore and Museums Section

09-02

Gabrielle A. Berlinger (University of North Carolina, Chapel Hill) and
Glenn Hinson (University of North Carolina, Chapel Hill), chairs

Katy Clune (independent), **Jon-Sesrie Goff** (Duke University), **Elijah Heyward**
(University of North Carolina, Chapel Hill), **Emily Ridder-Beardsley**
(University of North Carolina, Chapel Hill), **Zoe van Buren** (University of North
Carolina, Chapel Hill)

Brickell North

Performing Folklore

09-03

Mark Bender (The Ohio State University), chair

- 8:00 **Charitie Hyman** (independent), The "Salt-Trader's Way": The Road as a Unifying Symbol in Ukrainian Folklore
- 8:30 **Xiaoshuai Mao** (Shandong University), The Folk Art Performance and Personal Narrative under the Background of Urbanization in China
- 9:00 **Hongjuan Zhao** (Shandong University), Tianheng Sea Sacrifice Festival: The Chinese-Style Carnival
- 9:30 **Hatice Kubra Uygur** (Mardin Artuklu University), The Akitu Festival in Mardin, Turkey

Brickell Prefunction

Pageants, Songs, Sisters, and Devils: An Ethnography of Lived Religion in Pennsylvania

09-04

Leonard Norman Primiano (Cabrini University), chair

- 8:00 **Mary L. Sellers** (Penn State Harrisburg), The Search for Peace: An Expression of Community, Family, and Faith in a Small Pennsylvania Town
- 8:30 **Cory T. Hutcheson** (Penn State Harrisburg), Your Own Fun and Part of Someone Else's: The Individuals and Communities of the Christmas Monster
- 9:00 **Kathryn M. Holmes** (Penn State Harrisburg), Sisters in Zion: Relief Society Activities of Mormon Women
- 9:30 **David G. Misal** (Penn State Harrisburg), "He Has Put a New Song in My Mouth": Spontaneous Music in a New Apostolic Reformation Congregation

Brickell South

Stories of Women's Lives

09-05

Teresa F. Keeler (Pasadena City College), chair

- 8:00 **Kevin I. Eyster** (Madonna University), Bringing Gee's Bend Quiltmaking to Michigan: Jan Dolland as Collector, Advocate, and Friend
- 8:30 **Nikki Cox** (University of Oregon), Women Who Hike: Negotiating Femininity in the Masculinized American Wilderness
- 9:00 **Gunnella Thorgeirsdottir** (University of Iceland), Perseverance and Re-emergence of Ritual in Modern Japanese Society
- 9:30 **Teresa F. Keeler** (Pasadena City College), Domestic Soldiers: How Housewives Helped the United States Win World War II

Gardenia A/B

Foodways, Part II

09-06

See also 03-05

Lucy Long (Center for Food and Culture), chair

- 8:00 **Sean Galvin** (LaGuardia Community College), Who Defines What Counts as Ethnic Food?
- 8:30 **Debbie A. Hanson** (Augustana University), Home on the Range: How Community Cookbooks Define the Middle Border
- 9:00 **Mira C. Johnson** (Pelham Art Center) and **David J. Puglia** (Bronx Community College), The Chocolate Easter Egg in South Central Pennsylvania: Cracking a Distinctive Local Tradition
- 9:20 **Lucy Long** (Center for Food and Culture), Culinary Tourism as Food Pilgrimage: Seeking the Sacred and Authentic in Food
- 9:40 **Kylie Schroeder** (Utah State University), Identity and Gozitan Culinary Heritage Tourism: Two Case Studies

Traditional Tales and Their Transformations

Hibiscus A

09-07

Shuli Barzilai (Hebrew University of Jerusalem), chair

- 8:00 **Rosemary Stanfield-Johnson** (University of Minnesota, Duluth), Debate Narratives and Identity: The Tales of Tawaddud and Hosniye
- 8:30 **Metin Özarlan** (Hacettepe University), From Narrative to the Screen: The Story of Farhad and Shirin
- 9:00 **Romina Werth** (University of Iceland), The Dragon Slayer's Daughter: "Cinderella" in Old Norse Literature
- 9:30 **Shuli Barzilai** (Hebrew University of Jerusalem), Adapting Madame d'Aulnoy's "The White Cat": Transformations of a Tale of Transformations

Unfinished Stories: Intersubjective Dimensions of Tale Collections and Performances

Merrick

09-08

Katherine Borland (The Ohio State University), chair

- 8:00 **Tulika Chandra** (Shiv Nadar University), Narrators and Their Narrations: Unfinished Stories within the Context of the Intrusion of Commercial Exploitation
- 8:30 **Katherine Borland** (The Ohio State University), That is Maine!: Intersubjective Dimensions of the Local Character Anecdote in a Mobile World
- 9:00 **Solimar Otero** (Louisiana State University), Dice Ta José: Intersubjective Storytelling and Transcribing in Cuban Espiritismo
- 9:30 **Sheila Bock** (University of Nevada, Las Vegas) and **Miriam Melton-Villanueva** (University of Nevada, Las Vegas), Collaboration, Multivocality, and the Unfinished Story of a Tale Collection

Music, Part I

Orchid A

See also 10-09

09-09

Ken Perlman (independent), chair

- 8:00 **Chris Goertzen** (University of Southern Mississippi), "Forked Deer": Three Evolving Narratives Offered by One Venerable Southern Fiddle Tune
- 8:30 **Ajay Kalra** (Western Kentucky University), Whispering Pines: Spatial Codes of Recorded Urban Folk Revival and Countercultural Pastoral Music.
- 9:00 **Thomas G. Richardson** (Indiana University), The Contemporary Traditionalists: Current Old-Time Music Scenes in Urban Settings
- 9:30 **Ken Perlman** (independent), When a Music Revival Movement is Conducted by Cultural Insiders: Prince Edward Island as Case Study

Minority Narratives

Orchid B

09-10

Charlotte Hyltén-Cavallius (Institute for Language and Folklore), chair

- 8:00 **Holly M. Cusack-McVeigh** (Indiana University-Purdue University), Te Sha Kee, Tlingit Warrior: Interweaving Oral Tradition and Oral History
- 8:30 **Nadia Khan** (Ambedkar University, Delhi), Analyzing *Pandun Ka Kada* as a Tale of the Meo Past and Present
- 9:00 **Laura Olson Osterman** (University of Colorado, Boulder), Forbidden Songs: How Pomaks Perform Ethnicity through Songs and Stories about Songs
- 9:30 **Charlotte Hyltén-Cavallius** (Institute for Language and Folklore), "We Never Begged": Tactics, Materiality, and Respectability in Swedish Roma Narratives

Orchid C **Stripping the Finish: Challenging Scholarship through Creative Adaptation of Folklore**
 09-11 Sponsored by the AFS Folklore and Creative Writing Section, the AFS Folklore and Literature Section and the AFS Folk Narrative Section

Victoria L.M. Harkavy (George Mason University), chair

- 8:00 **Brittany Warman** (The Ohio State University) and **Erin Kathleen Bahl** (The Ohio State University), Facets: Combining Folklore, Digital Media, and Creative Adaptation
- 8:30 **Sara Cleto** (The Ohio State University), "Nothing, My Lord": A Creative Response to Untellability and Gender in Cinderella and *King Lear* Scholarship
- 9:00 **Victoria L.M. Harkavy** (George Mason University), "Rehabilitating the Wolf"? Character Function in Adaptations of "Little Red Riding Hood"
- 9:30 discussion

Orchid D **Revisiting the Classics**
 09-12

Pertti Anttonen (University of Eastern Finland), chair

- 8:00 **Makoto Yokomichi** (Kyoto Prefectural University), "Survivals" Theories of the Brothers Grimm, James George Frazer and Kunio Yanagida: Considerations on the Authorities in Folk Narrative Research in Japan
- 8:30 **Niina Hämäläinen** (Finnish Literature Society), Big Data, New Knowledge? A Digital Edition of the Correspondence of Elias Lönnrot
- 9:00 **Gregory Hansen** (Arkansas State University), Connecting Vladimír Propp's Morphology to Linguistic Theory through the Computer Program PL/I: Towards a Revitalization of Structuralism
- 9:20 **Mariah Hudec** (University of Guelph), Cultivating Scottishness: Anne MacVicar Grant's *Essays on the Superstitions of the Highlands of Scotland*
- 9:40 **Pertti Anttonen** (University of Eastern Finland), The Grimms and the History of Finnish Folklore Studies

Riverfront South **Network Everyday: Impacts of the Digital Revolution**
 09-13

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

- 8:00 **Ryan M. Milner** (College of Charleston) and **Whitney Philips** (Mercer University), It's a Brave New World, and There is Nothing New under the Sun: Folklore as an Entry Point to Vernacular Ambivalence Online
- 8:30 **Anthony Bak Buccitelli** (Penn State Harrisburg), Shit People Say: YouTube Humor from Folk Identity to Anti-racist Critique
- 9:00 **Andrew Peck** (University of Wisconsin, Madison), The Death of Doge: Institutional Appropriations of Internet Memes
- 9:30 discussion

Tuttle Center **Narrative and Dance at the Intersection of Then and Now: Shared Meaning and Performance in the African Diaspora**
 09-14 Sponsored by the AFS Cultural Diversity Committee

Wanda G. Addison (National University), chair

- 8:00 **Jerrilyn McGregory** (Florida State University), Performance Theory and Nigguh Business in Hurston's *Their Eyes Were Watching God*

- 8:30 **Clarissa West-White** (Bethune-Cookman University), Narrating the Narrator in Bound Places: When Appropriation Becomes a Movement
- 9:00 **E. Gaynell Sherrod** (Virginia Commonwealth University), Hoofin' to Freedom: African-Derived Stomp Dances of Transformation and Liberation
- 9:30 **Wanda G. Addison** (National University), Narrative and Transformation in Gayl Jones's *Corregidora*

Legends and Religion: Exchanging Experiences of the Supernatural, Part I

Tuttle North

Sponsored by the ISFNR Belief Narrative Network

09-15

See also 10-15

Ülo Valk (University of Tartu), chair

- 8:00 **Kati Kallio** (Finnish Literature Society), Registers of Expression and Belief in Early Modern Finland
- 8:30 **Lydia Bringerud** (Memorial University of Newfoundland), The Bride of Christ, the Church: Vernacular Theologies among Orthodox Christian Women in North America
- 9:00 **Sydney Varajon** (Western Kentucky University), "Drink from This, All of You": Holy Communion, Narrative, and Ostension
- 9:30 **◆ Natalie Kononenko** (University of Alberta), Shameful Stories of the Sacred
- 9:50 discussion

Constructed Heritage/Constructed Identity

Tuttle Prefunction

09-16

Puja Sahney (State University of New York, Albany), chair

- 8:00 **Monica Boothe** (George Mason University), The Meaning of What Is Missing: Rites of Conspicuous Absence in Jewish American Observance of Passover
- 8:20 **Harika Zöhre** (Hacettepe University), The Transnational Folklife and Identity of Little Istanbul in Paterson, New Jersey
- 8:40 **Rosalind Rini** (Indiana University), The Role of French Tradition in Vincennes Identity Expression
- 9:00 **Mariana Mastagar** (Trinity College, University of Toronto), Folkloric Re-imagining and Identity Formation among Post-1990 Bulgarian Immigrants
- 9:30 **Puja Sahney** (State University of New York, Albany), Spaces of Belonging: Hindu Women, Homes, and Home Shrines in the United States

Folklore and Imagination: Art, Theory, and Analysis

Tuttle South

09-17

Galit Hasan-Rokem (Hebrew University of Jerusalem), chair

- 8:00 **Lotte Tarkka** (University of Helsinki), Myth, Utopia, and the Unseen: An Academic History of "Imagination"
- 8:30 **David Rotman** (Achva College and Tel Aviv University), Textual Animals Turned into Narrative Fantasies: The Imaginary Middle Ages
- 9:00 **Hagar Salamon** (Hebrew University of Jerusalem), Imagining Meat and the Ethnographic Space
- 9:30 **Regina F. Bendix** (University of Göttingen), Collective Action: Creativity and Mass-Mediated Narration

Saturday, 8:30 am–12:30 pm

HistoryMiami
101 W Flagler St
09-18/10-18

**Reading Culture: Ways of Observing
Interpreting for Classroom and Museum Education**

Sponsored by the HistoryMiami Museum, Local Learning, and the AFS Folklore and Education Section

Paddy Bowman (Local Learning) and
Betty J. Belanus (Smithsonian Institution), chairs

Saturday, 10:15 am–12:15 pm

Brickell Center
10-02

Stories, Art, and Aging: Researching Vernacular Forms of Creative Aging

Sponsored by the AFS Folklore and Museums Section

Jon Kay (Indiana University), chair

10:15 **Simon J. Bronner** (Penn State Harrisburg), Whirligigs: What Can Be Generalized from the Masculine Age-Related Constructions of Peter Gelker?

10:45 **Jon Kay** (Indiana University), Memory Painting Reconsidered: Life Stories, Art, and Aging

11:15 **Marsha MacDowell** (Michigan State University), Quiltmaking, Health, and Aging

11:45 **Alan Jabbour** (independent), discussant

Brickell North
10-03

Latina/o Youth Culture and Communities of Practice

Sponsored by the AFS Chican@Section and the AFS Folklore Latino, Latinoamericano, y Caribeño Section

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

10:15 **Seiri Aragon** (The University of Texas, Austin), Latino Youth Performance in New Media: A #Narcostyle Case Study

10:45 **Gabriel J. Escobedo** (Indiana University), Not Your Parents' Dance: Navigating Latino Youth Identity through Bachata

11:15 **Mintzi A. Martínez-Rivera** (Indiana University), Two Examples of Youth Culture and Youth Participation in Angahuan: Kurpites and Pastorelas

11:45 **Rachel V. González-Martin** (The University of Texas, Austin), Quinceañera Autotopographies: Youth, Race, and Pathologizing Poverty

Brickell Prefunction
10-04

Folklore in Social Media: Perspectives on Continuity in Narration and Communication

Sponsored by the AFS Nordic-Baltic Folklore Section

Coppélie Cocq (Umeå University), chair

10:15 **Coppélie Cocq** (Umeå University) and **Fredrik Skott** (The Institute for Language and Folklore, Sweden), Traditional Legends in a Digital Age: Easter Witches and Sámi Ogres in Social Media

10:45 **Ida Tolgensbakk** (independent), Performative Visuality and Ethnic Stereotyping on a Scandinavian Facebook Group

11:15 **Sverker Hyltén-Cavallius** (Swedish Performing Arts Agency), Double-Clicking the Icon: Narrating Popular Music in YouTube Comments

Examining Traditional Cultural Properties in Florida

Brickell South

Sponsored by the American Folklore Society and the AFS Folklore and
Historic Preservation Working Group

10-05

Tina Bucuvalas (City of Tarpon Springs, FL), chair**Daniel Hughes** (U.S. Army Corps of Engineers), **Marina Novaes**
(City of Miami Planning Department), **Laurie Sommers** (independent)**Local Character**

Gardenia

10-06

James Deutsch (Smithsonian Institution), chair

- 10:15 **Maida Owens** (Louisiana Folklife Program), Documenting Home: A Midsize Southern City
- 10:45 **Laura Marcus Green** (McKissick Museum and South Carolina Arts Commission), Stitching Community: Fiber Arts and Community Service in Baton Rouge, Louisiana
- 11:15 **Les Wade** (University of Arkansas), Folklore and Neoliberal Urban Renewal: Skull and Bones Gangs in Post-Katrina New Orleans
- 11:35 **Robin Roberts** (University of Arkansas), Downsizing New Orleans' Mardi Gras: 'Tit Rax as the Gateway to New Traditions
- 11:55 **James Deutsch** (Smithsonian Institution), Miami Dice: Unfinished Stories of Gambling in Dade County, Florida

Stories of Our Lives: In Honor of Frank de Caro

Hibiscus A

Sponsored by the AFS Folklore and Creative Writing Section

10-07

Elizabeth Tucker (Binghamton University), chair

- 10:15 **Christine J. Widmayer** (University of Wisconsin, Madison), Unfinished Stories, Unfinished Selves
- 10:45 **Jeannie B. Thomas** (Utah State University), Tom Dooley and Me
- 11:15 **Mary Magoulick** (Georgia College), What Our Stories Reveal
- 11:45 **Elizabeth Tucker** (Binghamton University), Untold Stories

Experiencing the Other-Than-Human World

Merrick

10-08

Sabina Magliocco (California State University, Northridge), chair

- 10:15 **Anne Benvenuti** (Winchester University), Vox Anima: The Shifting Category of Human-Animal Relations
- 10:30 **Michaela Fenske** (Humbolt University, Berlin), Longing for Powerful Nature? Narrating the Swarm
- 10:45 **Sabina Magliocco** (California State University, Northridge), "Nature Looking Back at Us": Fairies and Environmental Discourse in Contemporary Paganism
- 11:00 **Martha Norkunas** (Middle Tennessee State University), The Narrative Life of Water and Trees
- 11:15 **Carolyn Ware** (Louisiana State University), Narrative and Veterinary Medicine
- 11:30 **Tok Thompson** (University of Southern California), What Does It Mean to Be an Earthling? Our Relationship ("It's Complex") with Extraterrestrial Aliens
- 11:45 discussion

Orchid A **Music, Part II**

10-09 See also 09-09

Ian Russell (Elphinstone Institute, University of Aberdeen), chair

- 10:15 **Annamarie O'Brien** (Penn State University), Location? Ask a Punk: Ritual Performance and Domestic Space in Philadelphia House Shows
- 10:45 **Hilary Warner-Evans** (Indiana University), Contemporary Topical Song Videos as Broadside Ballads: "The North Pond Hermit Song" and "What the North Pond Hermit Knows"
- 11:15 **Ian Brodie** (Cape Breton University), Local Radio and Vernacular Parody: "Casey Jones," "Dishpan Parade," and Cape Breton Song
- 11:45 **Ian Russell** (Elphinstone Institute, University of Aberdeen), "This Song is True": Subversion and Injustice in the Ballad of "Green the Ganger"

"Who Will Tell Our Stories?":

Orchid B **Creative Reimaginings of Memory, Communities, and Social Change**

10-10

Jackson Medel (University of Missouri), chair

- 10:15 **LaTanya McQueen** (University of Missouri), The Diggers: African American Folk Reimagining of the Night Doctors
- 10:45 **Alison Balaskovits** (independent), Let Down Your Hair and Then Yourself: Rapunzel Reimagined
- 11:15 **Jackson Medel** (University of Missouri), Meat and Taters: Quesadillas and Transient Folklore at the Bottom of the Canyon
- 11:45 **Misha Rai** (Florida State University), The Living God Tirupati Balaji: Pilgrimages in the Land of Gods and (Wo)Men

Orchid C **The Tale Is Not Done: Fairy-Tale Adaptations**

10-11

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

- 10:15 **Kim J. Lau** (University of California, Santa Cruz), Framing, Reframing, and the Politics of the Unfinished Story: Bill Willingham's *1001 Nights of Snowfall*
- 10:45 **Cristina Bacchilega** (University of Hawai'i, Mānoa), Unframing, Reframing, and Juggling in the *Tale of Tales* Film
- 11:15 **Anne E. Duggan** (Wayne State University), Remediation and Recoding of the Nights: Francine Miaillhe's *Shéhérazade*
- 11:45 **Sadhana Naithani** (Jawaharlal Nehru University), discussant

Folklore and the Adjunctification

Orchid D **of Higher Education: How Contingent Labor Hurts the Field**

10-12

Sponsored by the AFS Independent Folklorists Section

Nancy Yan (The Ohio State University), chair

JoAnn Conrad (California State University, East Bay), **David Wilder** (The Ohio Part-Time Faculty Association), **Adam Zolkover** (University of Pennsylvania)

Riverfront South **Folklore and Ethnology: (Non)Identical Twins?**

10-13

Sponsored by the SIEF (International Society for Ethnology and Folklore)

Valdimar Tr. Hafstein (University of Iceland), chair

Perti Anttonen (University of Eastern Finland), **Regina F. Bendix** (University of Göttingen), **Anthony Bak Buccitelli** (Pennsylvania State University), **Robert Howard** (University of Wisconsin), **Dorothy Noyes** (The Ohio State University), **Kay Turner** (New York University)

**Alternative Frameworks in African American Folklore Study
of Cultural Production, Knowledge Production, and Reproduction**

Tuttle Center

10-14

Jerrilyn McGregory (Florida State University), chair

- 10:15 **Shirley Moody-Turner** (Pennsylvania State University), *Fictional Histories and Folklore Studies: Print Culture, Embodied Archives, and the Politics of Knowledge Production in Colson Whitehead's John Henry Days*
- 10:45 **Lamonda Horton-Stallings** (Indiana University), *Black Funk's Acoustic Ecology*
- 11:15 **Katrina Hazzard** (Rutgers University), *When the Gods No Longer Spoke: Sacred Voice, Social Death, and the Possible Origins of Scat Singing*
- 11:45 **Efia Nomalanga Dalili** (independent), *Ancient Song: Doulas and Birthing Justice for Africana Women*

Legends and Religion: Exchanging Experiences of the Supernatural, Part II

Tuttle North

Sponsored by the ISFNR Belief Narrative Network

10-15

See also 09-15

Mare Kõiva (Estonian Literary Museum), chair

- 10:15 **Mayuri Patankar** (Ambedkar University, Delhi), *Sacred Stones and Mythical Beings in Reforming Narratives: Revisioning the Shrine of Mahakali (of Chandrapur) in Gond Folk Narratives*
- 10:45 **Karuna Kanta Kakati** (Anundoram Borooh Institute of Language, Art and Culture), *Legends and Popular Beliefs Associated with Vaisnava Religious Centers of Assam*
- 11:15 **Ritika Khanna** (Ambedkar University, Delhi), *Belief Practices Transcending Borders: A Study of the Shrine of Baba Lalu Jasraj*
- 11:45 **Siddharth Siddharth** (Ambedkar University, Delhi), *Folk Narratives and the "Epistolary Communication" with the Djinnns of Firoz Shah Kotla Fort*

New Digital Tools and Resources for Folklore Scholarship

Tuttle Prefunction

Sponsored by the American Folklore Society and Indiana University Libraries

10-16

Tim Lloyd (American Folklore Society), chair

Julie Bobay (Indiana University Libraries), **Jason Baird Jackson** (Indiana University), **Shannon K. Larson** (Indiana University), **Moira Marsh** (Indiana University Libraries)

Social Problematics

Tuttle South

10-17

John Price (Penn State Harrisburg), chair

- 10:15 **Pranab Pant** (Ambedkar University, Delhi), *The Folklorist and the Folkloristician: On the Trail of the Unfinished Stories*
- 10:45 **John Price** (Penn State Harrisburg), *When the Heritage Is Hate: An Autoethnography of Invented Memory and the Confederate Flag*
- 11:15 ♦ **James B. Seaver** (Indiana University), *Faking Hate: Jim Crow-Era Historical Artifacts and Issues of Provenance and Authenticity*
- 11:35 **Ehsan Estiri** (The Ohio State University), *The Tale of Donald J. Trump and the American Media*
- 11:55 discussion

Saturday, 12:15–2:00 pm

Lunch break

Saturday, 12:45–1:45 pm

See below

AFS section business meetings

Archives and Libraries, Tuttle North
Folk Belief and Religious Folklife, Brickell Prefunction
Folklore and Literature, Tuttle Center
Graduate Student, Brickell Center
History and Folklore, Brickell South
Mediterranean Studies, Brickell North
Music and Song, Tuttle South

Gardenia

Folklore and Historic Preservation Working Group Meeting

Saturday, 1:30–2:00 pm

Monroe/Flagler

Tibetan Sand Mandala Dismantling Ceremony

Saturday, 2:00–4:00 pm

Brickell Center

Mixed Media

11-02

Winifred Lambrecht (Rhode Island School of Design), chair

2:00 **Dilip Kumar Kalita** (Anundoram Borooh Institute of Language , Art and Culture, Assam), Lunse Keplang: The Song about Songs

2:30 **Steve Zeitlin** (City Lore), Khonsay: Poem of Many Tongues

3:00 **Dimitri Devyatkin** (independent), “You May Now Kiss the Bride”: Love and Marriage in Mordovia

3:30 **Winifred Lambrecht** (Rhode Island School of Design), discussant

Brickell North

Difficult Times: Narratives of Famine, War, and Displacement

11-03

Pekka Hakamies (University of Turku), chair

2:00 **Hicran Karatas** (Hacettepe University), From Reality to Narrative: Narratives of the Periods of Famine

2:30 **Kristiana Willsey** (American Academy of Arts and Sciences), Unfinished Wars, Unfinished War Stories: Personal Narrative Evolutions

3:00 **Ulla Savolainen** (University of Helsinki), Narratives of Silence: Construction of Memory of the Internment of German and Hungarian Civilians in Finland, 1944–46

3:30 **Pekka Hakamies** (University of Turku), Soviet Experience, Narrative, and Reality in Former Finnish Karelia

Contested Histories and Narratives

Brickell Prefunction

11-04

- Eerika Koskinen-Koivisto** (University of Helsinki), chair
- 2:00 **Susanne Nylund Skog** (University of Uppsala), Positions and Identifications in a Jewish-Swedish Woman's Life Stories
- 2:30 **Ziyang You** (College of Wooster), Contested Myth, History, and Belief: Worshipping Yao and Shun at Temples in Rural Northern China
- 3:00 **Eerika Koskinen-Koivisto** (University of Helsinki), Loss, Destruction, and Recovery: Narratives of the Difficult Heritage of WWII by Four Sámi Elders from Finnish Lapland
- 3:30 **Amy Shuman** (The Ohio State University), discussant

Preparation, Preservation, and Presentation: Archives and Folklife Collections

Brickell South

Sponsored by the Local Planning Committee

11-05

Joanna (Jody) Katherine Norman (Florida Memory Program, State Archives of Florida), chair

Timothy A. Barber (The Black Archives History and Research Foundation), **Ross Brand** (Florida Memory Program, State Archives of Florida), **Maria R. Estorino** (HistoryMiami Museum), **Eric Griffiths** (Ah-Tah-Thi-Ki Seminole Indian Museum), **Natalie Underberg-Goode** (Latin American Studies Program, University of Central Florida)

Unfinished Drafts: Folk Narratives Revise Themselves as Town Meets Gown

Gardenia

Sponsored by Local Learning and the AFS Folklore and Education Section

11-06

- Bonnie S. Sunstein** (University of Iowa), chair
- 2:00 **Bonnie S. Sunstein** (University of Iowa), A Volunteer Youth Writing Project: Competing Traditions of Folk Knowledge?
- 2:30 **Bernice Santiago** (University of Iowa), A "Versatile Writer" Institute: "Underrepresented" High Schoolers Write in College for Two Days
- 3:00 **Rossina Zamora Liu** (University of Iowa), "Community Stories" Writing Workshop

Networks, Cooperation, and Competition in Women's Ritual: An International Comparison

Hibiscus A

Sponsored by the AFS British Folk Studies Section

11-07

- Thomas A. McKean** (Elphinstone Institute, University of Aberdeen), chair
- 2:00 **Afsane Rezaei** (The Ohio State University), The Iranian Domestic Rowze: Negotiated Community and Competitive Reputation
- 2:30 **Sheila Mary Young** (Elphinstone Institute, University of Aberdeen), "Networks of Love": From Community to Competition in Women's Prenuptial Rituals in Northern Scotland
- 3:00 **Junxia Wang** (East China Normal University), Life History, Cultural Contexts, and a Chinese Rural Woman's Guanxi Practices with Her Niangjia in North China
- 3:30 **Dorothy Noyes** (The Ohio State University), discussant

Pasts and Futures of (Folk) Narratives

Merrick

11-08

- Sadhana Naithani** (Jawaharlal Nehru University), chair
- 2:00 **Karina Lukin** (University of Helsinki), Crossing the Borders of Genre and Imaginative Worlds in Mythic and Historical Oral Poetry

- 2:30 **Joseph Grim Feinberg** (Philosophy Institute, Czech Academy of Sciences and Sociology Institute, Slovak Academy of Sciences), Folk Metanarrative: Epic, Tragic, Lyric
- 3:00 **Heather Jane Gerhart** (Goucher College), Digital Storytelling as Process and Dialogue: The Workshop Facilitator's Role in Meaning-Making
- 3:30 **Sadhana Naithani** (Jawaharlal Nehru University), Will There Be Folklore in the Global Village? OR the Unfinished Story of Folklore

Orchid C **Reflections on Fieldwork and Reciprocity**

11-10

Nancy Solomon (Long Island Traditions), chair

- 2:00 **Nancy Solomon** (Long Island Traditions), Giving Back
- 2:30 **Riki Saltzman** (Oregon Folklife Network), Folk First: Sustaining Relationships, Building Projects
- 3:00 **Edward Y. Millar** (Castellani Art Museum of Niagara University), Show and Tell: Parallel Conversations in Documenting and Exhibiting Folk Art
- 3:30 **Douglas Manger** (Heritage Works), Maintaining Relevancy: Folklorists in the 21st Century

Orchid C **ISFNR Belief Narrative Network Meeting**

11-11

Sponsored by the ISFNR Belief Narrative Network

Orchid D **Canadian Narrative Traditions in Transition**

11-12

Noah Morritt (Memorial University of Newfoundland), chair

- 2:00 **Diane Williams** (Western Kentucky University), The Social Work of Tea: How the Custom of Tea and Narrative Constitute One Another
- 2:30 **Kayla Carroll** (Memorial University of Newfoundland), Housework and Negotiating Occupational Identity through Personal Experience Narrative in St. Lunaire-Griquet, Newfoundland
- 3:00 **Noah Morritt** (Memorial University of Newfoundland), "In Those Good Old Days of the Hard Winters and Harder Men": The Tall Tales of Scotty Carmichael
- 3:30 **Diane Tye** (Memorial University of Newfoundland), discussant

Riverfront South **Creolization in Folklore's Future**

11-13

Lee Haring (Brooklyn College, emeritus), chair

- 2:00 **Lee Haring** (Brooklyn College, emeritus), What Creolization Is and Is Not
- 2:30 **Ana C. Cara** (Oberlin College), On the Art of a Creole Style
- 3:00 **Nicholas R. Spitzer** (Tulane University), Louisiana Creole Expression: From Cultural Creolization to a Creole Nation?
- 3:30 **John F. Szwed** (Columbia University), discussant

Tuttle North **Written, Visual, and Oral Testimonies amidst Armed Conflict in Central America**

11-15

Stephanie Aubry (The Ohio State University), chair

- 2:00 **Mirela Butnaru** (Denison University), La Marca del Zorro: Two Ways of Testifying
- 2:30 **Stephanie Aubry** (The Ohio State University), Documenting Solidarity Activism and Visual Testimony: The Children's Drawings of the Columbus-Copapayo Sister Cities Project

- 3:00 **Heider Tun** (University of Minnesota), Co-Madres and Human Rights from the Bottom-Up: Thinking about Testimonies as a Historical Source
 3:30 **Katherine Borland** (The Ohio State University), discussant

Unfinished Folkloristics

Tuttle Prefunction

Sponsored by the AFS Graduate Student Section

11-16

Kristina G. Downs (Indiana University), chair

- 2:00 **Jesse A. Fivecoate** (Indiana University), Folklore of the State: Unfinished Stories of Political Folklore
 2:30 **Kristina Downs** (Indiana University), Unheard Voices: The Muffling of Women's Scholarship in Folklore Pedagogy
 3:00 **Kaitlyn Kinney** (George Mason University), Folkloric Waters: Dynamism and the Folk Narrative
 3:30 **Eleanor Hasken** (Indiana University), "Some People Have Blood Cells, I Have Bowling Balls": The Value of Recreational Folklore

Material Culture

Tuttle South

11-17

Christine Zinni (State University of New York, Brockport), chair

- 2:00 **Kirstin C. Erickson** (University of Arkansas), Rasquache Sensibility, Aesthetics, and Memory-Place in Hispano Vernacular Memorials
 2:30 **Luisa Del Giudice** (independent), "I Build the Tower, People Like, Everybody Come": Sabato Rodia's Watts Towers and Translating "Common Ground" into World Heritage
 3:00 **Deirdre Clemente** (University of Nevada, Las Vegas), Clothing the Contadini: Oral History, Material Culture, and Italian Immigrants, 1890-1925
 3:30 **Christine Zinni** (State University of New York, Brockport), Memory, Landscape, and Writings in Stone and Textiles: Italian Stonecutters and Red Medina Sandstone Architecture in Western New York State

Honoring Lydia Cabrera's Story: Altar, Performance, and the Living Archive

HistoryMiami Museum

Sponsored by the Cuban Heritage Collection at the University of Miami Libraries, HistoryMiami Museum, the AFS Cultural Diversity Committee, and these AFS sections: Archives and Libraries; Chican@; Folk Belief and Religious Folklife; Folklore Latino, Latinoamericano, y Caribeño; LGBTQA; and the Women's Section

101 W Flagler Street

11-18

Solimar Otero (Louisiana State University) and
Kay Turner (New York University), chairs

Martin Tsang (University of Miami), **Sarah Piña** (University of Houston),
Eric Mayer-García (Louisiana State University), **Jerrilyn McGregory** (Florida State University)

4:15-5:15 pm**AFS Business Meeting**

James L. Knight Center

Sponsored by the American Folklore Society

5:30–6:15 pm

James L. Knight Ctr

ISFNR Plenary Lecture

Sponsored by the International Society for Folk Narrative Research

Ulrich Marzolph (University of Göttingen, ISFNR President), Big Data of the Past:
19th-Century Folk Narrative Researchers and Their Relevance for the Discipline's Future

6:15–8:15 pm

Promenade/
Riverwalk

Reception: Closing Pachanga

Sponsored by the International Society for Folk Narrative Research, HistoryMiami Museum,
and the American Folklore Society

Cash bar, light food

Featuring live music by Cuban son group **Cortadito**

9:00–1:00 am

Orchid A

Instrumental Jam Session

Sponsored by the AFS Music and Song Section

9:00–1:00 am

Orchid D

Vocal Jam Session

Sponsored by the AFS Music and Song Section

Thursday, 6:00–6:30 pm

Florida Folk Heritage Awards Ceremony

James L. Knight Center

Sponsored by the Florida Division of Historical Resources, Florida Department of State and the Local Planning Committee

Paco and **Celia Fonta** (Miami-Dade County, folklife advocates and performers of Spanish Flamenco), **Ed Long** (St. Johns County, folklife advocate for maritime culture and history), **Lucrèce Louisdhon–Louinis** and **Louinès Louinis** (Broward County, folklife advocates of Haitian culture), **Serge Toussaint** (Miami-Dade County, muralist and sign painter), honorees

Since 1985, the Florida Folklife Program has presented Florida Folk Heritage Awards to outstanding folk artists and folklife advocates who have made long-standing contributions to the folk cultural resources of Florida. Based on recommendations from the Florida Folklife Council, the Florida Secretary of State who serves as the Chief Cultural Officer, confers these awards annually. We are happy to present the 2016 Florida Folk Heritage Awards in Miami as part of the opening ceremony of the AFS/ISFNR joint meeting.

Thursday, 4:15–5:45 pm

AFS Presidential-Invited Address

James L. Knight Center

Sponsored by the American Folklore Society

Kay Turner (New York University, AFS President), chair

Carolyn Dinshaw (New York University)

Rip van Winkle in the East Village: Queer Times in Stories, Stories in Queer Times

In 1986, legendary drag performer Ethyl Eichelberger staged a version of “Rip van Winkle” at New York City’s P.S. 122 performance space. What was it about the 1819 tale that made it ripe for queer re-telling at that moment? Derived from folktales, “Rip van Winkle” recounts one night that lasts 20 years; this lecture explores this and other narratives of expansive temporality, arguing that in re-reading and in re-telling such tales, we expand our present moment, our now.

Cristina Bacchilega (University of Hawai‘i, Mānoa), **Carl Lindahl** (University of Houston), and **Solimar Otero** (Louisiana State University), discussants

Friday, 4:15–5:15 pm

AFS Candidates’ Forum

James L. Knight Center

Sponsored by the American Folklore Society

Candidates for AFS President, Executive Board, and Nominating Committee speak briefly in response to questions from the Nominating Committee. We invite all AFS members who will be at the meeting to attend and hear the candidates speak. Secure online voting will begin on November 1 and will continue through December 31. Those elected will take office on January 1, 2017.

Friday, 5:30–6:30 pm

James L. Knight Ctr **Francis Lee Utley Memorial Lecture**

Sponsored by the AFS Fellows

Erika Brady (Western Kentucky University)

Axel's Masque: A Family Tale

Axel Emmanuel Svitzer, the speaker's grandfather, began life as a wealthy and privileged planter's son on Estate Little Princess in the Danish Virgin Islands. Extravagantly romantic family stories and widespread St. Croix folklore wound—and still wind—around his history. Closer examination of his life in light of contemporary folk studies research has unexpectedly illumined a process of negotiated creolization, as well as shed light on other aspects of a deeply entangled path.

Saturday, 5:30–6:15 pm

James L. Knight Ctr **ISFNR Plenary Lecture**

Sponsored by the International Society for Folk Narrative Research

Ulrich Marzolph (University of Göttingen, ISFNR President)

Big Data of the Past: 19th-Century Folk Narrative Researchers and Their Relevance for the Discipline's Future

Big Data is one of the most important buzz words in the humanities, both in terms of anticipated theoretical progress and with regard to available grant money. The often neo-liberalist agenda lurking behind the propagation of eHumanities should not prevent our discipline from exploring the potential this strategy promises. From a historical perspective, it is crucial to remember the comparative data amassed by 19th- and early 20th-century folklorists. In light of the complexities contemporary societies face, these data promise to reveal important insights when diligently contextualized and related to new research. My paper explores this field as particularly revealing for the impact Muslim narrative culture had on historical and contemporary world tradition.

Wednesday, 8:00 am–1:00 pm

Tour: Miccosukee Everglades Culture

Hyatt Regency entrance

Sponsored by HistoryMiami Museum
Preregistration required

A combination coach/airboat tour during which your guide will explore the history and culture of the Seminole and Miccosukee Tribes of Florida and the early settlers known as “Gladesmen,” along with environmental issues having an impact on the Everglades. Take an airboat ride through grand open areas and sawgrass trails to hammocks (tree islands) that have been passed down through generations of the Tigertail family of the Miccosukee Tribe of Indians. Experience the Everglades first hand with a member of the family on their ancestral land. Finish the tour with samples of local cuisine.

Tour: Miami’s Multicultural Neighborhoods

Hyatt Regency entrance

Sponsored by HistoryMiami Museum
Preregistration required

A fascinating combination walking/coach tour featuring food tasting and exploration of the cultural traditions of three unique Miami neighborhoods: Little Havana—the historic heart of Miami’s Cuban community; Wynwood—a warehouse district and immigrant neighborhood, formerly known as “Little San Juan,” that has become a world-renown outdoor street art gallery; and Little Haiti—the center of Haitian Miami, where you will meet local mural artist and Florida Folk Heritage Award winner Serge Toussaint and enjoy Haitian fare.

Wednesday, 8:00 am–4:30 pm

Workshop: Folklore Studies in a Multicultural World

Tuttle Center

Sponsored by the Andrew W. Mellon Foundation, the American Folklore Society, the University of Illinois Press, the University of Wisconsin Press, and the University Press of Mississippi
For invited participants only

Craig Gill (University Press of Mississippi), **Sheila Leary** (University of Wisconsin Press), and **James Engelhardt** (University of Illinois Press), editors

Ian Brodie (Cape Breton University), **Simon J. Bronner** (Penn State Harrisburg), **Sabina Magliocco** (California State University-Northridge), mentors

This day-long workshop offers invited first-time authors a chance to work closely with editors and mentoring folklorists on their book projects. The workshop includes round-table sessions involving all participants in discussion of each project, as well as individual sessions pairing each author with his/her mentor and editor. Books resulting from the workshop will be published in the series Folklore Studies in a Multicultural World. This initiative is funded by a generous grant from the Andrew W. Mellon Foundation and is a collaborative venture of the University of Illinois Press, the University Press of Mississippi, and the University of Wisconsin Press, in conjunction with the American Folklore Society. See <http://folklorepress.illinois.edu/> for more information.

Wednesday, 8:30–11:45 am

Orchid A

Workshop: Personal Archives Management for Folklorists

Sponsored by the AFS Archives and Libraries Section
Preregistration required

Terri M. Jordan (independent), leader

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

Wednesday, 12:30–4:00 pm

Gardenia A/B

Workshop: Text Mining for Folklorists

John Laudun (University of Louisiana, Lafayette), leader

This workshop is designed to introduce folklorists to the larger landscape of text mining. Starting with semantic searching, using word-trend-over-time online tools like the Google N-gram viewer or HathiTrust’s Bookworm, we will explore what can be done using broadly defined collections of texts as well as how to begin to curate a collection of one’s own. We will then explore ways to get and order such collections and use some basic methods for making them easier to work with. Finally, we will explore some already-curated corpora using GUI-based tools like Voyant as well as explore what command-line options might look like and how and why one might go about cultivating such approaches. Laptop recommended.

Wednesday, 12:30–4:30 pm

HistoryMiami Mus
101 W Flagler St

Workshop: Experiments in Exhibition

Sponsored by the HistoryMiami Museum; Local Learning: National Network for Folk Arts in Education; the AFS Folklore and Education Section; the AFS Folklore and Museums Section; and the AFS Public Programs Section
Preregistration required

Valerie Fletcher (Institute for Human Centered Design), leader

This year’s workshop explores the philosophy, principles, and techniques of Universal Design to ask how folklorists can move beyond “compliance” or “accommodation” in exhibition and public program development toward true inclusiveness, regardless of one’s (dis)ability, age, or background. Using HistoryMiami’s Folklife Gallery, Valerie Fletcher (Executive Director, Institute for Human Centered Design) will lead participants through hands-on activities, revealing methods that avoid marginalizing or stigmatizing and embody the Institute’s core belief that “variation in human ability is ordinary, not special, and affects most of us for some part of our lives.” To learn more about the Institute for Human Centered Design, visit the website at <http://humancentereddesign.org/>.

Wednesday, 6:30–8:30 pm

Reception: Welcome to Miami!

Promenade/Riverwalk

Sponsored by the American Folklore Society
Cash bar

DJ Le Spam (musician and dj, Miami)

Join us for a welcome reception featuring local musician DJ Le Spam, who will spin records to paint a sound portrait of Miami’s musical history and diverse population. Enjoy views of the Miami River while reconnecting with colleagues and friends.

Thursday-Saturday

National Heritage Fellow Losang Samten: Tibetan Sand Mandala Exhibition

Monroe/Flagler

Sponsored by the Philadelphia Folklore Project and the Pennsylvania Council on the Arts

Tibetan sand mandala artist and NEA Heritage Fellow, Losang Samten, will create a picture of the universe using thousands of grains of colorful sand. The mandala will be on continuous exhibition; stop by to observe the beautiful artwork as it emerges and engage in a conversation with Samten about how mandala-making advances his mission to bring more peace and compassion into the world.

Thursday, 8:00 am–4:00 pm; Friday, 10:00 am–4:00 pm; Saturday, 8:00 am–12:00 pm

Thursday-Saturday

Ask an Archivist

Jasmine

Sponsored by the AFS Archives and Libraries Section

A rotating group of archivists will staff a table in the book room to discuss issues in libraries, archives, museums, and other collections of folklore.

Thursday and Friday, 9:00 am-12:45 pm; 1:30-6:00 pm; Saturday, 9:00 am-1:00 pm

Thursday, 12:15–2:00 pm

Folklore and Environmental Humanities:

Open Discussion Workshop on Cross-Disciplinary Collaborations

Hibiscus A

Sponsored by the AFS Public Programs Section

This lunch-time open discussion session, coordinated with the forum on folklore and environmental humanities (04-07), will continue the conversation on the implications and possibilities of the environmental humanities paradigm for folklore studies and public cultural work practice, with special attention to transdisciplinary collaborations and coalition-building across cultural work, the humanities and the sciences in addressing our concerning and changing environments. A number of invited cultural and environmental workers from Southern Florida will participate.

Thursday, 3:30–4:15 pm

Promenade/
Riverwalk

Reception: Celebration of the Material Vernaculars Series by Indiana University Press

Sponsored by the Indiana University Press

Folklore is happening like never before at Indiana University Press! We're proud to sponsor a new, exciting series, Material Vernaculars, as well as ground breaking research from other wonderful authors. Please drop by our reception, meet the Press's editors, and congratulate our present and future authors!

Jasmine

Reception: A Celebration of Wayne State University Press's Series In Fairy-Tale Studies and The Raphael Patai Series in Jewish Folklore and Anthropology

Sponsored by Wayne State University Press

Join us at the Wayne State University Press exhibit for some afternoon refreshments in the exhibit hall and browse our new publications!

Thursday, 5:45–7:45 pm

Promenade/
Riverwall

Regional Welcome Reception

Cash bar, sponsored by South Arts

Make social and professional connections to folklorists and other cultural workers from your home region or a region you are interested in exploring. Representatives of regional folklore groups, gatherings, and retreats will be on hand to talk about ways to network, particularly in person, back at home, and in between AFS meetings. Cash bar.

Thursday, 6:00–8:00 pm

HistoryMiami Mus
101 W Flagler St

AFS Foodways Section Reception

Sponsored by the AFS Foodways Section

An open invitation to all to come to the Foodways Section's reception, hosted at the nearby HistoryMiami Museum. Come eat snacks from some of the local cuisines and learn more about the Foodways Section. We hope to see you there!

Thursday, 7:15-8:30 pm

Hibiscus B

AFS and ISFNR Conversation on the Future of International Folk Narrative Studies

To honor the joint AFS/ISFNR meeting and continue our engagement with Presidential-Invited Lecturer **Carolyn Dinshaw**, the AFS President, **Kay Turner**, hosts an all-invited reception and conversation with Professor Dinshaw (New York University), **Ulrich Marzolph** (ISFNR President), **Valdimar Hafstein** (SIEF President), **Merrill Kaplan** (The Ohio State University) and you. This is a casual BYOB (Bring Your Own from the Bar) and BYOI (Bring Your Own Insights) event.

Thursday, 8:00–9:30 pm**Dan Crowley Memorial Concert**

Hibiscus A

Sponsored by the AFS Storytelling Section
 Tickets: \$15 (\$10 for AFS Storytelling Section members)

An Evening of Caribbean Storytelling

Tersi Bendiburg (storyteller), **Lucrèce Louisdhon-Louinis** (Louinès Louinis Haitian Dance Theater), **Louinès Louinis** (The Louinès Louinis Haitian Dance Theater)

This evening of Caribbean storytelling features the stories and rhythms of Haiti and Cuba. Lucrèce Louisdhon-Louinis is a storyteller, dancer, librarian, and Executive Director of the Louinès Louinis Haitian Dance Theater and Dance-A-Story, Inc. She is joined by her husband and artistic partner, Louinès Louinis, a choreographer, dancer, musician, and folklorist. The couple was recently awarded the Florida Folk Heritage Award for their joint work on behalf of Haitian traditional culture in the state. Tersi Bendiburg was born in Cuba, has lived in Georgia since the age of ten, and has been telling stories professionally since 1992. Along with her sister, Carmen Agra Deedy, Tersi is a major force for preserving and transmitting Cuban heritage in the U.S. Tickets may be purchased at the meeting registration desk until noon Saturday or online at <https://afsnet.site-ym.com/store/ViewProduct.aspx?id=6686430>.

Don Yoder Lecture in Religious Folklife and Folk Belief

Riverfront South

Sponsored by the AFS Folk Belief and Religious Folklife Section and the AFS Jewish Folklore and Ethnology Section

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

Dan Ben-Amos (University of Pennsylvania)

Kol Nidre, The Prayer that Haunted the Rabbis and Charmed Their Folks

Simon J. Bronner (Penn State Harrisburg), discussant

Canonic monotheistic religious holidays and folk traditions have uncanny relations. Their roots are traceable to pagan rituals, or seasonal festivals, which religious authorities cannot cast away even when the folk feasts and fasts become holidays that are fully integrated into formal services. The incongruity between folk and normative religion generates uncomfortable conflicts and contradictions, that theologians and religious authorities try to resolve. A case in point is the prayer of “Kol Nidre” that precedes the formal service of Yom Kippur, the holiest day in the Jewish religious calendar. Over the years, rabbinical authorities wished to extract it from the formal religious service but the (folk) tradition prevailed.

Thursday, 9:30–10:30 pm**Conference on the Couch**

Presidential Suite

AFS President **Kay Turner** invites you to drop by for late night conversation and idea jam about her Narrative Year project initiative aimed at bringing public attention to the many ways folklorists study, understand, promote, and present traditional narrative and storytelling. Refreshments provided for a while.

Thursday, 9:45–11:00 pm

Hibiscus A

Creative Writing and Story Telling Open Mic Night

Sponsored by the AFS Creative Writing and Storytelling Sections

Folklorists work with all kinds of creators and makers, and our studies give us access to unlimited inspiration. The AFS Folklore and Creative Writing and Storytelling sections would like to invite meeting attendees to come share poems, stories, essays, and other works of artistic verbal communication at an Open Mic night. Please bring up to six-minutes' worth of material and your love of language.

Friday, 8:00–10:00 am

Tuttle Prefunction
06-16

PACT Meeting

Preserving America's Cultural Traditions (PACT) is an extended network of folklore professionals who largely work in nonprofit organizations across the nation. 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. All are welcome to attend our annual business meeting.

Friday, 12:15–1:45 pm

Tuttle South

What's Going on Here?

Conversations and Brown Bag with Miami Activists and Cultural Workers

Sponsored by the AFS Cultural Diversity Committee

Debora Kodish (independent), chair

What does folklore history, theory and practice look like for people committed to working out of progressive places (anti-racist, anti-white supremacist, anti-classist, locally significant)? What counts as good work? What does excellent, engaged and accountable folklore/cultural practice look like now? Hear what is going on in Florida around social justice and community well-being. Learn about the pressing issues impacting local communities. Consider what these struggles have to do with us. Come with curiosity and willingness to engage. Bring a brown bag lunch.

Friday, 6:30–8:00 pm

Pure Verde, hotel bar

Local Learning Happy Hour

Sponsored by Local Learning

An annual folklore and education gathering, with special invitations this year to Florida Folklife Education alumni and members of the Children's Section.

Friday, 8:00–9:15 pm

Riverfront South

Puro Corazón: The Music of Puebla, Mexico

Sponsored by the AFS Chican@ and Folklore Latino, Latinoamericano, y Caribeño Sections
Tickets: \$20 (\$15 for students or low-income attendees)

Brenda M. Romero (University of Colorado, Boulder), host

Isabel Galicia-López, José Gabriel García-Galicia, José Juan Pérez-Sosa and José Luis G. Sagredo-Castillo (Benemérita Universidad Autónoma de Puebla, México)

Enjoy a night of sonorous music from the founding members of the Ethnochoreology Program at the Benemérita Universidad Autónoma de Puebla, México. For over 20 years, these artists have dedicated themselves to the comprehension, interpretation, and dissemination of traditional Mexican music, and they will regale us with their expansive repertoire of Mexican songs, including poblanos, huastecos, jarochos, and tixtlecos, with a focus on the musical forms from the state of Puebla. Tickets may be purchased at the meeting registration desk until noon Saturday or online at <https://afsnet.site-ym.com/store/ViewProduct.aspx?id=6763836>.

Friday, 8:00–9:30 pm

Stith Thompson/Phillips Barry Lecture

Hibiscus A

Sponsored by the AFS Folk Narrative Section and the AFS Music and Song Section, with support from the AFS Creative Writing and Folklore and Literature Sections

Linda J. Lee (University of Pennsylvania), chair

Ellen Kushner (author)

(Re)Writing “Thomas the Rhymer”: A Fantasy Writer Finds Truth (and a Fool-Proof Plot) in Folklore

Award-winning fantasy author Ellen Kushner will explore folkloric influences on her creative work. She is perhaps best-known for her first novel, the mannerpunk fantasy *Swordspoint*, which was followed by others set within the same universe, including *The Privilege of the Sword*, *The Fall of Kings* (written with Delia Sherman), numerous short stories, and the online collaborative prequel, *Tremontaine*. Her mythic fantasy novel, *Thomas the Rhymer*, reimagines the ballad of the same name. Collectively, these works engage with folk narrative motifs and genres, including folk and fairy tales, ballads, and myth. A popular performer, public speaker, and teacher, Kushner hosted the public radio show *Sound & Spirit* and is a co-founder of the Interstitial Arts Foundation, which is dedicated to breaking the boundaries of genre.

Friday, 9:00–10:30 pm

Croning

Hibiscus A

Sponsored by the AFS Women’s Section
Cash bar

All are welcome to attend this triennial (since 1989) ceremony inducting women over 50 into the company of Crones.

Friday, 9:30–10:30 pm

Puro Corazón: Fandango Music and Dance Workshop Riverfront South

Sponsored by the AFS Chican@ Section, the AFS Dance and Movement Analysis Section, and the AFS Folklore Latino, Latinoamericano, y Caribeño Section

Maestra Lourdes Santiago-Cambray (National School of Folkloric Dance, Mexico City), leader

Come or stay after the Puro Corazón concert to learn a traditional fandango dance from Tixtla, Guerrero, Mexico. In addition to the dance steps, participants will learn the history and context of the art form as well as the music associated with it. After the workshop, there will be open dancing.

Director of the National School of Folkloric Dance of the National Institute of Fine Arts in Mexico City, Santiago-Cambray has also taught Techniques of Folkloric Dance for the National School of Classical and Contemporary Dance at the National Center for the Arts for 15 years.

Friday, 10:00 pm–12:00 am

Tuttle Center

Trivia Night for Grad Students

Sponsored by the AFS Graduate Student Section

This event will allow graduate students to get to know one another better in a casual setting. The evening will open with an “elevator presentation” of student research and areas of interest, then students will form teams to compete in a pub-style folklore trivia night. Prizes will be awarded to the winning teams.

Saturday, 7:00–8:30 am

Japengo

AFS Fellows Breakfast of (Folklore) Champions

Sponsored by the AFS Fellows
Preregistration required

Senior folklorists breakfast with students, talking about a designated topic, as well as students’ questions and interests. The Fellows participating in this year’s breakfast, and their topics, are:

- Cristina Bacchilega** (University of Hawai’i, Mānoa), narrative folklore
- Simon J. Bronner** (Penn State Harrisburg), folklore theory and practice
- Marsha MacDowell** (Michigan State University Museum), traditional cultures and museums
- Michael Ann Williams** (Western Kentucky University), material culture

Saturday, 1:30–2:00 pm

Monroe/Flagler

Tibetan Sand Mandala Dismantling Ceremony

In keeping with Buddhist understanding of the impermanence of all things, after the mandala is completed, it is ritually dismantled. Everyone is invited to participate in this dismantling ceremony led by Losang Samten.

Saturday, 6:15–8:15 pm

Promenade/
Riverwalk

Reception: Closing Pachanga

Sponsored by the International Society for Folk Narrative Research, HistoryMiami Museum, and the American Folklore Society
Cash bar, light food

Join us for a Cuban-style pachanga (party) featuring Cuban son group **Cortadito**, whose infectious rhythms will have you dancing all night. Enjoy Cuban cuisine courtesy of ISFNR, domino tables, and cigar rolling at this closing celebration. Cash bar, with mojitos.

01-03 Paper Session: Jews and Lithuanians: Interacting Narratives, Shared Spaces. This interdisciplinary session will present research on complicated Jewish and Lithuanian cultural interactions in the life-world that was shared by them before World War II, as well as the memory narratives that reflect on these interactions after the Holocaust tragedy. Four researchers of Jewish folk traditions, Lithuanian and Yiddish literature, and Lithuanian folklore will join in a discussion on the interplay between symbolic narratives and the realities of social life in the multicultural milieu of Lithuanian small towns (shtetls in Jewish tradition). The discussion on these diverse research subjects should highlight the possibilities of bridging the painful gaps between Litvak and Lithuanian memory narratives and self-images.

01-05 Forum: Beyond Apprenticeships: Innovations and New Models in Statewide Folk Arts Programs. This forum will investigate the task of inventing or reshaping state-sponsored folklife programs. What are the most compelling models that we are using to create and improve our statewide programs? How do we reinvigorate programs, and how do we create programs or institutions out of whole cloth? What partners must we seek, and what tools are best for meeting our goals? How do we share our rich archives? This panel will include folklorists informed by partnerships with other fields and training, as we recognize that partnerships outside our field are key to our success. (Sponsored by the AFS Public Programs Section.)

02-02 Forum: Relocating Cultures: Sharing the Life of Traditional Artists Who Have Made South Florida Their Home. This discussion forum brings together a group of prestigious Florida Folk Heritage award-winning artists to share their experiences as tradition bearers and migrants. The participants will tell their stories about how they have successfully overcome obstacles and managed to recreate, rebuild, document, and promote folklore in a foreign setting. This formidable group of traditional artists will interact with the audience and, if time permits, will demonstrate some of those traditions they cherish so much. The forum is shared by Leo Falcón, a former folklorist with the Florida Folklife Program, a Ph.D. candidate, and an immigrant from Cuba. (Sponsored by the Local Planning Committee.)

02-05 Paper Session: Black Narratives and Social Justice: Reclaiming, Rereading, and Retelling. The papers on this panel examine various ways in which present-day folklore narratives are engaged with the political, social, and cultural landscapes of the United States today. Our topics range from a theoretical consideration of counter-narrative in Critical Race Theory, to the representation of student protests of structural racism in mainstream media, to the function of folklore in contemporary hip-hop, and to urban farming as political practice. These presentations offer new considerations of the ways cultural groups employ narrative as oppositional, foundational, or constitutive of their political, social, or cultural objectives. (Sponsored by the AFS Cultural Diversity Committee.)

02-09 Paper Session: Reframing the Rural: The Relevance of Agricultural Traditions in a Contemporary Context. Despite significant technological changes to agricultural practices and the introduction of corporate farming over the last century, rural agricultural traditions and the perpetuation of local knowledge continue to inform people's connections to the landscape. From the industrial produce center of Nogales, Arizona, to the orchards of New York's Finger Lakes, concepts of family and community remain indelibly linked to the landscape. This paper session explores how these connections are retained through family tradition and by occupational folk groups in Arizona, revisited as alternative food practices in Appalachia, revived in wassailing traditions in Virginia, and re-engaged on orchards in New York.

02-15 Paper Session: Now Is the Time to Believe in Fairy Tales: The Transformative Power of Adaptation. This panel examines the relationship between adaptations and canon in an effort to interrogate ways in which adaptations create new narrative spaces. Exploring Amélie Nothomb's adaptation of "Bluebeard," femslash fan adaptations of Disney's *The Little Mermaid*,

and Emma Swan's role in *Once Upon a Time*, we consider how canon is rejected, repurposed, and the noncanonical employed in order to create new narrative spaces. In examining how adaptations utilize revision, we can survey the complex hierarchies found within canon as well as the interconnectedness between canon and adaptation. These essays offer insights into the never-ending, fluid, transformative relationships between adaptations and canon.

03-02 Paper Session: Unfinished Stories: Perspectives on African, African American, and Transnational Cultural Flows. This panel potentiates the next generation of African American folklorists and includes an examination of a wide array of folkloristic studies that advance underdetermined cultural perspectives. The first panelist will interrogate the transgressive economics of foodways in New Orleans public housing. The next is an ethnographic investigation that uses womanist discourse to highlight stories of African female empowerment that occur transnationally in order to disrupt and "unfinish stories" of African people. Another will investigate representations of the blues in a Japanese graphic novel. The final panelist explores a new approach to ethnographic writing, utilizing the unfinished stories of her ancestors.

03-04 Short Paper Session: An Unfinished Story: Folklorists and the Creative Process, Part I. These two panels introduce a variety of current works of creative writing, photography, videography, dance, ethnography, and oral storytelling by artist-folklorists whose creative practices and source materials draw on folklore. In presenting and discussing samples of our work, we will be examining the ways in which artists regard, accommodate, and make use of "unfinishedness" as a stage—or even a permanent characteristic—of their practice. We will also consider how their works represent and interact with folk traditions and how their "unfinished" quality relates to the use of folkloric materials. We will consider the "unfinished" nature of traditions themselves. (Sponsored by the AFS Folklore and Creative Writing Section and the AFS Storytelling Section. See also 04-04.)

03-06 Paper Session: Exploring a Model: Three Adaptions of Indiana's Rotating Exhibit Network. The Maine Folklife Center, Missouri Folk Arts Program, and Company of Folk all used Traditional Arts Indiana's (TAI) Rotating Exhibit Network as a model for public folklore exhibits. Each featured a different topic (fiber arts, apprenticeship program 30th anniversary, and "what will I pass along?") and each implemented various methodologies (archival, fieldwork, and community-based research). This panel will explore how the model was adapted to fit different needs, as well as the role of an unconventional design in enabling public engagement in public folklore programming. TAI's Jon Kay will chair and share his experience with the model over the years. (Sponsored by the AFS Folklore and Museums Section.)

03-08 Paper Session: Emergent Narratives and Practices of Belief: Case Studies of Danger and Purity. Based on our ethnographic research into practices of belief, especially concerning danger and harm, we examine case studies in which interviewees express often-unspoken perspectives. These emergent narratives incorporate cultural tensions and conflicts, particularly surrounding purity and danger. Our examples include the practices of women in Tunisian public baths; skydivers' negotiation of mortality in their sport as their individual, cultural, and religious beliefs evolve; and folk beliefs about the dangers of undergoing surgery for lung cancer. Our discussant leads the conversation on changes in folklorists' approaches to the study of belief in recent years, encouraging new understandings of these phenomena.

03-10 Paper Session: (Re)Finishing Narrative: Adaptation as Completion in American and British Fairy-Tale Retellings. As Cristina Bacchilega has described, fairy-tale adaptations demonstrate a complicated web of reading and writing. Still, just as new readings fill in gaps in scholarship, so too can new writing complete elements that go unfinished in traditional narratives. The papers presented here explore adaptations which (re)finish narratives and give rise to new voices: a rape victim attempts to build a new life, minorities in the United States reclaim identities complicated by gender and race, and villains gain a chance to explain their pasts. These

new voices emerge from intertextual and multimedial connections that are themselves threads of the fairy-tale web. (Sponsored by the AFS Folk Narrative Section.)

03-13 Paper Session: Mannerpunk, Myth-Ritual, and the Faerie Court: The Uses of Folk Narrative in the Works of Ellen Kushner. Ellen Kushner's novels incorporate folklore in a variety of ways, from retelling ballad plots to summarizing myth-ritual theory and alluding to legends, fairy tales, and more. This panel critically examines her work (primarily the novels *Privilege of the Sword*, *Thomas the Rhymer*, and *The Fall of the Kings*) from the perspective that Kushner uses folk narrative in multiple ways: to question the inevitability of time, to assert the credibility of myth and legend as historical sources, and to remix and redistribute folkloric motifs in fresh ways, all while providing social commentary on issues ranging from authorship to gender roles. (Sponsored by the AFS Folk Narrative Section.)

03-14 Paper Session: Refugees and Immigrants in a World of Dichotomies. This panel discusses contestations, dichotomies, and radicalism surrounding immigration and refugee matters in the Czech Republic, Estonia, and Scotland. Based on fieldwork in these diverse settings, the convenors reveal divisions empowered by public debates, vernacular imagination, and policy making. In particular, the authors will explore growing divisions within a single nation based on the attitudes towards refugees and immigrants and supported by older stereotypes, the gaps between integration policies and reality causing anti-refugee performances, the discrepancies between the immigrants' expectations and actual experiences, and the ideological polemics of economic migrants and political asylum seekers.

03-16 Paper Session: Asian (American) Narrative and Identity. This panel considers myths, stories, and the imagination through the lens of narrative analysis across Asian and Asian American contexts. Each paper examines overlapping themes of gender, community, and identity within local perspective, but also positions the discussion within a transnational and diasporic framework. Most importantly, as we investigate narrative and identity, each work incorporates a nuanced reading of "folkloric identity," as defined by Juwen Zhang. This methodological approach incorporates the dynamic processes of living folklore practices as it combines cultural understandings and the fluid nature of global movement and technology. (Sponsored by the AFS Transnational Asia/Pacific Section.)

03-17 Paper Session: Slipping the Yoke: Toward a Disabilities Studies Approach to Folklore Studies. This panel proposes a shift in the study of folklore and disability by foregrounding our perspectives in the field of disability studies and moving outward from that center to consider issues in folklore. The thread that underlies these presentations is the insistence on the lived experience of the disabled as a beginning point for theorizing. Papers and presentations examine figures of dwarfism and blackness in two fairy tales; examples of subversive joking strategies; the critical discourse about visionary artist Henry Darger; and contrasting perspectives on "talking" among people with autism and among the neurologically typical. (Sponsored by the AFS Cultural Diversity Committee.)

04-02 Forum: Folklife and Museums: 21-Century Perspectives. During the last three decades folklorists have become increasingly involved in various aspects of museum work. This forum will address what skills and insights folklorists have brought to museums and will also look forward to what the role of folklorists and folklife studies in museums may be in the coming years. This will be done through the lens of the books *Folklife and Museums: Selected Readings* (published in 1987); a new revised and expanded edition entitled *Folklife and Museums: 21st Century Perspectives* (to be released in fall 2016); and forum discussion. (Sponsored by the AFS Folklore and Museums Section.)

04-03 Forum: Fieldwork in Service of Public Programming: A Cautionary Tale. This forum explores the potential downsides of fieldwork driven by public programming. For folklorists

working in the public sector, the pressure to identify and document traditional artists for perennial events can lead to fieldwork that is more cursory than deep and begs the question: is it still ethnography? Time constraints challenge our ability to remain true to the ideals that constitute our professional ethics—collaborative engagement with communities, giving voice, and reciprocity. Sharing stories of problems that arise in public sector fieldwork prompts us to reexamine our paradigms about folk culture and its presentation. Otherwise, we risk becoming parodies of ourselves as cultural advocates, always celebrating when sometimes we should be critiquing. (Sponsored by the AFS Public Programs Section.)

04-04 Short Paper Session: An Unfinished Story: Folklorists and the Creative Process, Part II. These panels introduce a variety of current works of creative writing, photography, videography, dance, ethnography, and oral storytelling by artist-folklorists whose creative practices and source materials draw on folklore. In presenting and discussing samples of our work, we will be examining the ways in which artists regard, accommodate, and make use of “unfinishedness” as a stage—or even a permanent characteristic—of their practice. We will also consider how their works represent and interact with folk traditions and how their “unfinished” quality relates to the use of folkloric materials. We will consider the “unfinished” nature of traditions themselves. (Sponsored by the AFS Folklore and Creative Writing Section and the AFS Storytelling Section. See also 03-04.)

04-07 Forum: Folklore and “Environmental Humanities”: Rich Pasts, Future Engagements. Folklore practice has a vibrant legacy of documenting, interpreting, and advocating for environmental cultures. In the age of anthropogenic climate change and the rise of “environmental humanities” knowledge infrastructures, what might the rich pasts of our discipline—our methods, practices, collaborations, and products—offer for cultural work in our collective environmental future? Featuring seven leading practitioners at the intersections of cultural work and ecological practice, our forum takes on the question of folklore’s useable pasts to address, document, and collaborate with vernacular ecological knowledge-bearers and practitioners of many stripes. Together, as Mary Hufford has challenged, we hope to forge what might become a public folklore practice adequate to our ecological moment. (Sponsored by the AFS Public Programs Section and the AFS Folklore and Historic Preservation Policy Working Group. See also 06-07, 07-07, 08-03.)

04-08 Paper Session: Fairy-Tale Icons Reimagined. Reworking familiar plots, adaptations of fairy tales often depart radically from the ideological underpinnings of their precursors to critique the social and nationalist myths they have been used to promote. The papers in this panel discuss recent revisitations of texts that in their respective traditions have come to acquire the status of cultural icons—Charles Perrault’s *Histoires ou Contes du temps passé* (1697), Jacob and Wilhelm Grimm’s *Kinder- und Hausmärchen* (1812-1857), Carlo Collodi’s *Le avventure di Pinocchio* (1883), and L. Frank Baum’s *The Wonderful Wizard of Oz* (1900) and its sequels.

04-10 Paper Session: Exploring Child Folklife and Narratives at the Gateway. Children naturally explore, experiment, and create outcomes that test and expand behaviors and boundaries within familial and community contexts. Conversely, within group settings childhood interactions create environments where children explore social boundaries through play that enables testing to engage with accepted societal norms of a broader society that develops individual self-esteem. This panel’s presentations will explore four dramatically diverse approaches to child folklore (Scottish literature; 20th-century migration and summer camp scenarios; the Intercultural Education Movement; and the uncharted, digital territory of the 21st century) in order to explore child folklife narrative at the gateway to the future. (Sponsored by the AFS Children’s Folklore Section and the AFS Folklore and Education Section.)

04-11 Paper Session: #BlackLivesMatter and Folkloristics: Three Years, Five Months, Two Days of the “Changing Same.” In the midst of racial unrest in the United States, this

roundtable was organized around the idea of asking folklorists to reflect on the cultural value of blacks in America by way of black musical cultures. We are four scholars trained in folklore and ethnomusicology who are inspired by the #BlackLivesMatter Movement that focuses on the physical value of black lives. How do we present the various forms of protest, solidarity, and solace—including civilian action (student protests on campus and material culture showcases) and institutional inaction (university administrations)—that produce and uphold the conditions that mark the current situation?

04-12 Paper Session: Gender Play at the Margins. Judith Butler argues that normative ideas about gender are materialized through the “forcible reiteration of those norms.” Though this process is often repressive, it relies on continual repetition creates fuzzy boundaries and produces what she calls “gaps” or “fissures.” These liminal spaces can allow for ways of being or action that exist outside the norms, which can lead to alternate possibilities and eventually social change. This panel explores such identities and spaces on the margins where gender and sexuality norms can be reinforced, played with, negotiated, contested, rejected, or in which concerted attempts can be made to transform them. (Sponsored by the AFS Women’s Section.)

04-13 Paper Session: Unfinished Stories: Problematizing Narrative Completion. This panel takes literally the 2016 conference theme of unfinished stories, exploring deliberate, strategic, aesthetic and communicative issues involved in narrative completion. Throughout the history of our field, collectors have dealt condemningly with the issue of fragmentation, casting aside collected fragments of story or song as inferior and celebrating the longer complete version. Studies of traumatic narration, co-narration, emergence, storytelling rights, and rupture have moved narrativity studies beyond surface understandings of a “correct” nature and shape of narrative, exploring the actual ethnographic contexts of narration and moving much more facily between text and context (Goldstein and Shuman 2012). This panel explores numerous concepts and cases related to unfinished narratives, trying to come to a fuller understanding of narrative gaps.

04-15 Forum: “What’s a Nice Folklorist like You Doing in a Position like This?”: Folklorists as Academic Administrators. With more folklorists in the academy than full-time folklore course loads, many work as administrators in an academic setting, while also teaching and conducting research. Often seen as “outsiders” by colleagues who have more conventional disciplinary identities, we also offer practical skills and experiences that lead to success as administrators and leaders within and across departments and programs, and into the wider community. In this forum, we will discuss the challenges and benefits of our unique disciplinary positioning, not only trading successful strategies for work, but also articulating our skill set in the job search or the elevator speech.

04-16 Paper Session: Explorations of Folk Culture in Japan and Korea. From folk narratives to folk performances, folk culture in Japan and Korea reflects and displays people’s local daily lives and the ritual enactments developed through their nation’s long history. People participate in activities that their communities have passed down for generations, activities that still have meaning and function despite changes in socioeconomic circumstances. By presenting several examples of folklore and folk cultural activities in Japan and Korea today, the four presentations in this session explore not only the wonders and fears of previous generations, but also demonstrate the ways in which older materials are refashioned for contemporary contexts. (Sponsored by the AFS Transnational Asia/Pacific Section.)

04-17 Forum: The Sukkah for Social Change Project. The idea for this forum arose during a yearlong series of discussions following last year’s meeting in Long Beach among progressive Jewish folklorists of conscience about the fragility of our Society in confronting its own complicated and at times problematic history as a welcoming home for queer, disabled, minority folklorists, and folklorists of color. Drawing on original ethnographic fieldwork, scholarship, and

personal practice around the building of purposely fragile huts in which to live, eat, drink, and welcome guests during the eight-day festival of Sukkot, the members of this forum will use this opportunity to consciously re-vision a more critical, responsive AFS "home" and what it would mean to live in the vulnerability of this re-visioning. (Sponsored by the AFS Cultural Diversity Committee.)

05-03 Diamond Session: Representing Traditional Arts in Public Folklore Programming: Evaluating Student Engagement and Artist Experiences. The state folk arts agency Traditional Arts Indiana (TAI) worked with graduate students enrolled in a class on public folklore at Indiana University to create exhibit materials and plan events for the 2016 Indiana bicentennial. By evaluating the processes leading up to the events as well as their results, our session engages with current academic conversations surrounding heritage designation and preservation and the effect public events can and should have on participating artists. It also explores what role student engagement can play in the synthesis of academic and public dialogues about this process.

05-04 Forum: Future-Proofing Folklorists. This roundtable seeks to provoke, in the productive sense, a discussion about the emerging possibilities—and present limits—on what knowledges and practical skills folklorists will need to sustain our individual and collective work. Building on previous AFS sessions and reports on the themes of succession, training, and the future of the discipline, we intend this roundtable to navigate questions such as: What are the elements of training we deem valuable as educators? What skills do we estimate highly as employers? What is omitted from our disciplinary constructs and conceptual frameworks, and what are the costs to ourselves, our students, and the community members we engage within the course of our work? Ultimately, through collective exploration of these questions, we want to outline a sketch of the "complete" folklorist as one who can work creatively and competitively in any number of settings. (Sponsored by the AFS Public Programs Section.)

05-05 Diamond Session: Eat, Drink, and Be Merry, for Tomorrow You May Be in Utah: The Utah Foodways Book Project. The state of Utah, despite a long-standing reputation as a foodie desert, has a rich and unique food culture that reflects and expresses the state's diverse cultural history. This panel is composed of editors and contributors to an upcoming University of Utah Press publication on Utah Foodways, a volume that encompasses everything from short descriptions of Utah's famous treats like fry sauce and green Jell-O to in-depth considerations of topics such as food preservation and ethnic identities. Topics specifically addressed in this session are iconic foods, local specialties, alcohol production and consumption, food storage, and more. (Sponsored by the AFS Foodways Section.)

05-07 Forum: Moving Forward: The Smithsonian Folklife Festival and the Next Fifty Years. The goal of this roundtable is to place the Smithsonian Folklife Festival in dialogue with the current landscape of museum practice, heritage studies, ethnic studies, live arts presenting, and community engagement/organizing. To lay the foundation for a vibrant and viable future, we must also engage considerations from other sectoral and disciplinary perspectives and attend to the Festival's economic model. In fine Festival fashion, this session serves as another opportunity to share stories and insights. A distinguished and diverse group of participants will do just that as they bring to bear their wisdom on the next fifty years of the Smithsonian Folklife Festival. (Sponsored by the Smithsonian Institution.)

05-08 Paper Session: Odd Bodies: Costume, Identity, and Popular Narrative. The papers on this panel examine forms of popular narrative that are culturally valued today, but which became particularly fashionable in the 18th century: "Little Red Riding Hood," "Cinderella," and *Robinson Crusoe*. Importantly, these are also narratives that dialogue in significant ways with the history of fashion/clothing. Drawing specifically on 18th- and 19th-century materials, we will look at garments highlighted in the prose, illustrations, and embodied reception of

these tales—not only as clothing with particular cultural significance, but also as signifiers in modern popular urbane social codes that help construct and renegotiate social identities.

05-10 Paper Session: Listening Acts: Unfinished Listening as Speculative. In this panel, we explore the implications of sound and listening theories on folkloristics. Examining modes (or genres) of listening, including “solicitous listening” (Lindahl 2012), “deep listening” (Oliveros 2005; cf. Becker 2004), “layered listening” (Daughtry 2015), and other forms of concerted listening, the papers in this panel demonstrate that “listening acts” are not passive, but have narrative and political import in the world (Kapchan in press—in human play, in human conflict, and in human sacred rituals.

05-12 Paper Session: “Tell My Story”: Musings on Narrative on the 400th Anniversary of Shakespeare’s Passing. Reflections on narrative/storytelling in Shakespeare’s works on this 400th anniversary of his passing include: “Supernatural Landscapes and Class Dichotomy in Shakespeare’s *Macbeth*,” which examines the class/social relationship between Scottish aristocracy and the witch sisters in *Macbeth*; “‘The Magic Flight’ Folktale and Shakespeare’s *The Tempest*,” which focuses on Shakespeare’s rewriting of the folktale “The Magic Flight” (ATU 313) in his play; and “A Weak and Idle Theme: Folk Narrative in Performance Interpretation,” which explores the recent trend in theater/film adaptations of drawing from folk and fairy tale narratives/tropes to guide production interpretations and design in the performance of Shakespeare’s plays. (Sponsored by the AFS Medieval and Early Modern Folklore Section.)

05-13 Forum: Her-Story: A Feminism and Folklore Retrospective. AFS President Kay Turner has invited a group of feminist scholars to review folklorists’ study of gender and feminism from the 1970s through the early 2000s. Our goal with this panel is to invigorate discussion across generations and spark additional considerations of feminist folkloristics for the 2017 meeting and beyond. Speakers will engage in dialogue about issues and emerging ideas in which they were involved, sketching but also challenging chronological accounts. Current and recent graduate students will take the lead in initiating discussion. We mark the 30th anniversary of the day-long program of feminist sessions in 1986, taking this moment to consider the long arc of feminist perspectives in our discipline. (Sponsored by the American Folklore Society.)

05-14 Paper Session: Ethnochoreological Approaches to the System of Collective Danzas of the Sierra Norte of Puebla, Mexico. This panel links diverse theoretical-methodological approaches to the collective sacred danzas of los Tejoneros, los Negritos, los Migueles, and los Paixtles that allow us to establish identifying, symbolic, and structural connections. Through these it is possible to articulate epistemologies surrounding the system of danzas of some Nahua and Totonac communities of the Sierra Norte of the state of Puebla, Mexico. Four Mexican scholars—dance choreologists and ethnomusicologists—present studies that approach the danza and the music as communicative systems that allow for a deeper appreciation of the connections that safeguard cultural practices within the socio-symbolic frameworks of the earlier societies. (Sponsored by the AFS Chican@ Section, the AFS Dance and Movement Analysis Section, and the AFS Folklore Latino, Latinoamericano, y Caribeño Section.)

05-16 Paper Session: Regional Identities as Unfinished Stories. Building on recent scholarship on regional representation, this panel looks at how regional identities become sites of cultural convergence and exchange, where various forms of cultural production and multiple perspectives come into play. Through explorations of folkloric manifestations of Chinese/Asian American groups, Tibetan trickster tales in literature and film, televised Chinese New Year gala performances, and the poetry of the Zomia region of mainland Southeast Asia, each of the four papers examines ways in which regional identities can be understood as “unfinished stories” that are constantly negotiated through cultural display, often in dialogue with other regions and/or entire nations. (Sponsored by the AFS Transnational Asia/Pacific Section.)

05-17 Media Forum: *Groundwork: Justice in the Birthplace of America as Transformation Narratives in the Global Movement for Justice.* Media Mobilizing Project (MMP), a Philadelphia-based grassroots media organization will screen its recent documentary, *Groundwork: Justice in the Birthplace of America* (2015), a film about what happens when people stop putting up with injustice and start building a movement. The film turns on five people's interwoven transformation narratives: their stories of how they changed through taking a stand against inequalities directly affecting their communities. The film will be the basis for reflection with folklorists, MMP staff, and Florida activists about the role of personal transformation narratives in current movements for justice across the United States, and the idea that "movements begin with the telling of untold stories." (Sponsored by the AFS Cultural Diversity Committee.)

06-03 Forum: An Unfinished Story: The Bosnia Project at Western Kentucky University. This forum focuses on an ongoing, collaborative oral history and documentation project with Bosnian immigrants in Bowling Green, Kentucky. We invite discussion of best practices: how do we negotiate differing expectations in collaborative projects? How do logistical concerns shape our focus? How do we celebrate culture while presenting difficult histories? How do we honor both the commitments and limitations of project partners? How do we foreground our collaborators' expertise when they are reluctant to be the experts? Our project is an "unfinished story": it is a work in progress, documenting the unfolding stories of Bosnian Americans making Kentucky their home. (Sponsored by the AFS Folklore and Museums Section.)

06-05 Forum: The Folk Awakens: *Star Wars*, Folkloristics, and the Intersection of Hollywood, Narrative, and Memory. In November 2015, the Publore listserv became the medium of a conversation on the transmission and ubiquity of *Star Wars*. This forum, co-sponsored by the Folk Narrative and New Directions in Folklore Sections, serves as an extension of that discussion and will frame *Star Wars* in the context of folkloristic and ethnographic methodologies. Folklorists from a variety of backgrounds will consider the overall folkloristic system surrounding *Star Wars*, the power of nostalgia and memory among various fan communities, the transmission of narratives through generations, and the performance of fandom through embodied personal and celebration narratives. As a forum, audience participation is encouraged to add depth to the conversation. (Sponsored by the AFS New Directions in Folklore and the AFS Folk Narrative Section.)

06-07 Paper Session: Folklore and Environments, Part I: Applied and Community-Collaborative Practice Organizing for Environmental Justice. This paper panel looks critically at the power and potential of applied, community-based folklore praxis for advocacy, activism, and organizing around issues of environmental justice sited in communities and regions. Taking up different temporalities and spatialities of environmental injustice--from emerging crisis to the "slow violence" of accretive toxicity to natural resource management and infrastructure development--our panel considers the potential of innovative spatial methods in applied folklife (from walking ethnography to oral history mapping to audio tours) and the collection of narratives around the hopes and violences of transportation systems themselves for forging new sorts of shared authority and reciprocal practice in organizing for environmental justice at home. Finally, we look to the powers of cultural documentation for environmental justice organizing across the larger-than-local. (Sponsored by the AFS Public Programs Section. See also 04-07, 07-07, 08-03.)

06-08 Forum: The New Public Folklore: Southern Cultural Work in the Digital Age. The ways in which emerging folklorists and cultural workers tell stories with the communities they document is, indeed, an unwritten story. As the nature of our ethnographic work shifts with the digital age, we explore the triumphs, challenges, and uncharted territories of these largely digital formats. How do we forge new careers as "freelance" public folklorists, and how do we blend our ethnographic orientation with the in-demand skills of the digital age: writing and multimedia work, with a quicker-than-ever turnaround? Our participants explore how folklore

and digital media coalesce in realms of publishing, archives, social media, photography, and oral history. (Sponsored by the AFS Public Programs Section.)

06-11 Paper Session: Folklore as (Unlikely) Frame for Science: The Aesop's Fable Paradigm.

In comparative psychology, the Aesop's Fable Paradigm refers to recent experimental studies that have tested corvids' (i.e. the family of birds including crows, rooks, jackdaws, etc.) cognitive insights into water displacement. These experiments were inspired by the fable "The Crow and the Pitcher" in which a thirsty crow drops stones into a partially filled pitcher of water, thus raising the water level and quenching its thirst. Our panel—which includes a classicist's analysis of the fable's ancient traditions, two folklorists working on the problems of folklore and science, and a comparative psychologist attuned to the inner-workings of scientific investigation—examines the coalescence of the usually incommensurable worlds of folklore and science.

06-12 Forum: How We Teach: Folklore Pedagogies in the 21st-Century Classroom.

How do pressures of changing learning environments and economics affect the teaching of folklore? What do folklorists do to inform the language of education and its practice? This forum addresses the challenges and rewards of teaching folklore, as well as teaching as folklorists, in K-16 classrooms in the 21st century. Presenters share units, ideas, and tools that work well with folkloristic material, reflecting on how and why we have developed specific activities in response to classroom needs: facilitating a blended learning environment, teaching writing to college-bound high school students, forming learning communities, integrating writing to learn, moving to learn, etc. Dialogue will follow. (Sponsored by the AFS Folklore and Education Section.)

06-13 Paper Session: Mediatization and/as Folklore's Futures.

Suggesting that folklorists devote more attention to the models of mediatization that—often implicitly—guide their work, these papers go beyond a focus on particular media or media objects to examine a broad range of ways that scholars have theorized mediatization. Looking across a variety of social fields, media, and historical epochs (from the first half of the 20th century into the future) and including public folklore, the participants explore how existing frameworks, drawn from media studies and other fields, can inform work in folkloristics as well as how folklorists can deepen and extend them in imagining folklore's futures.

06-14 Paper Session: Vernacular Catholicism, Part I: American Sites of Marian Apparition—Space, Place, Objects, Culture.

These papers concern the topic of Marian apparition in North America with specific attention to issues of the relationship of space, place, memory, and narrative in historical and contemporary perspectives. Cynthia Egan-Kiigemagi's study of Newfoundland traditions involving Marian apparition brings her to examine a specific site where oral tradition, memory, and religious identity work together to create understandings of authentic and unique Catholic spaces. Anne Pryor is similarly interested in the importance of narrative in the establishment and preservation of sacred space and sacred aura, which she examines within the context of an Ohio apparition site. Finally, Sandra L. Zimdars-Swartz examines the relationship of apparitional space and the physical space presented by illness and suffering at the famous American Marian apparition site of Necedah, Wisconsin. [edited for length] (Sponsored by the AFS Folk Belief and Religious Folklife Section. See also 07-14.)

06-15 Paper Session: Meat.

This session addresses health, gender, class, and the pursuit of special diets vis-à-vis meat. Vaughan analyzes medieval medical advice regarding food, discerning theories of hot/cold and rough/delicate food appropriate for different classes and genders. Fraser examines advertisements by Quality Meat Scotland—contrasting a sexy, meat-eating, kilt-wearing outdoorsman with a slovenly city-dweller consuming fast food—which obscure deeply-rooted socioeconomic inequalities. Through interviews with participants in one meat-oriented and one vegetarian Shabbat, Gould explores changing foods, rituals, and meanings. Jones uncovers 19 reasons three-fourths of vegetarians lapse from non-meat diets and their feelings about resuming a flesh diet. (Sponsored by the AFS Foodways Section. See also 07-15.)

06-17 Forum: Race and Racialization in Folklore Study and Practice. This forum will discuss the role that race and race politics play in the academic work of a new generation of folklore scholars. It will include topics such as: teaching folklore as “ethnic” studies, the role of U.S.-based conceptions of race in international scholarship, race, historical uses of race in professional circles, and being a racialized folklorist in the academy. The purpose of this panel is to draw attention to a lack of not only cultural, but structural competency affecting the retention of scholars of color within the wider communities of American folklore study in the United States. (Sponsored by the AFS Cultural Diversity Committee.)

07-02 Paper Session: Narrative and Agency in Muslim Traditions. This panel broadly considers the interrelationships of expressive culture and political agency within specific Muslim narrative contexts in South Asia, Central Asia, and the Middle East. In South Asia, feminist groups use narrative to carve out public space and articulate their concerns about religious violence. In Central Asia, narrative practices implicate ongoing debates between Muslim groups and state religious bureaucracies regarding what a pious Muslim life properly entails. In Iran, followers of the Ahl-e Haqq religious movement use sacred narratives to legitimate their differential claims to streams of sacred history in opposition to the spiritual weight of the Islamic Republic.

07-03 Paper Session: Heritage and Material Culture: Theory and Practice. Heritage has assumed tremendous prominence in popular and scholarly conceptions and interpretations of both “past” and present. Cross-culturally, a range of formal and informal mechanisms is employed to categorize, prioritize, and revitalize selected aspects of heritage. Heritage is also central in the formation of identity at individual, community, national, and global levels. Additionally, heritage is an important form of cultural production, accessing elements of the past to develop new understandings and outcomes in the present. In this session we examine a range of theoretical, methodological, and practical aspects of heritage as interpreted through the complimentary lenses of folkloristics and ethnology. (Sponsored by the AFS Folklore and Museums Section.)

07-07 Paper Session: Folklore and Environments, Part II: New Directions in Place-Based Public Folklore Programming, Partnerships, and Pedagogy. This panel highlights new transdisciplinary partnerships and directions in environmental public folklore programming and documentation, with a special emphasis on teaching at the intersection of traditional cultural and environmental understandings. In light of global climate change, we address how public folklorists are adopting new models of practice and pedagogy to adapt to changing expectations and goals in the face of precarious environmental issues. Featuring leading teachers and practitioners in the field, the panel explores new directions in public folklorists’ partnership and instruction around the documentation of place-based cultures--and looks to the power and potential of synergy between local cultural, environmental and ecological pedagogy in shaping students attuned to the complex dynamics of cultural sustainability. (Sponsored by the AFS Public Programs Section. See also 04-07, 06-07, 08-03.)

07-08 Forum: Public Folklore in the Sunshine State: Past, Present, and Future. For over 80 years, Florida has served as a dynamic training ground for many successful public folklorists. From the foundational work of Zora Neale Hurston and Stetson Kennedy, to the establishment of the Florida Folklife Program, and the subsequent birth of the South Florida Folklife Center, folklorists in the Sunshine State have faced unique challenges and created a lasting legacy of public-sector work in a complex, rapidly evolving cultural landscape. Through a conversation with past and present Florida folklorists, forum participants will reflect on their careers and examine public-sector work in Florida. (Sponsored by the Local Planning Committee and AFS Public Programs Section.)

07-11 Paper Session: Transforming the Stories Told in School: A K-8 Folk Arts Residency with Tibetan Sand Mandala Artist and National Heritage Fellow Losang Samten. In

resource-limited schools, what could make it possible for all students to explore the life experiences, culture, and art of a folk artist? Folk Arts-Cultural Treasures Charter School principal, artist, and Philadelphia Folklore Project's folklife education specialist discuss their partnership and the development and implementation of an award-winning curriculum for a whole-school folk arts residency. This model has replication utility for other folk art forms and for placing folk artists in schools where funding limits artist involvement. It increases the depth of the folk arts experience for students by developing a multiyear relationship between an artist and a school. (Sponsored by the AFS Folklore and Education Section.)

07-12 Forum: Walking the Talk: Utilizing Narrative in the Body Art Classroom. Despite the focus on personal narratives within body art research by folklore researchers, little narrative is brought into the classroom. Images and videos tend to dominate the materials used to captivate the student audience. This forum seeks to examine how we can bring the narrative into the classroom in combination with images. Creating a dialog on how narrative can inform the classroom on ideas of gender, ethnicity, social status, and other issues will help us meld the material culture back to the voices of performers, artists, and scholars.

07-13 Forum: Talking Folklore: A Conversation with Leading Scholars of Folklore Theory and Practice. This forum features a conversation with prominent folklorists who will reflect on their respective careers, and meditate on the past and future of our discipline. The forum contributes to the intellectual history of folklore; it will be recorded, as past forums have been, for the AFS "Collecting Memories" Oral History Project. This year's forum will focus on folklore theory and practice by looking at the "life of learning" and the choices, chances, and triumphs of participants Charles Briggs, Henry Glassie, Galit Hasan-Rokem, and Dorothy Noyes. Pravina Shukla will once again facilitate this exchange about their academic and public work, their fieldwork and teaching, and also their important involvement in our field and in our scholarly society over the past several decades. (Sponsored by the American Folklore Society.)

07-14 Paper Session: Vernacular Catholicism, Part II: Vernacular Catholic Artistry and Strange Genius. These particular papers concern the nexus of place, space, religion, and creativity emanating from three distinct ethnographic studies. Holly Everett examines religious identity on the Texas and Louisiana border between Catholics and Protestants in negotiated expressions of their traditions. Joseph Sciorra studies the sacred artistic expressivity representative of cultures of cultural and religious permanence and impermanence. Sciorra specifically examines how ephemeral festival structures express immigrant American concepts of religious and community engagement. Leonard Norman Primiano engages the individual Catholic believer as a case study of vernacular religious negotiations and religious idioculture. Primiano concentrates on the individual transformation of living space into a religious environment making it a physical representation of a creative negotiation of the Roman Catholic tradition. (Sponsored by the AFS Folk Belief and Religious Folklife Section. See also 06-14.)

07-15 Paper Session: More Meat. This panel focuses on attitudes, identities, and philosophies vis-à-vis meat. McAndrews explores an Oahu legend about manapua, a popular adaptation of dim sum, allegedly composed of cat meat. Williams-Forson analyzes the "politics of respectability" as *Breaking Bad's* meth dealer gains respectability among customers and police by being well-groomed, soft-spoken, and selling food befitting his race. D'Alessandro interrogates expressions of discipline and power in industrial agriculture and their effects on both humans and animals. Roth examines meat as metaphor in two films (a Japanese drama and a Danish comedy), as poignant visual reminders of the tenuous boundary between life and death. (Sponsored by the AFS Foodways Section. See also 06-15.)

07-16 Paper Session: The New Man in Black: Slender Man and the Development of a Digital Legend. This panel will address the phenomenon of Slender Man, a character borne of digital legendry who has, in recent years, made headlines with his popularity, his ambiguity, and his

potentially dangerous influence on contemporary culture. Much of the existing scholarship on Slender Man has come from the fields of communications and new media studies, and the members of this panel, all contributors to a special issue of *Contemporary Legend* devoted to this subject, make a compelling argument that folklore studies is an ideal framework for a consideration of creepypasta in general and Slender Man in particular. Ranging from discussions of Lovecraft's fan culture to the new malady known as "Slender Sickness" to questions of folkloric believability, this panel will take on Slender Man, highlighting ways in which folklorists can contribute to larger discussions of this kind of genre-defying, contemporary digital folk expression.

07-17 Forum: Critical Histories/Folklore Futures: A Discussion of Engaged Folklore Practices Past and Present. This forum presents critical histories of folklore studies, examining how underrepresented communities and individuals have variously engaged with folklore studies from within, but also beyond, the parameters of the American Folklore Society. We will examine how individuals and communities have created folklore practices that prioritize engagement, activism, inclusion, social justice, and diversity. Participants will share critical histories of figures or events in folklore studies that exemplify efforts to create an engaged folklore practice. The aim of this session is to galvanize conversations around how people imagine folklore work, education, community, and themselves into the future. (Sponsored by the AFS Cultural Diversity Committee.)

08-03 Paper Session: Folklore and Environments, Part III: Tradition, Sustainability, and Ecology. The diverse natural environments we perceive, shape, share, and transmit reflect how we see ourselves, our communities, and our world. Within these common spaces is a sociocultural intersectionality that dramatizes the ways that human power manifests and reinvents itself and the ways resistance struggles against it. Focusing on specific case studies, this panel examines the ways in which tradition becomes a resource for modeling an enduring relationship with the environment and a tool for promoting an understanding of the natural world with specific social and cultural aims. (Sponsored by the AFS Public Programs Section. See also 04-07, 06-07, 07-07.)

08-04 Paper Session: Unfinished Identities: Controversies of Public Ritual and Display in Africa. Public rituals and displays in Africa dance a fine line--moving between the modern and traditional, local and global, glorifying certain ethnic identities above others, reviving or melding traditions in controversial ways, and asserting power through display. The four papers of this panel explore tensions inherent in public rituals and displays in Namibia, Ghana, and northern Malawi. Heritage celebrations of the Ngoni, the sartorial stylings of a high profile Namibian wedding and a high profile funeral in Ghana, and the reanimated veneration of territorial spirits in Malawi are spaces where struggles for political power, ethnic identity, and cultural hegemony unfold.

08-06 Paper Session: Negotiating Belonging. The everyday practices we call folklore serve simultaneously as exemplars of particular cultures and as flexible tools through the wielding, adaptation, or rejection of which individuals negotiate their place within cultures and groups, constantly revising unfinished stories of belonging. Considering diverse examples--immigrant food vendors in Newfoundland, teens questioning "heritage" activities at camps for international adoptees, compromises necessary for "country queers," and the food choices of an elderly woman--we sketch a range of ways and means by which individuals align themselves with or redefine desirable groups. Although public enactments tend to focus on entrée to social networks while private self-definition emphasizes membership in imagined communities, the two senses of "group" remain in productive tension, and expressive resources prove adaptable to varied contexts and purposes.

08-07 Forum: Looking Back and Looking Forward: A 40-Year Perspective on Public Folklife from the American Folklife Center. This year, the American Folklife Center at the

Library of Congress (AFC) turns 40. In this forum, AFC staff members reflect on the past and the future of public folklore, from the perspective of one of its enduring institutions. We will look at some of the ways the fields of folklife, cultural conservation, and the public sector itself have changed. We'll discuss AFC's adaptations to new times and technologies, new audiences and expectations. And we'll share some lessons learned along the way. We welcome colleagues from all sectors of the folklife field to reflect and share with us.

08-08 Short Paper Session: Fairy Tales in the Classroom. As fairy-tale studies has established itself over the past decades, seminal critical studies and theoretical models have widened the parameters of how we teach and think not only about fairy tales, but about literature and culture in general. This panel presents a spectrum of pedagogical activities and critical approaches that have been successfully used in courses ranging from foreign language classes to large fairy-tale surveys to online courses. In these activities students enrich their understanding of fairy-tale networks, develop their critical skills, conduct original research, and create their own tales.

08-10 Media Session: Good Work: Masters of the Building Arts. This 65-minute documentary film captures the artistry and skill of master craftspeople in the building trades. Artisans relate their stories and experiences in their own words, revealing the underlying attitudes and values that shape and give meaning to their work. Ultimately, the viewer comes to understand and appreciate not only the deep and complex body of traditional knowledge and technical mastery that artisans bring to the performance of their craft, but their great care and commitment, their delight in skill, and their feelings of pride and satisfaction in creating a lasting material legacy for generations to come.

08-11 Paper Session: Musical Voices and Dance at the Crossroad: The Unfinished Story of the Diversity and Regional Synthesis of Southern Music and Dance and Its Black and Global Roots. The story of cultural exchange and the global roots of the South continues to unfold, has fostered diverse and regional music, and is succinctly defined by the "transculturation" theory. Cuban anthropologist Fernando Ortiz defined this process by which African, European, and indigenous people shaped each other to create the new cultures of the Atlantic. French philosopher Jean-Jacques Rousseau distinguished between an "artifice and theory" analytic approach to music and a less categorized "nature and practice" method used by players and listeners. This theory is applied to southern and mountain dance, the African gourd roots of the American banjo, and bluegrass. (Sponsored by the AFS Music Section.)

08-13 Forum: A Panel Discussion in Honor of Linda Dégh. In the course of a path that led from Budapest, Hungary, to Bloomington, Indiana, Linda Dégh influenced countless students and colleagues, and changed the face of folklore studies internationally. This panel examines the legacy of an extraordinary teacher and scholar. (Sponsored by the Fellows of the American Folklore Society.)

08-15 Paper Session: Unfinished Business: Revising Folklore's "Story." This panel is motivated by a fundamental dissatisfaction with the status quo. It offers up this discussion as a corrective to the tendency towards narrowing rather than expanding our horizons of expectation. As a discipline, folklore risks irrelevance, not because of our objects of study, but because of the fossilization of knowledge and privilege that comes with institutionalization. This panel believes that folklore has yet to realize its full potential because it has failed to incorporate not only those on behalf of whom it putatively speaks, but because it has failed to incorporate new ideas and challenges in substantive ways. The assertion that folklore has unfinished business is a challenge to divest ourselves of notions of stewardship, authority, and paternalism by reorganizing ourselves and reintegrating the field and the folk; mind and body; spirit and matter. [edited for length]

08-16 Paper Session: Memory, Mythology, and Ontology in Post-Soviet Societies. Post-Soviet societies evidence a nuanced use of folkloric resources such as legends, narratives, and proverbs

to both reconceptualize historical events and renegotiate continuity with tradition. Nursultan Nazarbayev, the president of Kazakhstan, defined the underlying sentiment well: "Traditions and culture form the genetic code of a nation" (2012, 91). This mindset helps explain the drive present in three different contexts: 1) sharing a variant of a legend about Russian martyrs from the earlier decades of communism that shifts the focus concerning the culpable party, 2) developing mythologies of Hungarian origins that reshape academic, religious, and popular cultural political realities, and 3) revitalizing proverbs in Kazakhstan as a way to resituate oneself and the nation. (Sponsored by the AFS Socialist and Post-Socialist Area Studies Section.)

08-17 Forum: What Does Workplace Justice Have to Do with Me? What do the issues of agricultural, hotel, and low-wage workers have to do with us, and with the state of occupational folklore, labor, and organizing today? The Coalition of Immokalee Workers and Jobs With Justice are changing the terms of public discourse around workplace equity, building bridges around racial and economic justice, and using folklore for making visible the relationships we all have to food chains, fair (and unfair) labor practices, and livable futures. This session will provide folklorists with an opportunity to engage in conversation with activists to learn about areas of common interest. (Sponsored by the American Folklore Society and the AFS Cultural Diversity Committee.)

08-19 Forum: Pop-Up Museum Session: Sharing Fieldwork Artifacts and Stories. The pop-up museum concept was developed by museologist Michelle del Carlo in 2011. A pop-up museum is a temporary display of objects around a theme, encouraging conversations and informal storytelling. Participants bring an object that relates to the theme, write a label for the object, and interact with visitors to the event. The topic for the first ever AFS Pop-Up Museum, "Fieldwork Stories," reflects the depth of feeling most folklorists have for their work with individuals and communities in the field. The session invites cross-disciplinary exchange. (Sponsored by the AFS Folklore and Museums Section.)

09-02 Forum: Reframing Narratives: Curating Southern Cultural Expression. How does one curate the vernacular in a rapidly changing South? This forum explores the intersections between southern material culture, shifting understandings of southernness, and representations of southern creativity. Bringing together an interdisciplinary group of participants—including artists and curators, cultural insiders and outsiders, practitioners and scholars—we seek to decenter standing paradigms of representational practice, and to create new models of curation that address the shifting demographics and shifting realities of southern experience. Drawing on a series of case studies, participants will discuss new strategies of collection, display, and interpretation. (Sponsored by the AFS Folklore and Museums Section.)

09-04 Paper Session: Pageants, Songs, Sisters, and Devils: An Ethnography of Lived Religion in Pennsylvania. Historically tolerant Pennsylvania functions as a laboratory for studying the development of new strains of religious expression. In the panel of ethnographic papers presented here, four student scholars develop a collage of vernacular Pennsylvaniaian faith-life. A widely attended small-town Christmas pageant serves as a multigenerational meditation on the holiday season, while a Neo-Pagan parade celebrates the dark side of Santa Claus in the streets of Philadelphia. One panelist reveals the subversive and supportive forms of Mormon sisterhood in Harrisburg. Finally, participant-observation of the New Apostolic Reformation Movement's spontaneous musical worship explores the relationship between values and performance. The groups presented here experience the spiritual as a living text and shape their identities through the revision and rewriting of that text.

09-08 Paper Session: Unfinished Stories: Intersubjective Dimensions of Tale Collections and Performances. Stories live between and among people—tellers and audiences, collectors and translators—adapting themselves to changing times, circumstances and metaphysical spaces. In this panel, we attend to the multivocal dimensions of tale transmission,

problematizing questions of authenticity and ownership by highlighting the intersubjective dynamics of transmission both within and across groups. Our panel focuses on the multi-voiced character of narrative—in individual performances, in-group and cross-group transmission, and story collections—recognizing that utterances, no matter how complete and final they appear to be, are only temporary crystallizations of an ongoing historical process of becoming (Bakhtin [1929] 2010).

09-11 Paper Session: Stripping the Finish: Challenging Scholarship through Creative Adaptation of Folklore. As folklore scholars, we have the privilege of encountering the many versions of popular folk and wonder tales. The great diversity of tales can become overshadowed by a single “authoritative” version. Likewise, diverse understandings of how tales function can be lost when a particular theory becomes ascendant. At the crossroads of scholarship and art is an opportunity to “speak back” to these dominant voices, to question whether a story is truly finished. Panelists in this session will consider the interplay between their scholarship and their creative writing and consider how these different modes can enable dialog across multiple contexts. (Sponsored by the AFS Folklore and Creative Writing Section, the AFS Folklore and Literature Section and the AFS Folk Narrative Section.)

09-13 Paper Session: Network Everyday: Impacts of the Digital Revolution. Over 20 years since its meteoric surge in usage, the internet is no longer “new media.” It is no longer extraordinary. Today, the internet is just another part of our daily lives. Like communicating face-to-face, there is no question that there is “folklore online” because “online” is just another way we communicate everyday. Starting with the realization that we are now so inextricably intertwined with digital communication networks that we might not even notice their pervasive influence, this panel will consider how these network communication technologies are quietly shaping us by shaping our everyday and folkloric expression.

09-14 Paper Session: Narrative and Dance at the Intersection of Then and Now: Shared Meaning and Performance in the African Diaspora. This panel speaks intimately to the meeting theme of “Unfinished Stories.” The stories of diaspora people are perpetually unfinished as they seek to build or rebuild in new lands and among differing cultures while remembering and transforming their oftentimes distant culture in an effort to remain connected to their then and embrace a sometimes-contested now. The papers herein are expansive in their engagement with the social, cultural, and political performance components of African American literature, dance, and cultural awareness. They offer theoretical and critical approaches to restructure conversation around issues of cultural appropriation, awareness, and identification within traditional frames of narrative and performance. (Sponsored by the AFS Cultural Diversity Committee.)

09-17 Paper Session: Folklore and Imagination: Art, Theory, and Analysis. The panel focuses on the concept of imagination. It is by the power of imagination that we are able to configure, dream, and speculate the continuations and possible endings of unfinished stories. Imagination is in general a capacity, a potential that well-serves a reflexive, anti-hegemonic, and even subversive view of our field since it completely levels the relationship of scholars and practitioners. The use of imagination in storytelling and other expressive forms of folklore is almost a given. We want to explore the theoretical aspects of studying imagination in wider cultural contexts but at the same time investigate imagination as a methodological tool in the study and interpretation of folklore. [edited for length]

09-18 Workshop: Reading Culture: Ways of Observing and Interpreting for Classroom and Museum Education. Can a tradition be read as a text? How can teaching visual literacy influence learning? What are strategies for preparing students for classroom visits with local artists or museum fieldtrips? This interactive hands-on workshop will teach participants to unpack personal traditions, decode museum exhibitions, document folk artists, interpret art

forms and symbols, and integrate folk arts and artists across disciplines into classroom and museum settings. The workshop offers multiple points of entry into “reading” as participants access HistoryMiami Museum’s display on Indian classical dance while also learning from Ranjana Warier, an Indian dancer and choreographer who is the museum’s fall resident artist. The workshop also features special guest artist and National Heritage Fellow Losang Samten and folklife educator Linda Deafenbaugh, who will use the award-winning curriculum developed for the Folk Arts - Cultural Treasures Charter School (FACTS) in Philadelphia to teach about mandalas, their makers, and their community context. Expect an engaging, evocative morning with folk artists, folklorists, and educators. Refreshments provided. (Sponsored by the HistoryMiami Museum, Local Learning, and the AFS Folklore and Education Section.)

10-02 Paper Session: Stories, Art, and Aging: Researching Vernacular Forms of Creative Aging. Geriatric psychiatrist Gene Cohen called attention to the impact that art making has on a senior’s ability to enact “positive change” in their lives. Though individuals use folk practices throughout their lives to adapt to the changes and challenges they face, this session explores how seniors deploy art making and storytelling as an adaptive strategy. Although folklorists in the 1980s and 1990s produced several exhibitions, documentaries, and essays about the narrative and art-making practices of older adults; today, few in folklore explicitly study the expressive culture of seniors. This session encourages future research into vernacular forms of creative aging. (Sponsored by the AFS Folklore and Museums Section.)

10-03 Paper Session: Latina/o Youth Culture and Communities of Practice. This panel is concerned with the expressive traditions of a new generation of broadly defined, but diversely characterized hemispheric Latino youth. This collective body of work will confront traditional discourses of storytelling, laying claim to alternative mediums of self expression that range from materially grounded to deterritorialized digital practices. Each presentation will take a semiotic approach to a practice of self fashioning, highlighting how age, gender, geographic provenance, and economic power create an intersectional nest of social and political factors that are collectively reframing hegemonic discourses of public representations of Latina/o and indigenous youth communities of practice. (Sponsored by the AFS Chican@ Section and the AFS Folklore Latino, Latinoamericano, y Caribeño Section.)

10-04 Paper Session: Folklore in Social Media: Perspectives on Continuity in Narration and Communication. This panel examines contemporary examples of folklore in social media from the perspectives of continuity, change, and remediation, and how narratives in text, photos, and videos circulate and contribute to a negotiation and adaptation of established stories, patterns, and representations. Our papers examine cases where traditional folklore expressions and forms of communication—legends, micro-narratives, and rumors—emerge in social media. By examining these narratives in new arenas and new settings, we want to contribute to a deeper understanding of the dynamics of narratives in relation to contemporary values and representations. (Sponsored by the AFS Nordic-Baltic Folklore Section.)

10-05 Forum: Examining Traditional Cultural Properties in Florida. In 1990, the National Register of Historic Places Bulletin 38, Traditional Cultural Properties, provided guidelines for nominating properties to the National Register based on association with the traditional culture of a living community. Despite broad guidelines, the use of the TCP designation has been limited and mostly associated with Native American sites. Since 2012, the NR has sought the input of folklorists and others to revise and expand use of the designation to include a wider range of culture. This forum examines challenges and successes in documenting and designating TCPs in Florida, planned designations, and resolutions to practical and theoretical issues. (Sponsored by the AFS Folklore and Historic Preservation Working Group.)

10-07 Paper Session: Stories of Our Lives: In Honor of Frank de Caro. This panel honors Frank de Caro’s contributions to the study of folklore and creative writing. Inspired by de Caro’s

memoir *Stories of Our Lives: Memory, History, Narrative* (2013), we will examine significant personal and family stories that have influenced our lives and work as folklorists and creative writers. Unfinished and dynamic, these stories express our personal and professional identities. As we tell stories about our families and our own experiences, we create new versions of these stories, which help us create new versions of ourselves. (Sponsored by the AFS Folklore and Creative Writing Section.)

10-08 Short Paper Session: Experiencing the Other-Than-Human World. Environmental protection, sustainable living, and better ways of coexisting with non-human beings have become increasingly important within the societies of the global north. This panel explores how narratives about other-than-humans, a term that encompasses animals, plants, and spirit beings associated with nature, contribute to a growing dialogue on sustainability and multispecies coexistence in the 21st century. We explore these topics in a variety of folk groups, social milieus, and contexts, from pet owners and veterinary professionals, to urban beekeepers, to modern Pagans. We argue that searching for the other-than-human in nature also means discovering what it means to be human in a posthuman world.

10-10 Paper Session: “Who Will Tell Our Stories?” Creative Reimaginings of Memory, Communities, and Social Change. Ranging from fiction adaptations of Rapunzel in relation to the beauty industry and the Night Doctor legend as a source for a narrative about two boys and a skull, to nonfiction essays about the folk practices of a Grand Canyon river trip and the pilgrimage of Tirupati Balaji among three generations of women in an Indian family, folklore is embedded in these narratives’ participation in difficult dialogues. They directly engage with marginalized voices, political and ecological issues, and the power of storytelling to inform and express. This panel demonstrates the unfinished natures of folklore, social progress, and the storytelling process.

10-11 Paper Session: The Tale Is Not Done: Fairy-Tale Adaptations. While fairy tales are associated with their happy endings, each tale as event is potentially unfinished, waiting to be played out in a different key or adapted to a different medium and situation. Panelists provide readings of a graphic novel (Bill Willingham’s *1001 Nights of Snowfall*) and specific films (Matteo Garrone’s *Tale of Tales* 2015; Francine Mialhe’s *Shéhérazade* 1995) as fairy-tale adaptations by focusing on how these transformative interpretations are grounded in the codes, experience, and promotion of the fairy tale’s move across media—and thus into new contexts, audiences, markets, and potential for further adaptation.

10-12 Forum: Folklore and the Adjunctification of Higher Education: How Contingent Labor Hurts the Field. In universities’ new corporate reality where more than 70 percent of faculty is non-tenure-track, an increasing number of folklorists face a daunting choice: contend with the insecurity of adjunct teaching or short-term public sector work, or find non-folklore employment. This forum asks: where is AFS—and folklore’s tradition of social advocacy—in the fight for our own workers’ rights? It calls for folklorists who are contingent laborers, tenured faculty, and community organizers to stand together as adjunctification is an existential threat to the field and must be taken seriously by the field as a whole. (Sponsored by the AFS Independent Folklorists Section.)

10-13 Forum: Folklore and Ethnology: (Non)Identical Twins? “The study of folklore is nothing if it is not an international discipline,” Alan Dundes exhorted readers in more than one publication. The field of study that goes by folklore in the United States is, however, organized elsewhere in various disciplinary formations and denominations. AFS’s sister society, SIEF (International Society for Ethnology and Folklore), brings many of these together. This forum will consider the common concerns that unite our field(s), the shibboleths that divide it, and the transatlantic relations between folklore, ethnology, and neighboring disciplines dedicated to the study of popular, vernacular, everyday expressions, objects, practices, and ways of life. [Sponsored by the International Society for Ethnology and Folklore (SIEF).]

10-14 Paper Session: Alternative Frameworks in African American Folklore Study of Cultural Production, Knowledge Production, and Reproduction. This panel articulates numerous paradigmatic shifts. It attempts to be expansive by deploying alternative frameworks for formulating theories and critiques of African American folklore, music, and birthing rites/rights. The aim of this panel is to encourage a cutting-edge conversation regarding past dominant cultural representations and misrepresentations. Panelists interrogate John Henry, funk music, scatting, along with doulas. The presenters will grapple with innovative modes of reconfiguring folklore study and the ongoing challenge to topple dominant ideologies.

10-16 Forum: New Digital Tools and Resources for Folklore Scholarship. We admit it: Archive-It, the HathiTrust, IU ScholarWorks, and the MDPI may be mysteries to most folklorists—but they shouldn't be. In this session, folklorists and librarians from the Open Folklore Project (a partnership of AFS and the Indiana University Bloomington Libraries) will introduce you to several of a growing number of new digital tools and resources that you can use to enhance your folklore research, and to disseminate your work openly online to the widest possible audience. Previous digital humanities experience and technical savvy are most emphatically not required. Come for a glimpse of the future (available today)! (Sponsored by the American Folklore Society and Indiana University Libraries.)

11-04 Paper Session: Contested Histories and Narratives. In this workshop we are concerned with histories and narratives, which may contest official mainstream histories and identities. These histories can be regarded as contested because they challenge the self-identities of the groups whose pasts or histories they are part of. The presentations touch upon collective and personal levels of narratives and identities exploring questions related to marginality, ethnicity, and religious identity.

11-05 Forum: Preparation, Preservation, and Presentation: Archives and Folklife Collections. How are the resources of folklife collections most effectively archived? How can they be digitized and presented online in a useful and engaging way? This panel discussion will feature experts from archives around the state of Florida who have grappled with these questions. Panelists will describe the strategies their respective institutions have employed to archive, digitize, and promote the use of multi-format ethnographic collections, noting both the challenges and successes they have experienced in the process. (Sponsored by the Local Planning Committee.)

11-06 Paper Session: Unfinished Drafts: Folk Narratives Revise Themselves as Town Meets Gown. This panel examines three university-sponsored community writing programs: a project for volunteers/children/teens; a two-day institute for graduate/undergraduate writers and high schoolers/teachers; and a six-year-long writing workshop involving homeless adults and veterans. We explore how these partnerships broaden and revise our folk narratives about writing—what we assume about writing and writers, what literacies we privilege, and whose—as they shape a “future gateway to higher education.” How does writing with and learning from the community enhance our “unfinished drafts” toward fuller, more inclusive narratives? University-community partnerships shape our narrative heritage, thus shifting us toward inclusive, expansive, and revised “transliterary” communities. (Sponsored by Local Learning and the AFS Folklore and Education Section.)

11-07 Paper Session: Networks, Cooperation, and Competition in Women's Ritual: An International Comparison. This panel looks at case studies that complicate the simplified and rather romantic image of women's networks in the scholarship--as places to form alliance, act out resistance, and attain comfort and community—by presenting examples from women's religious and secular networks in China, Iran, and Scotland—including domestic rituals, prenuptial rituals, and kinship practices. This international focus offers a unique comparative perspective on women's social networks and competition as enacted in life-cycle

and domestic rituals and speaks to a range of theoretical issues around gender and power. (Sponsored by the AFS British Folk Studies Section.)

11-10 Paper Session: Reflections on Fieldwork and Reciprocity. Community work draws public sector folklorists. We tend to be interested in learning about a variety of culture groups and the range of traditional genres their members practice. What we learn, if we learn with sensitivity, can result in long-term relationships with those groups and individuals. Although there is enormous gratification from giving back the fieldwork documentation and products to the communities, expectations do not always become reality. Factors that can interfere include economic and social differences between the fieldworker and the community, personal and social difficulties on both sides of the relationship, and differences as to which product outcomes are most beneficial to the community. This short paper panel will explore such issues from the perspectives and experiences of four public sector folklorists.

11-12 Paper Session: Canadian Narrative Traditions in Transition. Exploring the intersection of gender, narrative, and community, this panel examines Canadian narrative traditions in transition, focusing on narratives and narrators that mediate change. Drawing attention to how narrative practices reveal and mediate concerns, such as those related to the loss of cultural identity/autonomy and the survival of communities in the aftermath of economic restructuring, we examine how communities respond through tradition. Focusing on three regions: Cape Breton, the Great Northern Peninsula of Newfoundland, and Central Ontario, this panel also explores how gender is implicated in these processes and becomes a contested site for debates about family, community, and occupational identity.

11-13 Paper Session: Creolization in Folklore's Future. Creolization is at the center of emerging folklore theory, yet the very idea encounters resistance. Panelists will speak to the theoretical and practical promise creolization offers for the future of folklore studies. Mixing, confrontation, and renegotiation are vital topics for folklorists to theorize and debate. Why has the creole nature of Black English not become clearer to the public and to academics? What is the role of creolization in the arts, or in show business, painting, or theater? What is created when cultures converge? The commitment of the 2016 AFS/ISFNR Joint Meeting to diversity and difference demands attention to this concept.

11-15 Paper Session: Written, Visual, and Oral Testimonies amidst Armed Conflict in Central America. This panel centers on testimonies produced in Central America during periods of armed resistance. The genre of the testimonio developed in Latin America during the twentieth century as a means of bearing witness to, and raising awareness of violence that occurred in Latin America during the Cold War. The testimonio is a hybrid genre that incorporates literature, autobiography, documentary, historical chronicle, ethnography, and oral history. For this reason, the testimonio has generated discussions regarding the interventions of academics and activists in representing the suffering of the voiceless, questions of authenticity, and the possibility of accessing an objective Truth.

11-16 Paper Session: Unfinished Folkloristics. The discipline of American folkloristics, much like any academic endeavor, is one of an unfinished story. With the future of our discipline promising, if not entirely clear, we understand the need to consider the field as it is if we are to make a path forward. This panel will consider certain bodies of literature that are underdeveloped both in scholarship and pedagogy of folkloristics. We see this as a chance for young scholars to thoughtfully critique the current state of the field—with regard to theory, methodology, or focus—and offer some thoughts on the advancement of our field. (Sponsored by the AFS Graduate Student Section.)

11-18 Forum: Honoring Lydia Cabrera's Story: Altar, Performance, and the Living Archive. This special program honors Cuban folklorist Lydia Cabrera (1899-1991), prolific scholar of

Afro-Cuban religions, poet, artist, feminist, and lesbian. The HistoryMiami Museum will host the creation of an altar holding materials from Cabrera's life, a display of The Lydia Cabrera Papers from the Cuban Heritage Collection, talks by two Cabrera scholars and a Zora Neale Hurston scholar, and a performance of Cabrera's dramatic work. A guiding concern of this project is to model ways to perform folklore archives, to see them not only as important research sites but also as sites of feeling, memory, and revelation. (Sponsored by the Cuban Heritage Collection at the University of Miami Libraries, HistoryMiami Museum, the AFS Cultural Diversity Committee, and these AFS sections: Archives and Libraries; Chican@; Folk Belief and Religious Folklife; Folklore Latino, Latinoamericano, y Caribeño; LGBTQA; and the Women's Section.)

Aasland, Erik (Fuller Theological Seminary) **Native American Narrative Ontology and Kazakh Proverbial Wisdom Compared.** The Kazakhstani government requires proverb instruction for students from kindergarten through secondary school as part of reclaiming tradition. Proverbs are part of a habitus of wisdom that utilizes tradition to situate individuals. Proverbs are present in most societies, but there are some societies where they are absent (Mieder 1989). Whether with didactic narrative or proverb, this process of "wisdom ontology" allows those who participate to be "situated" (i.e., determining a place in relationship to others and the society) as a result. In particular, Native American narratives of place (Basso 1996) will be compared with Kazakh proverbs addressing the topic of "community." **08-16**

Abrams, James F. (independent) **A Steelworker's Tale: Talking Empathy and Solidarity in a Labor Heritage Classroom.** My paper explores the talk of empathy and solidarity among working-class adults in a labor-heritage classroom. I focus on a single storytelling event in which a 40-year veteran of the steel mills in western Pennsylvania narrated a tale about his father's decision to cross a picket line during a bitterly contested strike in 1937. I discuss steelworker Charlie Zilch's story as a bid to destigmatize and establish empathy for his father's actions. Linking nested heritages of self, family, community, and the labor movement to an emergent moment of meaning and liberation, Zilch's narrative enactment refused to yield to a shadow-heritage of shame. **03-11**

Addison, Wanda G. (National University) **Narrative and Transformation in Gayl Jones's *Corregidora*.** Personal narratives serve to distinguish individuals in the minds of those who hear them, presenting the storyteller in her own self-image. They convey personal striving for freedom beyond patterns of expectation inherent in master narratives. Personal narratives likewise reclaim self from beneath the frame of those master narratives by situating historical or cultural struggle through a personal lens. This paradigm is at play in Gayl Jones's 1975 novel, *Corregidora*, in which Jones presents protagonist Ursa Corregidora within a blues-infused work, and gives Ursa the means to shatter attempted colonization of her voice and body through her stories in song. **09-14**

Allred, David (Snow College) **Sanpete Turkey.** Known for its robust turkey industry, for its two-year college, and for the Scandinavian influence brought by immigrating Mormon converts, central Utah's Sanpete Valley has distinctive food traditions. These foodways are interconnected with the family traditions, the town-gown divide at the local college, the religious environment, and the sense of place that community members imagine and maintain. Some are imported foodways recontextualized for a rural American context. Others, including Sanpete turkey recipes, have been integrated into the vernacular religious practice of the valley's dominant Mormon culture and the yearly outdoor Mormon Miracle Pageant. **05-05**

Anthappa, Anthony Swamy (Penn State Harrisburg) **Vow Offering: A Religious Folk Practice at Marian Shrines in Karnataka and Tamil Nadu.** Popular devotions to saints, especially to the Blessed Virgin, are frequently cited as forms of folk religious practice within Christianity. Previous research has focused on examples in Europe and the Americas. This paper interprets folk religious practices of Marian devotion in south India. Folk practices in this location manifest a regional form of Marian devotion that differs from European-American patterns. I observe that popular shrines of the Blessed Virgin in Karnataka and Tamil Nadu distinctively involve the ritual of Vow Offering, and I explain this central feature in the context of south Asian culture. **04-06**

Anttonen, Pertti (University of Eastern Finland) **The Grimms and the History of Finnish Folklore Studies.** An ongoing research project looks at the direct influence of the Brothers Grimm on folklore collecting in various European countries in the 19th century. My contribution in this deals with Finland, and my paper will present preliminary findings, drawing mainly from correspondence and other archival sources. Finland provides an interesting case, as the Grimms have not been given that much credit in "the birthplace and homeland of folklore studies." Jakob Grimm's lecture on the Kalevala in Berlin in 1845 is acknowledged for nationalistic reasons. Their scholarly influence on collecting folklore remains a less researched topic. **09-12**

Aragon, Seiri (The University of Texas, Austin) **Latino Youth Performance in New Media: A #NarcoStyle Case Study.** This paper investigates the concept of "narco cultura" as a hegemonic gender ideology in youth communities created in online media spaces. Through a virtual ethnographic study of the hashtag "#NarcoStyle," this work examines hyper-masculine Latino performances of style on the social media platform Instagram, using the site's native organizational frames of photo, language, and categorizations (hashtags). This work will argue that this virtually constructed community facilitates an appealing creative space for technologically savvy Latino youth communities that enables users to construct "narco style" as the concept circulates in material and digital life. **10-03**

Artese, Charlotte (Agnes Scott College) **"The Magic Flight" Folktale and Shakespeare's *The Tempest*.** Shakespeare's *The Tempest* resembles, but ultimately rewrites, the folktale "The Magic Flight" (ATU 313). In the folktale, a young man arrives at the home of a magician who requires him to

perform impossible tasks. The magician's daughter falls in love with the young man, completes his tasks, and elopes with him. Similarly, Ferdinand is shipwrecked on Prospero's island and required to stack thousands of logs. Ferdinand, however, rejects the besotted Miranda's offered help, and Prospero masterminds their marriage. The way the play invokes but deviates from "The Magic Flight" reinforces Prospero's dominance, whereas the folktale centers on the younger generation wresting control from a potent patriarch. **05-12**

Arvidsson, Alf (Umeå University) **"If You Would Get Rich and Have a Noble Wife, You Should Not Forget Your Poor Parents and Relatives": The Prospects of Social Climbing in a Late 18th-Century Autoethnography.** Social change is often experienced as individual endeavors and interpreted within established frames of reference. This paper deals with narratives of an 18th-century peasant boy who studied to be a priest and the questions he had to struggle with: getting an income and a position, a suitable marriage, accommodation to another way of life while at the same time being responsible to the people he grew up with. There were no established pathways and clear role models available for him to follow, as his autobiography shows. As in contemporary situations, religious conservatism became a way of coping with social changes. **02-16**

Astapova, Anastasiya (University of Tartu) **Political Asylum versus "Sausage Migration": The Narratives of Resettlement in the Post-Soviet Space.** The term "sausage migration" most probably appeared in the late Soviet period to define emigration devoid of nonconformist or ethical meanings and driven by purely economic motives. It is often contrasted with "ideological" or political emigration. This late socialist contestation has kept its relevance in political debates, despite the recent flow of the third group of war emigrants. Based on fieldwork among the immigrants in Estonia, this paper will focus on the ongoing post-Soviet polemics between political and economic emigrants, the way they choose (or have) to construct their narratives, and the prejudices of the groups towards each other. **03-14**

Atwood, Sandra Bartlett (Utah State University) **Enchanted Ecosystem: A Coproduction of Ecological Knowledge toward Maintaining and Building Resilient Rural Hawai'iian Social-Ecological Systems.** As a Human Dimensions of Ecosystem Science and Management PhD candidate, I have considered the relationship between Hawai'iian folk ecological knowledge in relation to scientific ecological knowledge. I approach these two distinct epistemologies in a nonhierarchical way that involves pastoral Hawai'iians in every step of the process, from identifying an environmental problem/concern, developing a research question, and determining which agencies and individuals they feel are needed to help understand and resolve the problem/concern. Ultimately, I demonstrate how the Hawai'iian worldview "mana" (the ecosystem—humans and all of nature—as embodied spiritual energy) informs and complements Western approaches to these problems. **03-15**

Aubry, Stephanie (The Ohio State University) **Documenting Solidarity Activism and Visual Testimony: The Children's Drawings of the Columbus-Copapayo Sister Cities Project.** In 1987, Columbus City Council agreed to establish a formal sister city relationship between Columbus, Ohio, and Copapayo, El Salvador. Between 1986 and 1992—years of intense violence during the Salvadoran Civil War—groups of activists and clergy traveled from Columbus to El Salvador in solidarity, providing material aid and accompaniment to the residents of Copapayo. In 1992 and 1994, a teacher from Columbus City Schools brought two groups of middle school students to Copapayo to provide students the opportunity to practice foreign language skills and to travel abroad. During these trips, the students of Columbus and Copapayo exchanged letters and drawings that depicted ways of life in the students' respective city or town. [edited for length] **11-15**

Bacchilega, Cristina (University of Hawai'i, Mānoa) **Unframing, Reframing, and Juggling in the Tale of Tales Film.** The live-action fairy-tale film, *Tale of Tales* (2015), adapts three tales from Giambattista Basile's 17th-century Neapolitan *Lo Cunto de li Cunti* or *Pentamerone*. Unlike Basile's fairy-tale collection, the film has no frame narrative. Rather, characters from different plotlines participate together in social rituals; each tale's power dynamics are played out in counterpoint to the others'; and each story remains unfinished, a call and response episode in the larger cycle of life. I focus on how this multinarrative film deploys narrative and visual strategies to unframe and reframe Basile's tales, adapting their thematics to contemporary sensibilities in a transnational market. **10-11**

Bagheri, Mehri (University of Tabriz) **A Recurring Theme of Folklore in Different Times and Places.** There is a recurring theme in Persian legends which occurs in different genres in different times and spaces. Even though the deep structure of all these legends is the same, their surface structures vary due to the context. The theme is "the father sends his son to death." In spite of the difference seen in the layout of these legends, the analysis and thorough interpretation of them can reveal the message which is actually the mission of the son to rescue either his father or his people or mankind. In my attribution I will attempt to introduce some of these legends from different genres such as epic and religious and finally show the mythical source of the theme. **06-06**

Bahl, Erin Kathleen (The Ohio State University). See Warman, Brittany. **09-11**

Balaskovits, Alison (independent) **Let Down Your Hair and Then Yourself: Rapunzel Reimagined.** This story is a retelling of the fairy tale Rapunzel, where the characters of the evil witch, prince charming, and even Rapunzel herself are reimagined into a caring but violent old woman, a childish tyrant who loves beautiful beings, and a woman with long hair attempting to survive her encounters with each. Like many retellings, this one is in tune with the culture from which it is retold: dealing with issues of patriarchy, the beauty industry and the women who suffer for it, and motherhood. **10-10**

Banchy, Anton David (independent) **Jeff the Killer: An Examination of a Creepypasta.** There are vast collections of internet horror stories which are written to scare the audience. These stories are made to be spread and shared among various websites. The name the community has given to these stories is "creepypastas." One of the more popular creepypastas is "Jeff the Killer." This creepypasta has taken on a life of its own, spawning sequels and spinoffs. Jeff the Killer allows one to examine the transmission and transformation of information on the internet. **05-06**

Bannikov, Martha (University of Oregon) **Changing Dresses: The Meanings and Modernities of the Ohema Dhoontulo.** The ohema dhoontulo is the traditional dress of the Owambo women of Namibia. While widely accepted as such, the dress is also highly contested, due to its historical context. On February 14, 2015, president Hage Geingob married Owambo businesswoman Monica Kalondo, whose wedding dress was an amalgamation of Western fashion styles and the ohema dhoontulo. This presentation explores the implications of this event for the Owambo ethnic group in particular, and for the Namibian nation in general, exploring issues of modernity, tradition, and identity. **08-04**

Barker, K. Brandon (Indiana University) **Where Do Scientific Experiments Come From?** How does animal folklore—that is, human's folklore about non-human animals—interact with the scientific study of animal minds? This talk considers the relationship between folklore and science as evidenced in comparative psychologists' references to cultural prompts and frames for experimental investigation. Pulling from reciprocal discussions with scientists of tonic immobility (a.k.a. animal hypnosis), of corvid cognition, and especially of chimpanzee minds, I outline specific instances during which scientists' experiments have reacted to and against cultural tradition. **06-11**

Barpalexis, Athanasios (University of Aberdeen) **People, Land, Spirit: Contemporary Shamans in Modern Scotland.** This paper is part of my ethnographic research on shamanism in contemporary Scotland and on the practitioners living and teaching there. It will touch upon the problematic nature of the term as a product of academic romanticizing before presenting two shamans residing in Scotland with whom I have been working over the last two years and what actually makes these two individuals call themselves shamans. Contemporary shamanism in Western societies might be a "made up" concept; however, it holds a validity which actually does deserve sensitive exploration. **08-14**

Barnes, Naomie (Utah State University) **Killer Fandoms: Issues of Identity in the True Crime Community.** This paper will examine public response to mass- and serial killings and consider the development of identity within the True Crime Community (TCC) found on Tumblr. Researchers often fail to look beyond the stigma surrounding such groups when discussing contagion factors in mass- and serial killings. While contagion exists, scholars are unable to discover the reasons why. By taking a closer look at participatory customs and self-identification within the TCC, my intention is to explain not only why this group persists, but also explore why the study of such groups is necessary for future research in folkloristics and other fields. **05-06**

Baro, Anil Kumar (Gauhati University) **Brother and Sister in the Folktales of Northeast India.** Brother-sister tales are commonly found among some tribes of Northeast India. The brother wants to marry his own sister, but the sister escapes. In the folktales of this type, the brother-sister relation, as in the actual social practice among those communities, doesn't culminate in marriage. But in a typical ritual performance called phuthli haba among the Bodos, this taboo is broken. The symbolic marriage between Raona and Raoni is solemnized with rituals, songs, and dances. The folktales, like Raona and Raoni, serve as a warning not to follow this practice. Folklore reflecting the relation between brother and sister show the taboo that seeks to regulate human relations in present-day society. The present paper makes an attempt to study this aspect as presented in the folktales of Northeast India. [edited for length] **06-09**

Baron, Robert (New York State Council on the Arts) **Mediating and Immediating through Public Folklore.** Public folklore bridges cultural boundaries through encounters with traditional practitioners shaped by multiple kinds of mediation. While live public folklore presentations are immediate, participatory, and face-to-face, contrasting with distanced, staged cultural representations, immediacy depends upon mediation. I will discuss how immediacy is accomplished and community members enabled to present traditions on their own terms through mediation. These mediations occur among curators, administrators, and technical personnel; with government officials; by dialogism with community members; through applying and interpreting scholarship; as remediation with electronic media; through modes of presentation shaped by folklorists; and in a discursive field of presenter, participant, and audience. **06-13**

Barzilai, Shuli (The Hebrew University of Jerusalem) **Adapting Madame d'Aulnoy's "The White Cat": Transformations of a Tale of Transformations.** This paper proposes to examine a paradigmatic case of fairy-tale adaptation by focusing on several English-language variants of an elaborate backstory in Marie-Catherine d'Aulnoy's "La Chatte Blanche" (1698). Following her transformation from white cat to beautiful princess, the titular character recounts to her beloved prince the history of her previous transformation from princess to cat. After addressing the French tale's extra-textual contexts such as the social practice of arranged marriages, my presentation will compare specific variants and their treatments of the princess's embedded story, including versions by J.R. Planché, Anne Thackeray Ritchie, Andrew Lang, Rachel Field, and Errol Le Cain. **09-07**

Batra-Wells, Puja (The Ohio State University) **Art and Habitat: Place and Placemaking in the Visual Arts Community in Columbus, Ohio.** Based on ethnographic fieldwork, this paper interrogates how visual artists working in Columbus, Ohio, locate themselves in the art world, writ large. Specifically, I ask, in what ways do my artist-informants locate themselves on the "inside," within the constructs of the city and the local art-making community, and on the "outside," relative to hegemonic art centers like New York or Los Angeles. Alongside the "inside/outside" axes, I examine varying senses of Columbus as an imagined economic and social universe. Concomitant to these orientations is a necessary analysis of the constraints perceived, experienced, or resisted by visual artists in the city, with particular attention given to metaphors that structure the assertions of local artist identities. **05-11**

Beck, Brenda (University of Toronto) **The Diasporic Spread of an Oral Folk Epic from Tamilnadu, South India.** My proposed paper would describe and discuss the diasporic spread of an oral folk epic from Tamilnadu, South India. This is an epic I have worked on for 50 years, and I have been involved in its spread to many places but especially to Toronto, Canada. The story has several names but is best known as the "Annamar Kathai," "The Legend of Ponnivala" or "The Ponnar Shankar Story." We have done street dramas, student performances, library retellings, school social justice programs, and much else with this very interesting and largely unknown story. **03-16**

Beebe, Laura (Sterling College). See Dickson, Carol. **07-07**

Belinko-Sabah, Lital (The Hebrew University of Jerusalem) **Narrative Structure and Text Linguistics in Historical Judeo-Spanish Folktale Recordings.** Using the theoretical framework of text linguistics and Propp's narratemes (narrative units), I will show that the narratemes are not distinct just by their themes, but also by the linguistic features which are used to describe them. The linguistic characteristics are used to differentiate new events from old ones, major characters from minor ones, or to mark which sentences in a narrative indicate more central events that drive the plot further and which are more ancillary. While this kind of linguistic analysis has been applied to numerous corpora before, it has never been applied to Judeo-Spanish folk narratives. **02-04**

Bell, Kristi (Brigham Young University) **Utah Beekeeping.** In *The Book of Mormon*, bees are introduced and called "deseret." It is a brief mention, but the early settlers were very aware of their *Book of Mormon* heritage and incorporated it in their day-to-day living. Brigham Young liked the attributes of bees. They had characteristics that he wanted to foster in his people. He was firm enough in this opinion that he called the land that he and his people settled Deseret. While bees and beehives are used symbolically, bees and the honey they produce are also part of Utah's heritage. **05-05**

Bender, Mark (The Ohio State University) **Stones and Cloaks: Tradition Management in Poetry from Zomia.** This paper discusses how poets in parts of an area of upland eastern Asia known as "Zomia" manage dilemmas, contradictions, and ambivalence over issues of cultural and ecological change in their poetry and belles lettres. Particular focus will be given to the works of Temsula Ao, an Ao Naga poet from Northeast India, and Aku Wuwu, a Nuosu Yi poet from Southwest China. Both poets deploy imagery of folk life and local ecology in their works and share similar concerns over the fate of their respective ethnic groups in the contemporary world. **05-16**

Bendix, Regina F. (University of Göttingen) **Collective Action: Creativity and Mass-Mediated Narration.** In his landmark study *Art Worlds* from 1982, Howard Becker sought to counter views that locate creativity in individual genius, and proposed collective action as a lens for examining sites from music to filmmaking. Taking fieldwork with writers for German television soaps and series as a point of departure, this paper examines the intersection of "collective creation" and imagination. Drawing from recent theorizing on creation and creativity (e.g., Brian Moeran, Valdimar Hafstein), the dynamics that temper the imagination in bringing forth genre and form are considered, seeking to point out continuities across traditional and late modern media of communication. **09-17**

Benedetti, Cristina (The Ohio State University) **Developing the Ohio Arts Council Fieldwork Projects in the Center for Folklore Studies Archives at Ohio State University, 1977-1982.** This paper charts the process of encountering decades-old fieldwork and imagining its potential as research, teaching, and outreach materials. The Ohio Arts Council Collection is housed in the Ohio State University Folklore

Archives, representing fieldwork collected from 1977-1982. The Center for Folklore Studies recently had the opportunity to further develop several of these boxes with the intent of digitizing the material and making its contents more accessible to researchers and to the public. We discuss preserving its contents through digitization, understanding the collections themselves, and conveying that information to the public through digital and physical displays. **08-05**

Bennett, Margaret (St. Andrews University) **The Bruford Papers: An Unfinished Story of Collecting and Classifying Celtic and Nordic Folklore and Folklife.** This paper analyzes the work of Alan Bruford, folklorist and archivist of the School of Scottish Studies, 1965-1995. A scholar of Celtic and Nordic languages, Bruford aligned his classification with Irish and Scandinavian archives, cataloguing and cross-referencing all items. A prolific collector of every genre, Bruford specialized in oral sources for traditional narratives, gaining international recognition for his seminal work, *Gaelic Folk-Tales and Mediaeval Romances*, (1969). He died aged 58, leaving an untold legacy of research and fieldwork recordings, his life's work an unfinished story. The potential for further scholarship will soon be realized via access to the Bruford papers. **08-12**

Benvenuti, Anne (Winchester University) **Vox Anima: The Shifting Category of Human-Animal Relations.** Recent decades have seen the emergence of a metanarrative of kinship for human-animal relations, in which the vox anima, or voice of the soul, transcends species boundaries and may particularly be experienced across species boundaries. I will contrast this newer frame with the metanarrative of human distinction and superiority over other animals, that product of modernism with which the emerging frame yet competes. I will illustrate both narrative frames using examples from biological and psychological sciences, from advertising, from the stories of "pet owners" and their "animal companions," and from stories of human encounters with wild whales. **10-08**

Beresin, Anna (The University of the Arts) **Not Heard: Listening to Unspoken Motifs in Children's Noise and Rebellious Quiet at School.** Play that is outside the frame has typically been labeled "noise," unrecognizable, chaotic (Sutton-Smith, 1997; Beresin, 2010). Yet, play by definition exaggerates in order to be recognized, forming the seedbed of the artistic process (Rabelais, 1532; Freud, 1907; Bateson, 1972). This paper examines sound and movement activities that children in Philadelphia get in trouble for at school—pen tapping, dancing, and sounding "off"—and asks what emerges when we motif-hunt through the sounds of trouble? Paradoxically, how do the curators of rebellious lore make room for sneakiness? The presentation will share footage of an arts university's collaboration with local children. **05-10**

Bergey, Jean Lindquist (Gallaudet University) **Coupons, Church Camps, and the Dixie Home for the Aged Deaf: Ties that Bind.** Traveling with a minister's free railroad pass, Reverend Robert Fletcher served racially segregated Deaf congregations in nine southern states from 1931-1951. For Deaf people far from his Birmingham home, accessible church services, baptisms, weddings, and sometimes even funerals meant waiting until he could arrive. Fletcher, who was also Deaf, came with information on jobs, suggestions for spouses, and the capacity to cross deaf/hearing divides. His work was spiritual, cultural, and practical. Selections from his film collection, including a call to support the Dixie Home for the Aged Deaf and a blackface performance in American Sign Language, will be shared. **03-07**

Berrings, Amber (University of Oregon) **Speaking Back to the Center: Performativity, Neoliberalism, and Marginalized Perspectives.** Many contemporary United States classrooms are spaces in which theory and discourse stand in place of reflexivity and embodiment such that we fail to recognize and perform the theories we discuss. Using the intersections of ethnographic methodologies, applied theater praxis, and my experiences as a woman of color, student, and educator, I will outline an approach to incorporating more personal responsibility and accountability to not only theoretical comprehension but theory embodiment, specifically associated with intersections between gender, sexuality, race, and ethnicity. **04-12**

Bjartmardottir, Hrefna Sigrídur (University of Iceland) **Dreams as a Gateway between Two Worlds: Belief in the Deceased as Guardian Spirits amongst Icelandic People in the Beginning of the 21st Century.** My paper is based on my recent MA graduate research in folkloristics at the University of Iceland (2015). This is qualitative research that deals with modern people's belief in deceased relatives as their guardian spirits, also named fylgjur in Icelandic folk belief. I interviewed 15 people, both men and women, between 32 and 79 years of age. My informants claim that there are certain ways for communicating with the deceased. In my paper I will focus on dreams as a gateway of communication between my informants and their deceased relatives as guardian spirits. **02-17**

Blank, Trevor J. (State University of New York, Potsdam) **Facing the Faceless: A Folkloristic Response to Slender Man and the Creepypasta Genre.** Through the lens of folkloristic deliberations in social/print media, scholarly publications, and especially the 2016 special issue of *Contemporary Legend* dedicated to Slender Man and creepypasta, and its supplemental expansion into the edited volume *Slender Man is Coming* (forthcoming, 2017), this paper will discuss how folklorists have responded to the emergence of the creepypasta genre of internet folklore, with a particular emphasis on the rise of Slender Man, the

platform's most circulated and infamous boogeyman. In doing so, the paper will highlight existing and ongoing scholarly efforts to document and analyze emergent patterns of belief, ritual, and narrative in hybridized vernacular discourse while underscoring areas where greater folkloristic attention would be beneficial. **07-16**

Blythe, Christine Elyse (Memorial University of Newfoundland) **Rockland Ranch: Vernacular Architecture and the Development of a Millenarian Community.** This paper examines the evolution of Rockland Ranch, a Mormon Fundamentalist community built within the massive red rock formations of southern Utah. The buttes and mesas, like those which make up the ranch, are of the most prominent geographic features in the region, locally referred to as "Red Rock Country." Excommunicated Latter-day Saint and polygamist Robert Foster established the community in the 1970s, which for the past four decades, has served as a haven to residents seeking refuge from the secularity, anti-polygamist legislation, or the approaching millennium. This presentation explores the unique architectural features of Rockland Ranch and how those features reflect the religious worldviews of Foster and the residents of the ranch. **07-04**

Bock, Sheila (University of Nevada, Las Vegas) **Collaboration, Multivocality, and the Unfinished Story of a Tale Collection.** In 1976, UCLA PhD student Ronald Bryan Melton traveled to Ures, Mexico, with his wife, Lily, to record legends and folktales. The dissertation was not completed when Ronald died, yet Lily retained the materials they collected for nearly two decades. In this presentation, historian Miriam Melton-Villanueva (their daughter) and folklorist Sheila Bock will discuss key considerations framing their attempts to present the unfinished story of this tale collection. They will consider what it means to foreground the collaborative nature of the research process when working with archived materials, giving voice to multiple actors in the story in both the past and the present. **09-08**

Boillot, Rachel (Lincoln Memorial University) **Silent Ballad: One Photographer's Exploration of Folk Traditions in the Cumberland Plateau.** My work as a photographer documenting folk music and art in the Cumberland Plateau region explores the intersection of audiovisual materials and the written word, fusing fact and fiction in the interest of depicting a larger cultural narrative. My multimedia documentation of tradition interrogates how distinct media interact with and represent folklore. Capturing these cultural expressions through shifting approaches and multiple genres has kept the work unfinished and led to valuable insights about my creative process. **03-04**

Boothe, Monica (George Mason University) **The Meaning of What Is Missing: Rites of Conspicuous Absence in Jewish American Observance of Passover.** The Passover custom in America incorporates many elements that are significant because of their absence from rather than their presence in the tradition. The hemetz, or forbidden food of Passover; the matzo, the reversal of hemetz and the symbol of the very thing that it is not; the dramatized presence of Elijah; and the sacrificial lamb, prominent in the Exodus Passover story, are all in their own ways conspicuously absent from celebrations of Passover. The rites of conspicuous absence reveal contemporary Passover customs to be a tradition of mourning the diaspora and a hopeful anticipation of a coming utopian age. **09-16**

Borah, Mrinal Kumar (Gauhati University) **Folk Medicine Traditions of the Rabhas.** The Rabhas, a plain tribe in Assam, India, have been seen practicing their traditional beliefs concerning the treatment of various diseases. Rabhas practice both herbal and magico-religious medicines. They believe in the existence of spirits and ghosts with supernatural powers, and these elements cause various diseases and suffering for them. An ojha or village doctor, who is believed to know the supernatural activities of those spirits, often cures a patient with his traditional folk medicines which may be the herbs and roots of various medicinal plants, or the recitation of magical charms. Even today with the availability of modern medicines, people seem to have more faith in traditional folk medicine. **07-10**

Borland, Katherine (The Ohio State University) **That is Maine!: Intersubjective Dimensions of the Local Character Anecdote in a Mobile World.** Local character anecdotes about colorful townspeople told from the perspective of people who left complicate our understandings of oral narratives as performances of self. As Mullen and Cashman note, these stories are inherently ambivalent, since narrators simultaneously stigmatize and identify with their subjects. This genre's tendency to ventriloquize an intimate other mirrors the polyphonic, heteroglossic dimensions that Bakhtin identified in the novel. Using material collected in the 1980s from a former Maine resident, I will explore the role of the vaguely racialized and strongly classed other in her humorous performances of regional identity, revealing the inherent intersubjectivity of oral narrative. **09-08**

Bowman, Paddy (Local Learning) **A Folklore and Museum Education Model.** Folklorists engage with museums in various ways, from curating exhibits to writing curriculum guides. This presentation highlights learning modules developed by museum educators who are also folklorists or ethnomusicologists for a folklore and education website. The modules illuminate how folklorists can more successfully engage with museums. Discussion will invite critique and focus on new media as a gateway to new audiences and to future models for folklore and museum education. Situating the local within such models can

allow educators in schools and museums to adapt them, incorporating local traditional culture and ethnographic discovery. **03-11**

Bradley, Kristen A. (Nashville State Community College) **Interviewing in the Composition Classroom: One Folklorist's Adventures in a Small Town Community College.** Folklore practices can be extremely useful in the composition classroom where students often lack engagement with material. At Nashville State Community College, introducing students to interviewing skills and ethnographic writing has increased student enthusiasm, interest, and classroom involvement, while simultaneously allowing students to think deeply about their subjects and produce higher quality writing. Not only do students benefit from these activities, but teachers gain useful insight into their students' lives and minds. The same project and interviewee produced vastly different results at different campuses of the school, showing that student identity is equally, if not more, important as the interviewee. **03-11**

Brickler IV, Alexander D.J. (Florida State University) **Transpacific Crossroads: Reading the Blues as Black American Folkway in Hiramoto Akira's Manga, *Me and the Devil Blues*.** The present project attempts to investigate African American vernacular expressions in the blues as expressed in the 2005 Japanese graphic novel (manga) by Hiramoto Akira, *Me and the Devil Blues*. I argue that Hiramoto, through interfacing with historical realities and Black folkloric traditions and tropes of the trickster and Faustian "crossroads" deals, presents a substantive confluence of transpacific cultural/national identities. This paper draws from Japanese mythologies (Shinto and Buddhist sources) and from such critical readings of Black American blues and trickster traditions as might be seen in works by Henry Louis Gates and L. H. Stallings. **03-02**

Briggs, Charles L. (University of California, Berkeley) **Folklorization and Mediatization beyond "the Media."** Using Latin American and European theoretical models, this paper points beyond discussions of how folklore is disseminated in "the media" by drawing folklorists' attention to what can be learned from research on the "mediatization" of politics and medicine. It examines an intimate exchange between "media strategies" and laments, personal narratives, vernacular healing, and oration in indigenous parents' efforts to confront the Venezuelan government over an epidemic that decimated their children in 2007-2008. Rather than projecting folklore and "the media" as distinct Bourdieusian social fields, it suggests that we attend ethnographically to heterogeneous and shifting relationships between folklorization and mediatization. **06-13**

Brindley, Charlotte June (Western Kentucky University) **The Hite House: The Physical Memory of Jesse James in Logan County, Kentucky.** The Hite House is a dilapidated 1850s I-house located outside the community of Adairville, Kentucky, which bears a connection to Jesse James through history and legend. The legend of James is vital to the cultural history of Adairville, and in this paper I investigate primary sources and popular culture to verify the presence of James beyond historical legend. I also document the physical structure to demonstrate the home's frail condition. The Hite House is not only prominent to Adairville's cultural history, but the larger scope of American history, and awareness of the home's significance could create local incentives to restore the structure. **07-04**

Bringerud, Lydia (Memorial University of Newfoundland) **The Bride of Christ, the Church: Vernacular Theologies among Orthodox Christian Women in North America.** This paper will address personal experience narratives of Orthodox Christian women in North America, focusing on the way these narratives communicate vernacular theologies. Addressing personal experience narratives, Amy Shuman (2012, 144) writes that "[t]ellability, questions of what is sayable and what is unsayable and under what conditions, plays a huge role in managing what counts as truth in narrative interactions." I will demonstrate how vernacular theologies, communicated through and reinforced by personal experience narratives (that, in turn, display many tellability-related nuances), can be empowering for 21st-century Orthodox women, who negotiate between contemporary sensibilities and the church's historical canons. **09-15**

Brodie, Ian (Cape Breton University) **Local Radio and Vernacular Parody: "Casey Jones," "Dishpan Parade," and Cape Breton Song.** In the early 1950s, the "Dishpan Parade" program on CJC-B Radio in Sydney, Nova Scotia, initiated a Cape Breton song-writing feature, where listeners penned locally-inspired lyrics set to the tunes of popular and standard songs. Two such examples, "Dumpin' the Slag," about the din of the Sydney Steel Plant, and "Peter and the Meter," about the installation of parking meters, were both written to "The Ballad of Casey Jones." Both have also entered the Cape Breton repertoire in different ways: the former alongside labor songs of coal miners and steel workers, the latter in popular revue. **10-09**

Bronner, Simon J. (Penn State Harrisburg) **Whirligigs: What Can Be Generalized from the Masculine Age-Related Constructions of Peter Gelker?** Peter Gelker epitomizes the "regression-progression behavioral complex" in the aging male folk artist. He creates whirligigs, traditional yard constructions characterized by moving parts, because of their connections to his father from whom he learned woodworking. Gelker's deceptively playful subjects and the context of his life story raise questions about whether his case can be generalized to present psychological propositions on the meaning of the whirligig form (cf. my previous work on carved chains, wooden pliers, and walking canes, also made by aging men), motivations for folk artistic constructions by aging men, and consequences of father-son relationships on life review. **10-02**

Brower, Lowell Andrew (Harvard University) *Once upon a Time in the Land of “Never Again”: Post-Conflict Oral Literature in a Rwandan Refugee Camp.* This paper explores the resurgence of oral literature in the aftermath of violence, displacement, and profound social rupture in Rwanda and Eastern Democratic Republic of Congo. Based on over 1,800 Kinyarwanda storytelling performances and over 1,500 interviews that I recorded between 2012 and 2014, I argue that storytellers throughout Rwanda have revived and revised several ancient genres of oral literature in order to contend with several very modern social crises: post-genocide coexistence, post-conflict belonging, and post-traumatic social repair. This presentation examines the imigani tales, ibyivugo praise poems, and ibishengo cattle songs of Kinyarwanda-speaking Congolese refugees seeking to rebuild their lives in several long-term Rwandan Refugee Camps. Through “palimpsestic translations” of the layered, allusive praise poems, cattle calls, and folktales told by camp-dwellers, I trace these refugees’ complex geographic trajectories, and I examine their creative negotiations of citizenship, community, and selfhood during their recurrent periods of migration, exile, and return. **04-05**

Buccitelli, Anthony Bak (Penn State Harrisburg) *Shit People Say: YouTube Humor from Folk Identity to Anti-racist Critique.* In 2011, Canadian comedians Graydon Sheppard and Kyle Humphrey launched the Twitter account @ShitGirlsSay, dedicated to the parody of phrases stereotypically attributed to young women. By 2012, commentators were calling out these videos and their early imitators for racism, sexism, and homophobia. But the basic traditional elements of the videos had been established and the form was frequently repurposed to articulate new situational meanings. This paper will examine these new meanings as folk performers adopted the form for purposes ranging from the construction of folk identity to anti-racist critique. It will show how overtly racialized and gendered aesthetic features of this tradition continue to subtly structure later iterations, sometimes even those that propose themselves as critique. **09-13**

Būgienė, Lina (Institute of Lithuanian Literature and Folklore) *The Tragic Fate of the Jews in Lithuanian Memories.* The paper is based on fieldwork done in recent years in several Lithuanian localities, historically known as active resident communities of the Lithuanian Jews, or Litvaks. By means of collecting oral history, researchers recorded memories of informants belonging to the elderly generation, which is the last one able to remember and testify about the ethnic neighborhood of the Jews, and whose memoirs make the basis for grasping the folkloric interpretations of the Jewish tragedy. This memory is now sinking into oblivion, yet it is a repository of many individual Holocaust stories, frequently colored by painful personal experiences. **01-03**

Bula, Dace (University of Latvia) *Multiple Patchworks: A Community’s Nostalgic Narratives.* Nostalgic narratives simultaneously embody idealized representations of the past and critical assessments of the present and future. Nostalgia is multiple and individual. The paper discusses the ways in which narratives of a suburban community disclose people’s personal engagement with the feeling of loss. Each vision of the past is less a seamless cloth than a patchwork in which nostalgic fragments merge with accounts of troubles, hardships, and mistakes, experienced both individually and collectively. Patchworks of nostalgic memories differ in terms of size and scope, ranging from spare reminiscences to evolving portrayals that cover large portions of the lived experience. **03-09**

Burch, Milbre (University of Missouri) *Remembered and Embodied Tales of Exile in a Changing World.* Between 1997 and 2000, Berkley Hudson and I created the archival Cotsen Storytelling Project, commissioned by the Cotsen Children’s Library at Princeton University. Two of our informants were Carmen Agra Deedy and Tersi Agra Bendiburg, whose family came to the United States from Cuba in the 1960s. The sisters’ creative sensibilities as storytellers were clearly marked by their experience of exile as children. With the restoration of U.S.-Cuban ties, their interviews warrant another listen—and perhaps another chapter. I will share a video clip from their joint interview, while exploring the unfinished business between ethnographer and informant in a changing world. **04-04**

Burns, Richard A. (Arkansas State University) *Leaving Vietnam.* Focusing on a Vietnam vet’s story that continues to haunt him, this paper joins other such military folklore studies. When PFC Underwood left Vietnam in 1969, jets flew aerial maneuvers saluting him and others onboard an outbound plane. During combat, Underwood had observed an infantryman hurl himself on a grenade, posthumously earning himself the Medal of Honor. Returning home, Underwood learned of accounts contradicting his own. Comparing these narratives exemplifies the contradictions war engenders: the official story and the unofficial ones. Consistent with this year’s AFS theme, sharing these “unfinished” stories demonstrates how they help veterans trying to leave Vietnam. **07-06**

Bushra, Mohamed Elmahdi (University of Khartoum) *The Digital Use of Oral Genres.* The use of oral genres in politics is well known. William Bascom has included politics as one of the four functions of folklore. The other three are: education, validation of social truth, and psychological release. The prominent Sudanese folklorist Sayyed Hurreiz has touched upon the issue in his seminal study about the use of oral poetry by the Shukryya people in Central Sudan. Hurreiz concluded that a new genre has come out of this use of oral poetry in politics. What is not studied is the wide use of oral genres nowadays in political struggle by taking advantage of the digital revolution. In brief, this paper tries to

examine how people take advantage of the digital revolution, mainly in the field of politics. [edited for length] **02-03**

Butcher, Beverly Joan (New York Institute of Technology) **Making Meaning with American Public Diplomacy Folklore Programming in Nanjing, China.** The Center for Humanities and Culture at Nanjing University of Posts and Telecommunications, one of the original twelve American culture centers in China funded by the U.S. Embassy Beijing, presented two consecutive years of programming with a focus on folklore (2013-2015): Cultures of the American Gulf Coast: Work and Play through Story and Song and Folk Arts of New York State. My analysis of the quality of the interactions which occurred during these events and the impact this programming has had on participating individuals is based on interviews and surveys as well as a review of the public folklore literature. **03-03**

Buterbaugh, Chad Edward (Maryland Traditions) **Three Forms of Entrepreneurship and Their Bearing on Folkloristic Work.** Briefly described as a self-directed businessperson operating on an independent basis, the entrepreneur is a figure that folklorists are likely to encounter. This presentation describes three forms of entrepreneurship—social, cultural, and vernacular—and suggests their bearing on folkloristic endeavors in the field and the public sector. Specifically, it explores the implications of our relationships with these figures, as we meet them as guides, liaisons, artists, or local leaders who perceive the benefit in establishing contact with us. Discussion will focus on the degree to which such entrepreneurs should influence our projects in the field and the public sector. **05-11**

Butnaru, Mirela (Denison University) **La Marca del Zorro: Two Ways of Testifying.** The text, *La Marca de Zorro: Hazañas del Comandante Francisco Rivera Quintero Contadas a Sergio Ramírez* (1989), is a testimonial narrative centering on the Sandinista Revolution. However, the testimony was first recorded as a video. The purpose of this paper is to analyze two different forms of giving testimony, and to explore the similarities and differences between the two. In recent decades, a number of scholars have shown that the editor of a written testimony takes the liberty to change a witness's discourse, in order to manipulate it for specific objectives. *La Marca de Zorro* was released during the tenth anniversary of the Sandinista Revolution, at a time when Nicaragua was experiencing a disillusionment with the politics of the Sandinista. For this reason, this paper explores both the questions Ramírez posed to witnesses and the ways in which Ramírez makes use of narrative techniques in order to give the testimony the highest level of credibility. **11-15**

Canepa, Nancy (Dartmouth College) **The Last Mask: Carmelo Bene's *Pinocchio* and the End of (an) Illusion.** The avant-garde actor and screenwriter Carmelo Bene revisited Carlo Collodi's novel *Le Avventure di Pinocchio* (1883) many times over the course of 40 years, adapting it for the stage, the screen, and the radio. This paper focuses on the 1961/2 and 1966 theatrical versions, in which Bene offers a grotesque, conflictual reading of one of Italy's national icons. For Bene, the puppet Pinocchio represents the last surviving mask of the commedia dell'arte tradition and the celebration of theatrical "untruth," whereas his reincarnation as a human boy figures the post-Unification Italian subject and the advent of social conformism and false nationalism. **04-08**

Cara, Ana C. (Oberlin College) **On the Art of a Creole Style.** The persistent misrepresentation of creolity through the use of critical misnomers such as avant-garde, surreal, baroque, magical-realism, post-modernist, etc. has regularly veiled the presence of a revolutionary creole modality in the arts, both high and low. Using a wide variety of examples from throughout the Americas, my paper looks beyond the importance of native categories and explores the notion of a creole style that cuts across cultures, time frames, and genres. Two key questions focus my discussion: What constitutes a creole style? Why the habitual resistance to recognizing—and to naming—the creole arts as "Creole"? **11-13**

Carroll, Kayla (Memorial University of Newfoundland) **Housework and Negotiating Occupational Identity through Personal Experience Narrative in St. Lunaire-Griquet, Newfoundland.** This paper considers women's narratives about housework in St. Lunaire-Griquet, a community reliant on cod fishing throughout the 20th century. Despite social, technological, and economic changes in St. Lunaire-Griquet's history—particularly a moratorium on cod fishing in 1992 that led to vast unemployment—women remain responsible for all housework. From an occupational folklife perspective, I consider women's narratives about housework as part of their canon of work technique (McCarl 1975). By sharing these narratives, women not only learn how to be proper housekeepers and proper women, they also learn and reinforce community values of work ethic and, by extension, community sustainability. **11-12**

Cashman, Ray (Indiana University) **Putting Away Childish Things: Belief, Skepticism, and Fairy Legends on the Irish Border Today.** A man who believes in the existence of ghosts and fairies, Packy Jim McGrath of County Donegal, Ireland, develops sophisticated, vernacular theories regarding the believability of his and others' stories. A connoisseur of supernatural legends circulating in his area, he pays attention to the reliability of the source material, internal coherence, and rhetorical and aesthetic overreaches. This paper examines McGrath's relationship to the same stories over time, from childhood credulity to a wider range of adult responses (skepticism, ambivalence, rational belief). This paper also examines how he manages truth claims in a number of the fairy legends he regularly tells. **06-10**

Castleman, Samantha (Western Kentucky University) **Subversion in Search of Tradition: The Fairy-Tale Heart of DreamWorks's *Shrek***. With the advent of the Disney empire built on such fairy-tale works as *Cinderella* and *Snow White*, a precedent for the popularity of traditional märchen has become apparent. Despite challenging stereotypical fairy-tale conventions, DreamWorks's *Shrek* follows closely in the märchen tradition. Obvious uses of fairy-tale characters and motifs abound within the film in a way which plays with the expected traditional presentation of these characteristics. The subversion of classic fairy-tale stereotypes allows for a postmodern critique and parody of the genre and ultimately leads to an examination of the overarching social structure as a whole. **06-04**

Cederström, B. Marcus (University of Wisconsin, Madison) **"We're Out Here For You": Sustainable Native Traditions and the Public Humanities**. In 2015, students and staff of Lac du Flambeau Public School harvested wild rice from a local lake and paddled birchbark canoes built by the community. This project examines one way in which the public humanities and public education can work together to normalize sustainable native traditions in the Anishinaabe community of Lac du Flambeau, Wisconsin. This presentation describes the process of developing a community-initiated program focusing on sustainability—both environmental and traditional—the role of folklorists and the university in that program, and the ways in which that program can be respectfully portrayed in a public forum. **08-03**

Chadwell, James Tyler (West Virginia University) **Narratives that Network: The Power of the Shared Experience Narrative in Creating Bonds within the LGBTQIA Community**. Folklorists have well established that narratives have immense power (See Brunvand, 1968; Falassi, 1980; Noyes, 2003). Within the confines of my larger research project with the lesbian, gay, bisexual, transgender, queer, intersex, and asexual (LGBTQIA) community, I discovered that narratives revolving around a person's sexual identity was a key component to group acculturation and community bonding. The power of these narratives helped form intricate webs of trust and understanding and created a safe space that allowed members to share intimate truths and be understood in ways they couldn't necessarily outside of LGBTQIA circles. As with other minorities there is an established understanding that people who share your experiences have the ability to empathize with you and understand you in profound ways. **01-15**

Chandra, Tulika (Shiv Nadar University) **Narrators and Their Narrations: Unfinished Stories within the Context of the Intrusion of Commercial Exploitation**. Though domestic tourism stipulates critical support to the natives in their economic growth, it tends to pose a threat to their cultural autonomy. This observation leads to obvious questions. Do folk narratives used for tourists take on the characteristics of the time and region? Do they voice universal and timeless themes or are they impacted by commercial developments so as to be reconstructed? This paper discusses Dundes's "presence of multiple existence and variations" to explore these questions, taking examples from a field study at Uttar Pradesh, India. These narratives from groups still tied to the region are being affected by contemporary processes of commercialization. **09-08**

Clark, Kristen (Western Kentucky University) **Tabloid Lore in the Florida Everglades**. This paper explores the significance of tabloid lore within the context of contemporary legend, environmental conservation, and public fixation on the invasive species epidemic in the area surrounding the Florida Everglades National Park. This paper proposes that modern legends concerning invasive species reflect contemporary preoccupations with human responsibility for the preservation of biodiversity and decreasing pollution of local environments. The ecological concerns that occupy this lore center around the impact that invasive species have on local ecosystems as it parallels with the ever-growing exotic pet trade, Ulrich Beck's theory of an ecological risk society, and the preventative measures which Everglades National Park Services has taken to educate and provide alternatives to the abandonment of nonnative animals. **03-15**

Clemente, Deirdre (University of Nevada, Las Vegas) **Clothing the Contadini: Oral History, Material Culture, and Italian Immigrants, 1890–1925**. This paper fuses oral history with the study of material culture by considering the significance of dress to Italian immigrants to the United States between 1890 and 1925—a period that saw the arrival of nearly four million Italians. Using evidence collected via content analysis from oral histories belonging to the Ellis Island Oral History Project, this paper confirms that clothing was a central concern for Italian immigrants throughout the relocation process and an important mechanism used to acculturate to their new surroundings. The objects at the heart of this study are not able to be held or catalogued for a museum. Rather, they exist only in the memory of the oral history, adding a complicated layer of analysis to this unique project. **11-17**

Cleto, Sara (The Ohio State University) **"Nothing, My Lord": A Creative Response to Untellability and Gender in *Cinderella* and *King Lear* Scholarship**. "Cordelia, or the Price of Salt" emerged as an affective exorcism in the midst of writing a paper addressing fairy-tale elements in *King Lear*. In my research, I encountered criticism that linked *Cinderella* B stories to the play but also suggested that female incestuous desire mobilized through projection lies at the heart of the tales. Creative writing provided an avenue to process my reservations regarding this argument and created space for a counter-narrative that explores untellability and gender through colliding folklore genres. **09-11**

Clinton, Esther (Bowling Green State University) **Beliefs and Perspectives about Medicine and Race.**

In 2006, three MDs and I wrote about the incorrect belief that cutting into lung cancer causes the cancer's rapid spread. I argued that medicine's fraught history with African Americans meant that this belief makes logical, traditional, and emotional sense to its primarily Black tradition bearers. Many MDs were resistant to this argument, and medical journals repeatedly rejected the article. This narrative didn't end with the article's 2009 publication and is, in fact, still ongoing. Our panel's distinction between beliefs and perspectives shows the complex and contradictory nature of MDs' often racist perspectives and their disbelief in their own personal racism. **03-08**

Cobanoglu, Ozkul (Hacettepe University) **The National Resistance and the Functions of Turkish Minstrel Poetry Tradition under the Russian Occupation.**

The purpose of this paper is to show the functional aspects of the Turkish minstrel tradition when the three provinces of Turkey (Kars, Ardahan, Batum) were occupied by the Russians between 1878-1918 in the case of Âşık Şenlik and his followers. The Turkish Underground Resistance Front was established at the beginning of the Russian occupation by the Turkish minstrels and their legendary leader, Âşık Şenlik. This paper examines how this resistance movement was organized by minstrels and how they used their poems as guns for the liberation of the occupied land. Special attention will be given to the literary interactions between two sides during the occupation and the roles or functions of minstrels, and their poetry under foreign occupation will be evaluated by their functions. **08-09**

Coberly, Elizabeth Thrower (George Mason University) **Folk Tourism in Appalachia: Finding the Woodbooger.**

Tales of wildmen in the woods highlight the uneasy relationship between the natural world and settled communities. This paper discusses the evolution of the Woodbooger legend in southwest Virginia, a Bigfoot unknown to the local residents until 2011. After being brought to their attention, the Woodbooger has become a city mascot. I examine the touristic impact of new festivals that integrate the history of the region with the search for the Woodbooger. How the Woodbooger continues to evolve as a tall tale encouraged by local businesses and how the Woodbooger hunt grows in scope and influence will also be explained. **03-15**

Cocq, Coppélie (Umeå University) **Traditional Legends in a Digital Age: Easter Witches and Sámi Ogres in Social Media.**

This paper discusses in what ways social media can be an arena for folk narratives and for research on traditional legends, based on recent instances of storytelling events and motifs on Facebook: "Party på Blåkulla," an invitation to take part in a virtual witches' Sabbath on Facebook and how the ogre Stállu, the evil enemy in Sámi traditional storytelling, reemerges as a motif in the Facebook pages of protest groups against the mining industry. We suggest that folkloristics can contribute to new insights in the understanding of digital culture through the study of core concepts in our field: tradition, context, and communication. **10-04**

Conrad, Jo Ann (California State University, East Bay) **The Missing Sense of Narrative.** The field of folklore's origins lie in the collection; that compilation of decontextualized texts, recontextualized according to their own atemporality. In the process, shared expressive cultural items become artifacts—reified and fetishized. Folkloristic analyses derive from these artifacts, these linear narratives disconnected from any performative mode. Structural, semiotic, psychoanalytic models all privilege the text, and yet from this surficial data presume to extract keys to deeper phenomena. This paper argues that textual analyses are inadequate to the task of understanding how folklore works—affectively, somatically, practically—because of the absence of the sensory aspects of performance—live, animated, or cinematic. **08-15**

Conway, Cece (Appalachian State University) **African Roots of the American Banjo.** The African gourd roots of the American banjo arrived in Maryland no later than 1740 and a Haitian banjo form surfaces in South Carolina circa 1800. By the 1830s, whites played the instrument and created the Southern five-string open-back banjo that retains the African short drone string and synthesizes African and European influences. After the Civil War, the inset rim "mountain" banjo appears in the mountains of Western North Carolina, continues to be made locally, and remains a marker of regional mountain culture. **08-11**

Cooksey, Rhonda Lynn (University of Missouri, Kansas City) **Folk Healing Narratives in the Ozarks.**

Traditional Ozark folk healers, "root doctors," "power doctors," and "grannywomen," used herbal concoctions, astrology, and magic. Today Ozark alternative medical practitioners use a synthesis of folk remedies, science-based plant phytotherapy, Ayurveda, Qigong, Shamanism, and magical belief. My research includes interviews, observation, and participant observation in plant medicine communities. I will look at herbalism as commodity and home remedy. My main interest is the ethnobotany of herbal communities, especially how knowledge is shared through participation in plant society meetings, blogs, newsletters, lectures, personal appearances, festival attendance, and community events and how making and using herbal medicines cohere the extended group. **07-06**

Cox, Nikki (University of Oregon) **Women Who Hike: Negotiating Femininity in the Masculinized American Wilderness.**

Nature based non-religious pilgrimage, in the form of back country hiking, demonstrates a deeply rooted connection of the individual to the environment. A sense of spiritual

awakening draws people to experience and participate in the anti-space of the natural world, free to explore both their surroundings and themselves. However, nature is a boys' club. It is my intention to explore the experiences of women in the wild to demonstrate the importance of undeveloped public space, but also the benefits to the individual's personal growth and to what extent a gender bias may affect women's experience in nature. **09-05**

Cusack-McVeigh, Holly M. (Indiana University-Purdue University) **Te Sha Kee, Tlingit Warrior: Interweaving Oral Tradition and Oral History.** In keeping with the theme of "Unfinished Stories," this paper explores the ways a Tlingit teller interweaves oral history with oral tradition. Te Sha Kee was chosen to live with his uncle to learn the knowledge needed to lead his clan and become a warrior. Instead, recruited by the U.S. Army, he served an unbelievable nine tours in Vietnam. What makes his story compelling is not just the experiences he survived, but the ways oral traditions defined his experiences in that distant land. These unfinished stories shed light on issues of identity and reveal something new about our collective history. **09-10**

D'Alessandro, Mark D. (City University of New York) **From Boxed Beef to Righteous Ribeyes: A Look at Power in Meatpacking.** This paper begins in a culinary school kitchen with a professor, a chicken, and an egg. These media highlight the focus of this research, which, on one hand, addresses disciplinary power existing in much of the animal agriculture industry rife with docile bodies controlled by Bentham's panopticon, confinement, correction, and technology. On the other hand, pastoral power, an animal-centered welfare reform, involves "pastor" and "flock" with certain moral obligations and duties. The author shows similarities in the forces of discipline and power exerted upon both human and non-human agents and argues more than one type of power is at play. **07-15**

Dalili, Efa Nomalanga (independent) **Ancient Song: Doulas and Birthing Justice for Africana Women.** This paper challenges a common misconception regarding an absence of doulas of color in the homebirth movement. Continuing the living tradition of granny midwives—attending births, and leading sacred and traditional childbirth rites of passage for women of color—experienced, knowledgeable doulas attend the births of pregnant women, support them, and help frame their experience through a shared cultural lens. Doulas celebrate childbirth rites of passage, witness, and support pregnant women by privileging their narratives and believing every woman has an "ancient song." **10-14**

Danielsen, Martin Sejer (University of Copenhagen) **Name-Explanatory Elements in the Legend Repertoire of a Danish Storyteller.** This paper investigates the name-explanatory elements in some qualitatively selected legends from the repertoire of the Danish storyteller Christian C. Haugaard (1836-1920), interviewed in 1894 and 1902 by the folklore collector Evald Tang Kristensen (1843-1929). Why does Haugaard remember a certain story and what does it mean to him? How and why does he use name-explanatory elements in his legends? My main argument is that name-explanatory elements in legends are not a fixed legend type, but rather a phenomenon closely connected with the legend teller, his personal interests, and the immediate performance situation. **08-12**

Daughtry, J. Martin (New York University) **Confronting the Wartime Unheard.** Does a "sound" need to sound in order to be listened to? This seemingly fanciful question disturbs the audiocentric foundations of ethnomusicology and sound studies with equal force. It points us toward a counterhistory of music/sound/audition in which attention to audible vibrations lies at one end of an enormous spectrum of largely-silent and undertheorized listening practices. This presentation focuses on the dynamics of the unheard and unhearable within the context of Operation Iraqi Freedom. Drawing on testimonies of American service members and Iraqi civilians, I argue that imagined sounds and "nonvibrational listening" are foundational to the experience of wartime violence. **05-10**

Davis, Hannah (Western Kentucky University) **Not "Just A Park Ranger": Professionalism and Place in Ranger Lore Narratives.** Brent Björkman and Jon Kay were awarded the Archie Green Fellowship from the American Folklife Center for their joint project, "Ranger Lore: The Occupational Folklife of Parks," in 2013. Drawing from Mary Hufford's and Yi Fu Tuan's writings on place, this paper will focus on Björkman's work and specifically address the narratives of rangers working as commissioned peace officers at Mammoth Cave National Park. I will argue that, as minorities within the larger law enforcement community, rangers working in this capacity employ personal experience narratives to reaffirm their own unique identities as stewards of the land on which they work. **07-06**

Davis, Susan G. (University of Illinois) **A Folklorist in the Mass Culture Debate.** In the years immediately after World War II, American intellectuals joined a debate over the importance and power of mass media culture that continues to resonate today. The young folklorist Gershon Legman (1917-99) helped shape an influential theory of media effects in work with writers and psychiatrists warning of the dangers of comic books to children. In polemics, articles, and content studies, Legman developed arguments about how to theorize the power of popular print. Particularly revealing of this thought is Legman's correspondence with the soon-to-be celebrated philosopher Marshall McLuhan. **06-13**

De Cléir, Síle Anne (University of Limerick) **Heroism, Humor, and Romance: Aspects of “Conall Gulban” in the Irish Storytelling Tradition in the 20th Century.** This paper looks at aspects of heroic storytelling in the Irish tradition through the examination of one story, “Conall Gulban,” of which over 60 versions were collected in Ireland in the first half of the 20th century. My research looks at a smaller number of versions of the story, all of which were collected from storytellers in the Munster counties of Clare and Kerry between the 1920s and the 1940s. I look at the stories’ structures, their plots and subplots; the portrayal of the hero and of other characters; the use of language, formulaic “runs” and other stylistic features, as well as the general tone and atmosphere of the narrative. **08-12**

Deafenbaugh, Linda (Philadelphia Folklore Project) **A Folklife Education Specialist Tells a Process Tale: Developing a Model Designed to Transform the Stories Told at School.** Working collaboratively, FACTS teachers, Philadelphia Folklore Project’s education specialist, and the artist developed a K-8th grade curriculum for a whole-school folk arts residency using the Understanding by Design framework. Process stories presented by PFP’s Education Specialist will tell concerns raised and discussed, and considerations intentionally integrated into the model. These tales detail the context, the collaborative development process and the resulting model. The curriculum has spiraling sequenced learning activities designed to develop students’ ethnographic inquiry skills and build deeper student understanding each year in focal areas of the artist, art form, community context, and piece of art. **07-11**

Del Giudice, Luisa (independent) **“I Build the Tower, People Like, Everybody Come”: Sabato Rodia’s Watts Towers and Translating “Common Ground” into World Heritage.** This paper explores the last decades’ efforts of creating common ground around the Watts Towers in Los Angeles (a National Historic Landmark), and the challenges of translating common ground into a viable UNESCO World Heritage candidacy by demonstrating its “Outstanding Universal Value” or OUV (a prerequisite for such a proposal). Despite frequent academic skepticism around UNESCO lists, why is this case unique, what are its goals, and why should it be supported? **11-17**

Denton, Trisha (Dartmouth College) **Staging Power, Oppression and Fairy Tales in Public Schools.** I was recently part of an arts initiative in Burlington, Vermont, that merged residencies in public schools with a main-stage performance of the children’s opera *Brundibár*, originally performed in the Terezin concentration camp. The specific theme of this project in all of its phases was the agency and resourcefulness of children in difficult circumstances. In this context, I will speak about presenting fairy tale as community narrative in my work as activist, teaching artist, and artistic director; of the interdisciplinary storytelling approach that highlights how social institutions influence imagination; and of the gained insights into power and class. **08-08**

Deutsch, James (Smithsonian Institution) **Miami Dice: Unfinished Stories of Gambling in Dade County, Florida.** In the late 1940s and early 1950s, gambling was openly practiced, even if technically illegal, in Dade County, Florida. Using interviews and oral histories, this paper explores and analyzes a variety of “unfinished stories” about gambling culture and traditions. The gambling venues acted not only as sites of cultural convergence and exchange, but also enhanced Miami’s cultural synthesis and transnational identity—until they were shut down by Estes Kefauver’s Senate Committee to Investigate Crime. As a result, according to one interviewee, “everything changed: the elegance of the private clubs, the parties... The chic people went somewhere else.” **10-06**

Devyatkin, Dimitri (independent) **“You May Now Kiss the Bride”: Love and Marriage in Mordovia.** This presentation will feature excerpts from a one-hour TV documentary, which is a work in progress. It will also feature clips from previous videos from Russian villages, insight into the plans for a new documentary, as well as stories and photos. The theme bringing these different medias together is “charms and symbols (Russian Premeti – преме́ти) in love and marriage.” This presentation will ask the question, “Why are these beliefs so strongly maintained, even among highly educated and rational people?” The film is based in Mordovia, in the southwest Russian Federation, an industrially-developed area with highly-educated people, many of whom believe in neo-Paganism, charms, and magic. The film will look at Mordvinian folk traditions of marriage, sex and eroticism. In traditional Mordvin marriages, the leader teaches the newlyweds using erotic songs. The film will include these songs. **11-02**

Dickson, Carol (Sterling College) **Designing for Traditional Culture in Place-Based Education.** This paper considers key issues in emerging environmental humanities pedagogy: the “place” of traditional culture in place-based higher education in general and in an ecological-centered curriculum in particular. Taking up the local ecological knowledges and materials that form the lifeways of our classrooms, we consider new pedagogical ways of integrating the intersections of cultural diversity and ecological resilience across the curriculum. In particular, we propose that the four food-related subsistence lifeways (foraging, pastoralism, horticulture and agriculture) might form a critical lens through which to understand the deeply layered cultural and ecological histories of place. This paper looks to parallels, possibilities, and lessons across formal and informal place-based educational contexts. [edited for length] **07-07**

Dobler, Robert T. (Indiana University) **Glitch and the Digital Uncanny.** The word “glitch” was first used by astronauts to refer to ephemeral hiccups in the flow of electrical systems in the early days of the space program. It has since emerged as a category to signify the disruptive, the ambiguous, and the unpredictable, both online and off. Folk usages of glitch frequently use popular understandings of theoretical physics to reinterpret and rationalize the supernatural while creating discursive spaces for the contemplation of the unknown. This paper explores the usefulness of the glitch as a concept for the study of internet folklore through examples of online narratives of anomalous experiences. **06-10**

Downs, Kristina (Indiana University) **Unheard Voices: The Muffling of Women’s Scholarship in Folklore Pedagogy.** The development of folklore scholarship in the United States has been greatly augmented by the work of female scholars. Today women make up the majority of students in most folklore graduate programs and six of the last ten presidents of the American Folklore Society have been women. However, despite the theoretical and methodological advances made by female folklorists, women continue to be underrepresented in graduate and undergraduate syllabi and in folkloristic publications. This paper will explore the impact of the continued marginalization of women’s scholarship and the reasons that inclusion is important for the advancement of the discipline. **11-16**

DuBois, Thomas A. (University of Wisconsin, Madison) **Teaching American Students to See Snow.** This paper presents an innovative learning activity in a course on Sami culture at three universities in the American Midwest. Using Siftr, the activity called on students to apply, photograph, and geolocate examples of Lule Sámi snow terminology in and around their homes. The paper describes the goals of the activity and its results in terms of 1) demystifying/de-exoticizing traditional knowledge, 2) involving students in participatory, kinetic education, and 3) interrogating media images that depict snow and winter as aberrant, unwanted, dangerous, and dispensable. **08-03**

Duggan, Anne E. (Wayne State University) **Remediation and Recoding of the *Nights*: Francine Mialhe’s *Shéhérazade*.** In her 1995 short film adaptation of the *Arabian Nights* entitled *Shéhérazade*, Francine Mialhe exploits her medium of choice, paint on glass, and draws upon her knowledge of North African culture to create a visually and thematically captivating rendition of the *Nights*. Using an animation style known as paint on glass (peinture sur pellicule), which resembles the effect of a kaleidoscope in its constantly morphing images, Mialhe foregrounds the transformational nature of the *Nights*. Moreover, the film recodes the *Nights* “into a new set of conventions” (Hutcheon 16), those of North Africa, particularly evident in the film’s soundtrack. **10-11**

Dula, Adrion L. (Wayne State University) **The Key to Contesting Sexual Curiosity.** Appearing in Perrault’s classical tale of “Bluebeard,” and in numerous revisions and adaptations, the bloody key can be read as a canonical motif. Maria Tatar notes that, for many critics, the bloody key symbolizes the sexual transgression of a bride overwhelmed by her uncontrollable curiosity (1992, 111). However, by excluding the bloody key, Amélie Nothomb’s 2012 adaptation rejects this connection to infidelity or perilous sexual curiosity. This paper proposes that Nothomb’s elimination of the canonical motif frees women from the sexually motivated curiosity which hinders them in patriarchal culture, thus creating an alternative future for women beyond society’s scripted norms. **02-15**

Edison, Carol (independent) **Grouse Creek Chili Sauce, Dixie Salad and Harvest Festivals.** Maintaining and celebrating food traditions is one of the ways Utahans express their local identity. In the most northwestern corner of Utah in the ranching community of Grouse Creek, locals spice up their diet of meat and potatoes with a tomato-based condiment called chili sauce. Along the southern border of the state in an area known as Utah’s “Dixie,” folks make a distinctive salad using locally grown pecans and pomegranates. And in many small towns across the state, annual harvest festivals dating back to the beginning of the 20th century celebrate local crops—whether or not they are still grown. **05-05**

Egan-Kiigemagi, Cynthia (Memorial University of Newfoundland) **“Days of Secret Prayer”: Vernacular Memory and Sacred Space Creation at the Grotto de Lourdes in Renewes, Newfoundland.** This paper discusses the creation of sacred space and its connection to historic place at the Grotto de Lourdes in the community of Renewes, Newfoundland. The Grotto de Lourdes rests directly above the site of Mass Rock, where oral history maintains that secret masses were celebrated during the execution of Britain’s infamous penal laws, repressing religious expression. These laws were finally repealed in Newfoundland in 1832, yet they left an indelible mark on the folk memory of the community. I address the role that the past plays on oral narrative, religious memory, Catholic identity, and the production of public sacred spaces today. Drawing on oral narratives and participant observation, this paper asks how sacred space is perceived, created, used, and contested in the context of regional place traditions. [edited for length] **06-14**

Eliason, Eric A. (Brigham Young University) **Utah Food Icons.** Some cities are known for a signature food—Boston’s baked beans and San Francisco’s sourdough bread. New York and Chicago each have distinctive hot dog and pizza styles. Some states have distinctive state cuisines—Texas and New Mexico—Louisiana has more than one. Utah boasts several distinctive food items not quite constitut-

ing a state cuisine and not attached to particular towns—fry sauce, “Utah scones,” Jell-O, funeral potatoes, and thick shakes. I discuss these foods’ history and importance in forming an ecumenical Utah identity. **05-05**

Eliassen, Meredith Morgan (San Francisco State University) **Is “Childness” and the “Child’s Landscape” at Risk?** Tomie de Paola defined childness as “that part of which seems to come from our marrow, which lets us do what we want to do no matter how it looks or who is looking...in our childness our originality and our possibilities are rooted.” Childhood is the time or condition of being a child, while childness is the state, quality, or condition of being a child. Are child cultures/narratives changing or disappearing due to adult-designed constructs for children? This presentation considers how social media may be changing the very nature of childness, and subsequent implications for children’s folklore and narratives. **04-10**

Ellsworth, Brant (Penn State Harrisburg) **Utah’s Soda Wars.** “Dirty” sodas—the colloquial term for flavor-infused fountain drinks—have rapidly become a statewide obsession among Utah’s Mormon population. Since its origin in St. George, Utah, in 2010, “dirty” sodas have not only grown in popularity, but have also inspired a new, thriving business model throughout the region and provided Utah’s Mormons, many of whom eschew alcohol and coffee consumption, a new, sugary vice. This paper examines the creation and rise in popularity of “dirty” sodas among Utah’s Mormons before exploring how the promotion and consumption of “dirty” soda have become the site for religious rebellion, identity construction, and battles over religious pseudo-doctrines and the limits of copyright. **05-05**

Erickson, Kirstin C. (University of Arkansas) **Rasquache Sensibility, Aesthetics, and Memory-Place in Hispano Vernacular Memorials.** This paper seeks to evaluate memorializing practices in northern New Mexico, where land-loss, underemployment, and a heroin epidemic pose serious challenges to Hispano communities. Descansos (roadside memorials) index the region’s high mortality rate and fuse personal and cultural memories. I argue descansos manifest a “rasquache” aesthetic. Artist Amalia Mesa-Bains (2003) writes, “In rasquachismo, the irreverent and spontaneous are employed to make the most from the least.” Rasquache art forms are “defiant and inventive,” born of a “barrio sensibility.” Descansos can be ironic and irreverent, deploying the language of “art” while challenging the high-end aesthetics so prevalently associated with New Mexico. **11-17**

Escobedo, Gabriel J. (Indiana University) **Not Your Parents’ Dance: Navigating Latino Youth Identity through Bachata.** Drawing on ethnographic research to be conducted in summer 2016, this presentation will focus on the use of bachata, a recently popularized music and dance genre from the Dominican Republic, as a prominent dance genre for Latino youth expression and resistance against acculturation/assimilation in the United States. Various Latino youth groups use this traditionally Dominican dance genre to navigate self and group identity in white mainstream culture and their personal and greater Latino community. This presentation, therefore, will argue that Latino youth use bachata, rather than other Latin dances, as the primary dance form to negotiate a Latino identity. **10-03**

Estiri, Ehsan (The Ohio State University) **The Tale of Donald J. Trump and the American Media.** I suggest at least two reasons for the appeal of Donald Trump among millions of Americans. First, his real life, actions, and style fit into the structure of folk narratives; the American news media corporations are obsessed with this easy-to-sell structure and have given Trump enormous publicity. Second, his shallow, racist, stereotypical, xenophobic and misogynist messages resonate with millions of American folks who share similar attitudes. The rise of Trump manifests the existence of these attitudes in many Americans’ daily lives; this exemplifies an issue that remains understudied in mainstream American folklore scholarship **10-17**

Evans, Michael Robert (Southern New Hampshire University) **One Tin Soldier: Legends and Anti-Legends of the Sole Survivor.** I focus on a particular kind of legend that tells of the lone survivor of a catastrophe. Drawing on examples from several communities and cultures around the world, I argue that the positive and negative forms of these stories serve multiple masters: If the role of sole survivor is embraced, they can elevate the teller’s stature, offer thanks to unseen powers, or convey the fearsome destructive power of the event being described. But if the role is rejected or denied, they can serve as a means to avoid responsibility, the appearance of hubris, or inferential connections with lunatics and fakers. **01-17**

Evans, Timothy H. (Western Kentucky University) **Lovecraft, Creepypasta, and the Dynamics of Horror Cultures.** In the cultures of horror, the line between fiction, fandom, and hoax is ambiguous, as is the line between folklore, popular culture, and internet culture, and between belief, skepticism, and parody. The culture surrounding horror writer H.P. Lovecraft yields a bewildering variety: folklore, the folkloresque, games, toys, fan fiction, visual art, films, cosplay, photoshopped images, internet memes, social networking sites, occult and religious movements (both serious and parody), even erotica. My paper will explore this horror microcosm as an example of a broader process of bricolage at work in the creative process of horror cultures generally, including Creepypasta and others. **07-16**

Everett, Holly (Memorial University of Newfoundland) **Baptists, Catholics, and the Silver Strip: Prosperity, Religion, and Leisure on the Texas-Louisiana Border.** The development of identity in relation to, and as opposed to, other groups figures largely in the maintenance of symbolic boundaries such as those between believers of different faiths. Based on the examination of primary and secondary sources, I will discuss symbolic boundaries maintained between Catholics and Baptists through vernacular religious expression (Primiano 1995) in Orange, a WWII-era boomtown on Texas's Gulf Coast. Regional iterations of what would become both Texan and American civil religion (Bellah, 1980; Wuthnow, 2014) reveal tensions not only between denominations, but also struggles with conflicting ideals and social practices of community and citizenship. **07-14**

Eyster, Kevin I. (Madonna University) **Bringing Gee's Bend Quiltmaking to Michigan: Jan Dolland as Collector, Advocate, and Friend.** For over a decade Jan Dolland has traveled from Michigan to Gee's Bend, Alabama, taking fabric to quilters she befriended in 2003. As an act of reciprocity, Jan has delivered over 50 presentations in southeastern Michigan, including my folklore and literature course, showcasing her modest collection of quilts, advocating for her friends, adding her story to theirs. This presentation considers their friendship through the lens of "recontextualization" (Sohan). **09-05**

Faulk, Danae M. (University of Missouri, Columbia) **The Body and the #Selfie: An Affective Analysis of Women's Social Media in the AlternativeCurves Community.** As a digital object, bodily practice, and virtual narrative, "selfies" not only materialize the self in digital form, but also move, shape, position, and retexturize the body in ways that are underexplored when treated statically as either text or photograph. In contrast, this paper explores the potential of an affective analysis to examine the communal and corporeal experiences of women within the online "body positive" community AlternativeCurves. Such a framework makes central how bodies enact and encounter "selfies" with attention to the dynamic, intertextual critique they narrate about the proper affective orientation to various bodies—most importantly, one's own. **08-15**

Fenske, Michaela (Humbolt University, Berlin) **Longing for Powerful Nature? Narrating the Swarm.** Since the domestication of honeybees, humans have suppressed honeybees' swarming drive. Especially in the densely populated cities of the Global North, where beekeeping has become popular since the first decade of the 21st century, swarming bees can be seen as a danger to humans. Yet many urban beekeepers, who prefer more "natural" ways of beekeeping, look to enable swarming. Based on fieldwork especially in the German capital of Berlin, I analyze the narratives of beekeepers about the swarming of the bees, placing narrative practices as communicative constructions to interpret present day entanglements of nature(s) and cultures. Many of the stories encode an ambivalence that points to human longing for a powerful nature. **10-08**

Fikfak, Jurij (Slovenian Academy of Sciences and Arts) **Ritual: On the Reception and Production of Harmony.** The author analyzes an issue faced by researchers of folk culture. Performers in the field offer and suggest to the researcher an ideal-typical, harmonic image of a ritual practice, with which they draw attention to so-called harmony. In this way, the researcher can become wrapped up in images of the folklife through which the performers design the identity of the village. One of the consequences could be frozen time, another would be discovery of the unevenness and bricolage, within which his research takes place as the self-presentation of a local community and its significant representatives. **04-06**

Fivecoate, Jesse A. (Indiana University) **Folklore of the State: Unfinished Stories of Political Folklore.** It is clear that the folklore of politics has occupied a place in the discipline since its inception. Yet, there is little scholarly engagement with state apparatuses. The 2016 American election cycle only underscores the importance of state politics in everyday life. Using this material as a base, as well as drawing on examples from the centennial celebration of the 1916 Irish Easter Rising, I will show the active ways in which the folk participate in, and react to, the state. Through this I hope to further the conversation of a political folklore as a necessary focus for the field. **11-16**

Foster, Michael Dylan (Indiana University) **Tourism and the Charismatic Demon in Japan.** Every February, thousands of tourists flock to temples and shrines in Kyoto to celebrate the "setsubun" holiday and to see (and photograph) figures dressed as "oni" demons. Similarly, the Namahage Sedo Festival in Akita Prefecture features roaring demons who descend from a snow-covered mountain to dance near a giant bonfire, play drums, chase festival-goers, and pose for pictures. Why do people want to see demons and other scary things? This presentation will introduce several Japanese examples to explore broader questions of how the visual embodiment of the fearful becomes attractive and can be used as a driving force for tourism. **04-16**

Frandy, Tim (University of Wisconsin, Madison) **Sustainable Power: Decolonizing Sustainability and Creating Ecological Sovereignty in Anishinaabe Communities.** Though only recently "discovered" by the Western intelligentsia, sustainability is a concept born in antiquity and periodically renewed into modernity in ways that contribute to the maintenance and reproduction of social power. For indigenous communities, sustainability is often constructed in radically different terms and in ways that subvert

hegemonic paradigms. This paper will use a specific case study—a birchbark canoe revitalization effort—to discuss sustainability in relation to colonial power structures, highlighting indigenous paradigms of sustainability, their challenges in being recognized as valid by colonial institutions, and the rewards received when they are successfully integrated into said institutions. **08-03**

Franklin, Yolanda (Florida State University) **Blood Memories: Poetic Narratives about Land in Place.**

As a fourth generation Floridian who also traces her roots to the Gullah Islands, I have been engaging with the unfinished stories of my ancestors, creating narratives about land and place that are deeply rooted in methods of folkloric traditions. As a poet, I navigate the space of “the gaps” of these unfinished stories by suturing my family history research—both oral and written—with my research of Florida and the Gullah Sea Islands. My goal is to present these narratives within the vein of exceptional poetic traditions that utilizes the ethics of folkloric methodologies, notional ekphrasis, and historiography. **03-02**

Fraser, Joy (George Mason University) **“Lean, Fit, and Very Tasty”: Sex, Health, and Nation in Quality Meat Scotland’s Scotch Beef Marketing Campaign.**

In 2001, Quality Meat Scotland introduced a new marketing campaign for its Specially Selected Scotch Beef brand. It featured Glen, a handsome, clean-living, kilted Highlander whose physical fitness and desirability are attributed to his unpolluted environment and fresh, nutritious diet. TV ads contrasted Glen with city-dweller John, who spends his days playing video games and eating deep-fried fish and chips. By foregrounding Glen’s robust physique and healthful living as markers of his Scottishness in contradistinction to John’s abject body, the ads obscure the deep-rooted socioeconomic and public health inequalities that have contributed to Scotland’s reputation as the “sick man” of Europe. **06-15**

Frog, (University of Helsinki) **Metamythology: The Ongoing Mythologization of Mythologies.**

Meta-mythology is here considered mythology about mythology. It emerges through the mythologization of discourse about mythology—i.e., when discussion about myths or a mythology develops distinct myths attached to the symbols and stories of that mythology or to the mythology more broadly conceived as an entity. This paper focuses on etic metamythologies, or the mythologization of mythologies that are somehow “othered.” Examples will be offered from academic metamythologies, popular metamythologies both historically and today, and historical mythologies appropriated by modern religions. Interactions across the relevant discourses in the process of mythologization will be discussed. **04-14**

Fugarino, Virginia S. (Memorial University of Newfoundland) **“Each Hurricane Is So Different...”:**

Master Narrative, Narrative Entitlement, and Hurricane Preparation. For residents of the United States Gulf Coast, hurricanes are a recurring concern. This paper focuses on narrative aspects of hurricane preparation, discussing ways in which residents’ narrative constructions of preparation resist and/or cooperate with media constructions of preparation. Relevant to this discussion are the concepts of master narrative (e.g., Lyotard, 1979, Lawless, 2001 and 2003) and narrative entitlement (e.g., Shuman 2005 and 2006). This paper explores tensions that can emerge from the relationships between these types of narrative, including ways in which residents’ voices are used in media constructions and how residents may weigh officially promoted information. **03-09**

Gabbert, Lisa (Utah State University) **Witnesses to Suffering: Experiences of Health Care Providers.**

Suffering in conventional medicine is understood as existing in patients as something internal to an individual and as something to be treated clinically. Yet suffering in medicine goes beyond patient contexts. Health care workers can suffer as a result of their working conditions, but their experiences go unrecognized because of how suffering is positioned in medical frameworks. This paper reconceptualizes suffering as an intersubjective phenomenon that affects caregivers as well as patients to argue that suffering is built into the very nature of health care work. It constitutes a basic cultural, as opposed to clinical, component of medicine. **03-07**

Galicia-López, Isabel (Benemérita Universidad Autónoma de Puebla, México) **Symbolic Structure of the Danza de Patrianos, Matarachines, or Tejoneros of the Totonacapan Region.**

The Danza de Tejoneros, also called Patriana or Matarachines, of the Sierra Norte region of Puebla, Mexico, is a kinetic-sounding manifestation possessing a structure that transmits Totonac cultural myths. A mythical-symbolical framework is the basis for the creation of a distilled indigenous imaginary revealed in a choreographic-musical tradition that fuses diverse elements surrounding the symbolism of the tree as a representation of an axis mundi and stands as allegory of the natural and sociocultural environment these groups share. This dance belongs to a dance system in which these symbolic and structural forms are also shared. **05-14**

Galvin, Sean (LaGuardia Community College) **Who Defines What Counts as Ethnic Food?**

In this presentation I will focus on two outdoor food markets in New York City that rigorously screen their vendors. Attention will be paid to the selection process, types of food offered, price point, and uniqueness. Ultimately, the decision rests with the organizers, but the process itself raises questions about authenticity and the power of marketing ethnic brands. **09-06**

García-Galicia, José Gabriel (Benemérita Universidad Autónoma de Puebla, México) **The Danza de Negritos: Symbolism, Myth, and System.** Among the artistic manifestations that suffered irreversible changes during colonialism are the dances and music of enslaved Africans brought to supplement the indigenous labor force in the colonial period. This presentation seeks to establish, through the analysis of a contemporary aesthetic, the existence of pre-Hispanic values that illuminate the mythical and symbolic importance of a regional version of the Danza de Negritos de Zapotitlán de Méndez. The methodology is based on the theories of Roger Caillois, Mircea Eliade, Claude Lévi-Strauss, Isabel Galicia, Johan Huizinga, and Alan Ichon, among others. The fieldwork was conducted at Zapotitlán from 2005 to 2008. **05-14**

Garlough, Christine (University of Wisconsin, Madison) **Defying Divides: Muslim and Hindu Narrative Traditions in South Asian Feminist Street Performances.** Communal violence in India between Muslims and Hindus is responsible for hundreds of deaths each year (Berenschot, 2012). This paper explores the ways South Asian feminist groups, engaging both Muslim and Hindu women, use street performances and oral narratives to carve out a public space and articulate pressing concerns about religious violence. Focusing on a performance entitled *Don't Divide Human Beings*, I consider how traditional Indian folk figures and storytelling shape this rhetorical effort, directing attention toward notions of critical play and eclecticism that are rooted in both Muslim and Hindu traditions. **07-02**

Garringer, Rachel (University of North Carolina) **A Complicated Belonging: Appalachian Country Queers and Tradition.** Rural LGBTQI folks remain written out of both rural communities' constructions of local tradition and of mainstream constructions of "traditional" queer trajectories, which assume the shared goal of escape to a metropolitan center. Drawing on interviews gathered in 2013 and 2014 as a part of the ongoing Country Queers Oral History Project, I argue that, although absent from mainstream queer and rural constructions of the traditional, Appalachian country queers have developed long-undocumented uniquely-rural queer traditions in order to survive, thrive, and cultivate a sense of belonging in the communities where we were raised. **08-06**

Gatling, Benjamin (George Mason University) **The Politics of Sainthood Narrative: Stories about Abu Hanifa in Central Asia.** This paper discusses Tajik narratives about the life of Abu Hanifa, the eponymous founder of the Hanifi school of Islamic jurisprudence. Members of Tajikistan's religious bureaucracy narrate a vision of Abu Hanifa's life that runs in tandem with their secularist visions, while in contrast Sufi groups have appropriated state-sponsored narratives to their own distinct devotional ends, recasting tales about Abu Hanifa as lessons in pious comportment. For both camps, Abu Hanifa becomes a potent symbol ready to be inserted into contemporary debates regarding what a Muslim life properly entails. In this paper, I demonstrate how the past is narratively marshaled to create an aspirational Islamic future and point toward some of the agentic capacities of saintly narrative in Central Asia. **07-02**

Gerhart, Heather Jane (Goucher College) **Digital Storytelling as Process and Dialogue: The Workshop Facilitator's Role in Meaning-Making.** The digital storytelling process (DS) involves the production, in a facilitated workshop setting, of short (3-5 minute) personal narratives that include photographs, art or music, and first-person narration. DS embraces vernacular creativity and community-based meaning-making through participatory engagement between storytellers and story facilitators. This process is achieved, in part, through the facilitator's role as a "co-creator" who evokes story and empowers through active listening. I problematize the complex dimensions of DS by showing how facilitators influence story sharing and meaning-making in supportive and contradictory ways. A particular focus will be on ethical issues of representation, facilitation, and cultural research practice. **11-08**

Gibbs, Levi S. (Dartmouth College) **Dialogue with the Nation: Representations of Northern Shaanxi in CCTV Spring Festival Galas from the 1980s to 2016.** Every year during the Chinese New Year, families have gathered around their televisions to watch the CCTV Spring Festival Gala. Emphasizing both familial and cultural notions of togetherness, the gala is also an opportunity to showcase the different localities and ethnic groups in China and comment on current topics of social interest. Building on scholarship regarding the cultural production of regional identity formation, this paper looks at representations of one region—northern Shaanxi province—in CCTV Spring Festival Galas from the 1980s to 2016, examining how its image has changed over time in dialogue with other regions and the nation. **05-16**

Gilbert, Elizabeth (University of California, Berkeley) **Fionnuala and the Flare: Myth and Oil in the Irish Landscape.** In 2012, Shell sought to alleviate a growing conflict over a new onshore pipeline in the west of Ireland. In an attempt to connect with local people, Shell named their tunnel boring machine Fionnuala, after a character in an Irish myth. This paper seeks to understand how new meanings are imposed upon and act on landscapes as mythic histories interact with new environmental politicizations. It will bring the Corrib Gas conflict into the realm of folklore as it focuses on the influence of myth on landscape and identity as well as performance of tradition. **03-09**

Gillespie, Angus (Rutgers University) **Presenting Folklore on Public Access Television.** Public access television can provide opportunities for folklorists to showcase their fieldwork and their research, albeit on a very local level. This paper briefly explains the legal and historical background of how municipalities can

create content television programming, which is narrowcast through cable specialty channels, and it offers advice on how folklorists can take advantage of this opportunity in their own communities to assemble a body of short videos to supplement their regular journal articles and academic books. **03-03**

Gilman, Lisa (University of Oregon) **Ethnic Celebration or Tribalism? The Politics of the Umtheto Festival in Malawi's Mzimba District.** The Mzimba Heritage Association organizes an annual festival that showcases cultural practices of the Mzimba District. Though the district is culturally diverse, the festival emphasizes the dance, music, and material culture of the Ngoni ethnic group. The Umtheto positively promotes local cultural identities in a context where postcolonial political realities and globalization have resulted in widespread undervaluing of indigenous cultural practices. However, the association and its festival are also intertwined with local and national politics that contribute to ethnic tensions locally and ethnic and regionally-based political power plays at the national level. **08-04**

Gilmore, Janet C. (University of Wisconsin) **Negotiating Food Security, Comfort, and Independence in Late Life.** Living on her own during her last decade, the elderly person whose practices I analyze developed creative, adaptive food patterns. Quips about food preferences and larder and grocery shopping evidence portrayed an intriguing mélange of connections to 1920s through 1950s subsistence practices and past, present, and imagined future social milieus. Through food she resisted identification as an "aged senior" while locating herself in bygone social networks and selectively accepting "food help" from younger people. I extend notions of life stages in food habits into the elderly experience, suggesting how individuals negotiate food patterns and identities across generations and "social imaginaries" throughout their lives. **08-06**

Glass, Andrea (Penn State Harrisburg) **#SaveNYC: Unfinished Narratives at the Intersection of Urban Folklore and Gentrification Studies.** This paper demonstrates the significance of gentrification studies within the field of urban folklore and highlights the ways in which urban redevelopment will shape the future of our field. As the term gentrification enters into the vernacular and moves to the center of urban activism, I argue that it is critical for folklorists to study antigentrification media communities, folk responses to displacement, and the material culture of vanishing cultures and communities. Using case studies, fieldwork, and visual documentation in New York City as evidence, my research reinforces the significance of the 21st-century city as field site. **07-04**

Godby Ingalsbe, Suzanne (Indiana University Institute for Advanced Study) **Heritage and the Museum Megaphone: Harnessing Authority for Local Narrative.** Local displays of community heritage are familiar means of defining and bolstering group identity and facilitating the transmission of tradition. Although heritage and history are intertwined, heritage, when defined and deployed at the local level, can be a powerful tool for expanding or contesting national or international historical narratives and conceptions about group identity. This research employs ethnographic methods in the setting of a local church museum to examine ways that pairing the dual (and complementary) authorities of Museum and Heritage amplifies the message and enables groups to simultaneously participate in cultural and historical structures and offer correctives to them. **07-03**

Goertzen, Chris (University of Southern Mississippi) **"Forked Deer": Three Evolving Narratives Offered by One Venerable Southern Fiddle Tune.** Fiddle tune "narratives" are not performed as extended sequences of words, but nevertheless relate detailed stories. The first narrative is a tune's title(s), short but often multivalent. Second, just as a title's few words elicit a collage of associations reflecting each performer's or auditor's experience, an old-timey musical performance paints a complex picture in a few seconds that the auditor gradually decodes. Third, contest-style performances offer a structure closest to verbal narrative, since they are variation sets unfolding in a semi-predictable sequence. The combined syntactic and semantic strength of these triple narratives offers flexibility and enduring vitality to American fiddling. **09-09**

Goldstein, Diane E. (Indiana University) **When Words Fail: Rethinking the Shape and Nature of Fragmentation.** Narratives of traumatic or supernatural experience and other stories of fright and awe frequently have moments of breakdown in fluency, where otherwise articulate performance is replaced by hesitation, fragmentation or other signs of untellability. Broken or partial sentences, however, can be seen as framing mechanisms highlighting moments of narrative significance. This paper explores the potential for understanding moments of breakdown, not as unintelligible fragmentation, but as markers of heightened meaning and import. Looked at topically and across similar narratives told by a variety of narrators may provide ways of understanding fragmentation as narrative framing. **04-13**

González-Martin, Rachel V. (The University of Texas, Austin) **Quinceañera Autotopographies: Youth, Race, and Pathologizing Poverty.** This presentation focuses on the concept of the intersection of race, age, class, and space, examining the transformation of traditional coming of age garb as part of a system of neoliberal identity politicking affecting contemporary Latino youth in the United States. Drawing on historian of Latino visual culture Jennifer Gonzalez, this work uses the framework of autotopography to evaluate how the gown donned by Latina debutantes known as "quinceañeras" functions as an integral

object that serves as a form of material autobiography. Rather than drawing on personal narrative, these objects stand in as collective representations, serving as counter sites to reimagine legacies of diaspora, migration, and cultural displacement in contemporary contexts of consumer production. **10-03**

Gottesman, Itzik (The University of Texas, Austin) **Jews and Lithuanians in Jewish Custom and Song.** Using memoirs, memorial books, folksong collections, and novels, this talk will examine Jewish folk traditions in the small towns of Lithuania that refer to the relationship of Jews to Lithuanians from the late 19th century up to the second world war. One work in particular, *Der Yiddisher Far-peysek* (1881), or the Jewish Pre-Passover, by M.A Shatskes will be discussed; the work is a social satire that describes the multitude of traditions of the Lithuanian Jewish community in the weeks leading to Passover. **01-03**

Gould, Jillian (Memorial University of Newfoundland) **“The Only Green on the Table Was the Pickles”:** **Meat on the Jewish Holiday Table.** Following Ashkenazi culinary traditions, my mother’s and aunt’s Shabbat repertoire included abundant meat. My cousins joked that the only green on the table was pickles. Decades later, an absence of meat marks the Shabbat tables I share with the Jewish Community Havura in St. John’s, Newfoundland. While these vegetarian meals are as treyf (non-kosher) as meat meals, there is a perception that they are kosher, and therefore, more inclusive. Shabbat blessings on candles, wine, and challah are performed, but I miss the brisket. This paper asks what makes a Shabbat meal, examining changing foods and meanings over time and space. **06-15**

Green, Laura Marcus (McKissick Museum and South Carolina Arts Commission) **Stitching Community: Fiber Arts and Community Service in Baton Rouge, Louisiana.** Traditional fiber artists have long lent their talents to raising awareness and funds for diverse social issues and causes through the work of their hands. A fieldwork survey of fiber arts and community service in Baton Rouge, Louisiana, revealed a remarkable range of projects through which handmade quilts and afghans, clothing, toys, and other items are channeled to those facing natural disasters, illness, human trafficking, or loss of an infant, among other situations. This presentation highlights a sampling of these projects, while exploring common threads among them, from their social, civic, and spiritual dimensions, to their grassroots economy. **10-06**

Green, Spencer L. (Penn State Harrisburg) **The Exotic Canned Pineapple: Hawaiian Haystacks, More Haystack Than Hawaiian.** Hawaiian Haystacks are a popular convenience food in Utah made by layering various canned and fresh ingredients over rice and a chicken gravy. This food recalls Utah’s pioneer past with its reliance on canned, food storage items, and its ability to cater to large families with diverse tastes with minimal preparation and cost in a buffet-style meal. While they cannot be found in restaurants, nor did they originate in Hawaii, Hawaiian Haystacks also evoke the oriental exotic via the name and inclusion of pineapple and mandarin oranges—both canned. **05-05**

Grim Feinberg, Joseph (Philosophy Institute, Czech Academy of Sciences and Sociology Institute, Slovak Academy of Sciences) **Folk Metanarrative: Epic, Tragic, Lyric.** In this paper I consider the role of folk narrative during and after the alleged end of “metanarratives.” I argue, first, for the general value of considering folk narrative in light of “metanarrative” frames, which determine what story is told about the stories that folklorists have collected and retold. I then argue that, although certain metanarratives have lost prestige since the advent of postmodernism, metanarratives as such have never lost their importance. I reflect, finally, on the kinds of metanarratives that have emerged in the postmodern age and on new kinds of metanarratives that may be emerging today. **11-08**

Gunnell, Terry (University of Iceland) **From Gods to Flower Divas, Sacrifices to Candles, and Grave Mounds to Road Blocks: The Development of the Icelandic “Elf” Narrative over Time.** This paper aims to analyze the way in which Icelandic folk narratives concerning the “álfar” (elves) have developed over time, starting by tracing the way in which these godlike beings gradually became nature spirits. Particular emphasis will be placed on the evidence given in clerical works of the 17th and 18th centuries, charting the gradual development of the well-known narratives found in the main collection of Icelandic folk legends, *Íslenzkar þjóðsögur og ævintýri*, from 1862-1864, following this up with a discussion of more recent developments in beliefs and narratives under the influence of the popular media and changing technology. **08-14**

Guyker, Robert (Pacifica Graduate Institute) **Song of Dolls.** This paper reconsiders the concepts and themes of projection and anthropomorphism as they relate to cases in traditional and contemporary mythologies. Cases range from popular science discourse, cognition, and technology writing to science fiction, participatory culture, and traditional folk narratives. Some attention is given to myths, legends, and folktales involving creators of humans, artificial life, and human interaction with non-humans. An appeal is made towards new directions of application, critical evaluation, and research involving recent subculture manifestations of anthropomorphism, projects in artificial intelligence and robotics, and discourse on homunculus in virtual world avatars. **02-04**

Hafstein, Valdimar Tr. (University of Iceland) **Cultural Heritage versus Cultural Property.** The paper examines the relationship between cultural property and cultural heritage with reference to case

studies from Greece, Morocco, Iceland, and Greenland. We argue that the two represent fundamentally different approaches to subject formation, produce distinct bodies of expertise, and belong to different rationalities of government in the patrimonial field. Protecting cultural property, we propose, is a technology of sovereignty and forms part of the order of the modern liberal state. Conversely, we contend that safeguarding cultural heritage is a technology of reformation, cultivating responsible subjects and entangling them in networks of expertise and management. **03-03**

Hakamies, Pekka (University of Turku) **Soviet Experience, Narrative, and Reality in Former Finnish Karelia.** In WWII Finland ceded territories on its eastern border to the Soviet Union. The Finnish inhabitants were totally evacuated, and Soviet Union resettled the new territories. The way of life and historical experiences of the new settlers differed clearly from the way of life and culture of the former Finnish inhabitants. Soviet settlers have told stories explaining the exit of the former Finnish population and all they had left to the new inhabitants. The theoretical problem is the combination of relativist, constructivist, and realist viewpoints in the analysis of the interviews. **11-03**

Hämäläinen, Niina (Finnish Literature Society) **Big Data, New Knowledge? A Digital Edition of the Correspondence of Elias Lönnrot.** This paper examines a digital edition of the correspondence of a folklore editor, Elias Lönnrot (1802–1884). Despite the fact that all the letters have been available in the archives in Helsinki, the knowledge we have about them comes from selected written publications of the material. How will digitization of the correspondence change documentation processes and our understanding of the letters? The paper reflects processes of producing material and knowledge of folklore and culture in light of digitization. **09-12**

Hansen, Gregory (Arkansas State University) **Connecting Vladimír Propp's Morphology to Linguistic Theory through the Computer Program PL/I: Towards a Revitalization of Structuralism.** Despite the waning popularity of formalism and structuralism in folklore, Vladimír Propp's *Morphology of the Folktale* remains influential in scholarship. Propp's scholarship has become especially relevant in computer applications to folklore study. In computerizing elements of Propp's morphology, complex semiotic relationships within his system become more clearly evident. These relationships provide subtle ways to connect linguistic theory to wider processes of human creativity. In this regard, integrating concepts from generative grammar into computer programs that formalize Propp's system suggests ways to revitalize structuralism by continuing to integrate the approach into computational folkloristics. **09-12**

Hansen, William (Indiana University) **The Ancient Traditions of "The Crow and the Pitcher."** This presentation characterizes the ancient Greek and Roman texts of "The Crow and the Pitcher" and their narrative contexts. For all the present-day familiarity of the tale, no study of it has ever been made. A survey of the ancient texts reveals some surprising results. First, the early authors mostly relate the crow's actions as an actual occurrence rather than as a traditional tale. Second, only towards the end of antiquity do authors first convert the narrative into a fable and create a moral for it. **06-11**

Hanson, Debbie A. (Augustana University) **Home on the Range: How Community Cookbooks Define the Middle Border.** While the borders of some geographical areas of the United States, such as New England or the Deep South, are generally accepted, neither the Midwest nor the Great Plains is typically seen as such a well-defined region. This presentation examines how compiled community cookbooks may illuminate what divides and joins these distinctive regions and discusses how they may help to explain why the borderline between them sometimes appears blurred. **09-06**

Haring, Lee (Brooklyn College, emeritus) **What Creolization Is and Is Not.** Creolization has yet to be accurately conceptualized. It has broadened from the Caribbean to other plantation societies. It has helped discover coded expressions of resistance in the expressions of dominated groups. What do these applications mean for theoretical definition? Does it amount to just any sort of cultural change anywhere, or is it authentically only a Caribbean phenomenon, as some recent theorists contend? I will argue that the concept of creolization requires folklorists (and other who join them) to test its transcultural and transhistorical validity, examine its sociopolitical setting, and define its relation to other concepts of culture change. **11-13**

Harkavy, Victoria L.M. (George Mason University) **"Rehabilitating the Wolf"? Character Function in Adaptations of "Little Red Riding Hood."** "Little Red Riding Hood" (ATU 333) is one of the five most reproduced tales in the Grimms' *Children's and Household Tales*. Having captivated and inspired writers and artists around the world, it is not surprising that many folklore scholars have also turned their attention to this tale type. Themes addressed in fiction and analysis have included intergenerational competition, pedophilia, and the wolf as animal rather than ogre. I wondered why more people did not question the intention of the woodsman. This paper will examine the process of incorporating both the traditional narrative and the scholarly metanarrative in creative work. **09-11**

Harline, Geneva (Utah State University) **Allowing the Untellable to Visit: Investigating Digital Folklore, PTSD, and Stigma.** This paper will investigate how post-traumatic stress disorder (PTSD) is

portrayed in the digital sphere through memes and captioned images, and how the veneer of anonymity in the digital world allows people with PTSD to be willing to share their experiences and struggles. By focusing on memes and images about PTSD, I hope to determine whether memes and captioned images in the digital sphere alleviate the stigma of PTSD, and if so, how? **05-06**

Harrah-Johnson, Jeanne (University of Nevada, Reno) **Berkeley, California: Buildings and Landscapes as Identity.** Beginning in the 1860s, Berkeley, California, developed as an intellectual center and a place where its residents became anchored in the community through its public buildings, homes, gates, and gardens. Named the "Bay Area First, Second, and Third Traditions," architects designed neighborhoods with vernacular adaptations of established house styles in a setting of curved roads, lush (former) farmland, steep hillsides, redwood groves, and fog, which to this day thread together neighborhoods into urban walkways. These contribute to a particular and shared sense of place and identity, connectedness, and meaning for Berkeley locals. **07-04**

Hartmann, Nic (National Czech and Slovak Museum and Library) **Brokering on the Border: A Folkloristic Case Study of the Nogales, Arizona Fresh Produce Industry.** Nogales, Arizona, is a century-old gateway for Mexican produce entering the United States, with over two billion dollars worth of fruit and vegetables crossing annually. While most produce coming through Nogales is based on large-scale industrial agriculture, the occupational community of produce salespersons, brokers, and distributors is rooted in deep family and community traditions. Utilizing fieldwork with produce professionals in Nogales, this paper will focus on three areas: (1) the industry as a familial occupational tradition; (2) the role of the industry in building Nogales' sense of place; and (3) the examination of agribusiness professionals as an occupational folk group. **02-09**

Harvilahti, Lauri (Finnish Literature Society) **The Challenges of Cultural Archives in the Digital Era.** The role of tradition archives is to find solutions for storing the essential documents that represent the cultural memory of our own time. The aim for international archival cooperation is to share and disseminate knowledge and experience: to discuss standards and practices, to facilitate the cooperation and enhance the interoperability of archives. Fulfilling these tasks for the future will not be possible without creating proper criteria for maintaining digitized records and digital-born culture, including the ephemeral world of the internet. It is not enough to store documents if they will not be accessible today and in the future. **08-05**

Hasken, Eleanor (Indiana University) **"Some People Have Blood Cells, I Have Bowling Balls": The Value of Recreational Folklore.** In questioning what remains an "unfinished" area of study, I argue recreational folklore must be evaluated, for it is surprising how little scholarship there is about recreational activities. In applying Brian Sutton-Smith's triviality barrier, my paper examines why folklorists do not study or theorize about recreational lore. To give contextual examples of recreational folklore's significance, I use examples from my fieldwork with bowlers. I provide an overview of the scant amount of recreational folklore scholarship currently available. To conclude, I suggest areas of recreational folklore worthy of study. **11-16**

Hassnaoui, Amira (Bowling Green State University) **Beliefs in and about Hammam, a Tunisian Tradition.** Hammam (public bath), where rituals of purity take place, has been a vital component of Tunisian tradition for both men and women; particularly interesting narratives emerge from women's experiences of this sacred custom. This paper examines the expression of beliefs performed by women within and regarding Hammam. Through storytelling and other bonding activities, boundaries and perspectives on class, intimacy, and purity are negotiated and transformed here in ways only understood by participants. I explore the idea of how women's practices in Hammam can be allowed while also forbidden, as public and private intersect in this sanctioned space. **03-08**

Hazzard, Katrina (Rutgers University) **When the Gods No Longer Spoke: Sacred Voice, Social Death, and the Possible Origins of Scat Singing.** This paper explores the possible relationship between scat singing and Pentecostal "speaking in tongues." This presentation looks at William Seymour and Azusa Street as a bursting forth of a tradition that had already existed among African slaves. It traces the origin to various forms of African sacred voice brought here by enslaved Africans. The tradition of sacred voice secularizes and becomes not only scat singing but, post World War II, Doo-Wop and influences in contemporary hip hop. All these forms represent a counter hegemonic stance and dialogue with America. **10-14**

Heiniger, Abigail (Bluefield College) **The Lost Slipper: America's Dangerous Obsession with Making It Fit.** It was all well-and-good for Cinderella that her lost slipper only fit her tiny foot. However, that exclusive shoe had some very painful repercussions for other women. This is a paper that explores the mutilated feet that Cinderella's slipper left in its wake. While Cinderella narratives were proliferating in mainstream American fiction since the mid-19th century, marginalized writers were responding with anti-Cinderella narratives. Charles Chesnutt, Jesse Fauset, and the recently discovered novel of Hannah Crafts all challenge the American Cinderella expectations modeled in Louisa May Alcott's "A Modern Cinderella." **03-10**

Helweg-Larsen, Jules (University of Oregon) **Corsets and Costumes: Gender and Performance in Roller Derby and Neo-Burlesque.** Contemporary roller derby and neo-burlesque, as an athletic sport and a framed staged performance respectively, each provide a space that encourages gender play through interactions between participants and audience members. In this paper, I discuss how participants express a range of feminine identities and commentary on the social and cultural expectations of women. Drawing on Jill Dolan's work on sexuality and gender along with fieldwork, I explore how their performances and commentary simultaneously critique and embrace normative expectations through costuming, use of the body, and the presence of an audience who interpret the events. **04-12**

Higgins, Lisa L. (Missouri Folk Arts Program and University of Missouri) **Banner Year: A Case Study for Teaching the Art of Cultural Interpretation.** Inspired by Traditional Arts Indiana's Rotating Exhibit Network, the Missouri Folk Arts Program borrowed and adapted the transportable exhibition concept to tell the story of a 30-year-old apprenticeship program. A staff and student team curated a transportable exhibition to accompany a series of public events. From the first banner—a collage of over one hundred images—to the last, the curators attempted to convey the breadth and depth of a project that featured hundreds of artists and dozens of artistic expressions. This presentation will assess the intents, processes, and outcomes that curators engendered as they "brokered" real and imagined dialogues with the project's participants and its archive. **03-06**

Hiimäe, Reet (Estonian Literary Museum and University of Tartu) **The Pragmatics of Magic in the Accounts of Involuntarily Childless People.** The paper focuses on the dynamics of contemporary magical beliefs connected with involuntary childlessness. I'll show, based on Estonian material, that such beliefs are not static, but rather temporary and open for reinterpretations, renegotiations, and change and can thus be viewed as unfinished. I will analyze the unfinishedness of such beliefs on the backdrop of ongoing technical progress in the field of reproductive medicine, the interaction between the mass media, social and individual sphere, and the ideas of guilt and supernatural punishment in the context of the problematics of identity, showing how such magical beliefs and explanation models can have a highly pragmatic character, functioning as a way of mental self-defense. **06-10**

Hjortfors, Lis-Mari (Umeå University) **Laestadianism: The Influence of Religious Revivalism on Sami Identities, Language, and Traditions in the Lule Sami Area.** This presentation is about Laestadianism as a Lutheran revivalist movement which was of huge importance for Sami livelihood. As Christianization was paralleled with Swedification and Norwegianization, politics of colonization were forced onto the indigenous Sami people by the nation's states. There was a major industrialization in Sápmi. Sweden opened mines, water power systems, and railroads were built. I argue that there was a space created within the Laestadian Movement to preserve the Lule Sami culture, identity, religion, and language. I intend to explore the possibility that the revivalist movement grew out of a situation of crisis for the Sami. [edited for length] **05-02**

Hoffman, Lianne (Hebrew University of Jerusalem) **Good Hunting: Modern to Postmodern Wolf-Children Narratives.** The enduring popularity of the wolf-child myth, especially in literature for young adults, may be linked to the figure's liminality: literary wolf-children are an expression of hierarchical fluidity and anxieties relating to race, social status, and the relationship between the human and the non-human. This paper explores why tales of wolf-children are "unfinished" in the sense that they are continuously retold in different variants, analyzing the growth and maturation of wolf-children in works by Rudyard Kipling, Angela Carter, Tamora Pierce, and Pat Murphy, with emphasis on the hierarchical anxieties with which each narrative is preoccupied in its particularized setting. **06-06**

Holler, Jess Lamar Reece (The University of Pennsylvania) **Refuse, Refuge: Collaborative Applied Folklife Practice and Place-Based Environmental Injustice.** This paper takes up the question of applied folklife practice's role in tracking, interpreting, and organizing against cultures of "slow violence" (Rob Nixon) in site-based environmental justice concerns. Looking at the history and futures of community-collaborative folklife and cultural documentation methods in tracking the complex web of cultural meanings of toxically compromised home and neighborhood environments, the paper takes up emerging praxes in environmental folklife documentation and public presentation partnerships that foreground the activist urgency and community-collaborative necessity of environmental folklife work. As a case study, the paper tracks the recent efforts of the Penn Program in the Environmental Humanities to build a community-collaborative applied folklife and spatial oral history project around the cultures and histories of the Eastwick neighborhood in South Philadelphia. [edited for length] **06-07**

Holmes, Kathryn M. (Penn State Harrisburg) **Sisters in Zion: Relief Society Activities of Mormon Women.** The Relief Society is a massive organization that oversees the women of the Church of Jesus Christ of Latter-day Saints. Here women work on behalf of women, though always under the patriarchal eye of the priesthood or the governing arm of the church. Even so, LDS women find ways to come together in activities that circumvent traditional authority even while keeping in line with church doctrine. This paper looks at such activities as they occurred in the fall of 2015 in the Harrisburg, Pennsylvania, congregation to establish how women use sisterhood to create their own identities within the patriarchal faith. **09-04**

Hopkin, Rachel C. (The Ohio State University) **Performance, Poetics, and Pâtisserie.** Within folkloristics, the “performance turn” was initially employed as a means to examine communication events based on verbal interactions. That scope has greatly broadened since, but performance remains rarely used as a mode through which to encounter foodways items. This paper examines how the croissant may be understood from a performative point of view and suggests insights that may be gained thereby. Based on fieldwork with pâtisseries and consumers, parallels are drawn between performances of pâtisserie and of other, more conventionally perceived, performance forms. Concepts touched upon include ritualization; relationship symbols; identity performance: and class, taste, and connoisseurship. **03-05**

Horowitz, Amy (Indiana University) **Co-listening Acts as Imagined Symmetry in Occupied Territory.** Time was, Israeli/Palestinian music projects were poster children of possibility, soundtracks of “Hope in the Dark” (Solnit). Hope was that co-listening to Hebrew/Arabic sonic proximities might recalibrate the social score. To co-listen between the notes of the “conflict” might retune public policy and hasten resolution. Yet decades of concerted listening acts did not foreclose the Israeli occupation nor resolve “irresolvable geographies” (Cieri). Troubling Hoffman’s notion of compassionate listening as the ability to not only hear but listen to that which is other, objectionable, or confusing,” I ask whether Israeli/Palestinian co-listening is co-resistance against occupation or an imagined symmetry that veils injustice. **05-10**

Horton-Stallings, Lamonda (Indiana University) **Black Funk’s Acoustic Ecology.** This paper proposes Stevie Wonder and DJ Spooky as contemporaries to George Washington Carver and Matthew Henson. Challenging African American folk culture studies and environmental studies, it examines Stevie Wonder’s inventive use of the synthesizer on his motion picture LP *The Secret Life of Plants* and the sampling techniques used in the multimedia performance work of DJ Spooky’s *Terra Nova: Sinfonia*. Using folklore scholarship, disability scholarship, eco-criticism, queer theory, and black music scholarship, it details how Wonder and Spooky sonically capture a plant’s life and Antarctic ice forms. It will formulate new theories for soundscape studies and sound energy that Western environmentalists overlook. **10-14**

Hovi, Tuomas (University of Turku) **From a Joke to a Tradition: Celebrating Saint Urho as Finnish American Heritage.** Saint Urho’s Day started as a joke response to the Irish immigrants by the Finnish immigrants in the United States. After a while the joke got on, and it turned into a tradition that has now been celebrated for 60 years across the United States. In this paper I am examining two St. Urho’s Day celebrations that I witnessed and did fieldwork at, in May 2016. I will explore how the celebrations were held and how “Finnish” this celebration and tradition still is. **02-16**

◆ **Howard, Elizabeth** (Virginia Tech) **Botulism Education in United States Prison Systems.** Five reported outbreaks of botulism in U.S. prisons from 2004-2012 were caused by the consumption of an illicit alcoholic beverage known as pruno. Since the outbreaks, research has been conducted on inmates’ knowledge of botulism risks and effective forms of food safety education. This presentation discusses how and where inmates learn how to make pruno, effective methods of food safety education, and the challenges with the implementation of education techniques within the prison system. The symptoms of botulism are severe and potentially fatal, so ongoing investigation into providing food safety knowledge to inmates and the general public is critical. **03-07**

Howard, Robert Glenn (University of Wisconsin, Madison) **How Network Mediatization Makes “Text” a Four-Letter Word.** In 1973, D. K. Wilgus observed, “‘Text’ is rapidly becoming a dirty word.” Dirty or not, it still dominates folklore studies. From the first study of “ASCII art” to “#blacklivesmatter” as the 2014 “Digital Folklore Trend of the Year,” researchers reify even everyday network communication into “texts.” But such digital expression exists on networks and networks are dynamic. To imagine the ongoing linking of network locations in a term for the static objects crafted by monks of the manuscript age is to fail to understand that no network mediatization results in objects so pure and substantive as a text. **06-13**

Hudec, Mariah (University of Guelph) **Cultivating Scottishness: Anne MacVicar Grant’s Essays on the Superstitions of the Highlands of Scotland.** This paper focuses on an early book-length collection of Highland “superstitions”: Anne MacVicar Grant’s *Essays on the Superstitions of the Highlands of Scotland* (1811). Like Johann Gottfried von Herder and the Brothers Grimm, Grant regarded language and land as central to national character and made use of metaphors of cultivation of the land to discuss the character and “cultivation” of the Scottish people. This paper will examine the paradoxical nature of Grant’s emergent perspective, which negotiated between the celebration of reason and empiricism that underpinned Scottish Enlightenment philosophy, and the celebration of folk culture associated with Romantic Nationalism. **09-12**

Hutcheson, Cory T. (Penn State Harrisburg) **Your Own Fun and Part of Someone Else’s: The Individuals and Communities of the Christmas Monster.** Since 2010, major American cities like Philadelphia have played host to large parades celebrating the diabolical holiday figure of Krampus. While Krampus is historically linked to St. Nicholas celebrations in Europe, the recent resurgence of interest in—and celebration of—Krampus in the United States frequently attracts people from alternative spiritualities and lifestyles, such as Neo-Paganism and the Maker Movement. Through several years of ethnographic

study, I have become familiar with the communities formed in both digital and “real” spaces to support these events, known as Krampusläufe. Philadelphia’s Krampuslauf in particular uncovers community bonds which form around the spiritual, craft-oriented, and child-oriented themes of the event. **09-04**

Hyltén-Cavallius, Charlotte (Institute for Language and Folklore) **“We Never Begged”: Tactics, Materiality, and Respectability in Swedish Roma Narratives.** This paper explores how Swedish Roma—with the experience of a forced nomadic lifestyle—narrate everyday life in camps and how their self-presentation is constructed and performed. The narratives are analyzed with attention to tactics, materiality, and respectability. Which tactics did the Roma use in their interactions with the majority population in order to access fundamental needs such as water, shelter, and food? How is everyday life in the camps portrayed and which role does materiality play in the narratives? Which narrative tools and ultimate “others” are being used in order to present oneself as a respectable citizen (Skeggs). **09-10**

Hyltén-Cavallius, Sverker (Swedish Performing Arts Agency) **Double-Clicking the Icon: Narrating Popular Music in YouTube Comments.** In 2007, Peter Gabriel received the BMI Icon of the Year Award. If such awards form one end of a continuum of canonizations in popular music, the other can be found in the micro narratives surrounding pop videos in YouTube comments. This paper addresses comments on a collage video clip with a live performance of Gabriel’s band Genesis from 1974. In their comments, YouTube users narrate and negotiate band and genre histories, aesthetic boundaries, and life stories. These micro narratives constitute a continuing grassroots renegotiation of popular music icons. **10-04**

Hyman, Charitie (independent) **The “Salt-Trader’s Way”: The Road as a Unifying Symbol in Ukrainian Folklore.** The state and its citizens employ strategies to create cohesion out of the ambiguities of history. One way this unification occurs is through folklore, particularly narrative. A common theme in the literature on Ukraine is the dichotomy between an Eastern Russian-speaking Ukraine and a Western Ukrainian-speaking one. Alongside scholars and contemporary Ukrainian youth who reject such dichotomizations, I explore the idea of “the road” in contemporary Ukrainian folklore as a key symbol. I argue that the prevalence of this theme signifies processes of cultural, historical, and geographical unification that reveal both everyday performances of identity and state-sponsored constructions of Ukrainianess. **09-03**

Ivanova-Nyberg, Daniela (Bulgarian Cultural and Heritage Center of Seattle) **“There Will Not Be Another Koleda”: Folk Dance Narratives and Studies of Folk Dance.** This paper is an ethnochoreological and anthropological investigation of Seattle-based Koleda, a traditional Balkan music and dance ensemble (1967-1974). The field research includes a series of face-to-face interviews with former Koleda members, in alignment with our meeting’s theme. In focus is the role that Koleda played in inspiring future Balkan music and dance activities in the area, such as the establishment of the Radost Folk Ensemble (which, in 2016, will celebrate its fortieth anniversary) and others. Attention is drawn also to the lasting impact that Koleda has made on the personal and professional lives of the people involved. **01-02**

Izhar, Sunhaib (Ambedkar University, Delhi) **Porous Boundaries and the Tales of Puppets, Puppetry, and Puppeteers: An Evaluation of the Impact of India’s Partition on the Art of Puppetry.** Focusing on the art of puppetry, I attempt to trace back the relationship between this art form and the partition of India, coupled with the subsequent creation of Pakistan in 1947 that changed this common art form. Through the migration of material culture of puppeteer communities, I would like to contextualize the respective narratives of puppetry across borders that are infused with the tales similar in their form, structure and theme, but introduce different characters. In the second part of the paper, I attempt to show the plight of puppeteers, via the Kathputli Colony experiment, in New Delhi, India. **07-09**

Jackson, Jason Baird (Mathers Museum of World Cultures, Indiana University) **Innovation, Habitus, and Heritage: Notes towards a Theoretical Model Concerned with the Ways that Cultural Forms Have Careers in Time.** Since the 1990s, folklorists have become more intentional in their use of the concept of “heritage,” with the term now standing at the center of our theoretical and policy debates. Heritage is both a phenomenon in the world that folklorists think about and a concept that we think with. In this presentation I will build on classic and recent work, presenting a model of heritage that locates it within the flow of time and in relationship to other aspects of culture—particularly innovation and habitus. The heuristic offered emphasizes the different degrees of metacultural salience characteristic of a cultural form. **07-03**

Jacobs, Tessa (The Ohio State University) **Trickster Grandfather: Narratives of My Mother’s Florida Childhood.** This paper examines the construction of my grandfather through narratives of my mother’s Florida childhood. I will argue that my mother’s narrative construction of her childhood mixes conventions of folktales, legend, and family history as a strategy for narrating the morally ambiguous and the emotionally distressing potentials of family life. Specifically, I will look at how my mother’s narratives construct my grandfather as a trickster figure. In doing so, my mother provided me with a grandfather figure and a unique example of narrating family loss that is neither condemnatory nor celebratory but retains the ambiguity of living relations. **03-09**

Jaeggi, Patricia Irene (University of Basel and University of Applied Sciences and Arts Lucerne) **As "Heidi" Began to Yodel: Identity Politics and the Adaptation of a Folk Story for the Arabic-Speaking Listeners of the Swiss International Radio during the Cold War.** In 1968 the famous story of the orphan Heidi living on an idyllic Swiss alp was translated into Arabic by the international radio service of the Swiss Broadcasting Corporation. The 26 episodes of the radio program contain a shortened and adapted version of the novel written in 1880-1881 by the folk author Johanna Spyri. By using audio excerpts the paper aims to show 1) how this transcultural and intermedial transfer of *Heidi* into an Arabic radio play was realized and 2) how the program covered the needs for national representation during Cold War in the context of national identity and international cultural diplomacy. **02-03**

Jambresic Kirin, Renata (Institute of Ethnology and Folklore Research) **Croatia, Full of Life: On the Political Chasm of National Narratives and Their Folklore Subtext.** My paper deals with the schizoid narratives about the future prospects of Croatia as a peripheral European country. The national self-perception is marked by a profound rift between the tourist industry phantasm "Croatia, full of life" displaying images of wild parties and adventures on the Dalmatian Coast, and the more critical self-narratives of a marginal, pauperized, corrupted, declining, and emigrating nation. The analysis will focus on the folkloric subtext of describing these contrasts, animosities, and gaps as naturally given but not sociopolitically installed, as it will detect some examples of rural populations being stigmatized as nurturers of conservative and xenophobic attitudes. **04-05**

Janeček, Petr (Charles University in Prague) **Beyond the Café/Pub Split: Narrative Practice Concerning the Refugee Crisis in the Czech Republic.** Contemporary problems connected with the European refugee crisis changed dynamics of public discussions of the Czech society. Already polarized along lines of the so-called Café/Pub Split, the divide between the pro-Western liberal urbanites and the nationalist conservative-leftist inhabitants of the rural areas, the issue of refugees seems to be one of the most crucial themes dividing the society. Based on fieldwork on the internet and media content analysis, the paper tries to interpret main argumentation strategies used by both "sides" of this ideological conflict, including reinterpretation of older folk stereotypes, narrative motifs, and even contemporary legends and rumors. **03-14**

Johnson, Mira C. (Pelham Art Center). See Puglia, David J. **09-06**

Jones, Christine A. (University of Utah) **Importing Character/Translating Fashion: The Case of Little Red Riding Hood.** "Little Red Riding Hood" features a young girl whose entire identity is bound up in the garment she is wearing when we meet her in the tale. There is almost no explanation or description of this otherwise crucial element of the plot, leaving translators and illustrators free to imagine her creatively. This paper will take Little Red Riding Hood as a case study to survey the cultural implications of importing character by translating fashion. It will end with some thoughts on how the story changed when the heroine and her clothes were finally drawn, circa 1800. **05-08**

♦ **Jones, Derek R.** (Florida Folklife Program) **Casios to Canjos: Repurposing the Folk Art Experience in the 21st Century.** This essay will focus on artists and communities in Florida that repurpose the 21st-century folk art experience. Through creolization of traditional and do-it-yourself methodologies exchanged within local and online communities, Florida has become a key ingredient in the development of emerging folk art narrative and experience. Here we will highlight music, visual art, instrument engineering, and multimedia performance by Floridian artists, considering how experimentation, chance and bricolage transform the folk narrative of the ordinary and discarded into something wondrous and instrumental. We cover noise music, electrifying encounters with modified toys, and the importance of obsolescence for folk art experience and education. **05-11**

Jones, Michael Owen (University of California, Los Angeles) **Putting Meat Back on the Menu: Nineteen Reasons Vegetarians Lapse from Their Diet.** According to a news survey, three-fourths of American vegans and vegetarians revert to eating meat or other animal products. The present essay examines the accounts of hundreds of ex-vegans and ex-vegetarians on internet blogs and posts. Their narratives suggest 19 reasons for changes from a strictly vegetable diet to one derived in part from animals. Overlooked in foodways scholarship, this phenomenon has implications for medical personnel, dietitians, and health and fitness advisers. It also indicates some of the challenges faced by those who initially chose to go against prevailing cultural norms and dominant culinary traditions in the United States. **06-15**

Jorgensen, Jeana (Butler University) **Myth-Ritual Theory and Application: The Functions of Folk Narrative in *The Fall of the Kings*.** In *The Fall of the Kings*, Ellen Kushner and Delia Sherman portray scholars unearthing a centuries-old covenant between kings and wizards. Inadvertently dabbling in magic that no one thought existed, these characters enact myth-ritual theory while simultaneously engaging with other folk narrative genres. Changeling legends, fairy-tale imagery, personal narratives, and family folklore intermingle, functioning to provide a contrast between the assumed-false expressive culture that provides the setting's backdrop and the actually-true historical lore about magic and kings. These strategic uses of folk narrative also unsettle and interrogate norms of gender and sexuality, poking at the entanglement of story and society. **03-13**

Julian, Jen (University of Missouri) **“Poised on the Edge”: Psychiatric Diagnosis and the Visionary Art of Henry Darger.** This paper investigates the early discourse surrounding the life and work of reclusive “outsider artist” Henry Darger, particularly the approach of art psychoanalyst John MacGregor. MacGregor wrestles with several posthumous diagnoses for Darger, anything from schizophrenia to autism, while claiming that the more disturbing aspects of his work are “unmistakably, the fantasy-constructs of a borderline personality, poised on the edge of violent and irrational sadistic and murderous activity.” I will argue that MacGregor’s approach is problematic, that it seeks to marginalize, and that this impulse to diagnosis is tied to a still-prevalent stigma surrounding psychiatric disability and non-neurotypical individuals. **03-17**

Kaijser, Lars (Stockholm University) **What Makes a Rainforest? Genre, Stories, and Dramatizing in a Staged Environment.** This paper aims to understand how conceptions and knowledge of nature are staged. Highlighted is the reconstruction of a rainforest at a science center in Gothenburg, Sweden. The represented rainforest will be analyzed from three angles; 1) by interpreting nature through the concept of genre, 2) by showing how the rainforest is organized and planned through different adaptations of stories, and 3) by discussing how this knowledge is dramatized. The staged rainforest will be discussed as an assemblage with ambitions and ideals rooted in both science and entertainment, materialized through staging practices, scientific facts as well as popular stories. **03-15**

Kakati, Karuna Kanta (Anundoram Borooh Institute of Language, Art and Culture) **Legends and Popular Beliefs Associated with Vaisnava Religious Centers of Assam.** Legends are one of the most important genres of prose narratives regarded as true by the narrator and the audience. Legends are short, simple and mono-episodic narratives. A legend associated with the Vaisnava Religious Centre tells how the religious centre originated, its associated historical events, and some supernatural activities of the Gurus (Saints). In this paper an attempt is made to collect and classify the legends on the basis of similar thematic content. Another attempt has been made to collect the text of the legends to understand what kind of ideas, beliefs, and historical consciousness are reflected through these legends. **10-15**

Kaleba, Kerry (George Mason University) **A Weak and Idle Theme: Folk Narrative in Performance Interpretation.** The perennial popularity of Shakespeare performance is often attributed to the universal messages of the plots, the beauty of the language, and the openness of interpretation. In mounting each new production, artistic staff take inspiration from myriad sources to reinterpret, resite, and recast the entirety of Shakespeare’s canon to suit the needs of the company and audiences. This paper explores the recent trend in theater and film adaptations to draw from folk and fairy tale narratives and tropes to guide production interpretations and design. **05-12**

Kaliambou, Maria (Yale University) **Learning Foreign Languages through Folktales.** This presentation examines how folktales offer an alternative pedagogical approach for learning and teaching a foreign language (in this case, modern Greek). Through working with folk narratives, students effectively develop the four language skills (reading, writing, speaking, listening); enhance their vocabulary, grammar, and syntax; and sharpen their cultural sensitivity toward a foreign culture. The talk also focuses on various examples of activities that promote writing skills. For example, a creative writing assignment in which students are asked to write their own stories allows them to express their thoughts and feelings in a foreign language. **08-08**

Kalita, Dilip Kumar (Anundoram Borooh Institute of Language, Art and Culture) **Lunse Keplang: The Song about Songs.** The Lunse is a traditional singer among the Karbis, a tribe having a population of around five hundred thousands, who live in Assam—the North Eastern State of India. His female counterpart is the Lunsepi. They take the lead in singing the verse narratives which are orally transmitted and were not written down until recently. How this singer came into being is narrated in this mythical verse narrative. The oral formula of the Lunse enables him to continue the singing of the tale for hours together. His diction and text differ in every performance. **11-02**

Kallio, Kati (Finnish Literature Society) **Registers of Expression and Belief in Early Modern Finland.** In recent decades, folkloristic research has focused in new ways on the interaction between oral and literary, and folk and elite traditions, which have often produced various hybrid, creolized, or vernacular forms of poetics and beliefs. In this paper, the attention is on the relationships of poetic registers and belief systems in Early Modern Western Finland. Building on the theory on registers as it is used in linguistic anthropology (see Agha 2007), the paper examines the ways the poetic languages may carry ideologies, identities, and belief systems in historical speech communities of both folk and learned elite. **09-15**

Kalmre, Eda (Estonian Literary Museum) **Baby Carrots and Salad Rinsing: Commercial Legends and Rumors in Estonian Consumer Society.** My paper will explore the emergence and origin of two rumor cycles which have recently spread in Estonia; popular views about contemporary consumerism and trade that these rumors, discussions, online forums and newspaper articles reflect; and also people’s concerns, fears, and stereotypical beliefs. These two rumor cycles, which will be analyzed using examples from (social) media, were probably the first ones to introduce the topic of store chains and producers’ influence,

collusion, and distrust on such a large scale in Estonia. Here we have the sellers' and producers' desire to profit, on the one hand, and the pressure of modern lifestyle (limited resources of time, constant concern to stay healthy) and frustration, distrust, and fears stemming from it, on the other. [edited for length] **01-17**

Kalra, Ajay (Western Kentucky University) **Whispering Pines: Spatial Codes of Recorded Urban Folk Revival and Countercultural Pastoral Music.** Space is central to music in ways extending beyond the contextual space of performance. Against the backdrop of escalating sociopolitical disappointments, American post-folk revival and countercultural fantasies of a musical youth dovetailed with improving recording technologies to generate expanding sonic languages for limning utopian pastoral spaces. On folk, country folk, and world music recordings, traces of expansive spaces were etched into the sonic product. I present here a taxonomy of spatial codes brought together in pastoral recordings of that era that have remained influential. Traditional music analysis, phenomenology, acoustics, psychoacoustics, ethnographic interviews, and film studies inform my broad cross-disciplinary approach. **09-09**

Kapchan, Deborah (New York University) **Slow Ethnography, Slow Activism: Listening, Witnessing, and the Longue Durée.** What are ethnographies of listening and what promise do they hold for political activism? Since beginning research on Sufism in France in 2008, I have witnessed rising anxiety levels between secular-identified and Muslim-identified French citizens. The *Charlie Hebdo* attacks, as well as the Bataclan massacre, while acts of terror, nonetheless stirred up debates about the secular/sacred divide once again: virulent anticlericalism met discourses of democracy, free-speech vs. free-practice. What is the ethnographic response? Examining the deep listening practices of Sufi Muslims in Europe (sama'), I advocate for slow activism through methods of listening in and to the longue durée. **05-10**

Kaplan, Merrill (The Ohio State University) **Stigmatized Women's Discourse within Academia.** Folklorists study, among other things, what stories people tell, to whom, and when. Stories stigmatized by the dominant culture under which radar they circulate are, if anything, even more central to the discipline. Stories about sexual harassment within academia are subject to multiple stigmas articulated in part as folk genre categorization as gossip and unprofessional speech. Within the legal system, they are potential slander and defamation—speech genres so stigmatized that they are actionable. This paper turns attention to how information about sexual harassment at academic conferences is transmitted—and not transmitted—at both the fleeting, temporary sites of that harassment and elsewhere. **08-15**

Kaplanoglou, Marianthi (National and Kapodistrian University of Athens) **"Words Washed in the Sea": Stories about the Aegean in Greek Folk Narrative.** During the greater part of the 20th century, the Aegean Sea played a central part in the migratory experience of the Greeks either as economic migrants or as refugees. Drawing on genre theory and an analysis which focuses on folk narrators, the circumstances of narration, and the conditions of their everyday living, this paper concentrates on a corpus of narratives collected from fieldwork in rural and maritime communities in the Aegean islands. First, the interplay of place and people in the development of specific narrative conditions and opportunities is explored. Second, these stories are seen as metaphors about the relation of people with their land taking a dramatic turn in cases when this relation is interrupted or abandoned. **02-03**

Karatas, Hicran (Hacettepe University) **From Reality to Narrative: Narratives of the Periods of Famine.** Folk narratives emerge as products of oral cultural environment that reflect lifestyles of societies, tastes, ideals, common values and finally their histories. These kinds of narratives that are formed in oral culture environment are of character that can be a resource for various fields of social sciences. From this point of view we can see that some realities such as migration, diaspora, and war that cause social traumas are either processed in a composition of folk narratives or form the theme and motif structure of direct narrative. Among these narratives, narratives of famine are known to become clear among other trauma narratives with both its historical and mythological origins. [edited for length] **11-03**

Karatas, Pinar (Hacettepe University) **Physician Pranks in the Context of Rites of Passage and Functions of Prank Narratives.** One of the subjects of occupational folklore is pranks. Although the primary purpose is considered as entertainment, it is observed that pranks are played on people with many purposes. One of the qualities that draw attention is that they are played more during a change of situation or status than in ordinary times. In this way pranks have the property of rites of passage. Pranks have two dimensions: the performance of the prank itself and the narration of the prank. In this study, we will focus on the explanation of how physician pranks are formed and the meaning of these pranks, which highlight the brutality of humor, for both the surgical branches and physicians in other branches; the functions and performances of pranks; and their narratives. **07-05**

Kay, Jon (Indiana University) **Memory Painting Reconsidered: Life Stories, Art, and Aging.** Once frequently included in folklife surveys and exhibitions, the study of senior memory painters was ceded to art historians in the 1980s when many folklorists narrowed their focus to a tradition-based definition of folk art. Through the work of Indiana artist Gustav Potthoff, I explore the dialogical relationship between memory paintings and personal experience narratives. The elder's art helps him combat the isolation,

loneliness, and boredom that some seniors face. I contend that, as the concept of “creative aging” gains strength in the arts, folklorist should reconsider their potential contribution to the study of life-story projects of older adults. **10-02**

Keeler, Teresa F. (Pasadena City College) **Domestic Soldiers: How Housewives Helped the United States Win World War II.** During World War II, defense workers and military personnel were sworn to secrecy. While pledges of secrecy kept the details of military and working girls’ activities hidden, virtually invisible were the efforts of America’s housewives. Referred to as “Domestic Soldiers,” they were the least documented group of females during and after the war. Personal narratives and women’s letters to men serving in the military illuminate significant contributions to the war by housewives. This essay explores how women in their traditional roles as supportive wives and mothers, dedicated housewives, and tireless volunteers helped win the war. **09-05**

Kelley, Greg (University of Guelph-Humber) **“There’s Dirty Work Afoot”: On the Reception of Disney’s Snow White.** A number of scholars have critiqued the “Disneyfication” of traditional fairy tales. I will build upon this line of criticism to consider the relationship between the Grimm version of “Snow White” and Disney’s film adaptation, attending particularly to circulating jokes about the film (jokes highlighting elements that Walt Disney aggressively sought to bowdlerize). I proceed on a basic premise of audience studies—that consumers of media are not passive, and that they produce their own meaningful expressive culture in the reception of that media. Specifically, the paper explores the ways in which folklore operates as a mechanism of intervention—or resistance—in the fluid interplay between media production and audience reception. **06-04**

Kelley, Kate S. (University of Missouri) **Empowering Stories and Stories that Empower: Critical Race Theory and Folkloristics.** This paper explores the possibility for a convergence of ideas in folkloristics and Critical Race Theory. CRT scholars are strong proponents of counter narrative and legal storytelling in the arena of social justice but have come only lately to the realization that these narratives have the power to stimulate social and political change. Folklorists, on the other hand, have long recognized storytelling as a powerful and worthy component in shaping human cultures, but for a multitude of reasons, the work of folklorists does not immediately bring to mind the potential for political change. This paper examines the possibilities of merging the theories and practices of narrative embraced by CRT with the accumulated knowledge and research of folklorists to uncover a potentially new way to engage issues of social justice. **02-05**

Kennedy, Maria Elizabeth (The ARTS Council of the Southern Finger Lakes) **Cider, Orchards, and the Vernacular Landscape of Rural New York.** As new interest in craft cider making has emerged amongst a generation of brewers and winemakers, the search for fruit trees has brought producers in the Finger Lakes back into contact with the remnants of the vernacular orchard landscapes that characterized early farmsteads. The maintenance of the agricultural landscape is a form of vernacular building that constructs human habitats within the natural world. How are people reengaging with this orchard landscape? What skills are they applying to salvage and maintain old orchards? And what is the future of orchards as a vernacular landscape in New York State? **02-09**

Keskin, Ahmet (Ege Universitesi) **Curses (Maledictions) as an Ethnic and Universal Genre in Folklife and Literatures.** Cursing and curses are an ethnic and universal genre that we can see in a variety of cultures and civilizations. Cursing and curses, very old actions and discourses which go back to ancient times, have been seen both in beliefs and rituals, in different areas of daily life, and in kinds of literary texts and genres. There are many kinds of curses in several cultures and civilizations. The most significant ones are the Ancient Greek, Ancient Middle Eastern, Ancient Anatolian, and Mesopotamian cultures and civilizations. In this paper, the types of curses and their functions that have been seen in folklife and literatures, from ancient to recent times, will be analyzed. **04-14**

Key, Khunai Nancy (Ambedkar University, Delhi) **Untold Past, Untold Stories: Revisiting Narratives of Head Hunting in Naga Culture.** Literary theorist Edward Said argues that both imperialism and colonialism are impelled by the ideological formation of the notion that certain territories and people require and beseech domination. By looking at the practice of head hunting as a site of contestation, I closely look at how the dominant culture has posited its values in the Naga Society, marginalizing the tradition of the ethnic people. I argue that the negative conception of their ethnicity and the fast pace of modernity pose a threat to the existing folkloric tradition and culture of the Nagas. **06-09**

Khan, Nadia (Ambedkar University, Delhi) **Analyzing Pandun Ka Kada as a Tale of the Meo Past and Present.** Stigmatized as criminals in state-documented histories for centuries, the Meos of Mewat have kept their side of the story preserved in their oral lore. This paper aims to analyze *Pandun Ka Kada*, a Meo epic composed in the late 18th century by poet Sadullah Khan. It studies the poem as a part of the discourse on counter-narratives as the poem asserts ancestry to Arjun and Krishna and tells a tale of exile. It also examines the decline of the performance of the poem and how its fading from the communal memory corresponds to the loss of motivation behind counter-narrativization of the Meo-Muslim. **09-10**

Khanna, Ritika (Ambedkar University) **Belief Practices Transcending Borders: A Study of the Shrine of Baba Lalu Jasraj.** The narratives of the sacred shrines and the belief practices observed in the shrines travel along with their followers across the Radcliffe line. Focusing on the re-creation, duplication and continuation of these sacred shrines through the collective memory of the people, I argue through the shrine of Baba Lalu Jasraj that the dominant and fixed ideas of religion and identity are contested by the narratives associated with such shrines across the borders. I attempt to establish, in my paper, the relevance of such shrines and investigate the avenues they create and promote in the formation of contemporary social spaces. **10-15**

Kim, Jungmin (Cornell University and State University of New York, Buffalo) **"Poetry Is Strategy, You See?": Retelling Folkloric Narrative and Weaving Multicultural Intertextuality in Asian American Literature as Key Strategies for Combating Racism, Colonialism, and Misogyny.** From the 1980s to the 2000s, numerous Asian American writers have adapted Asian folkloric narratives in their writings in ways that give agency to voices historically suppressed by hegemonic oppressions such as racism, colonialism, and misogyny. Several of these writers have also utilized multicultural intertextuality in their works so as to connect and encourage mutual respect between European and Asian literary traditions. Asian American women writers have used these strategies with especial effectiveness in works featuring female protagonists of Asian descent facing traditional patriarchal restrictions from their own ethnoracial groups as well as racism or colonialism from dominant groups. **03-10**

Kinney, Kaitlyn (George Mason University) **Folkloric Waters: Dynamism and the Folk Narrative.** Time has a way of muddying the waters and this is the case when examining the complex relationship that it has with the discipline of folklore itself, especially concerning our conceptions of genre. The scientific classification of the late 18th and 19th century built dams in the folkloric waters, hindering our modern conceptions of genre within the discipline. Through utilizing the folk-motif of "The Singing Bone" and examining its use in the cante fable and ballad, genre, like folklore, is revealed to be fluid in nature and subject to dynamism **11-16**

Kinsella, Michael (University of California, Santa Barbara) **Psycho-Folklorism Redux: Merging Folkloristics and Cognitive Science in the Study of Non-Ordinary Experiences and Vernacular Religious Beliefs.** This paper examines Andrew Lang's proposal to merge folkloristics and psychical research into a field he termed "psycho-folklorism." Lang believed the scientific study of myths, legends, and memorates could offer insights into dynamic capacities of mind. Research into non-ordinary experiences and vernacular religious beliefs is growing, but researchers often fail to consider the role of folk narratives. Drawing upon recent fieldwork, this paper demonstrates that merging folkloristics with cognitive science enables us to see how folk narratives, when coupled with key individual differences and social contexts, contribute to the formation of non-ordinary experiences and vernacular religious beliefs. **05-15**

Kitta, Andrea (East Carolina University) **Slender Man Goes Viral: Suicide, Violence, and Slender Sickness in the Slender Man Phenomenon.** Slender Man, the supernatural creature created and popularized online, has been linked to multiple violent acts, including the "Slender Man Stabbings" in 2014 in Wisconsin. "Slender Sickness," a specific condition created online by Slender Man enthusiasts includes symptoms such as paranoia, insomnia, memory loss, lethargy, depression, nose bleeds, coughing fits, insanity, and sometimes even death. Both the media and participants in the Slender Man phenomenon have linked Slender Man to bullying, violence, and death, especially suicide. This presentation will explore Slender Sickness and its possible linkage to depression and cyberbullying as well as look at the concept of suicide contagion, in particular how it relates to media coverage of the Pine Ridge Reservation and their interactions with Slender Man. I will also explore the ways that Slender Man both helps and harms those who participate in fan fiction and believe in Slender Man. **07-16**

Klassen, Teri (Mathers Museum of World Cultures, Indiana University) **Tennessee Delta Quiltmaking: From Necessity to Heritage.** I examine how people reuse a material culture form when social and economic upheaval transforms the context of its practical use and meanings. Using as an example the effect that the shift from labor-intensive agriculture to factory work had on quiltmaking in the Tennessee Delta, I argue that a form that loses its established meaning is a handy tool for individuals who are working out ways to meet challenges posed by circumstances beyond their control. I relate my perception of an individual-based stage in the tradition process to work on innovation and heritage by Ralph Linton, Dorothy Noyes, and Barbara Kirshenblatt-Gimblett. **07-03**

Kobayashi, Fumihiko (The Hebrew University of Jerusalem) **Japanese Monkey-Husband Tales: Narrating Mysterious Murder as Present-Day Reality.** The final episode in Japanese monkey-husband tales, in which a human wife slays her amicable monkey husband, has long baffled Japanese folklorists. Japanese everywhere accept these tales as humorous and jolly, despite their murderous endings. What do Japanese see in them? This paper seeks to understand the tales by investigating the quotidian reality that people tried to convey by narrating the murder case. More than just a laughing matter, Japanese regard the murder as a serious story element that iconizes their "present-day reality" in a way that represents their wonder and fear of nature amidst situations of everyday life. **04-16**

Koehler, Julie (Wayne State University) **Following the Path of Cookies and Breadcrumbs: Taking the Fairy Tale Course Online.** As in narrative adaptation, one must reimagine fundamental elements when taking a course online. While converting an already existing fairy tale course into an asynchronous online format, we sought to recreate the fundamental rich discussions that develop in our classrooms when students from different backgrounds engage with fairy-tale tradition. On this course “tour,” I will demonstrate how we cultivated interaction among students and engagement with content in the structure of our lectures, discussions, essays, blogs, and group wiki forums. Inherently different, but similarly rich conversations grew out of this interaction, and developed further as we continued to improve the course. **08-08**

Kõiva, Mare (Estonian Literary Museum) **One Man’s Network of Dream Narratives.** The presentation is based on dreams recorded by Hans Järv. He recorded his own dreams as well as dreams of other men and women. The dreams come from the period 1916-1983. The range of topics as well as the historical settings is wide. The diary includes around 223 dreams, a short dream thesaurus (dubbed by its author “old-fashioned explanations”), and some longer dream narratives that are considered related. The presentation will overview how cultural and social changes and personal settings reflect in his dreams. **02-17**

◆ **Kononenko, Natalie** (University of Alberta) **Shameful Stories of the Sacred.** Folklorists are sometimes told narratives which are presented as extremely important and yet shameful. Collecting information about ritual practice on the Canadian prairies calls forth unsolicited narratives which tell of misdeeds that are considered both transgressive and heroic. They tell of individuals who defied established church doctrine and set standards of behavior more suitable to the new homeland. These individuals are both valorized for ushering in new practices and condemned for their audacity. In sum “shameful” stories tell of the difficulties which migrants face as they adjust their most sacred beliefs to their new circumstances. **09-15**

Koski, Kaarina (University of Turku) **The Role of the Mind in Narratives about Extraordinary Experiences.** Today, Finns who have extraordinary experiences often wish to preserve their scientific worldview and avoid supernatural interpretations. Psychological interpretations, which transfer the source of the unknown element from an outer world into the mind, have become increasingly common in written experience narratives. The mind is given an active role in creating the experience which may still have some supernatural characteristics. This discourse can be seen as dialectic vernacular, a hybrid consisting of institutional and vernacular characteristics. **05-15**

Koskinen-Koivisto, Eerika (University of Helsinki) **Loss, Destruction, and Recovery: Narratives of the Difficult Heritage of WWII by Four Sámi Elders from Finnish Lapland.** By the end of the Second World War it became necessary to evacuate the residents of Finnish Lapland due to the so-called Lapland war fought against Germany, a former ally of Finland. Among these residents were the indigenous Sámi groups of Finnish Lapland who were evacuated to Norway, Sweden, and Southern Finland. This presentation will introduce narratives by four Sámi elders from the southernmost Sámi village Vuotso who have recounted their experiences of the evacuation and homecoming. I will analyze these narratives as well as silences related to this difficult and contested history exploring their personal and collective memories. **11-04**

Kruger, Steve (Virginia Polytechnic Institute and State University) **Barriers to Participation in Nontimber Forest Product Monitoring Programs: The Value of Ethnography.** Harvesting medicinal plants continues to be a meaningful source of livelihood in Appalachian communities. Rising global demand has generated interest in managing nontimber forest products (NTFPs) as sustainable economic resources. Programs attempting to measure harvests have low participation, usually attributed to the “secretive,” “informal” nature of NTFP economies and practitioners. Appalachian botanicals dealers offer more nuanced concerns about how data is interpreted and used; expressed through past experiences with regulators, competitors, researchers, and popular depictions of wildcrafting; and concerns situated in the region’s unique cultural, political, and economic landscapes. The challenges of reciprocal and collaborative approaches with multiple stakeholders are discussed. **06-07**

Kuitenbrouwer, Kathryn (University of Toronto) **Goat Couture: Costuming as Satyr in Daniel Defoe’s Robinson Crusoe and Clifton Bingham’s Robinsonade Jumbo Crusoe.** In the 1712 pamphlet *Providence Display’d*, Woodes Rogers claims that the freshly rescued castaway Alexander Selkirk is “a Man clothed in Goat-skins, and seemed as wild as the goats themselves.” It is one enigmatic 1719 engraving of Crusoe in goatskins that becomes source material for myriad reimagined Crusoes. This paper queries representations of “wild” couture in Rogers’s text, Daniel Defoe’s *Robinson Crusoe*, and various Robinsonades, including Clifton Bingham’s *Jumbo Crusoe*. How do sartorial figurations in the Robinsonades tame, trouble, or hybridize the uncivilized “truth” of the melancholic Selkirk, so alone he had “forgot his language for want of Use”? **05-08**

Kverndokk, Kyrre (University of Bergen) **“Je Suis Sick of This Shit”: Performing Public Grief in Spreadable Media.** This paper discusses the performativity and spreadability of vernacular digital visual utterances after the terrorist attacks in Oslo/Utøya, Paris and Brussels. After these attacks image macros expressing public grief circulated frequently in social media. The simple symbolism of such images was easy to identify with and gave them an overwhelming spreadability both online and offline. The

transnational spreadability of such utterances moves terrorist attacks closer to the everyday life of media audiences far away. The paper will argue that such transnationally spreadable utterances contribute to a cultural catastrophization, turning everyday life into a seemingly constant state of emergency. **05-06**

Kvietkauskas, Mindaugas (Institute of Lithuanian Literature and Folklore) **Jews and “Good Pagans”:** **Narratives about the Coexistence with Lithuanians in Early 20th-Century Litvak Literature.** This paper will discuss some examples of the vast multicultural panorama of fin-de-siècle Lithuanian and Litvak literature (mostly written in Yiddish), which reflected mutual interactions of the two nations and the relations of their changing identities in their shared life-world. Litvak literature of the early 20th century included a special tendency towards cooperation and dialogue with the neighboring Lithuanian national culture and the wish to discover its folk traditions. Several authors of this trend (Uriah Katzenelenbogen, Leib Naydus, Moyshe Kulbak) created representative scenes of the meeting and communication between members of these cultural groups, and sought for the symbolic integration of their different narratives of identity. **01-03**

La Shure, Charles (Seoul National University) **If You Believe That, I’ve Got a River to Sell You: The Many Faces of a Korean Con Man.** Kim Seondal is a popular Korean trickster figure and con man, and in his most famous tale he “sells” the Daedong River in Pyongyang to a gullible mark. Through an examination of different versions of this tale—from oral sources, written sources (both Korean vernacular and classical Chinese), and contemporary North Korean sources—this paper will show how the function of the trickster changes in different sociopolitical environments. He can go from being a simple con man to a Robin Hood-like hero of the people, depending on the ideologies and agendas of those telling his tale. **04-16**

Laime, Sandis (Institute of Literature, Folklore and Art, University of Latvia) **Ragana: A Seeress, a Goddess, or a Ghost? Hypotheses on the Origins of the Figure of the Witch in Latvian Folk Belief and Folklore.** The witch (ragana in Latvian) is one of the most complex figures in Latvian folk belief in terms of its historical transformation and regional variations. The contemporary meaning of the word ragana emerged relatively recently under the influence of Christian demonology. There is no doubt that the word itself is much older, which leads to a question: What did it denote before and did it represent the same belief tradition that is attested in 19th- and 20th-century narratives? The aim of my paper is to evaluate scholarly (linguistic, folkloristic) debates regarding this question, the approaches and sources employed in previous research, and to draw some perspectives for further research. **02-17**

Laney, Jordan L. (Virginia Tech) **Re-historicizing Our Romance with Bill Monroe: The Unfinished Story of Carlton Haney’s and Ralph Rinzler’s Contributions to the Creation of the “Father of Bluegrass.”** Carlton Haney’s festivals and his and Ralph Rinzler’s narratives helped rehistoricize our romance with Bill Monroe as the “Father of Bluegrass.” Interviews and the recently acquired Haney Collection, housed at ASU, allow piecing together Haney and Rinzler’s collaborative work from 1963-1967, debunks the notion that the audiences were wholly southern, and reveals that through festivals and folk narratives they built new communities gathered at Fincastle, Virginia, and Camp Springs, North Carolina. The unfinished “story of bluegrass” these men scripted and directed raises questions about 1960s audience needs and charts ways in which mythical figures emerge as central to bluegrass. **08-11**

Larson, Shannon K. (Indiana University) **Contemporary Mediumship, Narrative Place-Making, and the Empathetic Experience of Mental Illness.** Once a thriving mental health care facility on the outskirts of Leices-ter, England, the Towers Hospital shut its doors in 2005. Today, multiple ghost hunting companies compete to host overnight paranormal investigations at the Towers, which typically sell out weeks, sometimes months, in advance. Mediums leading these investigations facilitate the sharing of experiences between the institution’s living visitors and its dead ones in acts of narrative place-making. As patient lives and the hospital itself are made, learned, and experienced, mediums and ghost hunt participants reclaim the hospital’s history, achieving a sense of collective justice by uncovering the marginalized voices of those who lived and died there. **06-10**

Lau, Kim J. (University of California, Santa Cruz) **Framing, Reframing, and the Politics of the Unfinished Story: Bill Willingham’s 1001 Nights of Snowfall.** In this paper, I focus on framing and reframing in Bill Willingham’s *1001 Nights of Snowfall* to argue that the comic creates a productively unfinished story that interrogates and politicizes the central themes of European fairy tales, the *Arabian Nights*, and their complex histories. By appropriating and reimagining the framing tradition of the *Arabian Nights*, Willingham challenges the European fairy tale’s ideological underpinnings while simultaneously foregrounding the complicated histories of narrative influence between the *Arabian Nights* and the European fairy tale, itself an unfinished story about the power and politics of disciplinary framing. **10-11**

Laudun, John (University of Louisiana, Lafayette) **The Adjacent Possible in Folklore Studies.** This essay is but one small step in a larger intellectual history of our field, one which considers the moment in 1966 when two possibilities for the future of the field converged at the same meeting in Labov and Waletzky’s “Narrative Analysis: Oral Versions of Personal Experience” and Pierre Maranda’s “Computers in the Bush Tools for the Automatic Analysis of Myths.” The essay outlines the original moment of this moment of the “adjacent possible,” mapping the various paths forward as practitioners then understood them and as they may be understood in the present. **04-14**

Lawless, Elaine J. (University of Missouri) **The Half-Life of Social Protest Narratives: Critical Race Theory and the White Media.** In this paper I examine competing narratives (Goldstein, 2015) that emerged in the fall semester of 2015 about the nonviolent Black student protest (ConcernedStudent1950) against racism at the University of Missouri, the media narratives, and the political backlash that followed. Narratives morph depending upon who is telling/writing them, to what end, and who has power (Hewitt, 2005). This paper demonstrates how vulnerable protest narratives are distorted in constructions of the white media that do not share the same political views as those who “owned” the original story (Shuman, 2010). **02-05**

Lawrence, David Todd (University of Saint Thomas) **“Northside for Life”: Narratives of Community and the Politics of Urban Agriculture.** This presentation will focus on African American farmers building a movement in North Minneapolis, Minnesota, a historically black section of the city. In ethnographic interviews, research collaborators shared narratives that defied notions of urban farming as a pastime or environmental pursuit. Instead, their narratives were explicitly political and embedded with connections to traditional cultural practice and meaning. Collaborators see farming and the benefits that come from it as foundational to reestablishing community and respectability. They understand urban farming as an essential step in rebuilding historical, cultural, and spiritual foundations necessary to redevelop their community and acquire political power. **02-05**

Le Bigre, Nicolas (University of Aberdeen) **“I Was Waiting and It Was June and the Warmth Never Came”: Immigrant Reflections on Life in Northeast Scotland.** Integration is often put forth as the desirable endpoint for immigrants settling in a foreign society, though rarely is the term defined or rationalized. By presenting audio recordings of immigrants recounting their impressions of the places and people to which society expects them to integrate, this paper inverts the current power balance from local residents, media, and policy makers to the people who experience living in another country firsthand. These recordings emphasize the central role of narrative expression in contending with new personal and environmental interactions, while giving essential texture and context to our understanding of immigrants’ everyday lives. **03-14**

Lee, Linda J. (University of Pennsylvania) **“What Else Could the Story Possibly Be?”: Narrative Logic in Ellen Kushner’s *The Privilege of the Sword*.** Ellen Kushner’s mannerpunk fantasy *The Privilege of the Sword* (2006) begins like a fairy tale. The naïve heroine is sent into the service of her mad uncle to end a feud and secure the family’s fortune. Katherine’s understanding of her place in the world is informed by the stories she knows (like fairy tales) and reads (an in-world novel of swashbuckling swordsmen). This paper considers how these narratives provide Katherine with role models and influence her expectations. This bildungsroman subverts the “Beauty and the Beast” (ATU 425C) plot as it imagines new possibilities for Katherine as she becomes a hero. **03-13**

Li, Mu (Southeast University) **Presenting Diversity and Negotiating Identity: Narratives of the Chinese in Newfoundland.** This paper investigates the personal narratives of Chinese immigrants and their descendants in Newfoundland, Canada, in order to understand how individuals in this diasporic group use narratives to present their different and sometimes conflicting senses of diasporic Chineseness, of which identity is emergent in the interplay between “traditional” Chinese culture (there) and vernacular experience in Newfoundland (here). This diasporic identity is creolized, multiple, temporal, and fluid, defined by a diasporic culture that “develops its own tradition and cultural traits, which, in turn, are expressed through new markers to reinforce the group’s new identity” (Zhang 2015, 468). **03-16**

Licen, Dasa (Institute of Slovenian Ethnology) **The “Authentic” Blend: Two Poles of Expert Discourses on Istrian Food.** This article examines regional gourmet heroes, who bring into being and distribute ideas on what “authentic” Istrian cuisine is. These food experts are citizens of three different countries and speak four different languages but consider themselves to be most of all Istrian and offer very similar answers to the modern accelerated dietary changes. During fieldwork, my attention was attracted by the arbitrary use of adjectives, such as authentic, traditional, and natural by my research partners. The confusing uses of these adjectives create obstacles to labeling the precise terminology of each. The point is that they all exist as interchangeable within the discourse(s) on Istrian food, furthermore denoting Istrian food itself, although they in fact most of the time absolutely do not mean the same. **03-05**

Lielbardis, Aigars (University of Latvia) **Research on Charm Tradition in Latvian Folkloristics.** This paper analyzes research on Latvian charm tradition in Latvian folkloristics, introduces main figures, and gives characteristic examples of Latvian charm types. The Archives of Latvian Folklore has more than 56,000 units of Latvian charms and their variations. Although the Archives of Latvian Folklore was founded in 1924, the collection contains charms collected and recorded by folklorist Fricis Brīvēznieks dating back to 1869. Most of the texts were collected and sent to the Archives during the 1930s in collaboration with schools and students from all over Latvia. Looking into history, Brīvēznieks’s folkloristic activities have given impulse to and materials for the collection, research and publication of Latvian folklore and the charm genre, as well as significantly influenced the development of a national awareness within society in the late 19th century. Nowadays, Brīvēznieks’s collection of charms, published in 1881, still influences the charm tradition. **02-16**

Lightstone, Vardit (University of Toronto) **Can a Storyteller Write Ethnography? A (Re)Consideration of Tomás Ó Criomhthain's Irish Autobiography, *An tOileánach*.** The conflicts between emic and etic description and interpretation of material in folklore studies have implications for the way informants of folkloric knowledge are perceived by their audiences. Scholars have addressed this conflict in varied ways, including acknowledging informants' statuses, incorporating informants' interpretation of material in their discussion, and including informants in the formation of academic texts. In my paper I discuss how (re)considering the Irish storyteller Tomás Ó Criomhthain's autobiography, *An tOileánach* (1929)—translated into English as *The Islandman* (1937) and *The Islander* (2012)—as an autoethnography changes the way we relate to him and gives him authority over his own knowledge. **01-16**

Lim, Pheng (Folk Arts-Cultural Treasures Charter School) **A Principal Tells A School-Life Narrative: Folk Arts Residency Model Enacted—Stories Transformed.** FACTS's principal tells of the enactment of the whole-school residency model from the front office and classroom teachers' and students' perspectives. Her narrative recounts preparatory teacher training, implementation concerns addressed, helping teachers see what was happening on the building's other floors, and experiences of students during this intense residency. Teachers saw how their part contributed toward students' "enduring understanding" development. Students talked about topics they would not have otherwise discussed. Stories of transforming continue through teachers conducting action research into the residency's documentation, teachers' increased confidence with folklife education instruction, and the school's use of the model to develop another curriculum. **07-11**

Lind, Mathilde (Indiana University) **Visions of Community in Traditional Arts Events.** At the Folk Art Summit organized by Traditional Arts Indiana, artists separated by geography and craft came together in anticipation of TAI's summer programs celebrating Indiana's bicentennial. While some of the attendees regularly engage in face-to-face participation with active communities of artists, others feel isolated in their crafts. This presentation explores participating artists' assessments of their work with TAI and the potential influence of a public folklore organization to build a perceived folk arts community in the minds of artists and in the minds of the public through meetings, public events, and exhibits. **05-03**

Lindahl, Carl (University of Houston) **No Sense of an Ending: Legend and Disaster Narratives.** Legends are famously noted for their lack of closure: narrators strain for completion, but the visceral "what if?" quality of their narrations usually keeps their stories open-ended. For much the same reasons, disaster survivors tend to narrate open-endedly, with a lack of resolution that grows with passing time. Within a few months of a disaster, many end their stories with a full stop, a simple closing emphasizing that "I survived." But after that euphoric moment, the stories grow loose and problematic, opening up a therapeutic space for negotiating new and different possibilities for resolution and completeness. **04-13**

Lindfors, Antti Mikael (University of Turku) **Performance of Moral Accountability and the Ethics of Satire in Stand-Up Comedy.** The purpose of the paper is to problematize the notions and practices of emotion and satire in stand-up comedy, a popular cultural genre of oral performance. Emotion provides a compelling object in this generic context, insofar as stand-up performances are structured around an emulation of spontaneous conversation while regularly invoking strong affective responses. The precise focus of the analysis is on satire as a profoundly moral communicative device that is understood as tracing moral accountability and thus as reasserting sociability. I will suggest that satire and emotions in general are best analyzed as multimodal intersections between language, gesture, and stance. **01-02**

Liu, Rossina Zamora (University of Iowa) **"Community Stories" Writing Workshop.** A community supports this collective of university-sponsored art-based writing groups at homeless shelters and Veterans Affairs medical centers. In this space, writing crosses environments—from streets to classroom, marginalization to membership. Weekly, homeless adults and veterans share their unfinished stories through art and written forms. They examine their own traumatic pasts, uncovering strengths and gateways to possibilities. They consider multiple—often competing—perspectives on what constitutes "literary" narratives, and they reimagine what it means to build toward a more transcultural and transliterary future. Who learns what, from whom? **11-06**

Lo, Cheikh (Indiana University) **Folk Narrative and Sufism in Senegal: Uses of Wolof Anecdotes in Shaykh Tidjan Sy's Religious Talks.** This paper studies the use of narrative, more particularly anecdotes, as means of reinforcing Sufi teachings in Senegal. Sufi leaders develop a rich genre of anecdotes to establish effective moral and ethical transformations for their disciples, pillars of national cohesion and stability. I argue here that the use of folk narratives plays a crucial rhetorical tool to convey religious messages and render the fundamental Islamic worldview and ethos accessible to the lay people, without compromising the local cultural aesthetic commanding the audience's interests. The religious talks of Shaykh Tidjan Sy Al Makhtum, a Tijany leader, will be examined as a case study. **05-02**

Lockwood, Charlie (Texas Folklife) **Bringing the Nonprofit Folklore Archive Alive: Documentation as Gateway to the Future.** This proposal considers the issues at stake in an ongoing effort to evaluate,

organize, and make available for the first time 30 years of archival material at Texas Folklife, the primary folk and traditional arts organization in the state of Texas, U.S.. This paper is informed by several years of ongoing work on the project and interviews with key individuals involved in original fieldwork and current public programming, as well as colleagues engaging in similar projects. More broadly, this paper considers how archiving efforts and archive mobilization projects interface with our exploration of “unfinished stories” and gateways to the future. **08-05**

Long, Lucy (Center for Food and Culture) **Culinary Tourism as Food Pilgrimage: Seeking the Sacred and Authentic in Food.** Culinary tourism—“eating out of curiosity” or traveling specifically to partake of a food or foodways—has emerged recently as a significant form of tourism. For individuals knowledgeable about and appreciative of a specific cuisine or food in general, such touristic activities can perhaps be better understood as pilgrimages—ritualistic quests to fully experience food in its “authentic” and original cultural context. Similar to a religious pilgrimage in which individuals seek a spiritual experience, food pilgrimages offer a different way of experiencing a food that is transformative, educational, and even spiritual, affirming the deeper significance of food. **09-06**

Lovejoy, Jordan (The Ohio State University) **Moral Geography of the Coalfields Expressway.** In the early 1990s, West Virginia congressmen authorized the construction of a new highway in Southern WV, US Route 121 or the Coalfields Expressway. Narratives about and around the expressway indicate the highway as a critical link that would provide benefits like “recreation, education, basic services like water and sewer, and highways and accessibility” in addition to economically diversifying the surrounding counties. The expressway’s positioning of Raleigh County as center, and the other counties as oppositional, peripheral, and dependent on it, has created a moral geography that provides insight into the liminal and abruptly cut-off space of Route 121. This paper will address the power dynamics of coal and its shaping relationship to infrastructure, economy, environment, modernity, and identity in the Southern West Virginia coalfields. [edited for length] **06-07**

Lowthorp, Leah K. (Harvard University) **God’s Own Country: Kutiyattam Theater and Heritage Utopias in Kerala, India.** With its lush backwaters and tropical environs, the southwestern Indian state of Kerala is currently one of India’s most popular national and international tourist destinations, named by National Geographic as a “paradise found.” Kerala promotes its own brand as “God’s Own Country,” fashioning a utopian image in which the performing arts constitute a seminal component. This paper explores what role Kutiyattam Sanskrit theater, recognized as India’s first UNESCO intangible cultural heritage in 2001, plays in the construction of the Kerala state as a tourist destination. It thereby critically examines processes of arts commodification and utopian heritage imaginings in an Indian context. **08-09**

Lukin, Karina (University of Helsinki) **Crossing the Borders of Genre and Imaginative Worlds in Mythic and Historical Oral Poetry.** This paper will discuss the interrelationship of genres, the worlds they carry, and imagination in oral tradition, particularly in epic poetry. The paper is based on recent discussions on generic systems and intertextuality by, e.g., Richard Bauman, Lotte Tarkka, and Peter Seitel. I will concentrate on Seitel’s notion of genres as evocations of worlds. This will be related to the notion of imagination in oral poetry. I ask how genres and their performers refer to, cite, and borrow from other generic worlds, their compositional and stylistic strategies in creating coherence and meaning. **11-08**

Lyngdoh, Margaret (University of Tartu) **The Water-Spirit and the Snake People: Human-Animal Transformations in the Context of the Folklore of Water.** This paper will attempt to analyze the narratives that are transmitted as a result of the Khasi belief in water spirits, or puri-um. I attempt to take a site-specific look at stories from the urban environment of the Khasi Hills and the peripheral regions which are more rural. The declining forest cover in the urban areas has led to the significant decrease of narratives associated with water spirits, whereas in the peripheral areas where forest area is still dense, multiple articulations of human encounters with the water spirit and snake people can be found. This paper is based on primary data collected through fieldwork. **07-10**

MacDougall, Pauleena (Maine Folklife Center) **Teaching Folklore, the Environment, and Public Policy at the University of Maine.** This paper will discuss my experience teaching a class in folklore, the environment, and public policy over the past four years. In 2012, the University of Maine’s Anthropology Department initiated a new PhD program in the anthropology of the environment and public policy. I responded to that by developing this course. The course is taught online to upper-level undergraduates and graduate students. Many of the students in my class are from the science side of environmental studies, ecology, and conservation, but I also have anthropology, history, Maine studies, and education majors. I have archived the top papers from each class and currently have about 48 good-quality research papers from students on wide-ranging topics. [edited for length] **07-07**

MacDowell, Marsha (Michigan State University Museum) **Quilting, Health, and Aging.** Recent investigation into the intersection of quilts with health and well being has revealed many stories of artists in their 80s and 90s who annually make scores of quilts they give to others. These stories speak of how this work promotes community building and, for the artists, personal well being and agency. This

research also suggests that narratives of these quiltmakers provide rich material for new understandings of contemporary expressive arts and cultural traditions. **10-02**

Magat, Margaret Capili (independent) **Devouring Fertilized Duck Eggs: Competitive Balut-Eating Contests and the Making of a Folkloric Event.** In the fall 2015 edition of *Journal of American Folklore*, Juwen Zhang extends critical folklore scholarship related to folk and identity—including Alan Dundes’s definition of “any group whatsoever who share at least one common factor”—by offering the term “folkloric identity” to move away from racial/ethnic-based studies of lore toward analysis of expressive practices occurring in diasporic, transnational contexts by people who may or may not be affiliated with an ethnic group. Using the rising popularity of balut (embryonic duck eggs) contests, I will explore how the concept of folkloric identity is suited to describe such events, which are often performed within a festival frame to celebrate Asian heritage. I argue that balut consumption, a delicacy often eaten in the company of friends and family, has moved to a more visible stage as a symbolic marker of identity (as well as Otherness), performed in part by mirroring social media and reality television. **03-05**

Magliocco, Sabina (California State University, Northridge) **“Nature Looking Back at Us”: Fairies and Environmental Discourse in Contemporary Paganism.** Fairy belief is enjoying a lively revival in the early 21st century among practitioners of modern Paganism, who actively seek relationships with these beings through ritual, reinterpreting and expanding a strand of European folk tradition in which healers and cunning folk made use of fairy assistance in their professions. In modern Paganism, fairies acquire an important added dimension that was not part of their original remit in European folklore: an association with nature. This paper explores how Pagans construct relationships with nature through narratives about these other-than-human beings, arguing that fairies both call for and symbolize the re-enchantment of the world. **10-08**

Magnúsdóttir, Júlíana Thora (University of Iceland) **Gender, Legends, and the Icelandic Turf House: Re-engaging the Archives as a Means of Giving Voices to the Silent Women of the Past.** The paper addresses the value of folklore archival material concerning rural communities of the past for contemporary folklore studies by exploring gender-related aspects of the narrative traditions of women born in the late 19th century, audiotaped by the Icelandic folklore collector Hallfreður Örn Eiríksson. The author’s conclusion is that, among other things, this material provides valuable insights into aspects of Icelandic legend tradition neglected by collectors and scholars in the past, underlining the importance of the folklore archives as a place to return to as innovative new approaches supply us with new issues and folk groups to explore. **01-16**

Magoulick, Mary (Georgia College) **What Our Stories Reveal.** In Frank de Caro’s *Stories of Our Lives*, he interprets values and worldview encoded in his family’s stories. I will share stories my grandmother told about her youth and her immigrant parents and how they emphasize her family’s love even under difficult circumstances (such as poverty). I will also share a common Peace Corps legend (that I heard while serving in Senegal) that reveals the typical volunteer’s fear (and/or experience) of illness. Both sets of stories are ones that have endured throughout my life, but that I’ve never fully decoded until reading de Caro’s work. **10-07**

Malone, Amitai Zachary E. (Pacifica Graduate Institute) **Zombies, Artificial Intelligence, and the Living Dead in Contemporary Popular Culture.** Zombies and artificial intelligence (A.I.), as themes of folklore and mythology in popular culture, are symbols of the living dead. Mythologically, the “living dead appears” at the crux of history. Technologically and psychologically, we are outpacing our psychosomatic processing and integration. A.I. is not merely “technological advancement,” but an evolved form of the zombie. Examining real and illusory aspects of human experience, I will elucidate the disambiguation between zombies, A.I., and the living dead. Depending on the stories we tell and the myths we believe, we may be looking at ourselves and our unconscious as we appear in the future. **06-04**

Manger, Douglas (Heritage Works) **Maintaining Relevancy: Folklorists in the 21st Century.** As academic and public sector folklorists, we are rightfully proud of our role documenting traditional folkways across America. Many of us view these folkways as the true lifeblood of our nation—what we as a people are really about. But are we as a field keeping up with the times? I argue that a growing segment of those we serve in the field (not to mention a general public swept up in the out-with-the-old, in-with-the-new, technology-first mindset) view us as out of touch. Consider our practice of labeling accomplished tradespersons “folk and traditional artists.” Is that characterization in keeping with how they perceive themselves? Is our insistence on disregarding those who have gained their mastery, not from mentoring by family or community members, necessarily, but from internet learning sources and ongoing workshops, realistic in these times? Moving ahead, our field will be challenged to maintain its relevancy in settings where folkways are increasingly impacted by technology on the one hand, while anchored in plain speak on the other. **11-10**

Mao, Xiaoshuai (Shandong University) **Folk Art Performance, Personal Narrative, and the Urbanization of China.** In recent years, the speed of urbanization has been accelerating in China. This article will focus on the folk art performances and personal narratives of members who joined a folk art organization against the background of the rapid process of urbanization in China. The folk art organization contains a

wealth of historical information. It is an important carrier of village history and collective memory. The day-by-day performance and practice is also a process of village history and collective memory review. They are narrating and reconstructing the village history and collective memory through their performances and narratives especially on important occasions, such as festival days. **09-03**

Markovic, Jelena (The Institute of Ethnology and Folklore Research) **“Europe Is at War”: The Announcements of War and Culture of Fear in Everyday and Media Narratives in Croatia.**

Simultaneously with the crisis caused by the inflow of migrants in Europe and terrorist threats, and announcements of a “real” war, in Croatia we can witness the fear of the “domestic” Other and another war. The goal of this paper is to question narratives that show how Europe’s periphery processes fears originating in its center and how the fear from the center supports the culture of fear of the Other in Croatia. The focus of the presentation will be on the comparison between the narrative construction of the Other in the media and everyday communication, and older oral material. **04-05**

Marsden, Mariah E. (University of Missouri, Kansas City) **“My Tongue Itched to Be Heard”: Unfinished Storytelling, the Author, and Her Audience.** For a creative writer of fiction, storytelling is an unfinished business. Any narrative, oral or written, is a creative process shared between writer and reader, speaker and listener, and my fiction investigates how a storyteller needs an audience as much as she needs a tale to tell. I will read from my short story “Water Cats,” which explores the riverside rituals and stories of teenage girls in the Missouri Ozarks. I will then discuss how the narrative strategies of my characters and my own creative process demonstrate unfinished storytelling, using folkloristics and reader-response theory, together, as a guide. **03-04**

Marsh, Moira (Indiana University) **The Dreadnought and the Rhetoric of Unlaughter.** “The Royal Navy is not a fit subject for jokes.” This was one response to one of the most notorious practical jokes of the 20th century, when a group of pranksters disguised themselves as Abyssinian potentates and successfully fooled the British Royal Navy into giving them a tour of HMS Dreadnought, the pride of the British fleet. This paper examines the metadiscourse of the Dreadnought hoax: laughter and praise as well as unlaughter and argument. I argue that the leader of the hoaxers courted unlaughter from some sources because to him it confirmed that the joke was a success. **07-05**

Martin, Alison (Indiana University) **#BlackMusicMatters: Affirmation and Resistance in African American Musical Spaces.** Using the conference theme of “Unfinished Stories” as a framework, I will address stories told within black musical spaces, and how these stories engage with the ideas of solidarity and resistance that are central to the #BlackLivesMatter movement. Specifically, I will draw upon my work on go-go music and gentrification in Washington, D.C., to demonstrate how go-go musicians affirm black life and resist institutional forces within live performance. Furthermore, understanding the negotiation between resistance and affirmation within black musical space as an “unfinished story” provides a key site for activism and scholarship in both folklore and ethnomusicology. **04-11**

Martínez-Rivera, Mintzi A. (Indiana University) **Two Examples of Youth Culture and Youth Participation in Angahuan: Kurpites and Pastorelas.** Young people in the P’urhépecha community of Santo Santiago de Angahuan in the Michoacán state of México adapt their own culture to fit their needs. During communal celebrations young people have a limited role. As a result, they are transforming current cultural practices in order to participate more in the community’s cultural life. In this presentation, by focusing on two cultural practices, the Kurpites and Pastorelas, I will argue that young people in Angahuan are active participants in the cultural life of their community, and their participation and transformation of different cultural practices contribute to the continuity of the P’urhépecha culture in the community. **10-03**

Mastagar, Mariana (Trinity College, University of Toronto) **Folkloric Re-imagining and Identity Formation among Post-1990 Bulgarian Immigrants.** The recent appearance of the ancient pagan Kukeri ritual in Toronto provides the impetus for this paper, which focuses on the post-1990 Bulgarian immigrants, mainly urban and disconnected from their traditions. It investigates their newly developed attraction to folklore. The paper argues that folklore rituals form a comfort zone for adaptation, produce a diasporic imaginary of communal values, and create a diasporic subjectivity. **09-16**

Mateffy, Attila (University of Göttingen) **Gateway to Western Europe: The Northeastern Carpathian Mountains as Cultural Pass between the Eurasian Steppes and the Western Sedentary World.** This paper focuses on the origins and development of the AT 400/401 folk narrative types in Europe. The Central Eurasian nomad peoples used the same pass of the Carpathian Mountains in the course of their westward migrations, and according to the written and oral sources these narratives were a living tradition among all of these peoples. I aim to show by methods of comparative motif analysis that these narratives contributed to the evolution of cultural synthesis in Europe, as the equestrian nomad peoples engaged in productive cross-cultural contacts, thus urging cultural convergence and exchange with the sedentary world. **06-06**

McAndrews, Kristin (University of Hawai‘i, Mānoa) **The Legend of Cat Manapua: Mediating Ethnicity through Culinary Traditions and Storytelling.** Hawaiian manapua (adapted from dim sum) is a

popular dumpling sold in stores and restaurants. Baked or steamed, it is usually filled with reddened pork tenderloin mixed with oyster sauce, hoisin, sesame seed oil, rice vinegar, dry sherry, soy sauce, sugar and cornstarch. How did cat meat become a suspected ingredient? I discuss how the legend of cat manapua is unique to Hawai'i, and especially Oahu. It reflects Hawai'i's unique and ethnically diverse community, mediating ethnic difference through culinary traditions and storytelling. The legend creates a site for understanding how a community creates itself and performs its cultural fantasies. **07-15**

McCartt-Jackson, Sarah (independent) **Regenerative Practice: Project Diode.** Project Diode, an ongoing art project between two Kentucky-based artists working from folklore roots, explores the generative process of art-making to expand the creative process and extend definitions of art and tradition. As folklorist/writer and dancer, we create within traditional modes informed by broader aesthetics of cultural expression—contemporary poetry and American tribal style belly dance. Using experimental inter-genre techniques, we suggest creating and studying art by examining the generative and regenerative principles of art rather than art as a finished product. Our cross-genre practices lead to “unfinished-finished” pieces, two of which—both poem and dance—we perform to illustrate the emergent process. **04-04**

McGinness, Barbara (Indiana University) **Traditional Arts Indiana and Sisters of the Cloth: Partnering for Public Education in Traditional Arts.** The Folk Art Summit and summer bicentennial events of 2016 organized by Traditional Arts Indiana were opportunities for folk artists from around the state to gather and share stories about their crafts with each other, with graduate students, and with the general public. Several of the participants are members of Sisters of the Cloth, a quilting guild from northern Indiana. With a motto of “Each One, Teach One,” education is central to the guild’s mission. This presentation will explore how TAI and the guild work together to fulfill related missions of public education in traditional arts. **05-03**

McGregory, Jerrilyn (Florida State University) **Performance Theory and Nigguh Business in Hurston’s *Their Eyes Were Watching God*.** *Their Eyes Were Watching God* is usually interrogated as a speakerly text. This tendency negates the significance of Hurston’s opening portrayal of Eatonville residents who “passed nations through their mouths,” sitting in judgment of Janie. I argue that Zora Neale Hurston concededly privileges “Nigguh Business,” even before there were young performance theorists like Roger Abrahams, who belatedly defines the vernacular term as “talking about one’s own business.” Being a consummate theorist in her own right, Hurston deploys a textual performance of gossip. With cultural awareness, as the interlocutor, Janie shares her everyday life with Phoebe in order “to utilize the gossip network.” **09-14**

McGriff, Meredith (Indiana University) **Developing Vocational Habitus: Narratives of Joining an Occupational Group.** While most studies of occupational folklore concentrate on a group of people who already identify as workers, there has been little critical analysis within folkloristics as to the means by which new members are brought into an occupational group. This paper explores the development of vocational habitus (a combination of dispositions aspired to by those within the vocational culture) among those working in the same artistic medium. My analysis is based upon years of ethnographic research, and it pulls together many potter’s narratives of their training and initiation into their occupation. **04-09**

McHale, Ellen (New York Folklore Society) **What’s Your Watershed?: Folklore at the Intersection of Place, Culture, and the Environment.** The Schoharie River Center, a nonprofit environmental and cultural organization in New York works to heighten awareness of place and its connection to folklife, preservation, and issues of environmental sustainability and environmental justice. This rural organization supports an active folk arts program with the documentation and presentation of traditional arts and culture alongside experiential environmental education and citizen science. The Youth of SRC’s Environmental Study Team conduct water quality monitoring, engage in community cultural documentation, and participate in historical archaeology excavations to explore who they are and where they live. This presentation explores this collaborative education model and its impact on citizen activism. **07-07**

McKean, Thomas A. (Elphinstone Institute, University of Aberdeen) **Oil Wives.** This paper explores the usually unelicited narratives around the generally unnoticed occupational traditions of (mostly) women associated with (mostly) men who work in the oil industry in North-East Scotland. Themes and oppositions addressed include danger and disaster; transitions; isolation and loneliness; social and family support; communications; parenthood, routine, and discipline; environmental exploitation versus domestic stewardship; and responsibility, all accessed by interview-derived narratives from participants in the industry. **04-09**

McNeill, Lynne S. (Utah State University) **No Happy Hour for Happy Valley: The Push and Pull of Alcohol in the Beehive State.** The history of Utah is full of misunderstandings, hearsay, and general confusion about the nature of alcoholic beverage production and consumption in the state. Visitors to Utah—from before the birth of the state to the present day—have often heard through rumor, legend, or the personal experiences of previous visitors about the trials and tribulations of drinkers in the beehive state. There is a pervasive popular perception in our national folk culture that Utah is the driest state in the nation, totally prohibiting alcohol, or, when it emerges more mildly, that the drinks that are available in Utah are either depressingly weak or almost impossible to obtain. The fact that the reality is in fact quite

divergent from this perception makes the long-standing popularity of this rumor an interesting cultural study; this paper explores how a major part of Utah's state identity is forged through its relationship to alcohol. **05-05**

McQueen, LaTanya (University of Missouri) **The Diggers: African American Folk Reimagining of the Night Doctors.** This story, centered around the friendship of two young boys who find a human skull in a neighborhood dumping ground, utilizes the legend of the Night Doctors in a fictionalized retelling of the lead-paint study conducted in the early 1990's on Baltimore's inner-city children. The Night Doctors were rumored to be those who stole bodies, both living and dead, for physicians for medical research. The legend is rooted in African American folklore and has been used as explanation for the Tuskegee Syphilis Experiment and for the Atlanta Child Murders of 1979-81. **10-10**

Medel, Jackson (University of Missouri) **Meat and Taters: Quesadillas and Transient Folklore at the Bottom of the Canyon.** This autoethnographic Grand Canyon narrative introduces a concept of transient occupation of land. The narrative, drawn from recent fieldwork, presents the folk culture of a larger river runner community and the folk practices that develop within particular trips. The adaptive, impermanent, and emergent aspects of the community(ies) in relation to the landscape directly outline transient occupation of land. This incomplete narrative, composed of ethnographic snapshots, emphasizes the traditional river life of this particular trip. The psychological impacts of river life are refracted through the political and social conditions of privilege that allow people to be on the river. **10-10**

Meder, Theo (Meertens Instituut) **Finished Black Stories, Unfinished Plots: How a Minor Oral Subgenre Turned Into a Popular Card Game.** In the Western world, there is a modern oral riddling game so insignificant that it doesn't even have a fixed name. In 2006 Peter Burger and I introduced the term "kwispel" for this specific kind of narrative riddle genre. We defined this typical subgenre as follows: "a kwispel is a narrative riddle game, in which the narrator/riddler in a few words unveils the mysterious conclusion of a story and asks what happened, whereupon it is up to the audience to unravel the entire plot of the story by asking questions that can only be answered by 'yes' or 'no.'" **05-09**

Medhi, Mrinal (Damdama College) **Structural Perspectives and Sociocultural Aspects: A Study of Assamese Folktales.** It has been established that an important benefit accruing from the structural analysis of folktales is that it is a means of gaining insight into the cultural world of a community or society. Frames of many cultural aspects of a society can be observed by studying folktales morphologically. Although Vladimir Propp was not concerned with the cultures in which the tales are found, Alan Dundes emphasized that the structural study of folktales must be related to the culture or cultures. Keeping this in view, this paper shall make an attempt to gain insight into the Assamese society as reflected in their folktales. **06-09**

Meiling, Bhoomika (Ambedkar University, Delhi) **Songs of Festivity: A Study of the Folk and Cinematic Narratives of Holi.** A host of mythological, religious and historical narratives provide the *raison d'être* for the Indian festival of Holi. Diverse folk and cinematic songs explain the meaning of this ancient festival in our times. In my paper I argue that the appropriation of Holi folk songs in Bollywood Hindi cinema plays an important role in the projection of Holi as an active cultural participant in the modern postcolonial discourse of nationalism and provides the much needed and contested carnivalesque space in popular culture for play around the otherwise strictly delineated concepts of gender and sexuality. **08-09**

Melton-Villanueva, Miriam (University of Nevada, Las Vegas). See Bock, Sheila. **09-08**

Mencej, Mirjam (University of Ljubljana) **The Underlying Experience of Narratives on "Being Carried by Witches."** The experience of "being led astray," believed to have been caused by a supernatural entity, is recurrently reported in folklore in various parts of the world. Common features of the experience described in the narratives suggest that the experience as such transcends particular cultural as well as time frames. Based on field research in rural eastern Slovenia, this paper aims at pinpointing the reality underlying these narratives and argues that for at least some people this was a genuine experience of an altered state of consciousness which they tried to express with the aid of available cultural vocabulary. **05-15**

Metsvahi, Merili (University of Tartu) **Sexual Relationships between Estonian Peasant Girls and Baltic German Landlords in Estonian Folklore and History.** In my presentation I am going to introduce narratives about sexual relationships between Baltic German landlords and young peasant women in Estonian folklore (written down mostly in the first part of the 20th century). I am trying to answer the question of why these stories were transmitted. So I am going to present the scanty historical data about this kind of relationship in real life and explain the political and social background that made such folklore so widespread in the 1920s and 1930s. I'll also point to the reasons why these stories haven't disappeared from oral history until the present day. **01-17**

Mieder, Wolfgang (University of Vermont) **"Stringing Proverbs Together": The (Non)Sense of Proverbial Cannonades in Cervantes's *Don Quixote*.** This being the quadricentennial of Miguel de

Cervantes Saavedra's (1547-1616) death, it is opportune to take a look at the plethora of proverbs in his two-volume novel *Don Quixote de la Mancha* (1605/15) that belongs to the classics of world literature. While Sancho Panza, as a folk hero of sorts, has a sack full of proverbs at his disposal, other characters also employ numerous proverbs, including even Don Quixote himself who mocks Sancho because of his proverb tirades. In other words, proverbs are part of the discursive strategy of the novel, with the amassment of this folk language amounting to splendid proverb duels that illustrate various points of view while at the same time underscoring the complexities of life by way of metaphorical indirection. **05-09**

Miele, Gina (Montclair State University) **Creating Visual Representations of Embedded Narratives.** This presentation illustrates the use of visual representations to engage students more deeply with embedded tales. Using Italo Calvino's tale "The Parrot" to reflect on the interplay between a frame narrative and the stories told within it, we will create visual representations of its multiple narrators, tales, and audiences and find moments in which various tales burst into one another. After mapping out the macro-narrative and marking the micro-incipits to the stories within the story, we will consider how to extend the activity to other interpolated tales from literature, film, television, music, theater, and even video games. **08-08**

Milbrodt, Teresa (University of Missouri) **"Today I Had an Eye Appointment, and I'm Still Blind": Crip Humor, Storytelling, and Narrative Positioning of the Disabled Self.** While disabled people may see themselves as having agency and independence, able-bodied people often perceive them as "tragic" or helpless. One way that disabled people mediate the tension between these two perspectives is through the use of humor and storytelling. Based on ethnographic interviews with disabled individuals, this paper analyzes the use of humor in interactions with nondisabled people, and subsequent stories told about those interactions. I argue that such joking interactions and comic stories serve to subvert dominant, ableist ideologies, and to reposition the disabled by subtly insisting on identities embodying agency, control, and pride. **03-17**

Millar, Edward Y. (Castellani Art Museum of Niagara University) **Show and Tell: Parallel Conversations in Documenting and Exhibiting Folk Art.** This paper will explore the influence of institutional affiliation on community expectations when conducting fieldwork. As a public folklorist affiliated with a museum, my frame for documenting traditional arts is often inseparable from the curatorial considerations and needs of the position. Community-institution relations, whether established or newly formed, permeate the assumptions, concerns, and intentions surrounding the reciprocal "end product" of fieldwork—exhibition. I will explore how parallel concerns in exhibiting—for both the community and the folklorist—are a separate, yet often complementary undercurrent in the planning, collecting, and displaying of fieldwork materials. **11-10**

Miller, Caroline (Indiana University) **How the Rubber Meets the Road: Hands-On Public Folklore Experience in the Academic Curriculum.** Through the graduate course Laboratory in Public Folklore, students assisted in developing a traveling folk arts exhibit for Indiana's bicentennial and created an exhibit-opening event. This case study provides an opportunity to discuss the navigation of restraints that accompany a classroom setting, such as students' limited experience levels and the limited time available to develop an understanding of the traditions being represented. This presentation will examine how these restraints affect the success of the exhibit and the effective representation of artists. It will also consider the benefits and complications of applying students' theoretical understandings of the (re) presentation of tradition to a public folklore project and how similar courses might be approached in the future. **05-03**

Miller, Montana C. (Bowling Green State University) **Beyond Earth and Sky: Emergent Beliefs about Death at the Drop Zone.** How can skydivers continue to jump immediately after the death of a teammate or friend? In the performance and practice of belief—learned through time and experience in a sport where death strikes frequently—skydivers' expressions and behaviors are layered and multivocal, messy, and ambiguous. My in-depth conversations with 200 experienced skydivers over the past three years elicited narratives that must be examined within their shifting contextual frames—including the cultural and religious worldviews of Middle Eastern Muslim skydivers. These transcripts, thick with questions and convictions about the life/death threshold, shape my forthcoming book. **03-08**

Miller, Robert D. (The Catholic University of America) **Baal, Khidr, and St. George: Dynamics of the Longue Durée.** This study explores the relationship of St. George in his Middle Eastern guise of Khidr to Baal, using primary source narratives about Baal, St. George, and Khidr, as well as investigating the archaeology of St. George's shrines, as numerous shrines of Khidr overlay temples of Baal. From this evidence and from the narratives, we see that within Khidr and St. George lies a good deal of Baal. The key to these figures' relationship is not their dragon slaying but fertility, as abundant evidence will show. **07-10**

Millerwhite, Phoebe (First Street Gallery Art Center) **I Am What Sells: The Changing Face of Folk Art in the Commercial Marketplace.** Outsider art fairs are cropping up throughout the United States and Europe, a deluge of independent galleries specializing in artists with little or no formal academic training has emerged, and with them several stars of the genre have been born and prices have skyrocketed. The

emergence of social media as a tool for promotion and commodification has played a key role in the way contemporary folk artists are presented to an ever broadening audience. This paper explores how modern folk artists must straddle the line as both tradition bearers and innovators, producing products that are in line with their predecessors and—importantly—recognizable to the global marketplace, while still forging individual identities and remaining culturally relevant. **05-11**

Milner, Ryan M. (College of Charleston) **It's a Brave New World, and There is Nothing New under the Sun: Folklore as an Entry Point to Vernacular Ambivalence Online.** This paper argues that traditional folklore studies help complicate and contextualize the presumed disconnect between digitally mediated and embodied vernacular expression. Furthermore, focus on connections between eras and degrees of mediation establishes a behavioral and historical framework for understanding difference, most notably the modularity, modifiability, archivability, and accessibility of digital content. Internet memes, whose analogues include Xeroxlore and urban legends, will provide one exemplar, while Facebook memorial page trolling, whose analogues include “sick” disaster joking, funeral games at Newfoundland wakes, and medic humor, will provide another. As these two case studies will illustrate, online vernacularity can't fully be understood or appreciated without a careful examination of exactly what is new, and exactly why that matters. **09-13**

Misal, David G. (Penn State Harrisburg) **“He Has Put a New Song in My Mouth”: Spontaneous Music in a New Apostolic Reformation Congregation.** The New Apostolic Reformation (NAR) is an under-examined group within American Neo-Pentecostal Christianity. Their core beliefs encompass many of the more recognizable aspects of modern evangelical Pentecostal and Charismatic Protestantism, but they also have several distinctive beliefs about eschatology, prayer, worship, prophecy, and ecclesiastical authority, which separate them from more traditional Christians. This paper ethnographically presents the interplay of the authoritarian dogma of the NAR and the populist, blue-collar sensibilities of World Changers International Christian Center (WCICC), a small NAR-aligned congregation in Pennsylvania. The spontaneous music of WCICC, and its accompanying traditions, rituals, and cultural performances, democratizes the experience of the congregation, allowing for alternate voices of instruction in (and negotiation of) spiritual experiences, and a destabilization of the taxonomy of minister and congregant. [edited for length] **09-04**

Mitra, Semontee (Pennsylvania State University) **Divine and Earthly Feminine: The Construction and Performance of “Womanhood” in Hindu Religious Traditions in India and the United States.** In this paper, I focus on two primary Hindu goddesses, Kali and Durga, and show how these two deities have been appropriated in Hindu society to construct rules and regulations for women to keep them home and family bound. I analyze the myths, rituals, and religious practices related to these deities to highlight how patriarchal ideals have shaped the “what-it-means-to-be-a-woman concept” since 1500 BCE. I focus on Hindu women living in both India and the United States only to bring forth the fact that deterritorialization has intensified women's performances to maintain their constructed identity with the additional burden of being the “keepers” of traditions. **03-16**

Miyake, Mark Y. (Fairhaven College, Western Washington University) **Faders and Folklore: Synergizing Audio Technology and Folklore Studies in Undergraduate Classrooms and Curricula.** As programs in higher education connected to audio technology continue to grow and adapt in a constantly shifting higher education landscape, many educators find themselves navigating not only the scholarly connections between such fields and folklore studies, but pedagogical and administrative connections as well. In this presentation, I will draw on my own experiences at two different state institutions in shaping academic content, student experiences, and curricula that combine these different areas of study and training and discuss a number of the ways in which educators and administrators in higher education might try to bring them together more effectively. **03-11**

Moody-Turner, Shirley (Pennsylvania State University) **Fictional Histories and Folklore Studies: Print Culture, Embodied Archives, and the Politics of Knowledge Production in Colson Whitehead's *John Henry Days*.** This paper offers a theoretical inquiry of a novel that demythologizes romantic constructions of the African American folk hero, John Henry. This text serves as an extended meditation on the methods through which knowledge about and representations of the “folk” take place. This paper theorizes about not only the process and politics of knowledge production, but also the relationship between printed and “embodied” archives, thus offering an opportunity to reflect on critical histories and engage practices informing African American folklore study. **10-14**

Morales, Eric César (Indiana University) **Negotiating Gender on the Stage: Trans Identities in Tahitian Dance.** Tahitian dance, known as ‘ori tahiti, is the most widespread cultural export of French Polynesia, captivating in its use of colorful costumes, fast-paced movements, and drums. It is also an extremely sex-specific movement system that equates biological sex with gender, leaving no room for intersex or transgender identities. This presentation will examine the ways in which trans women assert their gender identities by mastering the female movement systems. I will explore what it means for them to be respected in the community as dancers and choreographers, and yet prevented from performing as women at the national festival, Heiva i Tahiti. **01-02**

Morritt, Noah (Memorial University of Newfoundland) **"In Those Good Old Days of the Hard Winters and Harder Men": The Tall Tales of Scotty Carmichael.** For men in the Central Ontario town of Collingwood, tall tales about local sports heroes provide an important site for the construction of masculinity in response to the de-industrialization of the region in the 1980s. By examining the stories of one narrator, William "Scotty" Carmichael, this paper explores how tall tales define/(re)present male gender roles in relationship to occupational, familial, and community identities. I consider these relationships against the backdrop of the region's economic transition from a centre of industrial shipbuilding to tourism, examining the role of the tall tale in envisioning post-industrial community identity. **11-12**

Mosia, Bela (Shota Meskhia State Teaching University of Zugdidi) **Human Expression Concerning the Habits of Animals or Supernatural Beings in Georgian Reality.** The process of how supernatural beings transform into humans and vice versa, and how the rituals and costumes or language affect this process in Georgian Folklore are the main tasks we focus on in our paper. It is quite clear that there is a link between humans and other species. There are different attitudes on this in Georgian reality: Chthonic creatures can be married to ladies; there are several creatures, like Chinka, which act like humans and sometimes can even talk but have magical powers and mostly they are considered as male animals; some of them have the shape-changing nature to transform from a cat into a human (mainly in old ladies). [edited for length] **07-10**

Mould, Tom (Elon University) **Re-finishing the Story: Narrative Strategies for Imagining the Future.** Some of the most common stories shared by recipients of public assistance are "origin stories": personal experience narratives that describe how people found themselves in need of help. In terms of the narrative event, these stories initially appear complete, meeting common criteria for defining narrative. But participants also narrate futures that provide an alternative ending to their origin stories and in doing so, reframe, redefine and re-finish these "unfinished" stories. Analyses of these alternative endings reveal narrators to be both bricoleurs and cultural commentators, referencing two well-established narratives in United States culture: the "American Dream" myth and the "Welfare Queen" legend. **04-13**

Murai, Mayako (Kanagawa University) **"Domesticating" Nature: Amy Stein's Photographic Restaging of Human-Animal Encounters.** One of the recurring themes in contemporary visual art is the reconsideration of the relationship between human beings and nature, especially wild animals, a motif central to many fairy tales across cultures. This paper examines Amy Stein's photographic works, especially her Domesticated Series (2005-2007), which rework the fairy-tale motif of a human-animal encounter and explore the changing boundaries between modern human society and the natural environment. Her use of taxidermic animals also raises the question of what it means to "domesticate" nature. **03-12**

Naithani, Sadhana (Jawaharlal Nehru University) **Will There Be Folklore in the Global Village? or, The Unfinished Story of Folklore.** We are living in a world marked by increased mobility of people, on the one hand, and racist and ethnocentric violence, on the other. What is the meaning of these changes for the study of folklore? How should these factors influence the study of folklore? The pastoral context of folklore is no more stable, but does that mean the end of the story of folklore? People, including narrators, have had to leave their pastoral homelands under stress and duress, and not necessarily simply grow out of it. Where does their folklore go when they leave their homelands? **11-08**

Nakamura, Yuko (University of Wisconsin, Milwaukee) **Socialization and Placemaking of Middle-Class Women in Tokyo, Japan, 1868-1937.** This paper explores the roles of middle-class socialization in expanding the networks of women's places in Tokyo, between the Meiji Restoration (1868) and the outbreak of the Sino-Japanese War (1937). It argues that the socialization helped legitimize middle-class women's placemaking at and beyond their homes. Specifically, this paper illustrates the transition of norms about Japanese women's socialization by analyzing the discourse on etiquette books and articles on magazines and newspapers. It also maps and interprets the expansion of the spatial networks for women's socialization in Tokyo by using women's narratives as well as historical maps, photographs, and drawings. **04-09**

Newman-Stille, Derek (Trent University) **Breadcrumbs in the Woods: Depression in Sandra Kasturi's "The Gretel Papers."** Sandra Kasturi's "The Gretel Papers" explores the incompleteness of the Hansel and Gretel tale by providing the aftermath of the story. Kasturi examines the psychological result of the ordeal on Gretel and her associated depression and posttraumatic stress. She entwines a psychological disability narrative with the fairy tale in order to examine the way that fairy tales shape our understandings of our bodies and identities. Using a disability studies perspective, this paper will examine Kasturi's poem as an exploration of fairy tales where disability is not rendered as an exclusively symbolic medium, but rather as an experiential repercussion of the events of the tale. **02-04**

Norkunas, Martha (Middle Tennessee State University) **The Narrative Life of Water and Trees.** In the era of intensifying global climate change there is a heightened awareness of nature and the possibility that parts of nature will disappear or radically change. Trees and water sit on two opposite poles of nature: trees as static, solid, rebirth and water as constant motion, both the essence of life and the potential of

destruction. How do people narrate their relationships with trees and water? Do they situate themselves as part of a continuum of life coterminous with trees and water? What role do trees and water play in their biogeographies? **10-08**

Nudell, Talia R. (University of Oregon) **"Grounded in Obligation": Gender, Performance, and Ritual Garments in Contemporary American Conservative/Masorti Judaism.** This paper explores the way contemporary American conservative Jewish communities express ideas of egalitarianism and feminism through active use of specific ritual garments (tallit and tefillin). It considers that in this context, when women take on additional religious obligations, they are simultaneously representing feminist and religious issues and actions. It also addresses the meanings that these garments currently have on individual, communal, and institutional levels. Additionally, it considers women's changing roles regarding ritual and participation in these communities. **04-12**

Nylund Skog, Susanne (University of Uppsala) **Positions and Identifications in a Jewish-Swedish Woman's Life Stories.** In this paper, some aspects of the relationship between storytelling and processes of identification are examined. From a large body of material about Jewish life in Sweden since the 1950s, interviews and written diaries from one woman are selected for analysis. The purpose is to analyze how this Jewish Swedish woman uses storytelling as an identification device and a strategy to avoid marginalizing preconceptions. With the concept "positioning," this paper attempts to demonstrate the tension between the different social and cultural positions that individuals are forced to take and the ones they choose freely, as well as to show how they move and navigate between them with the use of storytelling. **11-04**

O'Brien, Annamarie (Penn State University) **Location? Ask a Punk: Ritual Performance and Domestic Space in Philadelphia House Shows.** The house show is a widespread practice within American young adult subcultures, featuring the live performance of music for an audience within the home. This ethnography of Philadelphia house shows identifies the spatial properties and ritualized behaviors that characterize this genre of music performance events. I draw on theoretical frameworks from urban studies, ethnomusicology, and cultural studies to examine how local identity and beliefs are negotiated via performance, ritual, and space in the house show. Ultimately, I argue that the temporary transformation of the home into a music performance space allows participants to enact alternative understandings of the private nature of domestic space in an urban environment. **10-09**

O'Reilly, Jennifer (Liverpool John Moores University) **Revisiting Florida Folklore in the Works of Zora Neale Hurston and Harry Hyatt.** Comparing Harry Hyatt's *Hoodoo Conjunction Witchcraft Rootwork* and Zora Neale Hurston's *Mules and Men*, this paper will posit that Florida was considered culturally distinctive in the minds of these two folklorists. Using these studies as a pivot, this paper will explore the significance that narratives from Florida had upon the careers of Hyatt and Hurston. It will argue that it not only represented a culturally rich and diverse location for collecting folklore but that working in Florida offered resolutions to tensions within their individual projects and inspired each folklorist to rethink the representation of folk culture in their life's work. **01-16**

Oforlea, Aaron N. (Washington State University) **West, West, Y'all: African American Folklore and California Hip-Hop.** Most hip-hop scholarship overlooks the indebtedness that hip-hop has to folklore. Although hip-hop artists incorporate themes, elements, and archetypes from folklore, hip-hop scholars identify the folklore elements as inner-city figures or performances and ignore the historical function of these elements during slavery in plantation life and after slavery in African American communities. My presentation will explore the politics of disseminating a hip-hop origin story that doesn't include the African slave trade or American slavery. Besides asking questions about the historical and disciplinary consequences of hip-hop scholars overlooking folklore, I will explore the ways that omitting folklore narrative as the foundation of hip-hop undermines the potential of hip-hop to offer insightful social, political, and cultural critiques that challenge as opposed to perpetuate stereotypes of African American people and culture. **02-05**

Oravec, Emma (University of Oregon) **Reclaiming the Body: Permanent Branding on Sex Trafficking Survivors Undone by New Tattoos.** Drawing on fieldwork with tattoo artists and sex trafficking survivors, this presentation explores sex trafficking tattoos given to survivors by their "owners" at the time of subjugation and the ways that they reclaim their bodies once they have procured their freedom. Survivors do this by working with tattoo artists to create new designs that cover up marks of bondage. I tackle this topic by offering an abridged history of sex trafficking in the United States, discussing how tattooing has been used in this trade, and using fieldwork to explore how survivors express and use their bodies as sites for performing identity. **04-12**

Ord, Priscilla A. (McDaniel College) **A Loss of Childhood in the Scottish Fantasy Novels of Mollie Hunter.** Mollie Hunter's well-crafted novels for children and young adults, firmly grounded in the folklore and history of her native Scotland, feature young protagonists, who willingly give up their childhood, or childish ways, in order to save the life of another, who is frequently a family member. In each, a child or

young adult is presented with a dangerous task, given advice by a respected elder with otherworldly gifts, and then left with his and/or her courage and singleness of purpose to go up against such creatures as a ferlie, kelpie, grolican, mermaid, selkie, or the sidhe in order to succeed. **04-10**

Orejuela, Fernando A. (Indiana University) **#BlackMatters: Black Folk Studies and Black Campus Life Matters.** My contribution to the forum will address the passively hostile teaching environment of a Big State U campus and the practice of teaching about racial inequality through hip hop musical communities while simultaneously bringing to light the experiences of teaching in the midst of racial unrest in the United States. What do folkloristic pedagogies centered on art, resistance, racial violence, micro-aggressions, and its aftermath look like? What role do we have as scholars to refuse to accept the assertion of a European collegiate universe and placate the dominant Eurocentric student body? Let's discuss approaches important to putting folklore to use on campus. **04-11**

Orton, Jane (independent) **Stories from the Middle Land: Wildlife and Folklore in India's Northwest Himalayas.** This paper explores narratives of land, place, and nature of Spiti, a cold mountain desert in the Northwest Indian Himalayas. The name Spiti itself means "Middle Land," referring to its location between Tibet and India, and the region is a cultural center for Tibetan Buddhists. It is also a point of cultural convergence between the largely Buddhist locals and the Hindu Gaddi, migratory herders who annually travel to their summer grazing pastures in the region. Based on fieldwork conducted by the author in 2015 and 2016, this paper explores themes of religion, culture, and transhumance. **07-09**

Osterman, Laura Olson (University of Colorado, Boulder) **Forbidden Songs: How Pomaks Perform Ethnicity through Songs and Stories about Songs.** This paper investigates the role of songs in the ethnicity-building movement of the Pomaks, Slavic-speaking Muslims of Bulgaria. Folk music performance and discourse about folk music are among the ways that contemporary Pomaks are claiming a distinct, much-contested ethnic heritage. Due to forced assimilation policies in the 20th century, Pomak folksongs were repressed, rewritten and/or appropriated. Stories are told about songs in an effort to control or influence song performance, with the ultimate goal of constructing an ethnicity. This paper is based upon the author's fieldwork with Bulgarian Pomaks in 2012, 2013, and 2015. **09-10**

Otero, Solimar (Louisiana State University) **Dice Ta José: Intersubjective Storytelling and Transcribing in Cuban Espiritismo.** How do performed narratives get shared, inhabited, and repurposed? This paper looks at intersubjective storytelling and transcribing in contemporary Cuban séances (misas). During a misa, the dead tell stories with/through mediums about the spirit worlds they come from. These revelatory narratives are usually transcribed on-site, copied, and then passed around. Based on stories told by the spirit Ta José, I think through the different layers of intersubjectivity found in storytelling, making living transcripts, and intercorporeality at a misa. I also investigate how the circulation and repurposing of spiritual transcripts continue the collaborative work of the misa onto other social sites and modes of expression. **09-08**

Owens, Maida (Louisiana Folklife Program) **Documenting Home: A Midsize Southern City.** A state folklorist documents her hometown and capital city in order to address its identity problem and low folk cultural esteem. As a midsize Southern capital city that boomed with the growth of suburbia, Baton Rouge is thought of as a city with little to no folk culture. It doesn't help that it is sandwiched between two cities with strong folk identities: New Orleans and Lafayette. After 20 fieldworkers and 35 essays in four years, new insights were found about the state capital. **10-06**

Özarslan, Metin (Hacettepe University) **From Narrative to the Screen: "The Story of Farhad and Shirin."** "The Story of Farhad and Shirin," though it takes its source from the masnavi genre that is formed in classical literary tradition, is inherited from oral culture. The story has also been approached by members of the "minstrel/âşik type" poetic tradition. This folktale has also been mentioned in folk literature, especially in Anatolia and Iran. In the folk arts, mostly in folk drama, variants are performed. "The Story of Farhad and Shirin" was performed as radio plays, and then it found its place in cinema. Besides the original variations, digital-visual variants have been formed. In this study, Anatolian and Iranian variants and movies based on "The Story of Farhad and Shirin" will be evaluated. [edited for length] **09-07**

Palleiro, Maria Ines (Buenos Aires University, Università di Bologna, National Council for Scientific Research [CONICET]) **Speaking Birds and Cosmic Kites: Folk Narratives and Conspiracy Theories regarding Latin American Political Leaders.** I deal with conspiracy narratives regarding the deaths of Latin American leaders Hugo Chávez and Néstor Kirchner. Such narratives, circulating on the internet, are supported by allusions to ritualized communications with the dead, such as the supernatural apparition of Chávez as a speaking bird and of Kirchner as a cosmic kite. Such narratives are used as argumentative strategies to legitimate political programs. The rhetorical construction is based on a synecdochic logic connected with the global threatening of local cultures. These narratives show a folklorization process of such political figures, transformed into emblematic metaphors of local identities with roots in the traditional past. **01-17**

Pant, Pranab (Ambedkar University, Delhi) **The Folklorist and the Folklorician: On the Trail of the Unfinished Stories.** The folklorist collects, chronicles, and derives meaning from folklore, while the

folkloristic practices folkloristics, i.e. the academic study of folklore—the distinction being that the folklorist is primarily an archivist by design, while the folkloristician is concerned with the classification of lore, the academic parameters that define and enable its formal study, etc. This divide between the folklorist and the folkloristician is one of the reasons that folk life and folk narrative become ‘unfinished’, as the folkloristician is often unable to access the hidden depths of folklore. This paper intends to bridge this divide. **10-17**

Papachristophorou, Marilena (University of Ioannina) **Fieldwork Transformations: The Ethnographer, the Field, and the Stories Told.** This paper unfolds transformations of fieldwork research through a long procedure of subsequent stages in the perception of ethnographic data. From secondhand information and archival research to firsthand registers on site, and from the field back to an academic audience, the ethnographer goes through a number of transformations expressed in various discourses, styles, and events. In this renewable transmission context, similar to a spiral meshwork, narratives interact and live through different means of communication and audiences. “Raw” ethnographic data are considered on the occasion of this presentation as unfinished stories from the past inspiring future uses for our fields. **01-16**

Patankar, Mayuri (Ambedkar University, Delhi) **Sacred Stones and Mythical Beings in Reforming Narratives: Revisioning the Shrine of Mahakali (of Chandrapur) in Gond Folk Narratives.** By positing the shrine of Mahakali in Chandrapur as a site of reflection of continually evolving ethnic and religious discourses, I closely investigate how the folk narratives about the shrine and deity, mediated by cultural reformist movements emerging from within the tribal communities, converse with Hindu and colonial bearings on Adivasi customs and beliefs. While doing so, I identify how the narratives traverse oral, textual, and electronic media, and negotiate with different genres to function as means of mass education, mobilization while aiming to seed a distinctly tribal consciousness. **10-15**

Patterson, Cassie Rosita (The Ohio State University) **Developing the Ohio Arts Council Fieldwork Projects in the Center for Folklore Studies Archives at The Ohio State University, 1977–1982.** This paper charts the process of encountering decades-old fieldwork and imagining its potential as research, teaching, and outreach materials. The Ohio Arts Council Collection is housed in The Ohio State University Folklore Archives, representing fieldwork collected from 1977-1982. The Center for Folklore Studies recently had the opportunity to further develop several of these boxes with the intent of digitizing the material and making its contents more accessible to researchers and to the public. We discuss preserving its contents through digitization, understanding the collections themselves, and conveying that information to the public through digital and physical displays. **08-05**

Patterson, Luke (University of California, Berkeley) **Original Ceremony: Salutations in Aboriginal Australia.** Today in Australia, it is not uncommon to commence a public event with an “Aboriginal welcome ceremony” or “acknowledgement of country.” Drawing on folkloristic theories of performance, I consider the “welcome” and “acknowledgement” as ceremonial encounters where objects (ochre, leaves, smoke), bodies (human, non-human), and languages (expressed through story, song, dance) are playfully assembled in ways that transverse the categorical enunciations that separate them. These encounters, I argue, not only critically and creatively foreground Indigenous epistemologies within contemporary political debate, they also serve to counteract liberal forms of multiculturalism that have historically called Aboriginal people to perform authentic (though nonconflictual), “traditional” forms of sociality. **05-09**

Peck, Andrew (University of Wisconsin, Madison) **The Death of Doge: Institutional Appropriations of Internet Memes.** This paper looks at how institutions attempt to construct a sense of vernacular authority by using internet memes. Whereas President Obama receives thunderous applause for comparing Republicans to a popular internet meme, a Texas congressional campaign is derailed when the candidate tweets a meme-inspired ad. Why do many of these communications fail while some succeed? To answer this question, this paper looks at an attempt by the U.S. Department of Health and Human Services to advertise on Facebook using the popular “Doge” meme. The problem for institutions stems from a tendency to create messages that contain a contradictory sense of hybridity. The result is that everyday users are compelled to reconcile vernacular/institutional contradictions in ways that reject the institution and reassert their own primacy over vernacular digital communication. **09-13**

Pérez-Sosa, José Juan (Benemérita Universidad Autónoma de Puebla, México) **Between Good and Evil: The Danza de Migueles as Re-semantization of the Domination Myth.** As a fundamental element of traditional festivities and the dance system of the Sierra Norte of Puebla, the Danza de Migueles—a musical and dancistic expression—in addition to its choreographic movement, represents a mythical narrative of the fight between good and evil. This narrative raises several issues about the meanings of events and actions between human beings and divine entities. Using ethnochoreography as a research tool, this work approaches an understanding of the ways in which new values and meanings are assigned, or how they may be re-semantized, within the creation myth of the dance. **05-14**

Perlman, Ken (independent) **When a Music Revival Movement is Conducted by Cultural Insiders: Prince Edward Island as Case Study.** When cultural outsiders provide the impetus for a music revival, this

outsider status often allows for a romanticization of the music and its original cultural setting. Far different factors can come into play when cultural “insiders” (that is, people who actually grew up with the music) take on the task of preservation and dissemination. When the revival of traditional fiddling got underway on Prince Edward Island in the 1970s, the nature of local attitudes and the unique path of decline dictated a focus aimed at erasing the images and practices of the immediate past, even to the point of establishing new venues for fiddling that were largely unconnected with social dancing. **09-09**

Pershing, Ruth (Dancing Feet) **Imitation and Improvisation in Traditional North Carolina Buck and Flatfoot Dance with Video and Demonstration.** To pass along tradition that remains vital, a balance between imitation and novelty is created and recreated with each dance performance. In buck and flatfoot dance in both the black and white traditions of the Piedmont and mountains of North Carolina, there is not one static proportion of each amount; in one instance there is more creation; in another, imitation is dominant, depending on the individual’s setting, purpose, and the presence of others. To explore this changing dynamic, I will demonstrate dance as well as show excerpts from *Talking Feet: Solo Southern Dance: Buck, Flatfoot and Tap* (Smithsonian Folkways Video 1987). **08-11**

Philips, Whitney (Mercer University). See Milner, Ryan M. **09-13**

Pócs, Éva (University of Pécs) **Fairy Dance, Angel Dance, and the Dancing Dead.** In my paper, I analyze some forms of communication with the supernatural known from the belief narratives of the southeastern European peoples (dreams; ecstasy provoked by music and dance; becoming invisible; levitation; “vanishing” in a cloud; flying with the wind; turning into a bird, etc.). These forms belong to the sphere of communication of so-called double beings (half-human, half-demon), i.e., to the most archaic layer of communication with the dead. I will point out possible historical connections between certain fairy beliefs and rites with early Christian and apocryphal notions of angels and rites of the dead. **02-17**

Polgar, Natasa (The Institute of Ethnology and Folklore Research). See Markovic, Jelena. **04-05**

Povedák, István (Hungarian Academy of Sciences and University of Szeged) **Contemporary Myths of Origin: New Hungarian Mythologies and Their Sociopolitical Connotations.** Since the fall of socialism, the warehouse of contemporary mythologies—especially those dealing with the origin of Hungarians—has found new vitality in Hungary. Concepts have appeared and gained popularity in four arenas: 1) (pseudo)science, 2) religious life, 3) popular culture, and 4) politics. Pseudoscience seeks to demolish academia. Myths infiltrate religiosity, leading to the creation of new religious myths and organizations. Myths impregnate almost all segments of popular culture, from festivals to popular arts, music, fashion, or ways of life. Finally, they connect to neonationalism and completely pervade the radical right-wing party and affect the governing Christian-conservative party. This presentation investigates the motivations and sociopolitical connotations behind this new Hungarian mythology. **08-16**

Povinelli, Daniel (University of Louisiana, Lafayette) **Origins of an Experimental Fable.** Since Darwin’s publication of *The Descent of Man*, the assumption of mental continuity between humans and other species has deeply infected the study of animal cognition. Any ability present in humans is asserted to exist, at least to some extent, in other species. The insistence on mental continuity has limited scientists’ experimental methods and muddled our interpretations of data that emerge from them. Comparative psychologists have now turned to Aesop’s fables as a source material for how to design experiments that can further extend the range of mental abilities that connect humans and animals. I examine how marrying the science of animals’ minds to anthropomorphized animal characters of narrative folklore has both reinforced Darwin’s insistence of mental continuity, and further distorted our understanding of what makes humans uniquely human. [edited for length] **06-11**

Prahlad, Anand (University of Missouri) **Talking Is Just Another Sound: Communicative Competencies, Ethnography, and the Disabled.** This combination of paper and film examines the phenomenon of talking as a way to highlight the distance between mainstream sensibilities and those of people on the autism spectrum. I assert that for neurologically typical people talking embodies a largely unexamined position of privilege, power, and a system of signs and values that are often at odds with those of people on the spectrum. I argue, further, that it is necessary that ethnographers be cognizant of these differences and become competent in the communicative modalities and language forms that distinguish disabled communities. **03-17**

Price, John (Penn State Harrisburg) **When the Heritage Is Hate: An Autoethnography of Invented Memory and the Confederate Flag.** In the emotional wake of the massacre at Emanuel AME Church in Charleston, South Carolina, a national debate raged about violent white supremacy and the enduring iconography of our country’s past. This is an autoethnographic account and analysis of my own role in that period as a folklorist thrust onto the national stage and the backlash I experienced. Through thousands of emails, tweets, comments, and conversations, a new narrative emerged: one of metarevisionism claiming the Confederate flag was not a symbol of the racism and treason but of a shared white folk community and historical heritage that needed to be celebrated and maintained. Folk-

lore, narratives, and traditions have long been perverted for political purposes, and the summer of 2015 provided a new opportunity to consider the future of our role in collecting and preserving heritage, a role complicated when the heritage is hate. **10-17**

Primiano, Leonard Norman (Cabrini University) **“The Upper Room”: Domestic Space, Vernacular Religion, and the Observant Catholic.** The recent work of Donna Freitas (2009; 2013) on the relationship of spirituality and sexuality in the lives of contemporary American undergraduates has inspired this study of the religious beliefs and practices of an individual Roman Catholic believer and his vernacular understanding and enactment of “Catholic” space and place. The study of vernacular religion has assisted a switch in emphasis from former scholarly concentrations on polarities of “official” and “unofficial” religion and their conflicts and influences to reflections on the centrality and relationship between the individual and community in the creation, recreation, and negotiation of religious beliefs and practices in everyday life. This article is centered on that relationship and tension within the life of a contemporary, conservatively religious Roman Catholic undergraduate student. [edited for length] **07-14**

Pryor, Anne (Wisconsin Arts Board) **Discerning Stories: Narrative at Marian Apparitions in Greater Cincinnati.** Pilgrims and participants exchange many types of narratives during apparition events of Mary, the Blessed Mother. These narratives range from prescribed tales with centuries-old motifs, to personal experience stories with regional innovations, to one of the simplest forms of story: a list of place names. These narratives are a primary tool in the Catholic community’s discernment of whether the visionary’s claims of apparitions are worthy of belief. For those who discern that the claims are true, these narratives become a key element in sacred placemaking, transforming the apparition site’s status by imbuing it with new meaning. **06-14**

Puglia, David J. (Bronx Community College) **The Chocolate Easter Egg in South Central Pennsylvania: Cracking a Distinctive Local Tradition.** Each February, residents of South Central Pennsylvania begin to see signs for chocolate Easter eggs sold by local churches. An old recipe, the chocolate Easter egg only became an important community tradition in the late 20th century. Facing dwindling church attendance and decreased contributions, local churches invented a regional Easter tradition so successful that it has literally built churches across Central Pennsylvania. After documenting the tradition through rigorous field research, interviews, and participant-observation, we argue that the chocolate Easter egg is a distinctive South Central Pennsylvania tradition that serves an important role in the community today. **09-06**

Racėnaitė, Radvilė (Institute of Lithuanian Literature and Folklore) **In Search of the Vanished World: Jews in Lithuanian Life Stories.** This paper comprises Lithuanian life stories and memoirs recorded during fieldwork sessions organized in recent years (2015-2016) by the Center for Studies of the Culture and History of East European Jews, and individually collected in the small provincial towns of Lithuania (former shtetls), namely Ukmergė (Vilkomir/Wilkomierz), Žagarė (Zager/Žagory), and Joniškis (Yanishok/Janiszki). The paper aims to elucidate the main narrative strategies, recurrent folklore motifs, and cultural stereotypes employed in Lithuanian life stories that disclose attitudes towards the Jews as former ethnic neighbors. **01-03**

Radner, Jo (American University) **Storytelling, “Unfinished” Stories, and the Dynamics of Folklore.** In my own practice, as in that of most artists in the modern storytelling movement, stories are almost never “finished”—fixed, permanent texts. In several specific ways they remain fluid even if they rest on a written script. In this they share the dynamism of living folk traditions, that quality of “constant change” that Barre Toelken called the “central fact of existence for folklore.” Presenting some examples from my own work, I will discuss how this shared fluidity relates to creativity in folklore and in performance storytelling. **03-04**

Rai, Misha (Florida State University) **The Living God Tirupati Balaji: Pilgrimages in the Land of Gods and (Wo)Men.** This essay explores the influence of the Living Hindu God, Tirupati Balaji, on three generations of women in my family. The mythology is that you can only visit him when he calls you, his centering as both a generous and vengeful God, and the price one must pay when a wish is granted. The essay centers on the pilgrimage: the devotee must travel from far away and offer a sacrifice of their own hair to Tirupati Balaji, who in return grants food to be shared with the devotees’ community back home. **10-10**

Rajani, Laila (Indiana University) **Looking Homeward: Applying Cultural Conservation Concepts in Pakistan.** The graduate lab in public folklore offered at the Folklore Institute at Indiana University in spring 2016 proved to be a constructive platform to synthesize classroom learning with public humanities. Like Indiana, the province of Sindh, Pakistan, is a land of versatile crafts. Unlike Indiana, however, there is little infrastructure for promotion and conservation of traditional arts. My presentation explores the feasibility of cultural conservation concepts, similar to those employed by Traditional Arts Indiana, and how it could work in the context of Pakistan’s nascent but vastly-expanding cultural landscape. **05-03**

Rathje, Lisa (Local Learning) **The Decentered Curator: A Case Study for Exhibit Outreach and Hearing New Narratives.** This presentation looks at planning, implementation, and evaluation of a three-year exhibition project that privileged local engagement, new audience development, and community learning

experiences both within and outside the host institution's walls. The exhibition itself featured no objects and could stand alone in unconventional spaces—by using “trade-show” type banners, it literally did not even need walls. Ultimately, this presentation will ask its audience to consider how more flexible exhibition design and theories of representation grounded in social justice work can provide a powerful toolkit for public engagement and the amplification of local knowledges, narratives, and tradition. **03-06**

Ready, Psyche Z. (George Mason University) **Transitioning: Scandinavian Folktales and the Modern Transgender Experience.** The first English translation of Evald Tang Kristensen's 19th-century collection of Danish folktales appeared in 2015. In this collection, there is a unique variant of tale type 514, “The Shift of Sex,” in which a woman becomes a man. In this variant the female protagonist, running from an incestuous father, transitions in several stages: dressing in male clothes; removal of breasts; training in male behavior; finally, the genital sex change. In this paper I will compare Danish, Norwegian, and Finnish variants; my analysis will make use of queer and transgender theory, and will consider the audience experience, ancient and modern. **01-15**

Reed, Delanna (East Tennessee State University) **Round Peg in a Square Hole: Lesbian Teachers' Stories of Fitting In.** The written performance ethnography of lesbian K-12 teachers' stories of living and working in a heteronormative society was completed in 2012. Although published, the research felt unfinished until I lifted it from the page to perform before an audience. Returning years later to edit, rehearse, stage, and perform before an audience gave me new insights and perspectives. Each oral performance before a new audience brings deeper understanding and a richer interpretation to these stories. For that reason, the work will remain unfinished. When I no longer wish or need to perform this ethnography, the published work will suffice—finished or not. **04-04**

Ren, Meng (University of Missouri) **Searching for Zion: The Development and Contemporary State of Reggae in Southwest China.** Relying on postcolonial theory, on one hand, and Christopher Balme's “inventive syncretism,” on the other, this paper examines how reggae as a foreign music genre catalyzes minority Chinese reggae musicians' search for their own roots and identity in Yunnan. My research topic considers how these musicians perform, acculturate, or appropriate Rastafarian identity and Jamaican roots reggae. Through a comparison between Jamaican roots reggae and Yunnan reggae, a parallel in sound and context between the two groups emerges. Particularly, Yunnan reggae is a continuation of roots reggae in a new context based on their similarities of political, religious, geographic, and musical backgrounds, and the Jamaican influence on Yunnan musicians serves as a tool to revive their own cultural heritage. **03-03**

Rezaei, Afsane (The Ohio State University) **The Iranian Domestic Rowze: Negotiated Community and Competitive Reputation.** Women's religious rituals are often framed as performances that bring women together in a harmonious setting where they practice their religion and form a sense of community. This paper focuses on women's Rowze in Iran to problematize such reductive images and demonstrate that ritual participants are by no means a collective group in terms of religious belief, socio-economic status, or political orientation. It further argues that the ritual goes well beyond religious performance and becomes a site for women to perform their financial capabilities and to engage in competitive reputation building through the quality of meals, clothes, and furnishings provided. **11-07**

Rice, Claiborne (University of Louisiana, Lafayette) **Folkloric Performance and Animal Hypnotism.** Folklore frames quirky, heightened moments of bodily experience—for humans and, as I will show, for animals. Previous work on folk illusions (Barker and Rice 2012, 2016) has identified that priming period activities (PPAs) help performers hold the correct position for the period the body needs to adapt to the position, like we see in a performance of floating arms. Based upon observations gathered in south Louisiana, I will describe PPAs used in hypnotizing chickens, crawfish, and rabbits, and compare them to those from floating arms to see what their existence adds to our understanding of performance. **03-12**

Richardson, Thomas G. (Indiana University) **The Contemporary Traditionalists: Current Old-Time-Music Scenes in Urban Settings.** Drawing from extensive ethnographic fieldwork, this paper describes the thriving Appalachian old-time scene in Toronto, Ontario, and highlights a few exemplars of contemporary old-time music. In doing so, questions related to the connection between tradition and place in a globalized world are given lived experiences, as individuals struggle with and sometimes benefit from otherness. These examples also shed light on the economic use of cultural heritage in Appalachia, notions of authenticity in traditional music, and the struggles of contemporary artists to find a use for tradition in a highly globalized and urban 21st-century context. **09-09**

Riddle, Jessie (Indiana University) **Painting with Beads: The Individual and Tradition in Katrina Mitten's Miami Beadwork.** Katrina Mitten, a Miami beadworker, worked with students in preparation for Traditional Arts Indiana's Bicentennial Exhibit. Katrina's work synthesizes Miami and other Great Lakes area designs with contemporary materials and styles, like illustrating a family legend on a 1950s doctors purse. Her work is simultaneously traditional and modern, and her emic perspective of the role of tradition in Native American art provides a powerful contribution to the current dialogue surrounding tradition and the individual. **05-03**

Rini, Rosalind (Indiana University) **The Role of French Tradition in Vincennes Identity Expression.** Alan and Elizabeth Lomax recorded more than 30 traditional songs during their 1938 field visit to Vincennes, Indiana, including 22 French folksongs. Although this ethnographic data has been neglected by scholars until now, many of the songs recorded prove to be local analogues of French folksongs that exist elsewhere in the Francophone world. Beyond simply contextualizing these songs with related variants, the purpose of this paper is to analyze how the retention of French traditional culture in Vincennes (where the French language is no longer spoken with any regularity) may play a role in community expressions of “Vincennes” identity. **09-16**

Roach, Susan (Louisiana Tech University) **Liminality and Stories in the Louisiana Delta Easter Rock.** Drawing on research from 1994 to 2016, this study explores liminal symbols and stories in Easter Rock by applying Bruce Kapferer’s expansion of Victor Turner’s work on liminality, ritual dynamics, and aesthetics. An Easter Eve vigil ritual with multivocal symbols, Easter Rock tells embedded biblical narratives of David and Goliath, Christ’s death and resurrection, and the promise of eternal life through song, visual symbols, and speech. In the 2016 service, the story of Easter Rock itself presented by speakers reveals the liminal uncertainty of the future the antebellum ritual faces in the 21st century. **05-02**

Roberts, Robin (University of Arkansas) **Downsizing New Orleans’s Mardi Gras: ‘Tit Røx as the Gateway to New Traditions.** As Dan Baum writes, “To the extent Americans strive to make their tomorrows brighter than today, New Orleanians really want nothing more than for everything to stay the same” (xii). Yet at the same time, the city has been changing, and these changes are reflected in the emergence of new Mardi Gras parades. The ‘tit Røx parade offers an ironic twist on the gigantic, expensive, and traditional krewe and parade, Rex, whose king is THE King of Carnival, and whose parade runs the traditional uptown route. **10-06**

Rogers Thomas, Kara (Frostburg State University) **Regional Knowledge Revisited: Growing Appalachia’s Local Foods Movement.** Residents of the Allegheny Highlands are revisiting practices of earlier generations to forge new communities based on sustainable foods systems. While the local foods movement is not unique to Appalachia, its success can be attributed to Appalachia’s rich history of subsistence farming and wildcrafting. The most successful alternative foods ventures in the region are those whose cultivators’ approach to the landscape reminds residents of an idealized past. These producers have created communities centered on their farms and products. Together, traditionally oriented practices focusing on regional knowledge and community cohesiveness are key to the success of Appalachia’s growing local foods movement. **02-09**

Romero, Erika (Illinois State University) **The Power of the Non-Canonical (OC) Character: Evaluating Emma Swan as the Narrative Linchpin in *Once Upon a Time*.** In ABC’s *Once Upon a Time*, canonical fairy tale characters exist in a singular, though multidimensional, storyworld. The series’s narrative interconnectivity and evolution are largely fostered, however, by Baelfire and Emma Swan, the noncanonical children of the show’s primary villain and heroes. In particular, Emma Swan functions not only as the primary protagonist, but also the linchpin that ties together the various canonical fairy tale characters’ lives. This paper explores how an adaptation can benefit from using an “original character” as its narrative center, contending that the use of a noncanonical character allows for the development of emotionally compelling relationships between previously isolated fairy tales and their characters. **02-15**

Roper, Jonathan (University of Tartu) **Ronald or Donald? Vernacular Theorizing on Language.** Everyday noticing and commenting upon linguistic difference, e.g., in neighboring communities and in earlier (or subsequent) generations, accompanied with vernacular theorizing as to why this should be, was common in my fieldwork in western Newfoundland. This paper takes up vernacular discussion of what the correct words and title of a family version of Roud 52 (Child 81) are—including whether the protagonist of the song should be “Lord Ronald” or “Lord Donald”—as well as discussion of jocular place-names, and remarks about the speech of neighboring communities to reveal that vernacular linguistic theorizing is a common everyday practice. **04-14**

Rose, Amber J. (University of Wisconsin, Madison) **Wolves in Hallowed Places: Lycanthropy in Iceland.** No fewer than three people transform into wolves in the first eight chapters of the *Völsunga Saga*, a prose-metric epic based on Scandinavian legends of great antiquity. Yet the saga achieved its literary form in Iceland, an island country naturally devoid of wolves. In this paper, I ask how Iceland’s unique ecology affected the reception and transmission of werewolf legends, and argue that wolves’ absence, paradoxically, allowed Icelanders to sustain a conception of wolves and the people who morph into them. Thus a break in the environment of these medieval Scandinavians oddly led to a sustained tradition of these animals as cultural products. **08-03**

Rosenberg, Jan (Heritage Education Resources, Inc.) **Intercultural Safety: Rachel Davis DuBois and the Assembly Program.** This presentation will introduce the work of Rachel Davis DuBois (1892-1993) and her work in creating a safe environment for learning about cultures and cultural diversity. It will describe a program she designed for high school students in 1924, the Assembly Program, in which students were: (1) emotionalized in a group setting, being exposed to individuals from other cultures; (2) intellectually

challenged in researching the contributions of culture groups to American life; and (3) involved in a re-creation assembly presenting what they learned about the cultures they were exposed to. **04-10**

Roth, LuAnne (University of Missouri) **“The Fate of All Flesh”: Meat as Metaphor in the Films *Departures* and *The Green Butchers***. Drawing upon two texts—a Japanese drama and a Danish comedy—this study examines meat’s metaphorical function. In *Departures*, a Japanese cellist returns to his hometown after losing an orchestral job. Desperate, he gains employment as an undertaker performing the graceful ritual of *nōkan* (encoffinment). From disgust to sublime, meat scenes illustrate Daigo’s deepening life philosophy. In *The Green Butchers*, two Danish friends open a butcher shop, where Svend’s “chicky-wickies” (and its special marinade) become an overnight success. Whether depicting carnivores or cannibals, such films disrupt the relationship between meat and animal and the tenuous boundary separating life from death. **07-15**

Rotman, David (Achva College and Tel Aviv University) **Textual Animals Turned into Narrative Fantasies: The Imaginary Middle Ages**. This paper focuses on the concept “reconstruction of the world” proposed by G. Zoran in his theoretical work on the representation of space in narrative, with special reference to the intermedially transformative processes that narrators and audiences undergo, as materially concrete objects in space turn into representations in the verbal medium. Investigating the possible bodies of knowledge common to the participants in the communicative process, the paper specifically discusses animals widely described in medieval Jewish folk tales and considers the possibilities to reconstruct the sources of shared imaginary worlds. **09-17**

Rouhier-Willoughby, Jeanmarie (University of Kentucky) **Memory and Politics in Russian Legend**. Legends about the death of 40 religious in the Iskitim GULAG are well known in this region. The victims are viewed as martyrs for the faith, leading to the belief that the spring there is miraculous. However, in another variant, the Bolsheviks drove two priests into the Siberian wilderness to escape certain death. They settled near the spring and risked their lives to help believers. When attention shifts to the Bolsheviks, Stalin’s role as a mass murderer is deemphasized. This paper will examine the sociopolitical contexts for the shift to the “true” culprit in this variant of the legend. **08-16**

Rudan, Evelina (University of Zagreb) **Narrative Productivity of Belief Legend’s Characters in the Light of Genre Features and the Context of Narrating**. The demonological/mythical legends in the researched region (Istria, Croatia) have often been said to have almost disappeared. My research has questioned this thesis as well as the narrative productivity of certain belief legends’ characters and phenomena, i.e., supernatural beings and supernatural phenomena. The narrative productivity is defined as the ability of the characters and themes to stir up new legends and/or circulation of the old variants. Furthermore, my study determines the characteristics of the genre which induce the high circulation of the belief legends, and the contextual reasons which support their circulation. **08-14**

Russell, Ian (Elphinstone Institute, University of Aberdeen) **“This Song is True”: Subversion and Injustice in the Ballad of “Green the Ganger.”** Since historical ballads were first recorded in oral tradition, tension has existed between the event as recounted in song and the documented facts. This paper discusses a murder ballad, which is believed to convey a potential for destabilization. When Stanley Robertson, from a Gypsy-Traveller background, sang “Green the Ganger,” he touched on just such a raw nerve. The notorious 1840 Glasgow Railway Murder, to which the song relates, with its undertones of insurrection and summary justice, still resonates today. This paper reflects on the power of truth in such songs in the light of the performer and his/her audience. **10-09**

Sagbo, Sinseingnon Germain (Université d’Abomey-Calavi) **Crossroads of Narrative Culture in Benin**. Colonial and postcolonial transformations affect every aspect of a population’s life. Using the case of Southern Benin, West Africa, this paper scrutinizes changes in narrative culture in search of a new understanding for specific aspects of tension in postcolonial settings. Examining different phases in the valence of narratives—phases that correspond to the arrival of literacy, writing, and mass media—I show the interlacing of sociocultural shifts with the change in emphases of different narrative clusters, as well as performative contexts and performance styles. Juxtapositions of traditional tales and imported telenovelas evoke confrontations in everyday life across generations and gender. **02-03**

Sagredo-Castillo, José Luis G. (Benemérita Universidad Autónoma de Puebla, México) **Sound, Movement, and Nature: The Danza de los Paixtles of the Sierra Norte of Puebla**. Through field collection, musical analysis, and the application of diverse theoretical models, this paper locates the ancestral Danza de los Paixtles—unique to the Chignautla Nahua community—as one particular type of sacred collective danza in its relationship with earth deities, nature, and fauna endemic to the region. These are likely to be found with another type of communitarian danza to constitute a large system of communication. This study articulates the structural theories of Claude Lévi-Strauss and Adrienne Kaeppler, the semiotic theories of Jean Molino and Ramón Palinsky, Edgar Morin’s notion of system, and Victor Turner’s symbolism theories, among others. **05-14**

Sahney, Puja (State University of New York, Albany) **Spaces of Belonging: Hindu Women, Homes, and Home Shrines in the United States.** The paper explores the relationship that newly arrived Hindu immigrant women from India develop with their home shrines in the United States. It provides women's interpretations of their home shrines and the role home shrines play in the production and consumption of pavitra (sacred purity) spaces in their suburban homes. It argues that these pavitra spaces established through the set up, location, and decoration of the home shrine play a particularly important role in generating for women the first sense of belonging in a new country. **09-16**

Salamon, Hagar (Hebrew University of Jerusalem) **Imagining Meat and the Ethnographic Space.** This paper focuses on imaginary dimensions of meat, especially of cows, among the Ethiopian Jews (the "Beta Israel") living in Israel, as articulated primarily in verbal interactions in ethnographic interviews, along with some graphic images and ritualistic performances. The multifocality of meat in symbolic discourse, as well as on the table, makes it an effective vehicle for discussing imagination. The analysis considers the delicate bridging between the material and the conceptual, both expressed in words, and the even more delicate issue of the ethnographer's identifying some contents of the interviewee's performance as "imagination." The interpretation addresses the relationships between African and non-African, Christian and Jewish, human and animal, life and death. **09-17**

Saltzman, Riki (Oregon Folklife Network) **Folk First: Sustaining Relationships, Building Projects.** State folklife programs have long done survey fieldwork, usually with an end product in mind: festival, roster, publication, exhibit, publication, or website. But these are not always the most appropriate for a given community; skewing fieldwork towards a particular end result can discourage more collaborative and longer-term projects. Collaboration means listening during pre and post fieldwork and working together towards more vernacular programs. Although letting go of product-first models feels risky and doesn't always suit funders, doing so can produce more responsive and interesting programs as well as relationships that result in future work with communities. **11-10**

Samten, Losang (NEA Heritage Fellow) **An Artist Tells All: Observations of Impacts In and Out of School.** The NEA Heritage Fellow who partnered with FACTS and PFP to create this folk arts residency model for all the schools' students every year tells about the residency development and implementation experience from his perspective as the artist. He shares his observations about how this curriculum helps him transmit knowledge about his art form, his cultural community and context, himself as an artist, each year's particular mandala, and about the life skill values of peace and compassion. He tells all about how this curriculum has impacted his approach to his work in FACTS and out in other schools and communities. **07-11**

Sangai, Shreya (independent) **The Liminal Spaces of Little Tradition of the Epic *Bharath* in Apposition with the *Mahabharata*.** Paul Ricoeur proposes that communities make narrative identities using their experiential location and expressing it across their oral tradition. Germinating alongside the *Mahabharata*, the *Bharath* provides a cultural base through which the Bhils gather a social distinctiveness. Their beliefs such as the circularity of life cycles, revisitation by souls to culminate desires, ominous telling, etc. are elaborated in their epic *Bharath*. I argue that the presence of a written epic of their own and the attempts to restore their oral tradition reflect the resilience of the folkloric traditions of Bhils. **07-09**

Santiago, Bernice (University of Iowa) **A "Versatile Writer" Institute: "Underrepresented" High Schoolers Write in College for Two Days.** A graduate nonfiction writing program invites high school students and their English teachers from urban and rural "underrepresented" schools in the state, with the creative resources of the Iowa's Nonfiction Writing Program. In a two-day residency at the university, students and teachers peruse the City of Literature, partake in its writing culture, and share their own unfinished drafts for public response. Graduate and undergraduate students work with and learn from their community partners. As they immerse themselves in this community outreach experience, they reexamine, synthesize, and practice as writers. **11-06**

Savolainen, Ulla (University of Helsinki) **Narratives of Silence: Construction of Memory of the Internment of German and Hungarian Civilians in Finland, 1944–1946.** On the basis of the September 1944 Armistice Agreement between Finland and the Soviet Union, the Finnish government interned German and Hungarian citizens in Finland. After the internees were freed in March 1946, silence fell over the topic for 50 years. This paper explores oral narratives of individuals who were interned as minors. It focuses on how narrators describe silence related to internment that prevailed in Finland for over 50 years after the internment. This paper suggests that the interplay of private and public memory work is necessary for the construction of the memory of internment. **11-03**

Sawden, Kari (Memorial University of Newfoundland) **Translating Lives: Divination as Narrative in 21st-Century Canada.** This paper examines the ways in which contemporary Canadian divination practitioners situate themselves as storytellers within their communities and the narrative strategies they utilize to communicate information to those individuals, or querents, seeking a reading. To do so, I explore the systems of interpretation by which the divinatory tool is translated into written or verbal language,

the focus of these narratives on everyday life, the strategies used to mitigate power imbalances resulting from the practitioner's role as translator of the divinatory medium, and how these practitioners bring the querent into the storytelling process. **05-02**

Sawin, Patricia (University of North Carolina) **Tacky or Mine?: International Adoptees Negotiate Cultural Belonging.** International adoptees often struggle to develop a sense of self that encompasses both their natal culture and the culture in which they are raised. At "heritage camps" designed by and for adoptive families, parents and members of immigrant communities offer craft, dance, food, and language experiences to children, while teens engage in team-building adventures. Teen adoptees' ambivalence about the presence or absence of heritage activities suggests that collectively critiquing imperfect representations of their "home-country culture" while immersing themselves in intense festival experience with others whose families "look just like mine" provides crucial tools for negotiating a "both/and" identity. **08-06**

Schacker, Jennifer (University of Guelph) **Fairy Tales and Victorian Fancy Dress: Costuming as Embodied Reception.** Many fairy tales demonstrate a tacit understanding of dress as a means by which social identities and social status are conveyed and negotiated, both for the viewer and the viewed. As a tale preoccupied with forms of dress and disguise, Perrault's "Cinderella" lent itself brilliantly to the expanding and increasingly visual print media of Victorian England, as well as to pantomime and the social practice of "fancy dress." This paper will look at figurations of Perrault's eponymous heroine in 19th-century illustration and fancy dress manuals to examine costuming practices, on and off stage, as forms of "embodied reception." **05-08**

Schmadel, Fredericka (Indiana University) **20th-Century Orphans: Children in Summer Camp and Migration Cultures.** What happens to a child's world and worldview, a child's sense of place and belonging, when parents are absent or are present, but seem to be mere shadows of their formerly powerful, protective selves? Children attending 20th-century American summer camps managed to create child-based dynamics without parents for a set period of time. Children caught up in 20th-century migrations lived with shadow-parents, shrunken in power, perhaps forever. Did they locate surrogates or magical helpers as Propp's fairy-tale protagonists did? Ethnography, coping mechanisms, and changes in worldview will be the emphasis of this presentation. **04-10**

Schmidt, Claire (Missouri Valley College) **Foodways, Conflict, and Resistance in Community Mental Health Work.** This project explores the role of food and foodways for both staff and clients in a 16-bed transitional psychiatric group home in mid-Missouri. We argue that food is an important part of the occupational expressive culture of social workers and, at the same time, is a constant source of conflict within this institution. An incomplete understanding of the role of food in the lives of both clients and care workers prevents both groups from reframing their often unhealthy relationship with food. **03-07**

Schmidt, Laurel (The Arthur Center). See Schmidt, Claire. **03-07**

Schmiesing, Ann (University of Colorado, Boulder) **Teaching Fairy Tales from a Disability Studies Perspective.** Examining fairy tales from a disability studies perspective can enrich students' understanding of sociohistorical constructions of disability, of key fairy-tale conventions and patterns, and of the multiple interpretive approaches that can be applied to a single text. This paper presents ideas for incorporating discussion of disability in fairy tales into undergraduate instruction. After surveying relevant concepts and terminology, the presentation covers possible assignments, readings, discussion questions, and audiovisuals. It focuses on an activity in which students compare and contrast disability in variants of ATU 706 ("The Girl Without Hands") with Elsa's superhuman hands in Disney's *Frozen*. **08-08**

Schram, Kristinn (University of Iceland) **Drifting Folklore and Death on the Beach: Northern Narratives and Transnational Representations of the Coast.** Coasts can presents us with the conflicting dynamics of peace and conflict; of periphery and domesticity; of a national as well as transnational arena. Narratives of many northern shores and performances of their heritage offer cultural perspectives on these spaces as gateways to a remote and masculine north and conversely a liminal territory of traditional family life. Whether it be driftwood or dead bodies, whatever washes ashore has particular local significance and yet, ultimately, global implications. This paper explores this folklore of the beach through North Atlantic and Arctic case studies and the larger context of transnational visual representation. **07-06**

Schramm, Katharine R.M. (Indiana University) **Local Understandings of Ritual as Heritage.** At the intersections of ritual and intangible cultural heritage, issues of identity, economics, and politics move into sharp relief. Understanding how heritage is affected, conceptualized, and constructed requires local engagement. The ritual of Paantu Punaha from Miyako Island in Japan was designated a national Important Intangible Folk-Cultural Property in 1993. Members of the community that perform this ritual engage with the concept of heritage (bunkazai) in different ways as they identify problems and solutions that affect their community infrastructure, economy, and culture. Four major interrelated areas emerge: bunkazai as object, commentary on cultural change, value, and relationship. **04-06**

Schrempp, Greg (Indiana University) **Fabling Gestures in Expository Science.** Genre-characteristics of myth and epic are repeatedly drawn upon by science writers. While, by contrast, such writers draw infrequently upon the fable, the few examples are ingenious and revealing. Based on select texts from ancient and modern science, I will explore the use of fable-like formulations to promote understandings of the cosmos that claim to transcend the parochialism of everyday life. Throughout I will consider the problem of anthropomorphism. Finally, I will broach the question of whether scientists' fabling gestures are merely devices of exposition or whether they enter more deeply into the structure of scientific analysis. **06-11**

Schrire, Dani (Hebrew University of Jerusalem) **Scholarly Performances and Folk Narrative Variants: Ingeborg Weber-Kellermann, Dov Noy, and the "Ballad of the Beautiful Jewess."** My paper addresses ways in which variants of folk narratives operate in different scholarly contexts. I argue that when variants enter nontraditional scholarly communicabilities their circulation and acceptance as representatives of a "type" is subjected to political, ideological, and aesthetic considerations. I focus on an "ethnographic moment" that took place in Jerusalem in 1961 when the German folklorist Ingeborg Weber-Kellermann presented a paper on the German "Ballad of the Beautiful Jewess," confronting Israeli folklorists, namely Dov Noy. In their scholarly performances Weber-Kellermann and Noy used numerous ballad variants of the "Beautiful Jewess" to strengthen their own specific identity politics. **02-04**

Schroeder, Kylie (Utah State University) **Identity and Gozitan Culinary Heritage Tourism: Two Case Studies.** This presentation is based on the examination of two sites involved in the production of culinary heritage tourism in Gozo, Malta. Drawing on fieldwork from 2014, my analysis connects the case studies to the selection, construction, and presentation of Gozitan identity. Despite differing original purposes and scales—one small and the other large—these distinct sites have come to embrace tourism and the commodification of identity through food as a sustainable and successful business plan that allows them to each sit at a crossroads of family tradition and an increasingly global Malta. **09-06**

Schuster-Löhlau, Pauline (University of Würzburg) **Vanishing Voices? The South Indian Siri Tradition in the 21st Century.** This study examines how participants of the South Indian Siri "mass possession cult" assess the future of this unique ritual and narrative tradition. As part of my PhD project, I have asked several performers, both male and female, about the impact of the Siri epic and ritual on their lives, and about their opinions in regard to the question of the tradition's continuity. The analysis of material collected in the field will shed light on the question how the Siri tradition has changed over the years, and whether it will continue to exist, or vanish completely. **06-09**

Schwabe, Claudia (Utah State University) **Wicked Transformations in Film and Television: From Fairy-Tale Witches to Misunderstood Mothers.** Based on a comparative, sociohistorical approach, this paper explores how contemporary fairy-tale adaptations in American film and television twist, distort, and subvert classic portrayals of villains as they appear in European folk and literary fairy tales. How and why are today's villains different from the Grimms' fairy-tale villains? Oftentimes, a character's choice to go down the dark path is catalyzed by a traumatic experience. I argue that audience identification forms the crux of the commercial appeal of many contemporary fairy-tale retellings because viewers who sympathize with the villains as misunderstood victims are more likely to become loyal and lucrative fans. **03-10**

Sciorra, Joseph (Queens College) **"The Strange Artistic Genius of This People": Ephemeral Art and Architecture of Italian Immigrant Catholic Feste, 1890–1960.** This paper focuses on the sacred artistic expression of Italian immigrant Catholic street feasts, or feste, and the ways folk artists and craftspeople tapped ethnically infused aesthetic and religious knowledge and skills to express individual creativity, shared values and spirituality, and a sense of community. I am concerned with four types of festa impermanent structures: sidewalk altars assembled by devotees in front of their apartment buildings; decorative illuminations that arched across streets to mark the festivalized urban space; free-standing, multi-storied, Baroque-style street chapels; and ambulatory structures such as baldachins, carts, and spires. I am interested in the vibrant and varied ways Italian immigrants used material culture, architecture, ritual behavior, and public ceremonial display to shape their sacred, artistic, and ethnic environments. [edited for length] **07-14**

◆ **Seaver, James B.** (Indiana University) **Faking Hate: Jim Crow-Era Historical Artifacts and Issues of Provenance and Authenticity.** Over half a century after the 1964 Civil Rights Act, material reminders of the shameful era of Jim Crow segregation that preceded it turn up with some regularity in flea markets, antique stores, and online auctions. These historical artifacts recall a time when blatantly racist consumer goods helped normalize and reinforce racist ideologies of alleged white supremacy and supposed black inferiority. This presentation will investigate the influx of recent reproductions and forgeries into the collector market for such items, offering explanations for why they exist and suggesting strategies for determining their authenticity. **10-17**

Sebba-Elran, Tsafi (Zipora) (University of Haifa) **The Struggle over "Locality" in Israeli Humoristic Memes from the 2014 Military Conflict in Gaza.** A rich variety of humoristic memes were spread during the 2014 military conflict in Gaza by Israeli WhatsApp and Facebook groups as well as various internet sites.

The paper will focus on a selection of popular memes from this corpus that deals with the difficulty to understand and to control the balance of power characterizing the geocultural landscape of Israel. The study of this selection sheds new light on the way in which contemporary folklore reacts to a national conflict, and contributes to the emerging field of research dealing with the relations between humor and the formation of cultural landscapes. **07-05**

Seifert, Lewis (Brown University) **Fairy Tale as Error: Tahar Ben Jelloun Rewrites Charles Perrault.** Acclaimed Franco-Moroccan writer Tahar Ben Jelloun rewrites 10 of Charles Perrault's 11 fairy tales in his collection *Mes Contes de Perrault* (*My Perrault's Fairy Tales*, 2014). Setting Perrault's plots in Arab and Muslim contexts with oblique references to *The Arabian Nights*, Ben Jelloun makes this icon of the French literary tradition speak not only to the realities of contemporary North African and Middle Eastern countries, but also to the world beyond. This paper examines how, in his appropriation of Perrault, Ben Jelloun recasts these canonical fairy tales as self-consciously erroneous scenarios that expose the sorrows and contradictions of humanity as a whole. **04-08**

Seljamaa, Elo-Hanna (University of Tartu) **Performances in the Face of Virtual Refugees.** The migrant quota system for distributing refugees across European Union member states and the prospect of receiving immigrants have given rise to attacks against and suspicion towards dark-skinned persons already residing in Estonia. In my presentation, I analyze one such confrontation that I happened to witness and participate in in rural Estonia and compare it to some other instances of animosity, which have received considerable media coverage. I will ask what we as citizens and folklorists might gain from approaching such episodes as performances and using them to reflect upon the limits of Estonian integration policy and the existing modes of the coexistence of ethnicities. **03-14**

Sellers, Mary L. (Penn State Harrisburg) **The Search for Peace: An Expression of Community, Family, and Faith in a Small Pennsylvania Town.** For 56 years, the small town of Curwensville, Pennsylvania, has put on an annual Christmas pageant which draws hundreds of attendees from all over the region. Through observation and interviews, I use this paper to follow the historical and social threads which make the play such a hallmark of the town's identity and give residents a sense of pride in their town. The pageant reinforces family, as multiple generations participate in the pageant, and the cast becomes a surrogate family for those who do not have Christian homes. Finally, the experience of the pageant provides both cast members and the audience a time of religious meditation before the busyness of the Christmas season begins. **09-04**

Sherrod, E. Gaynell (Virginia Commonwealth University) **Hoofin' to Freedom: African-Derived Stomp Dances of Transformation and Liberation.** In this paper I discuss the manifestation of African-derived stomp dance traditions as demonstrated in traditional and contemporary forms. From the cruel phenomena of "dancing the slaves" through the "ring shout," the cakewalk, and minstrelsy, the shuffle and stomp patterns of the feet have characterized African-derived dance in the Americas. As a result of the transatlantic slave trade, peoples of African ancestry found themselves as "newborns" in the wilderness and began the creation of new cultural forms through which they would come to define themselves and their world. Concepts of self-determination were a part of their consciousness at all times—which informed aspects of cultural identification in language, worship, food, education, music and dance, to name a few. **09-14**

Shonekan, Stephanie (University of Missouri) **#BlackMizzou: Music and Stories One Year Later.** In November 2015, Mizzou students were driven to action by the inaction of campus administration to address an uncomfortable and racist environment on campus and in town. Their stories and songs marked significant moments during the Black Student Movement at the University of Missouri. I will focus on the climate of the campus one year later by reflecting on the music of the movement; the story behind a uniquely, unprecedented program and composition by the School of Music's choir; and the collaborative music project that faculty and students have created to help inspire conversations about race and identity on campus. **04-11**

Shultz, Sarah T. (Western Kentucky University) **Transgression and Human-Animal Transformation in the *Kinder- und Hausmärchen* of Jacob and Wilhelm Grimm.** *Kinder- und Hausmärchen* has significantly influenced the world since its first publication in 1812. The tales have made their way into popular movies, television shows, and novels for children and adults. Instances of humans transforming into animals are ubiquitous in this collection. This paper will explore the relationship between these transformations and the potentially transgressive actions of protagonists, and the ways that the trope of shape-shifting works in the collection as a whole through a close reading of three tales. **01-15**

Shuman, Amy (The Ohio State University) **The Insufficiency of Narrative in the Political Asylum Process.** To gain asylum, people fleeing persecution in their home countries have to establish the credibility of their claim, most often without the aid of documents or witnesses. The hearing officers scrutinize their narratives, and any inconsistencies, even minor details, become rationales for refusing asylum. In this paper, I discuss the relationships between the narrative testimonies and the letters of refusal. Bringing Labov's categories of orientation and evaluation into conversation with studies of trauma narrative (Schiffrin and others), I discuss the concept of narrative breakdown. **04-13**

Shutika, Debra Lattanzi (George Mason University) **Too True for Fiction: *The Other Kate***. Why is there no folklore equivalent to Indiana Jones? In 2012, I began a novel about a folklorist who is an accidental hero in my mystery thriller, *The Other Kate*. Although many of her experiences are based on true ethnographic experience, sometimes reality is “too real” for fiction. I will read selections from the novel and explore how real-world fieldwork experiences helped create a fictional folklorist whose life and work are grounded in the work folklorists actually do, and how the revision process and unfinished drafts has helped me understand that some real-life experience won’t work in fiction. **04-04**

Siddharth, Siddharth (Ambedkar University, Delhi) **Folk Narratives and the “Epistolary Communication” with the Djinnns of Firoz Shah Kotla Fort**. I argue in my paper for the intersections between peoples’ beliefs and the narratives associated with the powerful Djinnns. To locate these beliefs and narratives this paper focuses on the Firoz Shah Kotla Fort, built by Firoz Shah Tughlaq as a citadel in 1354, which is famous as a place where Djinnns reside, and where people can communicate with these Djinnns by writing letters to them on Thursdays. This act of “epistolary communication” is carried on in the lower chambers of a mosque, known as Jami Masjid. My paper attempts to look into various dimensions associated with this practice and the narratives that permeate Muslim folklore via this unusual experience of communicating through letters. **10-15**

Siim, Pihla Maria (University of Tartu and University of Eastern Finland) **Translocal Childhood: Narratives of Family and Belonging**. Based on projects on family migration, this presentation explores translocal childhood in the Estonian-Finnish context. Drawing on interviews with family members representing different generations, the presentation discusses everyday activities of “doing family” and possibilities to feel close across distances. Additionally, the presentation addresses mobility as a site of negotiation between children and adults as well as questions of belonging. Belonging is understood here as a personal, intimate feeling of being “at home” in a place (Antonsich 2010), which is closely intertwined with bodily experiences. Belonging is also examined by paying attention to routines and cycles related to mobile practices of families. **04-09**

Silvestrini, Nikki (University of Oregon) **Species Relativism: Expanding Folklore Methodology into Studies of the Human-Animal Relationship**. Human-animal studies within folklore, while growing, has yet to establish a methodological framework. Building on Jay Mechling’s human-animal folk dyad, and responding to Tok Thompson’s analysis of folklore forms communicated between animals, I argue that folklore’s relativistic and methodological approaches offer something significant to the study of human-animal relationships. I propose that folklorists studying human-animal groups need to use a species relativistic methodology, which recognizes animal agency and community. I used this methodology in my own fieldwork with animal rehabilitators and their narratives about the animals they work with, thus troubling the anthropocentrism that exists in scholarship surrounding the human-animal relationship. **03-12**

Sims, Martha C. (The Ohio State University) **Tattoos as Illness Narrative Performance: MS Tattoos and Online Vernacular Interaction**. What social and cultural practices are affected by illness? How do those practices influence those diagnosed with chronic illness? This study of multiple sclerosis (MS) illness-awareness tattoos provides insight into attitudes, experiences and challenges of people living with MS. It examines these embodied narratives, exploring the day-to-day experiences and interactions within a person’s local community and the larger world of diagnosis, treatment, and disease-related stigma. The relatively small MS population lends itself to online interaction as people begin to understand their diagnosis and manage symptoms, often learning through vernacular interaction rather than the medical system. **05-09**

Singh, Amit (Ambedkar University, Delhi) **A Spatial and Temporal Enquiry into the Narratives of Kumbh Mela at Prayag**. I argue that the understanding of Kumbh Mela at Prayag involves analyses of the narrative structures surrounding this mela, the image of which involves fairly recent political manipulations of an “ancient” past. An analysis of the mela’s various “histories” and “geographies,” both physical and metaphysical, provides new meanings to the identity of the mela space whose significance stretches from the symbolic and metaphorical to the real, from the mundane to the ethereal, from the mythic to the material, from the sacred to the profane, and from the individual to the collective. **07-09**

Sinha Deshpande, Shweta (Symbiosis School for Liberal Arts) **An Accidental Deity: A New Religious Icon for the Modern Age**. A Royal Enfield motorcycle encased in a glass case; a lifelike bust and photograph of its deceased and deified owner. This less than 30-year-old shrine and its deity are today revered by vehicle drivers along with devotees who offer prayers for safety and the resolution of personal problems. I plan to illustrate how this folk narrative weaves itself into the preexisting female goddess cult of Shakti. I argue that the bullet motorbike, as an icon of modernity, speed, and technological transformation, brings into reflection the ever-increasing anxiety and fear resulting from enhanced and amplified socioeconomic cultural transformations. **08-14**

Skorepa, Lacey (Wayne State University) **Tales Talk Back: Making “Part of Your World,” Part of Ours**. In her foregrounding study of postmodern fairy tales, Cristina Bacchilega argues that we can read a tale’s whole sociohistory through postmodern revisions. What then are we to make of the multitude of fan

texts which have “poached” Disney’s Ariel and Ursula for femslash revisions? In reading backwards, how might we perceive fan fiction as a mode of talking back to the canon? This paper investigates queered adaptations by suggesting that fan fiction can appropriate the canonical to create new resistant spaces while simultaneously allowing fans to capitalize and expand on canonically queer subtexts and insert themselves into a tale’s authorial history. **02-15**

Skott, Fredrik (The Institute for Language and Folklore, Sweden) **Traditional Legends in a Digital Age: Easter Witches and Sámi Ogres in Social Media.** This paper discusses in what ways social media can be an arena for folk narratives and for research on traditional legends, based on recent instances of storytelling events and motifs on Facebook: “Party på Blåkulla,” an invitation to take part in a virtual witches’ Sabbath on Facebook and how the ogre Stállu, the evil enemy in Sámi traditional storytelling, reemerges as a motif in the Facebook pages of protest groups against the mining industry. We suggest that folkloristics can contribute to new insights in the understanding of digital culture through the study of core concepts in our field: tradition, context, and communication. **10-04**

Slaven, Amber N. (University of Louisiana, Lafayette) **Supernatural Landscapes and Class Dichotomy in Shakespeare’s *Macbeth*.** By examining the relationship between Scottish aristocracy and the witch sisters in *Macbeth*, I argue that Early Modern conceptions of popular and folk social class are connected to ideas of landscape and physical space that construct similar and simultaneous narratives of anxiety from educated, urbanized upper classes. Key to my argument is the notion that landscapes and natural spaces were used to facilitate a dichotomy between the urban elite and the rural, non-elite, folk elements of Early Modern English society. These otherworldly landscapes and societal views of feminine spaces generate apprehension due to their uncategorizable nature and destabilizing tendencies. **05-12**

Sobol, Joseph (East Tennessee State University) **The Cancer Stories Project: An Open-Source Template for Illness Narratives.** From 2003-2015 a working group of oncologists, family physicians, and storytelling scholars designed and carried out a major NIH grant project to collect personal narratives from cancer patients. The storytelling component applied Campbell’s “Hero’s Journey” model, drawn from folklore and mythology, to illness narratives. In the process, a template was devised for distilling powerful archetypal narratives from embodied human experiences. The process, of moving from interview protocol to oral narrative through transcription, to distilling scripts for re-performance, allows an endless formation and reformation of interlacing narrative patterns—like a contradance, never finished, only stopping and restarting with new events and embodiments. **03-04**

Solomon, Nancy (Long Island Traditions) **Giving Back.** Public sector folklorists generally “give back” to the community in the form of public programs. In working with fishermen, the most appropriate way to “give back” has been in the advocacy arena, since many fishers cannot attend the regulatory meetings that affect their way of life. We’ve also produced video materials that have proven to be well received. In this panel I will discuss the pros and cons of these various approaches, in order to see how we can improve on the traditional relationship between folklorist and the tradition bearers. **11-10**

Somoff, Victoria (Dartmouth College) **Prerequisite for Miracle: The True and the False Hero in Fairy Tales.** This talk describes an analytical exercise that examines the opposition between true and false fairy-tale heroes (following Vladimir Propp’s terminology) using tales that belong to tale type ATU 480 (“The Tale of Kind and Unkind Girls”). These tales explicitly contrast true and false heroes and, as evinced by the title of the tale type itself, this contrast is often understood in ethical terms. In the course of the comparative analysis of several tales from German, Russian, Ukrainian, and Lithuanian traditions, students come to question this interpretation and arrive at a markedly different criterion for opposing true and false fairy-tale heroes. **08-08**

Spalding, Susan E. (Berea College, retired) **Flatfooting Meets the Charleston in the Virginia Coalfields.** In most of Southwest Virginia in the 1980s, old time dancing referred to square dancing and solo flatfooting, but in the Dante coalfields, the term referred to couple dancing with angular posture, swiveling legs, and percussive energy. I hypothesize that this distinctive form and style resulted from the upheaval of early 20th-century industrialization and intercultural interactions among locals, thousands of African American southerners, and hundreds of European immigrants brought into the mines. Interviews, documentaries, and participation in dance and historical research contribute to the findings. **08-11**

Spanos, Joanna B. (The Ohio State University) **Local History, Local Legends: Finding a Place for Transgressive Women’s Stories.** This paper will explore the juxtaposition of narratives about transgressive women in 19th-century eastern Pennsylvania. I discuss the social memory surrounding female murderers, exploring how these individuals are ignored in the official historical record but maintained in the regional oral tradition and children’s folklore. I intend to discuss what cultural characteristics can be discussed when the disseminated stories are not those detailing the socially acceptable descriptions of the “good wives,” but, instead, detail the lives of the “bad mothers.” These women are those enshrined in local tradition, remembered in much more detail than those supported by the official establishment. **01-15**

Spencer, Esther (Florida State University) **I'm a Traveling Woman: A Womanist Ethnographic Investigation of a Lived Transnational Experience.** Many misconceptions exist concerning Africa and Africans. Africa has become synonymous with poverty, famine, disease, oppressed women, and war, and those realities are mainstays in the dominant discourse. More counter-narratives are necessary, so a more complicated and nuanced story of Africa and its people will continue to emerge, and this work hopes to aid in that recovery. This ethnographic investigation focuses on the travels of a Yoruba woman and uses womanist discourse to highlight stories of African female empowerment that occur transnationally in order to disrupt and "unfinished" stories of African people. **03-02**

Spetter, Linda Kinsey (Cisco College) **Purification in Japanese Legends.** Reinforced by Shintoism, the concept of purification is a dominant cultural force in Japan, a force extending to folk legends. Purification rituals figure not only in plots of legends but also are an integral part of the landscape. Every site of purification has an associated legend; often the story is the *raison d'être* of the purification site. Likewise, the purification rituals keep the story alive. Lafcadio Hearn's "Miminashihoichi," associated with the Akama Shrine in Shimonoseki, and legends such as those about haunted kimonos, back-riding ghosts, and Zashikiwashi talismans, will be presented to illustrate purification patterns in Japanese folk legends. **04-16**

Spillman, K. Elizabeth (Pennsylvania State University) **Imagined Communities, Communal Imagination: The Shared World of Ellen Kushner's Riverside Novels.** In addition to the vocabulary of high fantasy and the comedy of manners, Ellen Kushner's Riverside novels—*Swordspoint*, *The Privilege of the Sword*, and *The Fall of Kings*—draw heavily on folktales, legends, and, explicitly identified in the first scene of the first book, fairy tales. The newest addition, *Tremontaine*, forges an even closer connection to folk forms. Under Kushner's direction, seven additional authors contribute serially to Riverside. Through the shared creation of this fictional community, they simultaneously build a community of contributor/readers and, blurring the boundaries of authorship, reimagine the communal development of stories as performance for a literary audience. **03-13**

Spitzer, Nicholas R. (Tulane University) **Louisiana Creole Expression: From Cultural Creolization to a Creole Nation?** Social meaning of Creole in Louisiana evolved from shared colonial experiences of French and enslaved to white exclusivity and now African French mixing expressed in food, architecture, and especially, music and dance: Congo Square, cotillion, jazz second-line, zydeco, etc. The "gumbo pot" of local cultural ingredients is emerging as a national replacement for the "melting pot" and post-modern pastiche. Cultural creolization is an aesthetic realm foregrounding vernacular continuity and creativity while asserting cultural unity and diversity. It can express useable pasts and authentic futures in representations from Creole fiddling to Beyoncé music videos. **11-13**

Stanfield-Johnson, Rosemary (University of Minnesota, Duluth) **Debate Narratives and Identity: The Tales of Tawaddud and Hosniye.** This paper examines related tales: the Arabic-language *Thousand and One Nights* "Tale of Tawaddud," set in the court of Abbasid caliph Harun al-Rashid (d. 809); and the Persian-language "Hosniye's Treatise," also set in the court of al-Rashid. The paper illustrates how a religious narrative, which reflects the tensions of 9th-century Abbasid times, was put into the service of a 16th- and 17th-century Safavid doctrinal agenda, allowing for the Safavids to link the mood and times of 9th-century religious ideals, which served to construct and reinforce their claim to a historically contiguous Shi'ite identity. **09-07**

Stark, Eija (University of Helsinki) **Safeguarding and Storying of Vernacular Culture? Archival Pedagogy and the Public Purpose of Folklore Archives.** The role of folklore archives as pedagogical sites requires a critical gaze to understand their authority and ways through which such institutions may educate. This paper examines archives as potential places of knowing and active learning, and asks: can archival pedagogy offer more egalitarian and democratic ways to understand vernacular culture? The main purpose of archival pedagogy is to encourage populations outside of academia to become more aware of the people of times past. I present two case studies, one from the Sámi Museum of Tromsø, Norway, and the second from the Society of Swedish Literature in Finland. **08-05**

Stepanova, Eila (University of Helsinki) **The Creation of Continuing Bonds by Karelian Immigrants and Their Descendants in Finland.** This paper introduces a new project, which investigates the practices, narratives, and beliefs of Karelian immigrants and their descendants in Finland that create bonds with their lost homeland, culture, and kin. The project sets out to develop an understanding of immigrants' losses and their responses to them. Karelians present an exceptionally rich case because it is possible to examine three major waves of immigration to Finland under different historical circumstances across the past century. The arriving population or descendants of each wave also appear to employ different major strategies for creating and maintaining continuing bonds with their heritage and families. **02-16**

Stoeltje, Beverly (Indiana University) **Funerals and the Play of Politics in Ghana.** Funerals for the Asante people of Ghana attract large numbers of people who dress in red or black African cloth and greet the mourners, moving to the accompaniment of drums. The focus of this paper is the funeral of the Juasohemaa, the queen mother of Juaso in November 2015. More than a ritual marking the loss of an

individual to death, funerals provide an arena for the play of political issues. The paper demonstrates the articulation of ritual with the political, as it marks the resolution of a 25-year dispute situated within customary law. **08-04**

Stryker, Kim D. (independent) **Wassailing the Orchard: Reviving Tradition for New Blessings.**

A Wassail is a British folk tradition that takes place on Twelfth Night in an apple orchard. The ceremony varies but can involve pouring cider on the tree's roots and hanging toast in the tree limbs as offerings for a good harvest for the growing season. There is no evidence of this tradition carrying over in Fauquier County, Virginia, but it is a place with a long history of orcharding. Today, farmer and folklorist have come together to revive a tradition (that never was on this soil) and through its celebration to strengthen community bonds and connections. **02-09**

Summerville, Raymond (University of Missouri) **Complex Embodiment: Wholeness, Dwarfism, and Blackness in Grimm's Fairy Tales.** Disabled figures in fairy tales have historically functioned to reinforce ableist paradigms of physical and cognitive "normalcy." This paper focuses specifically on the tales "Bearskin" and "The King of the Golden Mountain," which conflate representations of dwarfism, disfigurement, and blackness to establish that the disabled are beyond the redemptive reach of normalcy. I argue that such depictions work to support the long-standing belief that the marginalization and abuse of the disabled are justified. Using the cultural model of disabilities studies, I suggest ways that messages such as those found in these fairy tales can be subverted. **03-17**

Sunstein, Bonnie S. (The University of Iowa) **A Volunteer Youth Writing Project: Competing Traditions of Folk Knowledge?** A nonprofit outreach collective founded by University of Iowa Writers' Workshop graduates links the town's literary heritage with the larger community by working with underserved youths in K-8 through language arts and creative thinking. The IYWP provides programs primarily through volunteers and partnerships with local organizations and institutions. It is a program without formal pedagogy nor under the purview of public school system. Its "folk knowledge" about writing draws from opposing traditions: an independent, highly visible fiction and poetry programs, and children with wildly varied oral and written heritages. **11-06**

Swan, Daniel C. (Sam Noble Museum, University of Oklahoma) **Heritage and Cultural Production in Museum Contexts: A Gathering of Traditions.** Museums are primary sites for the construction of heritage narratives through exhibitions and public programming. A Gathering of Traditions, an exhibition developed by the Sam Noble Museum and the Wyandotte Nation, provides an opportunity for a detailed examination of heritage as a mode of cultural production. Central in this process is an extension of museological values and methods to culture bearers and practitioners as a means to incorporate them in heritage narratives. This engagement can also be viewed as an important element in the efforts of the Sam Noble Museum to reorient its positionality with multiple constituencies. **07-03**

Takahara, Takashi (Aichi University) **Oral and Non-oral Transmission of the Ogre-Tile Making Tradition: A Case Study of Ito-onigawara in Japan.** Ogre-tile making is a Japanese tradition dating back to the 12th century. The transmission of the tradition among artisans is a sort of enigma for people who are interested in these works. The story of the Ito-onigawara Workshop in Takahama, Japan, gives us a hint about how this tradition is orally and non-orally conveyed from generation to generation. Each generation of Ito-onigawara has their own stories, based upon their own experiences. Their stories have been told and retold among the members of the community. As individual artisans followed the principle of "Look and Remember," the unique tradition of Ito-onigawara was formed. **05-11**

Tarkka, Lotte (University of Helsinki) **Myth, Utopia, and the Unseen: An Academic History of "Imagination."** This paper addresses the methodological and conceptual potential of imagination in the study of verbal art and performance. In the history of research, a biased notion of imagination has confined its realm to artistic creativity (specifically production of texts), figurative language, and myths of other cultures. With empirical reference to Finnic mythic poems, the paper discusses the interface of tradition and imagination. In mythic language and utopian discourse in particular, the creation of unseen worlds dialogically structures the everyday and historical realities. Mythic images are emotionally, cognitively, and morally compelling representations that mediate the imaginary to tradition and conventions of expression. **09-17**

Tartaglia, Dominick (Indiana University) **Selling Heritage and Hot Dogs: The Legend of "The 1916 Nathan's Famous."** The sport of competitive eating traces its origins back to a legend about a hot dog eating contest between immigrants at Coney Island, New York, in 1916. This paper will examine the historical and literary roots of competitive eating in the years adjacent to 1916, specifically in the period of United States history known as "The Progressive Era" (1901-1921). While the historical eating contests of this time may have not strictly resembled the legendary event, they can be situated in a larger context of Progressive Era America, and are consistent with the folk culture, popular culture, and historical oeuvre of the times. **07-06**

Tatar, Maria (Harvard University) **Constructing World Wide Webs: Neil Gaiman's *Anansi Boys* and Helen Oyeyemi's *Boy, Snow, Bird*.** Neil Gaiman and Helen Oyeyemi have both drawn on the tropes and plots of European fairy tales to fashion their literary works. In *The Ocean at the End of the Lane*, there are multiple allusions to the story of "Sleeping Beauty" as well as to "Little Red Riding Hood." Helen Oyeyemi's *Boy, Snow, Bird* rewrites "Snow White," making it new and also reconfiguring its terms in a radical critique of the tale. Both authors also move beyond the European canon and make productive use of African and African American tales about Anansi the Spider, reflecting critically on that heritage as well. **04-08**

Thomas, Jeannie B. (Utah State University) **Tom Dooley and Me.** Thanks to my father's Kingston Trio phase, which lasted into the 1970s, the well-known folksong "Tom Dooley" had a troubling impact on me as a child growing up in Wyoming. In this paper, I extend Frank de Caro's discussion of family stories to family musical traditions. I discuss how the soundtrack of my childhood, which included heavy doses of music from the folksong revival, scarred me for life—but did so in interesting ways—and led me, decades later, to North Carolina and an understanding of a particular kind of story: what I have elsewhere called the invasive narrative. **10-07**

Thompson, Tok (University of Southern California) **What Does It Mean to Be an Earthling? Our Relationship ("It's Complex") with Extraterrestrial Aliens.** To whom do we belong, earth or the heavens? In this talk I discuss extraterrestrials from outer space in terms of their roles in establishing and negotiating a sense of global human identity fostered by growing global cyber discourses. These discourses serve to heighten various crises of identity brought on by postmodernity, posthumanism, postnationalism, and numerous emergent new cultural identities enacted every day. In such a transformative time, the cultural role of non-Earthlings becomes an interesting indicator of our cultural epistemological relationship not only to each other, but also to life on earth. **10-08**

Thorgeirsdottir, Gunnella (University of Iceland) **Perseverance and Re-emergence of Ritual in Modern Japanese Society.** Rituals, traditions, and beliefs surrounding pregnancy in Japanese society are still very much alive and a large part of the pregnancy experience. An example of such a ritual is that of the Day of the Dog, a tradition with both Buddhist traditional and Shinto elements, where in the fifth month of pregnancy the pregnant woman will wrap a maternity sash around her midsection, and visit the local shrine. Although an old tradition, its current popularity has caused it to be branded by some scholars a concocted "necessity." Its resurgence and popularity must, however, perforce reflect the need for a ritual at that point, the social acknowledgment of being officially pregnant. **09-05**

Thorne, Cory W. (Memorial University of Newfoundland) **Architecture and Decoration, Decay and Recreation: Creative Responses to the United States-Cuba Blockade.** Balancing the everyday narratives of "creating something out of nothing" and "inventing," I will explore elements of folk art and vernacular architecture in relation to the quickly changing landscape of contemporary Havana, Cuba. While analyzing examples of recycled art and architecture, as necessitated in life under the US embargo, I will trace the history of a suburban ranch with particular attention to how the space transforms and is transformed by its residents, an extended network of families and friends, partners and ex-partners, each of whom has left their own creative marks and inventions. **07-04**

Thorsteinsdóttir, Rosa (Árni Magnússon Institute for Icelandic Studies and University of Iceland) **Grimm Ripples in Iceland: The Collection and Publication of Icelandic Folktales in the 19th Century.** The paper will describe research on the first main collection of folktales in Iceland, Jón Árnason's *Íslenskar þjóðsögur og æfintýri* (1862-1864), which will be considered in its national context and also placed within the wider international context of other folktale collections. The focus of the project will be on documenting all materials relating to Árnason's work. It will involve the scanning and transcription of all letters between Árnason and his collectors, between Árnason and his fellow editors, and the scanning of the manuscripts of all the folktales collected by Árnason and his coworkers. **08-12**

Thurston, Timothy (Smithsonian Institution) **The Trickster's Unfinished Tale in China's Tibet: Remediating Regional Lore in the Digital Age.** Tibetan trickster Uncle Tonpa impregnates nuns and makes fools of nobles. He swindles the wealthy and gives to the poor. In the Maoist period, Uncle Tonpa was drafted into the service of the Communist Party, where his egalitarian economic ethos was seen as proof of a nascent Tibetan class-consciousness. Since the 1980s, Uncle Tonpa has inspired authors and budding filmmakers, who find that the trickster provides powerful avenues for expression in China's constrained media climate. In this paper, I examine how the remediation of these narratives reveals the Trickster's ongoing relevance in negotiating Tibetan regional/ethnic identities in China. **05-16**

Tolbert, Jeffrey A. (Indiana University) **"Dark and Wicked Things": Slender Man, the Folkloresque, and the Implications of Belief.** In this paper I examine the media discourses surrounding the May 2014 stabbing of a 12-year-old girl in Waukesha, Wisconsin by two of her friends, supposedly to please the online legendary monster Slender Man, and several subsequent events which media outlets also attempted to link to the horror meme. I consider the implications of folkloric believability, by which I

mean the interplay of belief about a tradition's status as folklore, which in turn has important implications for the believability of the tradition's content. I argue that an understanding of the processes through which individuals interact with and shape emergent traditions like the Slender Man mythos is relevant far beyond the confines of academia. [edited for length] **07-16**

Tolgensbakk, Ida (independent) **Performative Visuality and Ethnic Stereotyping on a Scandinavian Facebook Group.** Fieldwork on a Facebook group gives food for thought on both classical and new questions of the nature of folklore. This talk discusses the visuality of the performative aspects of social media communication. The examples belong to older narrative forms such as rumors and legends, as well as more recent folk inventions such as the image macro ("meme"), both collected from a Facebook group for Swedish migrants. The ease with which we embed pictures and videos in our daily interactions has made them an important part of how we communicate, and an important part of the transmission of tradition. **10-04**

Totten, Kelley D. (Indiana University) **Craft Identity Made through Organizational Processes at United States-Based Folk Schools.** Drawing from fieldwork studying craft at three US-based folk schools: John C. Campbell (NC), North House (MN), and Arbutus (WA), I explore how organizational structures shape and mold performances and approaches to craft. I use Arbutus—a brand new school established in 2013—as my primary case study to examine decision-making processes and practicalities that are held in tension with ideals and philosophies focused on tradition, creativity, and sustainability. The balance between these tensions influences the ways that craft is made, the conceptions or definitions of craft, and the individual and collective stories folk school participants share. **03-11**

Toy, J. Caroline (The Ohio State University) **Imagining St. Bart's: The Performance and Implications of a Sherlock Fan Pilgrimage.** From official attractions to self-directed journeys, possibilities for fan pilgrimage are growing. They represent an opportunity for fans to locate and play with overlapping fictional and "real" geographies, and create or contest community. This investigation focuses on a case study of fan pilgrimage related to the BBC television show *Sherlock*, drawing on theories of pilgrimage from folklore and religious studies as well as "cult geographies" in fan studies. I propose that this approach emphasizes the depth and complexity of vernacular meaning-making, the importance of embodied performance, and the legitimating power of pilgrimage's religious connotations for fan travelers. **01-02**

Tucker, Elizabeth (Binghamton University) **Untold Stories.** In Frank de Caro's *Stories of Our Lives*, family members tell certain stories often but narrate other significant difficult stories very seldom. When telling stories about my own life, I have found that untold stories have a powerful impact. In this presentation I will tell three stories about my Peace Corps years in Cote d'Ivoire: two about adjustment to Africa that I have frequently told and an untold story about the suicide of a friend that has influenced my work on women's supernatural narratives. **10-07**

Tun, Heider (University of Minnesota) **Co-Madres and Human Rights from the Bottom-Up: Thinking about Testimonies as a Historical Source.** In the year 1977 a human rights organization of women called the Committee of Mothers of Political Prisoners and the Disappeared: Monsignor Oscar Arnulfo Romero (Co-Madres) was founded in the city of San Salvador, El Salvador. During the years of Salvadoran Civil war Co-Madres built an agenda that sought to protect human rights and denounce the atrocities committed by the armed forces against civilians. In this presentation my goal is to show how testimonies, in the field of history, work as sources that challenge current versions of the human rights movement in Central America in which non-governmental organizations have been seen from legal perspective, thus offering a limited view of these organizations. For the past four years, I have been documenting and transcribing [edited for length] **11-15**

Tuohy, Sue M.C. (Indiana University) **Landscape Dramas in China: Narratives, Performances, and Images of Place.** Focusing on "landscape dramas" as a genre of cultural performance of the natural scenery, people, and culture of places in China, I argue that landscape dramas have become a recognized genre of narrative, musical, and dance performance over the last two decades. I will analyze the dramas in relation to the ways they are framed discursively as performances of "representative characteristics" of place, and as a performative means for highlighting the cultural heritage of both the particular place and of China as a whole, and for drawing attention to the importance of preserving both the environment and culture. **06-06**

Turkoz, Meltem (Isik University) **Improvising Front and Back Regions at Istanbul's Itinerant Earth Tables.** This paper focuses on public Ramadan iftars, or Earth Tables, held by the anti-capitalist Muslims of Istanbul and the positioning of front and back regions in different parts of the city. The Yeryüzü Sofrası (Earth Tables) are modest, public meals to break the Ramadan fast held on the ground in public squares. I focus on the improvisational nature of these meals and on the way the rules of visible adjacency become formulated differently in settings such as endangered urban gardens, Alevi neighborhoods, and central public squares. The paper is based on fieldwork conducted over two summers during Ramadan and also draws on interviews with organizers and participants. **03-05**

Turley, Bethani (The Ohio State University) **After the Spill: Applied Folklife Methods in the Study of the Vernacular Landscape of West Virginia's Chemical Valley.** In 2014, West Virginia's Kanawha River Valley experienced a large scale chemical leak of 4-methylcyclohexanemethanol (MCHM) into the Elk River, a tributary of the Kanawha River, affecting about 300,000 residents' drinking water. The spill attracted national attention to "Chemical Valley"—the Kanawha River Valley's colloquial name—and also to the emerging problems of coal slurry, chemical, and lead water pollution occurring in parts of Appalachia and the larger surrounding regions. This paper takes up the question of place in Chemical Valley by using oral history and spatial interviewing methods to understand how environmental crises affect the understanding of vernacular landscape. This paper addresses questions about the application of folklore in Appalachia, in community advocacy, and in sited environmental crises. **06-07**

Turner, Kay (New York University) **The Virgin Mary's Body: Old Story with a New Twist.** Origin legends of divine beings are often concerned with the vivid bodily needs and miraculous actions of "representational" statues; such stories interrogate the thin line between body and spirit. Two origin legends of local, Mexican manifestations of the Virgin Mary (one of La Virgen de San Juan told by Laredo, Texas, midwife Margarita Guerrero, the other of Guadalupe, performed by Chicana artist "La Chica Boom") open new possibilities for exploring the centrality of embodiment, affect, and sexuality in women's anti-clerical counter-narrations of the miraculous. More than individual critique, these stories inflect narrative collectivity as a source of empowerment for marginal and queer women. **08-15**

Tye, Diane (Memorial University of Newfoundland) **Take a Taste: Negotiating Belonging through Temporary Food Markets.** Newfoundland and Labrador has long defined itself by a history of Irish and English settlement. I examine one attempt by (in)visible newcomers to make a place for themselves amidst such pervasive, and persuasive, cultural constructions of whiteness. I consider the creation and/or use by newcomers to St John's of temporary food market spaces—international food fairs, annual multicultural festivals, and weekly farmers markets—as third spaces (Bhabha, 2004) or heterotopic spaces (see Foucault, 1971). Here newcomers rely on food to challenge both tradition and cultural boundaries. Together with Newfoundlanders and Labradorians who attend these events, they negotiate and cocreate new stories of nation and belonging. **08-06**

Yygur, Hatice Kubra (Mardin Artuklu University) **The Akitu Festival in Mardin, Turkey.** The Akitu is a kind of New Year festival, which is one of the oldest recorded. This festival has been celebrated for 6,766 years. The Akitu symbolizes God going to the underground universe and coming back to the earth with spring. In Turkey the most populated area of Assyria is Mardin. The Assyrians who live in Mardin wear blue, white, and red bracelets made of rope during the Akitu Festival. They take off their bracelets on April 1, then they hang them on a tree branch for abundance, fertility, sexuality, love, blessings, copiousness, and richness. This paper will discuss Akitu Festival rituals from the past to the present, especially in Mardin. **09-03**

Valk, Ülo (University of Tartu) **Making Sense of Supernatural Encounters in Experience Narratives: Vernacular Perspectives and Ontological Liminality.** Supernatural encounters are often discussed in contemporary Estonian belief narrative traditions. They manifest uncertainty, ambiguity, and a variety of interpretive frameworks. Many stories focus on the experience: anthropomorphic apparitions, empty lifts moving at night, the sound of footsteps, opening doors, rapping, and other expressions of human activity without human presence are all typical ghostly manifestations. Vernacular theorizing includes symbolic approaches which see such experiences as expressions of social or psychological tensions. In other interpretations ghosts are real and/or inhabit the liminal zone between physical existence and imagination. **05-15**

Varajon, Sydney (Western Kentucky University) **"Drink from This, All of You": Holy Communion, Narrative, and Ostension.** Known also as the Eucharist and the Lord's Supper, Holy Communion is a consecrated meal, a time of sharing and thanksgiving. Included in the narrative of the Great Thanksgiving liturgy is an invitation to ostensive action. These instructions, laid out in the Last Supper narrative, illustrate how story effects action. Looking at the phenomenology of communion, this paper will discuss the relationship between belief and practice, story and action. Through interviews with ordained United Methodist elders, this paper will explore how the narrative and the ritual it invokes allow for a bridging of the "tale world" and "story realm." **09-15**

Vatanpour, Azadeh (Western Kentucky University) **Ahl-e Haqq Religious Narrative.** This paper discusses narratives told by the Ahl-e Haqq, a religious movement in Iranian Kurdistan, in which narrators claim authority by connecting religious practice to ancient origins. The Ahl-e Haqq use narrative to legitimate various beliefs and practices, which many Iranian Muslims see as heretical and in stark contrast to state-sanctioned religious practice. By ascribing ancient origins to contemporary religious practice, narratives provide the Ahl-e Haqq an identity, not as a sect within Islam, but rather as an ancient religion, allowing them to survive the pressure put on them by the Islamic government of Iran. **07-02**

Vaughan, Theresa A. (University of Central Oklahoma) **Meat, Medicine, Middle Ages: Class- and Gender-Based Recommendations for Medieval Meat Consumption.** Medical recommendations for a healthy diet in the Middle Ages varied considerably by class and gender. Meat played an important role in the

maintenance of health and treatment of disease. This paper examines select medical texts from the era of approximately 1100-1300 CE, written by both men and women, in order to discern what specific instructions for consuming meat (or avoiding meat) were given to both men and women. In doing so, the paper offers some suggestions for understanding the interplay of class, gender, and food during the high Middle Ages. **06-15**

Voolaid, Piret (Estonian Literary Museum) **From the Mouths of Babes: Written Narratives Based on Children's Funny Sayings in the View of Linguistic Theories of Humor.** The paper analyzes material, specifically humorous sayings gathered during the all-Estonian kindergarten folklore collection campaign held from October 2010 to January 2011, from folkloristic and humor theoretical aspects. The main focus is on this subtype of jokes in the context of kindergarten and from the point of view of the teachers. Records are divided into two groups: 1) texts that have occurred spontaneously during daily activities and interaction; 2) texts that have resulted in response to a teacher's pointed question and expectation (the teacher may have recorded discussion on a given topic). The paper aims to investigate which children's utterances teachers have perceived as funny and worth recording, and which humor theoretical mechanisms are based on. **07-05**

Wade, Les (University of Arkansas) **Folklore and Neoliberal Urban Renewal: Skull and Bones Gangs in Post-Katrina New Orleans.** This essay examines the "renaissance" of local culture in post-Katrina New Orleans with attention to a specific Mardi Gras krewe (the Bywater Bones Boys). In short the essay will explore how this carnival skull and bones performance serves as a test case for the role of folkloric practice in post-disaster public policy, and how such utilization may illuminate the future of local performance more generally in the workings of neoliberal urban renewal. **10-06**

Wagner, Shandi L. (Indiana State University) **Of Wolves, Trains, & Bitterness: George Egerton Revises Bow Bells's "The Real Story of Little Red Riding-Hood" in "Virgin Soil."** In "Virgin Soil" (1894), George Egerton makes several significant revisions to "The Real Story of Little Red Riding-Hood" (1866), which was published anonymously and features a young woman who, with the silent manipulation of her parents, is coerced into marriage to the powerful Mr. Wolfe during a train ride to visit her aunt. Although Egerton maintains the crucial motifs of the wolfish, predatory suitor/husband, the climactic train ride, and the resulting bitterness of the heroine, she highlights her heroine's rape and abuse by her husband, as well as her independence as she leaves her marriage. In doing so, she revises the narrative to suit her New Woman ideology. **03-10**

Wang, Junxia (East China Normal University) **Life History, Cultural Contexts, and a Chinese Rural Woman's Guanxi Practices with Her Niangjia in North China.** Focusing on the story of a rural woman's guanxi practices with her niangjia (which includes her parents', brother's, and sisters' families) in North China, this paper discusses the influence of women's life histories, and their cultural contexts, on these rituals. It explores the idea that women's kinship practices are deeply affected by their personal life histories and the women's cultural milieu, giving the rituals historical and present-day depth. I make the case that, far from being standardized practices, different women deal with guanxi with their niangjia in unique, distinctive, and above all individualized ways. **11-07**

Wang, Xuan (Memorial University of Newfoundland) **Sex Games, Gender Dynamics, and the Manipulation of Public Opinion: Chinese Nao Dongfang (Wedding Night Sexual Pranks) Ritual Studies.** Chinese Nao Dongfang custom indicates that newlyweds would be pranked and forced to do some erotic plays by participants during the wedding night. This tradition survives from the joint resistance of intellectuals/upper classes, mass media, and governments over its 2,000-year history because of its obscene elements. This paper will unfold how the tradition evolves and functions in folks' lives today through my fieldwork materials. Furthermore, comparisons with western equivalents such as shiverree, bachelor parties, and mock weddings will be made in order to challenge the question: who has the right to decide whether a tradition is "bad" or not? **04-06**

Ware, Carolyn (Louisiana State University) **Narrative and Veterinary Medicine.** In contemporary veterinary practice, the mysteries of human-animal relationships play out daily through workers' emotional bonds to their companion animals, attachments to memorable patients, and mediations between human clients and pets. Veterinary professionals explore the significance of animals in their own lives through stories about beloved pets who inspired them to enter or remain in the veterinary profession, remarkable medical successes and painful failures, everyday work-related frustrations, and the comfort and healing they gain through contact with animal patients. **10-08**

Warman, Brittany (The Ohio State University) **Facets: Combining Folklore, Digital Media, and Creative Adaptation.** Facets, a collaborative project between a folklore scholar interested in the digital humanities and a digital media scholar interested in folklore, explores how experiencing a fairy-tale text on a digital screen, in a multi-modal way, is a completely new folkloric experience. Moving beyond static text on a page, we believe that hypermedia can, if used creatively, potentially provide a means of exploring the multiple meanings and messages that oral folklore performance intrinsically makes available to listeners and provide a space to discover new meaning via digital adaptation. **09-11**

Warner-Evans, Hilary (Indiana University) **Contemporary Topical Song Videos as Broadside Ballads: “The North Pond Hermit Song” and “What the North Pond Hermit Knows.”** Days after the arrest of Maine’s “North Pond Hermit” in 2013, two songwriters, Troy Bennett and Stanley Keach, had written songs about him which were put online in video format, on YouTube, and a *Bangor Daily News* website. My paper examines these two songs in relation to the broadside ballad genre. I discuss their writing and dissemination as well as reactions towards them and how the two songwriters viewed their own songs in relation to their ideas of “traditional” songs. Like broadside ballads, these two songs are examples of negotiation between older forms and modern concerns and needs. **10-09**

Webber, Sabra (The Ohio State University) **Never Ending Story? Surprise: Non-sequitur: (Performing) Revolution.** “To be up to date you must only be connected to Tunisian Facebookers. All is happening there,” a Tunisian law professor e-mailed me in February 2011 just as the hard and unfinished work of constructing a new Tunisia was beginning. In this particular re(f)olution (event between revolution and reform) we can look at various folk performances—humorous, desperate, passionate—offered in public, private, and cyber spaces that helped create the tipping point when overthrow of the government became possible. I point out multiple ways that new media sustained the movement but also argue that bodies online cannot equal bodies on the front line. **05-06**

Werth, Romina (University of Iceland) **The Dragon Slayer’s Daughter: “Cinderella” in Old Norse Literature.** This paper aims to identify international tale types related to the so called “Cinderella Cycle” within Old Norse literature, particularly *Völsunga Saga*, which contains the story of Sigurd the dragon slayer, as well as its sequel *Ragnars Saga Loðbrókar*, which tells the story of Aslaug, Sigurd’s daughter. By the end, this paper hopes to have shown how the Cinderella tale type has been interwoven within two Old Norse saga texts and serves as a bridge between Norse mythology and history, which shaped the reception of the two sagas within their cultural context considerably. **09-07**

West-White, Clarissa (Bethune-Cookman University) **Narrating the Narrator in Bound Places: When Appropriation Becomes a Movement.** The “___ Lives Matter” narrative is as interesting as it is complex. The unfortunate fact that the appropriation of two common lexical terms—lives and matter—can elicit pendulum responses demonstrates the difficulties of sustaining change. Yet, as folks continue to meet at the crossroads of bound places (i.e., communities, states, countries, continents) and confront the ideology of such terms in defining their identities, who is narrating the narrator? A look into the first-person narratives of those on the front lines of social change, justice, and advocacy, reveal that not all stories are honored. **09-14**

Westerman, William (New Jersey City University) **Narratives of Moral Action: Refugee Aid Workers on the Greek Islands.** In recent years, international volunteers have gone to the eastern Greek islands to join with Greek volunteers to help refugees land safely and provide humanitarian relief. This paper looks at the narratives of aid workers, having heard stories of escape from Syria and Afghanistan and dangerous travels across Turkey and Iran, to understand how people frame their own morality and acts of solidarity or resistance. Based on interviews and conversations with former volunteers in New York as well as Greek volunteers on the island of Kos, this paper considers the roles of narrative in establishing morality and conveying hospitality. **04-05**

Westhues, Anita Kay (Western Kentucky University) **Well Stories: Practices Related to Localized Water Knowledge, Community, and Stewardship.** My presentation will examine the practices of gathering water from publicly accessed springs in the Midwest. I will discuss why people prefer to collect water from these sources and how localized knowledge about water purity is constructed and put into practice in this region. I will also explore how participation in this activity can create communities of practice through which traditions are reshaped and shared and social agency enacted. To that end, I will present data on how communities have successfully protected the use of springs as public commons resources. **03-15**

Widmayer, Christine J. (University of Wisconsin, Madison) **Unfinished Stories, Unfinished Selves.** In *Stories of Our Lives*, Frank de Caro reflects on the nature of memoir and the relationships we form with the stories we experience, hear, tell, and write. My grandmother’s courtship narrative, set in Miami during an out-of-season hurricane in 1952, is an important story in my life. I’ve recorded my grandmother telling this story, and attempted to write it in different genres—fiction, nonfiction, and poetry. In this paper, I will explore how engaging with this narrative at different times and in different forms has allowed me to create and recreate understandings of my grandmother, my family, and myself. **10-07**

Wilkins, Langston Collin (Humanities Tennessee) **#BlackFolklifeMatters: The Social Importance of Contemporary African American Folklife.** In this presentation, I will use the 2013 Houston SLAB Parade as a case study to argue for increased scholarly attention to and public programming around contemporary African American folklife. The SLAB Parade was a collaborative event that centered on “SLAB,” an African American custom car tradition in Houston, Texas. I will discuss aspects of my fieldwork in the Slab community, how local institutions partnered with the Slab community to organize the parade, and why such investments into contemporary African American folklife can help reshape the social narrative of a place and build toward a more culturally pluralistic future. **04-11**

Williams, Cocoa (Florida State University) **Suppers in the St. Bernard: An Ethnographic Look into the Supper-Giving Tradition.** This paper investigates the transgressive economics of housing-project suppers. The supper-giving tradition in the St. Bernard projects was a tradition, enacted out of financial necessity, which created a unique social matrix connecting community members to one another in collective economic support and love. Enacted within small communities and existing in relationship to the outside community in a loving antagonism, these microeconomies exhibit how biased systems of economics can be subverted and a greater quality of life within a community can be forged. This project seeks to tell the “unfinished story” of the supper-giving tradition in those communities. **03-02**

Williams, Diane (Western Kentucky University) **The Social Work of Tea: How the Custom of Tea and Narrative Constitute One Another.** For Gaelic women in Cape Breton, the gendered work of making and serving a cup o’ tea is a mechanism for individual and cultural expression. Women remember how grandmothers and mothers served tea, what was served and to whom—traditions transmitted and adapted according to individual taste and resources. The intersection where narrative and foodways meet also facilitates personal expression that otherwise might not be heard. First, narrative about tea and the way tea is served constitute one another; and second, the practice of serving tea influences the type of narrative and narrative subject matter shared. **11-12**

Williams, Randy (Utah State University) **Food Storage: A Performance of Mormon Worldview.** Foodways are a conduit of culture used to teach and perpetuate group identity and values. Ripe with semiotic meaning and functions, foodways are often used to express a group’s collectively held beliefs. Because folk ideas reflect a group’s “traditional notions” about their place in the world, folk ideas contain their “underlying assumptions” and serve as the “building blocks” used to construct the group’s worldview (Dundes 1971). For many members of the Church of Jesus Christ of Latter-day Saints (Mormons) the belief in and practice of food storage conceptualizes their millennial worldview. This diamond presentation will explore this practice. **05-05**

Williams-Forson, Psyche (University of Maryland, College Park) **Hidden in Plain View over There behind the Chicken and the Respectability Politics.** Vince Gilligan’s blockbuster television series *Breaking Bad* introduces the self-controlled restaurateur/philanthropist Gus Frig. Owner of several Los Pollos Hermanos franchises—among the most popular chicken restaurants in the southwest—Gus is also one of the biggest meth dealers south of the border. The restaurant, we learn, is a front for this larger economic enterprise. How does Gus fly under the radar when so many African American men, in particular, are assumed to be involved in the criminal underworld? This discussion explores the nexus of meat (chicken) and respectability politics as the loci for African American invisibility in the underground economy. **07-15**

Willsey, Kristiana (American Academy of Arts and Sciences) **Unfinished Wars, Unfinished War Stories: Personal Narrative Evolutions.** This paper draws on fieldwork with veterans of Iraq and Afghanistan to examine how personal narratives about military service change over time, in different cultural and political contexts. Returning to interlocutors from previous fieldwork, I ask them to revisit storytelling topics and generate new texts, and to reevaluate stories they shared with me three to four years ago. In doing so, I hope to examine the ways in which veterans’ personal narratives evolve as political climates, ongoing global conflicts, and representations of war in popular media shift the national conversation. **11-03**

Wilson, Anika (University of Wisconsin, Milwaukee) **When We Approach Them, They Disappear: Revitalizing Territorial Spirit Worship in Malawi.** Worship of territorial spirits in Malawi was disrupted and discontinued in the 19th century as new authorities and universalistic religions took hold. Although people no longer perform the rituals for tutelary spirits, they still talk about what spirits used to do before people abandoned their worship of them. Territorial deities, once rooted to landscapes and linked to local communities, have reportedly vacated their sacred hills and the communities to which they were closely bound. This presentation explores contemporary stories of territorial spirits as gestures toward locally-rooted spiritual identities and efforts to revitalize relationships to territorial spirits through new public rituals. **08-04**

Wynn, Katrina (University of Maine) **Folklore in Maine Libraries: The Exploration of an Exhibit Model.** Using Traditional Arts Indiana’s Rotating Exhibit Network as a model, the Maine Folklife Center (MFC) created a Maine folk fiber arts exhibit. The exhibit presents Native American, settler, and newer immigrant traditions. The model was attractive to the MFC because it utilized libraries resources (while meeting their needs) in order to reach a geographically wider and more diverse audience for the material than we could reach by having an exhibit on campus. This paper will look at the creation of and reaction to the exhibit, how it related to the original model, and what the MFC learned in anticipation of future exhibits. **03-06**

Yilmaz Ozkarsli, Sirin (Hacettepe University) **Performance Process in “Ortaoyunu.”** Ortaoyunu, one of the traditional Turkish theatrical genres, is a genre being developed extemporally and without a script in line with a certain theme within an area circled strictly by crowds and including music, dance, song, imitation, and conversation. It developed during the 16th and 17th centuries, and it took its final form in

the 19th century. In this paper, in light of oral performance theories, compounds of the traditional performance art *ortayunu* during the performance process are to be studied and argued as an artistic expression and evaluated regarding the unique dynamics of Turkish culture and society. [edited for length] **08-09**

Yocom, Margaret R. (George Mason University, emerita) **The Last Page: Writing the Paradox of the Unfinished Ending.** How does a poet write the last page of a poem based on a folktale when she agrees with J.R.R. Tolkien that “there is no true end to any fairy-story”? Using “KIN S FUR”—my erasure poem of the Grimms’ tale “Allerleirauh” (“All Kinds Of Fur”), I will discuss this seeming paradox of the unfinished ending and how I moved through several drafts to find my poem’s last page. **03-04**

Yokomichi, Makoto (Kyoto Prefectural University) **“Survivals” Theories of the Brothers Grimm, James George Frazer and Kunio Yanagida: Considerations on the Authorities in Folk Narrative Research in Japan.** In the field of folk narrative research, the intellectuals tended to consider folktales, legends, folk songs and so forth to be derived from the lost religions, customs, and beliefs of the ancient age (“survivals theories”). The German philologists Brothers Grimm, the British anthropologist James George Frazer and the Japanese ethnologist Kunio Yanagida shared similar ideas. In fact, their theories have been exposed to severe criticism; nevertheless, in Japan, these are still accepted by many scholars. This time I would like to explain to you our situation in the context of the international scene. **09-12**

You, Ziyi (College of Wooster) **Contested Myth, History, and Belief: Worshipping Yao and Shun at Temples in Rural Northern China.** The era of Yao and Shun (more than 4,200 years ago) has been constructed as the early beginning of Chinese cultural history. However, this long-enduring construction was challenged and overturned by revisionist historians in the early 20th century, and in the process Yao and Shun’s stories were transformed from “history” into “myths”. In this paper, I problematize this process of deconstructing ancient “history” and reconstructing it into “myth.” By drawing on my ethnographic case study in rural northern China, I explore how local peasants tell the stories of Yao and Shun, how they rebuild Yao and Shun’s temples, and how they reconstruct their identities through their beliefs. **11-04**

Young, Nathan Paul (The Ohio State University) **Positionality, Privilege, and Power: Reflections on Ethnography in Turkish Villages.** Space is not neutral. It is laden with privilege and power, the contours of which are constantly negotiated by various actors and activities. Space is embedded with gender, reflecting and reinforcing expectations and norms, simultaneously defining and influencing behavior. Specifically, “village space” in modern Turkey reflects the historical contradictions of a young republic caught between an overt modernization project and nostalgia for an imagined past. In this paper, I reflect on my positionality as an ethnographer working in Turkish villages. I explore how local villagers accommodated me as an outsider, researcher, and foreigner. Ideally such inquiry will shed light on current “dynamics of presence” both in contemporary village life in Turkey, as well as broader national phenomena. **01-16**

Young, Sheila Mary (Elphinstone Institute, University of Aberdeen) **“Networks of Love”: From Community to Competition in Women’s Prenuptial Rituals in Northern Scotland.** Studying the hen (bachelorette) party reveals a complex interplay between cooperative and competitive behavior in women. In little more than a generation, the Scottish hen party has gone from being a small scale, low key celebration both for urban working-class and rural women, to a complex, micromanaged, highly commercialized ritual for women of all social backgrounds. While it has long been a means of building and strengthening the bonds of community and friendship—close cooperation is required, especially in the planning stages—it is increasingly a locus for transgression and competition, particularly around opulence, dress and adornment, sexualized behavior, and drinking. **11-07**

Zeitlin, Steve (City Lore) **Film: Khonsay: Poem of Many Tongues.** In the Boro language of India, “Khonsay” means to pick up something with care as it is rare or scarce. *Khonsay: Poem of Many Tongues*, is a video tribute and call to action for linguistic diversity. More than half of the world’s languages will disappear this century, and the video enables viewers to wrap their minds around a vast but largely invisible human tragedy. A 15-minute motion poem (poem on film), each line comes from a different treasure or minority language and is performed by the indigenous speakers. *Khonsay* premiered at the 2015 Margaret Mead Film Festival. **11-02**

Zeitlin, Steve (City Lore) **The Poetry of Everyday Life.** This talk on “the Poetry of Everyday Life,” the subject of my new book, combines a folkloric approach that strives to document the creative expressions of a culture with a creative-writing approach, which addresses personal creativity. I look at “I Am From” poems written by students, illustrating the ways our lives are grounded in particularities. Folklore is thought of as traditions, shared stories, a common culture; but there is, too, a folklore of one’s self, threaded with details that the act of writing this poem can unravel, and revealing the poetic constructs and unfinished stories with which we create meaning. **04-04**

Zeringue, Maria Elise (Indiana University) **Two Hundred Years of Folk Arts: Developing and Assessing a Bicentennial Exhibit.** In celebration of Indiana’s bicentennial, the staff of Traditional Arts Indiana (TAI) created a traveling exhibit consisting of 24 panels that highlighted individual contributions to the state’s

folk arts. Targeting a variety of audiences, this exhibit was displayed in a museum, at the State Fair, and in several of Indiana's state parks. This presentation examines the process of developing a portable exhibit that worked in conjunction with artist demonstrations. I will also discuss participants' reactions to the project and will propose ways of integrating the lessons learned from this program in future TAI events. **05-03**

Zhang, Juwen (Willamette University) **Folkloric Identity in the Construction of Regional Identity and Regional Identity beyond the Region.** This presentation furthers the idea of "folkloric identity" by examining how it is involved in the construction of regional identity away from the hometown region. Folkloric identity is an idea extended from Dundes's (1983) concept, and has been developed through the analysis of diasporic identity (Zhang 2015). In this study, it is used to scrutinize regional identity in order to see the process of creating a third culture in a new space. With examples from Chinese/Asian American groups, this paper argues that regional identity is an expression of folkloric identity, that regional identity outside of the region is a construct of an imagined identity that is based on common folklore in relation to the (imagined) region and shared by identity-holders of various backgrounds. **05-16**

Zhao, Hongjuan (Shandong University) **Tianheng Sea Sacrifice Festival: The Chinese-Style Carnival.** The Sea Sacrifice Festival in Tianheng Town, Qingdao, China, started during the Ming dynasty and enjoys a history of more than 500 years. As the largest and most famous festival of offering sacrifices to the sea in China, it developed from a traditional ritual performed by fishermen, who intended to pray for blessings and safety from the God of the Sea, into a huge carnival attended by thousands of people to express their aspiration for a wonderful life and bright future. Today, the Sea Sacrifice Festival has new social values and cultural connotations due to changes of life style, the rise of intangible cultural heritage protection activities, and the integration of many other culture elements, such as Yankou, drums, and Peking opera performances. **09-03**

Zhao, Yuanhao Graham (The Ohio State University) **Rejuvenated by the Goddess of Memory: Of Narrative and Reality.** In this essay I shall share some images of human bodies, mostly women. To be more specific, these bodies are not just of any bodily image, but the lower part of body, the sensual, and the grotesque. Using terms "low," "sensual," and "grotesque" does not bear any pejorative meaning toward women (a name that could already be thought of as "Other") here, as the physically peripheral is always symbolically central. What I plan to offer in this essay is an imagination of a narrative world of my male storytellers, in which depictions and references to bodies of their female Other help to construct their ways of looking at themselves, their own body, and the world. **03-16**

Zimdars-Swartz, Sandra L. (University of Kansas) **Fatima in Wisconsin: Cosmic Battles and Personal Struggles at an American Apocalyptic Apparition.** The apparition of the Virgin Mary at Necedah, Wisconsin, beginning in 1950 is now, like Fatima, best known for its apocalyptic messages. But also like Fatima and other Marian apparition sites, Necedah was seen by many early devotees as a source of healing power. In the 1960s, officials at the Necedah shrine published two volumes of testimonials which provide a valuable window into the personal meanings that formed around this apparition between 1950 and 1969. This paper explores the insights these testimonials offer into the coalescence of narratives of cosmic battles with personal experiences of illness and suffering. **06-14**

Zimmerman, Ali (University of Minnesota) **Reclaiming the Snow Queen: Folk Interventions on Disney's Frozen.** Disney fans have responded in force to the portrayal of Hans Christian Andersen's Snow Queen in the 2013 film *Frozen*. Largely unhappy with filmmakers' choice to divorce their Snow Queen from the domain of desirable and dangerous feminine sexuality that Andersen's character originally inhabited, fans have resexualized the figure of Elsa. In this way, *Frozen* fan fiction provides a folk-based reanimation of the Snow Queen's potentially subversive, always complicated potential. Ultimately, I argue that fans have collectively revived the transformative and transgressive potential of the Snow Queen following her diminishment by the Disney corporation. **06-04**

Zinni, Christine (State University of New York, Brockport) **Memory, Landscape, and Writings in Stone and Textiles: Italian Stonecutters and Red Medina Sandstone Architecture in Western New York State.** This presentation traces links between memory, landscape and the distinctive Red Medina Sandstone architecture created by Italian stonecutters along a stretch of the western portion of the Erie Canal in New York State. Based on ten years' research into the oral histories and archival documents of families of Italian stonecutters that came from Alfedena, Italy, this presentation highlights their connection to the landscape and crafting of vernacular architecture, civic and religious structures, and textiles. It underscores how this work shaped not only their oral narratives but physical "texts" and material culture. In this way the study brings together issues of transnationalism, social history, cultural heritage, vernacular architecture, and women's needlework in light of migration narratives and the creation of communal public and social spaces. **11-17**

Zöhre, Harika (Hacettepe University) **The Transnational Folklife and Identity of Little Istanbul in Paterson, New Jersey.** In this study, I examine an enclave of post-1965 immigrants from Turkey known

as “Little Istanbul” in Paterson, New Jersey. Although outsiders often assume that this is a transplanted community, I find cultural alteration in Turkish traditions and hybridization with other surrounding communities, particularly with other near Eastern populations. I interpret the patterns of values, beliefs, and worldview among Little Istanbul residents apparent through their language, narratives, and customs. I compare these patterns with those in contemporary Istanbul. **09-16**

Zolkover, Adam (University of Pennsylvania) **Making Time in Elfland: The Quality of Inevitability in Ellen Kushner’s *Thomas the Rhymer*.** Ellen Kushner’s novel *Thomas the Rhymer* highlights the value of continuity in narrative based on traditional materials. Its protagonist, a singer, is bound by the rules of Faerie found in Scottish ballads and legends, while the contours of the novel are in most ways set by the preexisting ballad on which it is based (Child 37). The story’s inevitable quality, however, is its point. Like the time distortion present in Kushner’s Elfland, adaptations like *Thomas the Rhymer* create a sense of time out of time for readers, offering the eldritch sensation—if only fleeting—that we can stave off death. **03-13**

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Leary, Sheila (n/a) Wed., 8:00 am–4:30 pm, Tuttle Center
Lee, Linda J. (lindalee@wharton.upenn.edu) 03-13; Fri.,
 8:00–9:30 pm, Merrick
Li, Mu (leemulimu@hotmail.com) 03-16
Licen, Dasa (dasa.licen@gmail.com) 03-05
- Lielbardis**, Aigars (aigars.lielbardis@gmail.com) 02-16
Lightstone, Vardit (vrlightstone@gmail.com) 01-16
Lim, Pheng (plim@factschool.org) 07-11
Lind, Mathilde (matlind@indiana.edu) 05-03
Lindahl, Carl (lindahlcarl1@gmail.com) 04-13; 08-13; Thurs.,
 4:15–5:45 pm, James L. Knight Center
Lindfors, Antti Mikael (anmili@utu.fi) 01-02
Liu, Rossina Zamora (rossina-liu@uiowa.edu) 11-06
Lloyd, Timothy (n/a) 10-16, 11-14
Lo, Cheikh (chelo@indiana.edu) 05-02
Lockwood, Charlie (clockwood@texasfolklife.org) 08-05
Lohman, Jon (jml4g@eservices.virginia.edu) 04-03, 06-05
Long, Ed (n/a) Wed., 6:00–6:30 pm, James L. Knight Center
Long, Lucy (LucyL@bgsu.edu) 09-06
Louinis, Louinès (n/a) Wed., 6:00–6:30 pm, James L. Knight
 Center; Thurs., 8:00–9:30 pm, Hibiscus A
Louisdhon-Louinis, Lucrece (n/a) Wed., 6:00–6:30 pm, James
 L. Knight Center; Thurs., 8:00–9:30 pm, Hibiscus A
Lovejoy, Jordan (lovejoy.42@osu.edu) 06-07
Lowthorp, Leah K. (lowthorp@fas.harvard.edu) 08-09
Lukin, Karina (karina.lukin@helsinki.fi) 11-08
Lyngdoh, Margaret (niniylngdoh@gmail.com) 07-10
- MacDougall**, Pauleena (pauleena_mcdougall@umit.umaine.edu) 07-07
MacDowell, Marsha (macdowel@msu.edu) 10-02; Sat.,
 7:00–8:30 am, Japengo
Magat, Margaret Capili (magmagat@gmail.com) 03-05
Magliocco, Sabina (sabina.magliocco@csun.edu) 10-08; Wed.,
 8:00 am–4:30 pm, Tuttle Center
Magnúsdóttir, Júliana Thora (jthm2@hi.is) 01-16
Magoulick, Mary (mary.magoulick@gcsu.edu) 10-07
Malone, Amitai Zachary E. (zacharyemalone@gmail.com) 06-04
Manger, Douglas (douglas@heritageworks.net) 11-10
Mao, Xiaoshuai (maoxiaoshuai90@sina.com) 09-03
Markovic, Jelena (jelena@ief.hr, polgar@ief.hr) 04-05
Marrero, Elyse (marrero.elyse@gmail.com) 08-19
Marsden, Mariah E. (memzr3@mail.umkc.edu) 03-04
Marsh, Moira (molmsmith@indiana.edu) 07-05, 10-16
Martin, Alison (martalis@umail.iu.edu) 04-11
Martin Dominguez, Pablo (pablmart@umail.iu.edu) 06-17
Martínez-Rivera, Mintzi A. (minmarti@umail.iu.edu) 06-17,
 10-03
Marzolph, Ulrich (umarzol@gwdg.de) Thurs., 7:15–8:30 pm,
 Orchid C; Sat., 5:30–6:15 pm, James L. Knight Center
Mason, Carmen (carmen@allianceforfairfood.org) 08-17
Mastagar, Mariana (mariana.dobreva@mail.utoronto.ca) 09-16
Mateffy, Attila (attila.mateffy@gmail.com) 06-06
Mayer-García, Eric (emayergarcia@gmail.com) 11-18
McAndrews, Kristin (mcandrew@hawaii.edu) 07-15
McCarl, Robert (bob3mccarl@gmail.com) 08-17
McCartt-Jackson, Sarah (sarahmccartt@gmail.com) 04-04
McCartt-Smyth, Melissa (n/a) 04-04

- McDonald**, David (davmcdon@indiana.edu) 07-02
McDowell, John H. (mcdowell@indiana.edu) 04-07
McGinness, Barbara (bmcginne@indiana.edu) 05-03
McGregory, Jerrilyn (jmcgregory@fsu.edu) 09-14, 10-14, 11-18
McGriff, Meredith (mcgriffm@indiana.edu) 04-09
McHale, Ellen (emchale@nyfolklore.org) 07-07
McKean, Thomas A. (T.A.McKean@abdn.ac.uk) 04-09, 11-07
McNeill, Lynne S. (lynne.mcneill@usu.edu) 05-05, 07-16
McQueen, LaTanya (latanya.mcqueen@mail.missouri.edu) 10-10
Medel, Jackson (jtmg24@mail.missouri.edu) 10-10
Meder, Theo (theo.meder@meertens.knaw.nl) 05-09
Medhi, Mrinal (mmedhi8@gmail.com) 06-09
Meiling, Bhoomika (bhoomikameiling@gmail.com) 08-09
Melton-Villanueva, Miriam (miriam.melton-villanueva@unlv.edu) 09-08
Mencej, Mirjam (mirjam.mencej@guest.arnes.si) 05-15
Metsvahi, Merili (merili.metsvahi@ut.ee) 01-17
Mieder, Wolfgang (wmieder@uvm.edu) 05-09
Miele, Gina (mieleg@mail.montclair.edu) 08-08
Milbrodt, Teresa (tmt4@mail.missouri.edu) 03-17
Millar, Edward Y. (emillar@niagara.edu) 11-10
Miller, Caroline (carhmill@iu.edu) 05-03
Miller, Montana C. (montanm@bgsu.edu) 03-08
Miller, Robert D. (millerb@cua.edu) 07-10
Miller, Rosina S. (romiller@stanford.edu) 04-15
Millerwhite, Phoebe (2nddooronleft@gmail.com) 05-11
Mills, Margaret (mills186@humanities.osu.edu) 05-13, 08-16
Milner, Ryan M. (milnerrm@cofc.edu) 09-13
Misal, David G. (dgm175@psu.edu) 09-04
Mitra, Semontee (semontee.mitra@gmail.com) 03-16
Miyake, Mark Y. (Mark.Miyake@wwu.edu) 03-11
Moody-Turner, Shirley (scm18@psu.edu) 07-17, 10-14
Morales, Eric César (ecmorale@uemail.iu.edu) 01-02
Morales, Selina (smorales@folkloreproject.org) 05-04
Morritt, Noah (njam06@mun.ca) 11-12
Mosia, Bela (mosiabella@gmail.com) 07-10
Motley, Sabrina (motleys@si.edu) 05-07
Motz, Marilyn (mmotz@bgsu.edu) 03-08
Mould, Tom (tmould@elon.edu) 04-13
Mulé, Chris (cmule@brooklynartscouncil.org) 04-03
Mullen, Kirsten (folklifeworldwide@yahoo.com) 07-17
Murai, Mayako (murai@kanagawa-u.ac.jp) 03-12
Murray, Michael L. (yarrumlm@gmail.com, mmurray@gmail.com) 06-12

Naithani, Sadhana (sadhana.naithani@gmail.com) 10-11, 11-08
Nakamura, Yuko (nakamur4@uwm.edu) 04-09
Newman-Stille, Derek (dereknewmanstille@trentu.ca) 02-04
Norkunas, Martha (Martha.Norkunas@mtsu.edu) 10-08
Norman, Joanna (Jody) Katherine (Jody.Norman@dos.myflorida.com) 11-05
Novaes, Marina (mnovaes@miamigov.com) 10-05
Noyes, Dorothy (noyes.10@osu.edu) 07-13, 10-13, 11-07

Nudell, Talia R. (tnudell@uoregon.edu) 04-12
Nusz, Nancy (nancynusz@gmail.com) 07-08
Nylund Skog, Susanne (susanne.nylund.skog@sprakochfolkminnen.se) 11-04

O'Brien, Annamarie (anmarobrien@gmail.com) 10-09
O'Reilly, Jennifer (J.OReilly@ljmu.ac.uk) 01-16
Oforlea, Aaron N. (aoforlea@wsu.edu) 02-05
Olson, Ruth (reolson3@wisc.edu) 06-12
Oravec, Emma (ejo@uoregon.edu) 04-12
Ord, Priscilla A. (pord@mcdaniel.edu) 04-10
Orejuela, Fernando A. (forejuel@indiana.edu) 04-11
Orton, Jane (janeortonuk@gmail.com) 07-09
Osterman, Laura Olson (lolson@colorado.edu) 09-10
Otero, Solimar (solimar@lsu.edu) 07-17; 09-08; 11-18; Thurs., 4:15–5:45 pm, James L. Knight Center
Owens, Maida (Mowens@crt.la.gov) 10-06
Owens, T.C. (tc@mediamobilizing.org) 05-17
Özarslan, Metin (metinozarslan@gmail.com) 09-07

Palleiro, Maria Ines (inespalleiro@gmail.com) 01-17
Pant, Pranab (wheelman15@gmail.com) 10-17
Papachristophorou, Marilena (mpapach@cc.uoi.gr) 01-16
Patankar, Mayuri (patankarmayuri9@gmail.com) 10-15
Patterson, Cassie Rosita (patterson.493@osu.edu) 08-05
Patterson, Luke (tolukep@berkeley.edu) 05-09
Peck, Andrew (ampeck12@gmail.com) 09-13
Pérez-Sosa, José Juan (maeseperes@gmail.com) 05-14; Fri., 8:00–9:15 pm, Riverfront South
Perlman, Ken (kenperlman@aol.com) 09-09
Pershing, Ruth (rpershing@mindspring.com) 08-11
Peterson, Betsy (epet@loc.gov) 08-07
Phillips, Whitney (phillips_wm@mercer.edu) 09-13
Piña, Sarah (epina@central.uh.edu) 11-18
Pócs, Éva (pocse@hello.hu) 02-17
Polgar, Natasa (polgar@ief.hr) 04-05
Povedák, István (povedakistvan@gmail.com) 06-14, 08-16
Povinelli, Daniel (povinelli@louisiana.edu) 06-11
Prahlad, Anand (prahlada@missouri.edu) 03-17, 07-17
Price, John (jprice172@gmail.com) 10-17
Primiano, Leonard Norman (primiano@cabrini.edu) 07-14; 09-04; Thurs., 8:00–9:30 pm, Riverfront South
Pryor, Anne (pryoranne@gmail) 06-14
Puglia, David J. (davidjpuglia@gmail.com) 09-06

Racénaité, Radvilė (raganagar@gmail.com) 01-03
Radner, Jo (myocom@gmu.edu) 03-04, 05-13
Rai, Misha (little_lulu19@yahoo.co.uk) 10-10
Rajani, Laila (larajani@indiana.edu) 05-03
Rankin, Tom (tsr2@duke.edu) 05-04
Rappaport, Anne (Anrappaport17@gmail.com) 08-19
Rathje, Lisa (rathje.lisa@gmail.com) 03-06
Ready, Psyche Z. (pready@masonlive.gmu.edu) 01-15
Reed, Delanna (REEDDK@mail.etsu.edu) 04-04

- Ren**, Meng (mrvv2@mail.missouri.edu) 03-03
Rezaei, Afsane (afsaneh.r@gmail.com) 05-13, 11-07
Rice, Claiborne (crice@louisiana.edu) 03-12
Richardson, Thomas G. (tgrichar@indiana.edu) 09-09
Ridder-Beardsley, Emily (emilyrb2@live.unc.edu) 09-02
Riddle, Jessie (jesriddl@umail.iu.edu) 05-03
Rini, Rosalind (rrini@indiana.edu) 09-16
Roach, Susan (msroach@latech.edu) 05-02
Roberts, Robin (roberts1@uark.edu) 10-06
Rogers Thomas, Kara (krogersthomas@frostburg.edu) 02-09
Romero, Brenda M. (romerob@colorado.edu) 05-14; Fri., 8:00–9:15 pm, Riverfront South
Romero, Erika (eromero@ilstu.edu) 02-15
Roper, Jonathan (jonathan.roper@ut.ee) 04-14
Rose, Amber J. (ajrose2@wisc.edu) 08-03
Rosenberg, Jan (janrosenberg@att.net) 04-10
Roth, LuAnne K. (rothl@missouri.edu) 06-15, 07-15
Rotman, David (dudurotm@gmail.com) 09-17
Rouhier-Willoughby, Jeanmarie (j.rouhier@uky.edu) 08-16
Rudan, Evelina (erudan@ffzg.hr) 08-14
Russell, Ian (ianrussell@abdn.ac.uk) 10-09
- Sagbo**, Sinseingnon Germain (germainsinseingnon@yahoo.fr) 02-03
Sagredo-Castillo, José Luis G. (tradic@prodigy.net.mx) 05-14; Fri., 8:00–9:15 pm, Riverfront South
Sahney, Puja (psahney@albany.edu) 09-16
Salamon, Hagar (hagar.salamon@mail.huji.ac.il) 09-17
Saltzman, Riki (riki@uoregon.edu) 11-10
Samten, Losang (losang_samten@yahoo.com) 07-11
Sangai, Shreya (sangai.shreya@gmail.com) 07-09
Santiago, Bernice (bernice-santiago@uiowa.edu) 11-06
Santiago-Cambray, Maestra Lourdes (n/a) Fri., 9:30–10:30 pm, Riverfront South
Savolainen, Ulla (ulla.savolainen@helsinki.fi) 11-03
Sawden, Kari (kls651@mun.ca) 05-02
Sawin, Patricia (sawin@unc.edu) 05-13, 08-06
Saylor, Nicki (nsay@loc.gov) 05-04
Schacker, Jennifer (jschack@uoguelph.ca) 05-08
Schmadel, Fredericka (schmadel.fredericka@gmail.com) 04-10
Schmidt, Claire (schmidtc@moval.edu) 03-07
Schmidt, Jared Lee (jschmidt29@wisc.edu) 06-05
Schmidt, Laurel (schmidtc@moval.edu) 03-07
Schmiesing, Ann (ann.schmiesing@colorado.edu) 08-08
Schram, Kristinn (khschram@hi.is) 07-06
Schramm, Katharine R.M. (katschra@umail.iu.edu) 04-06
Schremp, Greg (gschremp@indiana.edu) 06-11
Schrire, Dani (dani.schrire@mail.huji.ac.il) 02-04
Schroeder, Kylie (kylie.schroeder@usu.edu) 09-06
Schuster-Löhlau, Pauline (pauline.loehlau@uni-wuerzburg.de) 06-09
Schwabe, Claudia (claudia.schwabe@usu.edu) 03-10
Sciorra, Joseph (joseph.Sciorra@qc.cuny.edu) 07-14
Seaver, James B. (jbsseaver@indiana.edu) 10-17
- Sebba-Elran**, Tsafi (Zipora) (tsafisebba@gmail.com) 07-05
Seemann, Charles H. (cseemann@frontiernet.net) 04-02
Seifert, Lewis (Lewis_Seifert@brown.edu) 04-08
Seljamaa, Elo-Hanna (elo-hanna.seljamaa@ut.ee) 03-14
Sellers, Mary L. (mls138@psu.edu) 09-04
Seraphin, Wideline (wus137@psu.edu) 07-17
Seriff, Suzanne (seriff@aol.com) 04-17
Shankar, Guha B. (gshankar@loc.gov) 05-04
Sherrod, E. Gaynell (egsherrod@vcu.edu) 09-14
Shonekan, Stephanie (shonekans@missouri.edu) 02-05, 04-11
Shukla, Pravina (pravina@indiana.edu) 05-13, 07-13
Shultz, Sarah T. (Sarahshultz88@gmail.com) 01-15
Shuman, Amy (shuman.1@osu.edu) 04-13, 11-04
Shutika, Debra Lattanzi (dshutika@gmu.edu) 04-04
Siddharth, Siddharth (awana.siddharth1@gmail.com) 10-15
Siegel, Virginia (virginia.siegel@wku.edu) 06-03
Siim, Pihla Maria (pihla.siim@ut.ee) 04-09
Silvestrini, Nikki (nsilvest@uoregon.edu) 03-12
Sims, Martha C. (sims.78@osu.edu) 05-09
Singh, Amit (nishdnat@gmail.com) 07-09
Sinha Deshpande, Shweta (shweta@ssla.edu.in) 08-14
Skillman, Amy E. (amyskillman@gmail.com) 04-15
Skorepa, Lacey (lacey.skorepa@wayne.edu) 02-15
Skott, Fredrik (fredrik.skott@sprakochfolkminnen.se) 10-04
Slaven, Amber N. (amber.slavin@me.com) 05-12
Snetselaar, Rebecca (rsnetselaar@nevadaculture.org) 04-03
Sobol, Joseph (sobol@etsu.edu) 03-04
Socolov, Emily (esocolov@gmail.com) 04-17
Solomon, Nancy (director@longislandtraditions.org) 11-10
Sommers, Laurie Kay (folklaurie@gmail.com) 04-07, 10-05
Somoff, Victoria (Victoria.Somoff@dartmouth.edu) 08-08
Spalding, Susan E. (Susan_Spalding@Berea.edu) 08-11
Spanos, Joanna B. (spanos.4@osu.edu) 01-15
Spencer, Esther (eks12b@my.fsu.edu) 03-02
Spillman, K. Elizabeth (weebeth@gmail.com) 03-13
Spitzer, Nicholas R. (nspitzer@tulane.edu) 05-07, 11-13
Stanfield-Johnson, Rosemary (rstanfie@d.umn.edu) 09-07
Stark, Eija (eija.stark@helsinki.fi) 08-05
Stepanova, Eila (eila.stepanova@helsinki.fi) 02-16
Stoeltje, Beverly (stoeltje@indiana.edu) 08-04
Stone, Robert (mangoton@bellsouth.net) 07-08
Stryker, Kim D. (savethefolk@gmail.com) 02-09
Summerville, Raymond (rmsv58@mail.missouri.edu) 03-17
Sunstein, Bonnie S. (bonnie-sunstein@uiowa.edu) 11-06
Swan, Daniel C. (dcswan@ou.edu) 07-03
Szwed, John F. (rhythmnw@aol.com) 11-13
- Takahara**, Takashi (ttakashi@vega.aichi-u.ac.jp) 05-11
Tarkka, Lotte (lotte.tarkka@helsinki.fi) 09-17
Tartaglia, Dominick (dptartag@umail.iu.edu) 07-06
Tatar, Maria (tatar@fas.harvard.edu) 04-08
Thomas, Jeannie B. (jeannie.thomas@usu.edu) 10-07
Thompson, Tok (tokthompson@gmail.com) 10-08
Thorgeirsdottir, Gunnella (gunnella@hi.is) 09-05

- Thorne**, Cory W. (coryt2@mun.ca) 07-04
Thorsteinsdóttir, Rosa (rosat@hi.is) 08-12
Thurston, Timothy (timothy.thurston@gmail.com) 05-16
Titon, Jeff Todd (jeff_titon@brown.edu) 04-07
Tolbert, Jeffrey A. (jatolbert@gmail.com) 07-16
Tolgensbakk, Ida (idatolgensbakk@live.no) 10-04
Totten, Kelley D. (kdtotten@indiana.edu) 03-11
Toussaint, Serge (n/a) Wed., 6:00–6:30 pm, James L. Knight Ctr
Toy, J Caroline (toy.36@osu.edu) 01-02
Tsang, Martin (martin.a.tsang@gmail.com) 11-18
Tucker, Elizabeth (ltucker@binghamton.edu) 08-13, 10-07
Tun, Heider (Tuntu002@umn.edu) 11-15
Tuohy, Sue M.C. (tuohys@indiana.edu) 06-06, 07-07
Turkoz, Meltem (fmturkoz@gmail.com) 03-05
Turley, Bethani (turley.48@osu.edu) 04-07, 06-07
Turner, Jessica Anderson (jturner@birthplaceofcountrymusic.org) 01-05
Turner, Kay (nosegayk@aol.com) 05-13; 08-15; 10-13; 11-18; Thurs., 7:15–8:30 pm, Orchid C, Thurs.; 9:30–10:30 pm, Presidential Suite
Turner, Rory (rory.turner@goucher.edu) 04-07, 07-07
Tye, Diane (dtye@mun.ca) 08-06, 11-12
- Underberg-Goode**, Natalie (Natalie.Underberg-Goode@ucf.edu) 11-05
Uygur, Hatice Kubra (uygur_haticekubra@hotmail.com) 09-03
- Valk**, Ülo (ulo.valk@ut.ee) 05-15, 09-15
van Buren, Zoe (zoezo@live.unc.edu) 09-02
Van de Water, Sally A. (sallyfolklore@yahoo.com) 01-05
Varajon, Sydney (s.varajon@gmail.com) 09-15
Vatanpour, Azadeh (azadeh.vatanpour171@topper.wku.edu) 07-02
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- Wade**, Les (law018@uark.edu) 10-06
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Wang, Junxia (mshk1982@126.com) 11-07
Wang, Xuan (xw4661@mun.ca) 04-06
Ware, Carolyn (cware1@lsu.edu) 10-08
Warman, Brittany (brittanywarman@gmail.com) 05-13, 09-11
Warner-Evans, Hilary (Hilary.Warnerevans@maine.edu) 10-09
Watterson, Nancy L. (nlw724@cabrini.edu) 06-12
Webber, Sabra (webber.1@osu.edu) 05-06
Werth, Romina (row1@hi.is) 09-07
West-White, Clarissa (whitec@cookman.edu) 09-14
Westerman, William (artknob@yahoo.com) 04-05
Westhues, Anita Kay (kwesthues@gmail.com) 03-15
White, Marilyn (kelleys@missouri.edu) 02-05
Widmayer, Christine J. (cjwidmayer@gmail.com) 10-07
- Wilder**, David (david.wilder.optfa@newfaculty.majority.info) 10-12
Wilkins, Langston Collin (langston@humanitiestennessee.org) 04-11
Williams, Cocoa (cmw13j@my.fsu.edu) 03-02
Williams, Diane (diane.williams426@topper.wku.edu) 11-12
Williams, Michael Ann (n/a) Sat., 7:00–8:30 am, Japengo
Williams, Randy (randy.williams@usu.edu) 05-05
Williams-Forson, Psyche (pwforson@umd.edu) 07-15
Williamson, Lynne (Lynne_Williamson@chs.org) 08-19
Willsey, Kristiana (kmwillse@indiana.edu) 11-03
Wilson, Anika (awilson@uwm.edu) 08-04
Winick, Stephen D. (swinick@comcast.net) 08-07
Wynn, Katrina (ktwynn32@gmail.com) 03-06
- Yan**, Nancy (yan.49@osu.edu) 10-12
Yilmaz Ozkarsli, Sirin (sirinyo@hacettepe.edu.tr) 08-09
Yocom, Margaret R. (myocom@gmu.edu) 03-04, 05-13
Yokomichi, Makoto (yokomichi_m@kpu.ac.jp) 09-12
You, Ziyang (zyou@wooster.edu) 11-04
Young, Nathan Paul (nathanabi@gmail.com) 01-16
Young, Sheila Mary (iainandsheila@btinternet.com) 11-07
- Zeitlin**, Steve (steve@citylore.org) 04-04, 11-02
Zeringue, Maria Elise (mzeringu@umail.iu.edu) 05-03
Zhang, Juwen (juwen@willamette.edu) 03-16, 05-16
Zhao, Hongjuan (zhjnn666@163.com) 09-03
Zhao, Yuanhao Graham (zhao.397@buckeyemail.osu.edu) 03-16
Zimdars-Swartz, Sandra L. (szimdars@ku.edu) 06-14
Zimmerman, Ali (zimme911@umn.edu) 06-04
Zinni, Christine (cfzinni@hotmail.com) 11-17
Zöhre, Harika (harikazohre@gmail.com) 09-16
Zolkover, Adam (adam.zolkover@twice-cooked.com) 03-13, 10-12

AFS and ISFNR Conversation on the Future of International

Folk Narrative Studies: Thurs., 7:15–8:30 pm, Orchid C

AFS Archives and Libraries Section:

business meeting, Sat., 12:45–1:45 pm, Tuttle North
 Ask an Archivist, Thurs. and Fri., 9:00 am–12:45 pm and
 1:30–6:00 pm; Sat., 9:00 am–1:00 pm, Jasmine
 Personal Archives Management for Folklorists Workshop,
 Wed., 8:30–11:45 am, Orchid A (preregistration required)
 sponsored session, 11-18

AFS Executive Board Meeting: Wed., 8:30 am–4:00 pm, Orchid C

AFS Business Meeting: Sat., 4:15–5:15 pm, James L. Knight Ctr

AFS Candidates' Forum: Fri., 4:15–5:15 pm, James L. Knight Ctr

AFS Chican@ Section:

business meeting, Fri., 12:45–1:45 pm, Gardenia
 Puro Corazón Concert: The Music of Puebla, Mexico, Fri.,
 8:00–9:15 pm, Riverfront South (ticket required)
 Puro Corazón: Fandango Dance Workshop, Fri., 9:30–10:30 pm,
 Riverfront
 sponsored sessions, 05-14, 10-03, 11-18

AFS Children's Folklore Section:

business meeting, Fri., 12:45–1:45 pm, Orchid C
 sponsored session, 04-10

AFS Cultural Diversity Committee:

Brown Bag Welcome Lunch, Thurs., 12:45–1:45 pm, Tuttle South
 sponsored sessions, 02-05, 03-17, 04-17, 05-17, 06-17, 07-17,
 08-17, 09-14, 11-18
 What's Going on Here? Conversations and Brown Bag with
 Miami Activists and Cultural Workers, Fri., 12:15–1:45 pm,
 Tuttle South

AFS Dance and Movement Analysis Section:

business meeting, Thurs., 12:45–1:45 pm, Orchid B
 Puro Corazón: Fandango Dance Workshop, Fri., 9:30–10:30 pm,
 Riverfront
 sponsored session, 05-14

AFS Executive Board's Welcome for First-Time Attendees:

Wed., 6:30–7:30 pm, Hibiscus B

AFS Executive Director's Breakfast with Section Conveners:

Fri., 7:00–8:00 am, Japengo

AFS Fellows:

Breakfast of (Folklore) Champions, Sat., 7:00–8:30 am, Japengo
 (preregistration required)
 business meeting, Fri., 12:15–1:45 pm, Riverfront South
 Francis Lee Utley Memorial Lecture, Fri., 5:30–6:30 pm, James
 L. Knight Center
 Reception for Students, Fri., 6:30–8:30 pm, Japengo (for
 students and AFS Fellows only)
 sponsored session, 08-13

AFS Folk Art and Material Culture Section: business meeting,
 Fri., 12:45–1:45 pm, Tuttle Center

AFS Folk Belief and Religious Folklife Section:

business meeting, Sat., 12:45–1:45 pm, Brickell Prefunction
 Don Yoder Lecture in Religious Folklife and Folk Belief, Thurs.,
 8:00–9:30 pm, Riverfront South
 Silent Auction for the Folk Belief and Religious Folklife

Section, Thurs.–Fri., 9:00 am–12:45 pm and 1:30–6:00 pm;
 Sat., 9:00 am–1:00 pm, Jasmine
 sponsored sessions, 06-14, 07-14, 11-18

AFS Folk Narrative Section:

business meeting, Thurs., 12:45–1:45 pm, Tuttle Prefunction
 sponsored sessions, 03-10, 03-13, 06-05, 09-11
 The Stith Thompson and Phillips Barry Lecture, Fri.,
 8:00–9:30 pm, Merrick

AFS Folklore and Creative Writing Section:

business meeting, Fri., 12:45–1:45 pm, Brickell South
 Creative Writing and Storytelling Open Mic Night, Thurs.,
 9:45–11:00 pm, Hibiscus A
 sponsored sessions, 03-04, 04-04, 09-11, 10-07
 The Stith Thompson and Phillips Barry Lecture, Fri.,
 8:00–9:30 pm, Merrick

AFS Folklore and Education Section:

business meeting, Thurs., 12:45–1:45 pm, Brickell North
 Experiments in Exhibition Workshop, Wed., 12:30–4:30 pm,
 HistoryMiami Museum, 101 W Flagler (preregistration required)
 Reading Culture: Ways of Observing and Interpreting for
 Classroom and Museum Education, Sat., 12:30–4:30 pm,
 HistoryMiami Museum, 101 W Flagler St
 sponsored sessions, 04-10, 06-12, 07-11, 11-06

AFS Folklore and Historic Preservation Working Group:

business meeting, Sat., 12:45–1:45 pm, Gardenia
 sponsored sessions, 04-07, 10-05

AFS Folklore and Literature Section:

business meeting, Sat., 12:45–1:45 pm, Tuttle Center
 sponsored session, 09-11
 The Stith Thompson and Phillips Barry Lecture, Fri.,
 8:00–9:30 pm, Merrick

AFS Folklore and Museums Section:

business meeting, Thurs., 12:45–1:45 pm, Brickell South
 Experiments in Exhibition Workshop, Wed., 12:30–4:30 pm,
 HistoryMiami Museum, 101 W Flagler St (preregistration
 required)
 sponsored sessions, 03-06, 04-02, 06-03, 07-03, 08-19, 09-02,
 10-02, 11-18

AFS Foodways Section:

business meeting, Thurs., 12:45–1:45 pm, Pollos & Jarras
 (115 NE 3rd Ave.)
 reception, Thurs., 6:00–8:00 pm, HistoryMiami Museum,
 101 W Flagler St
 sponsored sessions, 05-05, 06-15, 07-15

AFS Graduate Student Section:

business meeting, Sat., 12:45–1:45 pm, Brickell Center
 sponsored session, 11-16
 student-only mixer, Wed., 7:30–8:30 pm, Monroe/Flagler
 Trivia Night for Grad Students, Fri., 10:00 pm–12:00 am, Tuttle Ctr

AFS History and Folklore Section:

business meeting, Sat., 12:45–1:45 pm, Brickell South

AFS Independent Folklorists' Section:

business meeting, Fri., 12:45–1:45 pm, Brickell North

AFS Jewish Folklore and Ethnology Section:

business meeting, Thurs., 12:45–1:45 pm, Brickell Center;
Don Yoder Lecture in Religious Folklife and Folk Belief, Thurs.,
8:00–9:30 pm, Riverfront South

AFS Folklore Latino, Latinoamericano y Caribeño Section:
see AFS Chican@ Section

AFS LGBTQA Section:

business meeting, Thurs., 12:45–1:45 pm, Gardenia
sponsored session, 11-18

AFS Medieval and Early Modern Folklore Section:

business meeting, Fri., 12:45–1:45 pm, Tuttle Prefunction
sponsored session, 05-12

AFS Mediterranean Studies Section:

business meeting, Sat., 12:45–1:45 pm, Brickell North

AFS Music and Song Section:

business meeting, Sat., 12:45–1:45 pm, Tuttle South
Instrumental Jam Session, Thur. –Sat., 9:00 pm–1:00 am, Orchid A
sponsored session, 08-11

The Stith Thompson and Phillips Barry Lecture, Fri.,
8:00–9:30 pm, Merrick

Vocal Jam Session, Thurs. –Sat., 9:00 pm–1:00 am, Orchid D

AFS New Directions in Folklore Section:

business meeting, Thurs., 12:45–1:45 pm, Tuttle Center
sponsored session, 06-05

AFS Nordic-Baltic Folklore Section:

business meeting, Fri., 12:45–1:45 pm, Brickell Center
sponsored session, 10-04

AFS Oral History Section:

business meeting, Fri., 12:45–1:45 pm, Hibiscus A

AFS Presidential-Invited Plenary Session: Thurs.,
4:15–5:45 pm, James L. Knight Center

AFS Public Programs Section:

business meeting, Thurs., 7:30–8:30 pm, Monroe/Flagler
Experiments in Exhibition Workshop, Wed., 12:30–4:30 pm,
HistoryMiami Museum, 101 W Flagler (preregistration required)
Mixer for Students and Young Professionals, Thurs.,
8:30–9:30 pm, Monroe/Flagler
sponsored sessions, 01-05, 04-03, 04-07, 05-04, 06-07, 06-08,
07-07, 07-08, 08-03

AFS Section Business Meetings:

Archives, Sat., 12:45–1:45 pm, Tuttle North

Chican@, Gardenia

Children, Fri., 12:45–1:45 pm, Orchid C

Dance and Movement Analysis, Thurs., 12:45–1:45 pm, Orchid B

Folk Art and Material Culture, Fri., 12:45–1:45 pm, Tuttle Center

Folk Belief and Religious Folklife, Sat., 12:45–1:45 pm, Brickell
Prefunction

Folk Narrative, Thurs., 12:45–1:45 pm, Tuttle Prefunction

Folklore and Creative Writing, Fri., 12:45–1:45 pm, Brickell South

Folklore and Education, Thurs., 12:45–1:45 pm, Brickell North

Folklore and Literature, Sat., 12:45–1:45 pm, Tuttle Center

Folklore and Museums, Thurs., 12:45–1:45 pm, Brickell South

Folklore and Oral History, Fri., 12:45–1:45 pm, Hibiscus A

Folklore Latino, Latinoamericano y Caribeño, Fri.,

12:45–1:45 pm, Garden

Foodways, Thurs., 12:45–1:45 pm, offsite

Graduate Students, Sat., 12:45–1:45 pm, Brickell Center

History and Folklore, Sat., 12:45–1:45 pm, Brickell South

Independent Folklorists, Fri., 12:45–1:45 pm, Brickell North

Jewish Folklore and Ethnology, Thurs., 12:45–1:45 pm,
Brickell Center

LGBTQA, Thurs., 12:45–1:45 pm, Gardenia

Medieval and Early Modern, Fri., 12:45–1:45 pm, Tuttle
Prefunction

Mediterranean Studies, Sat., 12:45–1:45 pm, Brickell North

Music and Song, Sat., 12:45–1:45 pm, Tuttle South

New Directions in Folklore, Thurs., 12:45–1:45 pm, Tuttle Center

Nordic–Baltic, Fri., 12:45–1:45 pm, Brickell Center

Oral History, business meeting, Fri., 12:45–1:45 pm, Hibiscus A
Public Programs Section Meeting, Thurs., 7:00–8:00 pm,
Monroe/Flagler

Socialist and Post–Socialist Area Studies, Fri., 12:45–1:45 pm,
Brickell Prefunction

Storytelling/Creative Writing, Fri., 12:45–1:45 pm, Brickell South

Transnational Asia/Pacific, Thurs., 12:45–1:45 pm, Brickell
Prefunction

Women's, Fri., 7:30–8:30 pm, Orchid C

AFS Socialist and Post-Socialist Area Studies Section:

business meeting, Fri., 12:45–1:45 pm, Brickell Prefunction
sponsored session, 08-16

AFS Storytelling Section:

business meeting, Fri., 12:45–1:45 pm, Brickell South

Creative Writing and Storytelling Open Mic Night

Dan Crowley Memorial Concert: An Evening of Caribbean

Storytelling, Thurs., 8:00–9:30 pm, Hibiscus A

(ticket required)

sponsored session, 03-04, 04-04

AFS Transnational Asia/Pacific Section:

business meeting, Thurs., 12:45–1:45 pm, Brickell Prefunction

sponsored sessions, 03-16, 04-16, 05-16

AFS Women's Section:

business meeting, Fri., 7:30–8:30 pm, Orchid C

Croning, Fri., 9:00–10:30 pm, Orchid C

sponsored sessions, 04-12, 11-18

Ask an Archivist: Thurs. and Fri., 9:00 am–12:45 pm and

1:30–6:00 pm; Sat., 9:00 am–1:00 pm, Jasmine

Belief: see AFS Folk Belief and Religious Folklife Section and
ISFNR Belief Narrative Network

Breakfasts:

AFS Executive Director's Breakfast with Section Conveners,
Fri., 7:00–8:00 am, Japengo

AFS Fellows Breakfast of (Folklore) Champions, Sat.,
7:00–8:30 am, Japengo (preregistration required)

Celebration of the Material Vernaculars Series by Indiana

University Press: Thurs., 3:30–4:15 pm, Promenade/Riverwalk

Celebration of Wayne State University Press's Series in

Fairy Tale Studies and The Raphael Patai Series in Jewish

Folklore and Anthropology: Thurs., 3:30–4:15 pm, Jasmine

Closing Pachanga (Reception): Sat., 6:15–8:15 pm,
Promenade/Riverwalk

Conference on the Couch in the Presidential Suite: Thurs.,
9:30–10:30 pm, Presidential Suite, tba

Creative Writing and Story Telling Open Mic Night: Thurs.,
9:45–11:00 pm, Hibiscus A

Croning: Fri., 9:00–10:30 pm, Orchid C

**Dan Crowley Memorial Concert: An Evening of Caribbean
Storytelling:** Thurs., 8:00–9:30 pm, Hibiscus A
(ticket required)

Dance: see AFS Dance and Movement Section and Puro
Corazón: Fandango Dance Workshop

Diamond sessions: 05-03, 05-05

Don Yoder Lecture in Religious Folklife and Folk Belief:
Thurs., 8:00–9:30 pm, Riverfront South

Exhibit room open: Thurs. and Fri., 9:00 am–12:45 pm and
1:30–6:00 pm; Sat., 9:00 am–1:00 pm, Jasmine

Exhibitions:

Ask an Archivist, see exhibit room

National Heritage Fellow Losang Samten: Tibetan Sand

Mandala Exhibition, Thurs., 8:00 am–4:00 pm; Fri.,

10:00 am–4:00 pm; Sat., 8:00 am–12:00 pm, Monroe/Flagler

Publishers' exhibitions, see exhibit room

Silent Auction for the Folk Belief and Religious Folklife Section,
see exhibit room

Experiments in Exhibition workshop: Wed., 12:30–4:30 pm,
HistoryMiami Museum, 101 W Flagler St. (preregistration
required)

Films: 05-17, 08-10, 11-02

Florida Folk Heritage Awards Ceremony: Wed., 6:00–6:30 pm,
James L. Knight Center

**Folklore and Environmental Humanities: Open Discussion
on Cross-Disciplinary Collaborations:** Thurs., 12:15–1:30 pm,
Hibiscus A

Folklore Studies in a Multicultural World workshop: Wed.,
8:00 am–4:30 pm, Tuttle Center (for invited participants only)

Francis Lee Utley Memorial Lecture: Fri., 5:30–6:30 pm, James
L. Knight Center

Indiana University Press reception: Thurs., 3:30–4:15 pm,
Promenade/Riverwalk

Indiana University Reception: Fri., 9:00–11:00 pm, Hibiscus B

Instrumental Jam Session: Thurs.–Sat., 9:00 pm–1:00 am,
Orchid A

ISFNR Belief Narrative Network:

committee meeting, Thurs., 12:45–1:45 pm, Orchid A

sponsored sessions, 01-17, 02-17, 05-15, 06-10, 09-15, 08-14,
10-15, 07-10

ISFNR Board Meeting: Wed., 9:00 am–12:00 pm, Gardenia C

ISFNR Folktales and the Internet Meeting: Fri., 12:45–1:45 pm,
Orchid D

ISFNR General Assembly: Fri., 4:15–7:30 pm, Merrick

ISFNR Plenary Lecture: Sat., 5:30–6:15 pm, James L. Knight Ctr

Jam sessions: see Vocal and Instrumental Jam Sessions

Legacy Council Reception: Thurs., 6:00–7:00 pm, Japengo
(for invited participants only)

Local Learning Happy Hour: Fri., 6:30–8:00 pm, Pure Verde,
hotel bar

Losang Samten: Tibetan Sand Mandala Exhibition: Thurs.,
8:00 am–4:00 pm; Fri., 10:00 am–4:00 pm; Sat., 8:00 am–12:00 pm,
Monroe/Flagler

Lunch break: Thurs.–Sat., 12:15–12:45 pm

Mandala: see Losang Samten

Media: see Films

Meetings, in chronological order, (see also AFS Section
Business Meetings):

AFS Board Meeting, Wed., 8:30 am–4:00 pm, Orchid C

ISFNR Board Meeting, Wed., 9:00 am–12:00 pm, Gardenia C

Folklore Fellows Advisory Committee Meeting, Wed., 12:00–
2:00 pm, Orchid D

Folklore and Environmental Humanities: Open Discussion
on Cross-Disciplinary Collaborations, Thurs., 12:15–1:30 pm,
Hibiscus A

AFS Cultural Diversity Committee Brown Bag Welcome Lunch,
Thurs., 12:45–1:45 pm, Tuttle South

ISFNR Belief Narrative Network Committee Meeting, Thurs.,
12:45–1:45 pm, Orchid A

AFS and ISFNR Conversation on the Future of International
Folk Narrative Studies, Thurs., 7:15–8:30 pm, Orchid C

Conference on the Couch in the Presidential Suite, Thurs.,
9:30–10:30 pm, Presidential Suite, tba

PACT meeting, Fri., 8:00–10:00 am, Tuttle Prefunction

AFS Fellows, Fri., 12:15–1:45 pm, Riverfront South

What's Going on Here? Conversations and Brown Bag with
Miami Activists and Cultural Workers, Fri., 12:30–1:45 pm,
Tuttle South

ISFNR Folktales and the Internet Meeting, Fri., 12:45–1:45 pm,
Orchid D

ISFNR General Assembly, Fri., 4:15–7:30 pm, Merrick

AFS Folklore and Historic Preservation Working Group, Sat.,
12:45–1:45 pm, Gardenia

AFS Business Meeting, Sat., 4:15–5:15 pm, J. L. Knight Center

Memorial University of Newfoundland Reception: Thurs.,
9:00–11:00 pm, Promenade/Riverwalk

**National Heritage Fellow Losang Samten: Tibetan Sand
Mandala Exhibition:** Thurs., 8:00 am–4:00 pm; Fri.,
10:00 am–4:00 pm; Sat., 8:00 am–12:00 pm, Monroe/Flagler

Ohio State University Dessert Reception: Thurs.,
9:00–11:00 pm, Hibiscus B

Opening Ceremony: Wed., 5:00–6:00 pm, James L. Knight Ctr

PACT (Preserving America's Cultural Traditions) Meeting:

06-16

Performances: see Section-sponsored performances**Personal Archives Management for Folklorists workshop:**

Wed., 8:30–11:45 am, Orchid A (preregistration required)

Plenary sessions, in chronological order:

Opening Ceremony, Wed., 5:00–6:00 pm, James L. Knight Ctr

Florida Folk Heritage Award Ceremony, Wed., 6:00–6:30 pm,

James L. Knight Ctr

AFS Presidential-Invited Plenary Session, Thurs., 4:15–5:45 pm,

James L. Knight Ctr

AFS Candidates' Forum, Fri., 4:15–5:15 pm, James L. Knight Ctr

Francis Lee Utley Memorial Lecture, Fri., 5:30–6:30 pm,

James L. Knight Ctr

ISFNR Plenary Lecture, Sat., 5:30–6:15 pm, James L. Knight Ctr

Preserving America's Cultural Traditions (PACT) meeting:

06-16

Puro Corazón Concert: The Music of Puebla, Mexico: Fri.,

8:00–9:15 pm, Riverfront South (ticket required)

Puro Corazón: Fandango Dance Workshop: Fri.,

9:30–10:30 pm, Riverfront

Reading Culture: Ways of Observing and Interpreting for**Classroom and Museum Education:** Sat., 12:30–4:30 pm,

HistoryMiami Museum, 101 W Flagler St

Receptions, in chronological order (see also Social gatherings):AFS Executive Board's Welcome for First-Time Attendees, Wed.,
6:30–7:30 pm, Hibiscus BWelcome to Miami!, Wed., 6:30–8:30 pm, Promenade/
Riverwalk

A Celebration of Wayne State University Press's Series in Fairy

Tale Studies and The Raphael Patai Series in Jewish Folklore

and Anthropology, Thurs., 3:30–4:15 pm, Jasmine

Celebration of the Material Vernaculars Series by Indiana

University Press, Thurs., 3:30–4:15 pm, Promenade/Riverwalk

Regional Welcome Reception, Thurs., 5:45–7:45 pm,

Promenade/Riverwalk

Legacy Council Reception, Thurs., 6:00–7:00 pm, Japengo

(invited participants only)

AFS Foodways Section Reception, Thurs., 6:00–8:00 pm,

HistoryMiami, 101 W Flagler St

AFS Public Programs Section Mixer for Students and Young

Professionals, Thurs., 8:30–9:30 pm, Monroe/Flagler

Memorial University of Newfoundland Reception, Thurs.,

9:00–11:00 pm, Promenade/Riverwalk

The Ohio State University Dessert Reception, Thurs.,

9:00–11:00 pm, Hibiscus B

AFS Fellows Reception for Students, Fri., 6:30–8:30 pm,

Japengo (for AFS Fellows and students only)

Indiana University Reception, Fri., 9:00–11:00 pm, Hibiscus B

Closing Pachanga, Sat., 6:15–8:15 pm, Promenade/Riverwalk

Registration: Wed., 11:00 am–6:00 pm, Promenade; Thurs.,

7:30 am–3:30 pm, Promenade; Fri., 7:30 am–3:30 pm,

Promenade

Section-sponsored lectures:Don Yoder Lecture in Religious Folklife and Folk Belief, Thurs.,
8:00–9:30 pm, Riverfront SouthStith Thompson and Phillips Barry Lecture, Fri., 8:00–9:30 pm,
Merrick**Section-sponsored performances,** in chronological order:

Puro Corazón Concert: The Music of Puebla, Mexico, Fri.,

8:00–9:15 pm, Riverfront South (ticket required)

Puro Corazón: Fandango Dance Workshop, Fri., 9:30–10:30 pm,
Riverfront

Dan Crowley Memorial Concert: An Evening of Caribbean

Storytelling, Thurs., 8:00–9:30 pm, Hibiscus A (ticket required)

Short paper sessions: 01-16, 02-05, 03-04, 03-11, 03-12, 03-15,

04-04, 05-06, 05-11, 07-04, 07-06, 07-10, 08-08, 08-14, 09-06,

09-12, 09-16, 10-06, 10-08, 10-17

Silent Auction for the Folk Belief and Religious Folklife**Section:** Thurs.–Fri., 9:00 am–12:45 pm and 1:30–6:00 pm;

Sat., 9:00 am–1:00 pm, Jasmine

Social gatherings, in chronological order (see also

Receptions):

Student-Only Mixer, Wed., 7:30–8:30 pm, Monroe/Flagler
PrefunctionLocal Learning Happy Hour, Fri., 6:30–8:00 pm, Pure Verde,
hotel bar

Croning, Fri., 9:00–10:30 pm, Orchid C

Trivia Night for Grad Students, Fri., 10:00 pm–12:00 am, Tuttle
CenterAFS and ISFNR Conversation on the Future of International
Folk Narrative Studies, Thurs., 7:15–8:30 pm, Orchid CAFS Cultural Diversity Committee Brown Bag Welcome Lunch,
Thurs., 12:45–1:45 pm, Tuttle SouthConference on the Couch in the Presidential Suite, Thurs.,
9:30–10:30 pm, Presidential Suite, tba**Stith Thompson/Phillips Barry Lecture:** Fri., 8:00–9:30 pm,

Merrick

Student-Only Mixer: Wed., 7:30–8:30 pm, Monroe/Flagler

Prefunction

Text Mining for Folklorists workshop: Wed., 12:30–4:00 pm,

Gardenia A/B

Tibetan Sand Mandala Dismantling Ceremony: Sat.,

1:30–2:00 pm, Monroe/Flagler

Tibetan Sand Mandala Exhibition: Thurs., 8:00 am–4:00 pm;Fri., 10:00 am–4:00 pm; Sat., 8:00 am–12:00 pm, Monroe/
Flagler**Tours** (preregistration required):Miami's Multicultural Neighborhoods: Wed., 8:00 am–1:00 pm,
Hyatt Regency entranceMiccosukee Everglades Culture: Wed., 8:00 am–1:00 pm, Hyatt
Regency entrance**Trivia Night for Grad Students:** Fri., 10:00 pm–12:00 am,

Tuttle Center

Vocal Jam Session: Thurs.–Sat., 9:00 pm–1:00 am, Orchid D

Wayne State University Press reception: Thurs., 3:30–4:15 pm,
Jasmine

Welcome:

AFS Executive Board's Welcome for First-Time Attendees, Wed.,
6:30–7:30 pm, Hibiscus B

Welcome to Miami!, Wed., 6:30–8:30 pm, Promenade/
Riverwalk

AFS Cultural Diversity Committee Brown Bag Welcome Lunch,
Thurs., 12:45–1:45 pm, Tuttle South

Regional Welcome Reception, Thurs., 5:45–7:45 pm,
Promenade/Riverwalk

**What's Going on Here? Conversations and Brown Bag with
Miami Activists and Cultural Workers:** Fri., 12:15–1:45 pm,
Tuttle South

Workshops:

Folklore Studies in a Multicultural World, Wed., 8:00 am–
4:30 pm, Tuttle Center (for invited participants only)

Personal Archives Management for Folklorists, Wed., 8:30–
11:45 am, Orchid A (preregistration required)

Text Mining for Folklorists, Wed., 12:30–4:00 pm, Gardenia A/B

Puro Corazón: Fandango Dance Workshop, Fri., 9:30–10:30 pm,
Riverfront

Reading Culture: Ways of Observing and Interpreting for
Classroom and Museum Education, Sat., 12:30–4:30 pm,
HistoryMiami Museum, 101 W Flagler St

This index provides only terms submitted by presenters. Terms were checked with the AFS Ethnographic Thesaurus (<http://id.loc.gov/vocabulary/ethnographicTerms.html>). 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.

- Academic life, 04-15
- Accident, 08-14
- Adaptations, 09-07
- Advocacy, 03-15, 04-05, 04-11, 04-17, 05-11, 05-17, 06-07, 07-04, 07-04, 10-06, 10-12
- Affect, 08-15
- African, African American or diasporas, 01-16, 02-05, 03-02, 03-03, 04-05, 04-11, 05-02, 05-14, 06-17, 07-17, 08-04, 08-11, 09-05, 09-14, 09-16, 10-10, 10-14, 11-05, 11-13, 11-18
- Agency, 07-02
- Aging, 10-02
- American Studies, 07-06
- Anecdotes, 05-02, 10-04
- Animals, 03-15, 06-11
- Anthropomorphism, 02-04
- Archives or libraries, 01-15, 01-16, 08-05, 08-05, 08-05, 08-05, 08-05, 08-07, 11-05, 11-18
- Art, 03-11, 03-12, 05-03, 05-06, 05-09, 05-11, 07-11, 07-12, 08-10, 09-02, 10-02, 11-17, 11-18
- Asia/Pacific or diaspora, 01-02, 03-03, 03-05, 03-10, 03-16, 04-06, 04-09, 04-16, 05-16, 06-06, 06-09, 06-17, 07-10, 07-17, 07-11, 08-09, 09-08, 09-12, 10-15, 10-10, 11-07
- Audio recording (process), 03-11
- Authenticity, 10-17
- Authority, 01-16

- Balkan, 02-04
- Belief, 01-17, 02-17, 03-08, 03-15, 03-17, 05-02, 05-15, 06-10, 06-14, 07-04, 07-10, 07-14, 08-14, 09-03, 09-04, 09-05, 09-12, 09-15, 10-15
- Benin, 02-03
- Bosnia, 06-03
- British or Irish, 01-16, 03-09, 03-10, 04-09, 05-12, 06-10, 08-11, 08-12, 08-14, 09-12, 10-09, 11-07
- Broadsides, 10-09

- Calendar rites, 09-16
- Canadian, 02-04, 05-02, 09-09, 10-09, 11-12
- Central Eurasia, 06-06
- Charms, 09-15
- Chicano/a or Latino/a, 01-17, 03-03, 05-14, 06-17, 07-04, 07-17, 09-08, 10-03, 11-05, 11-17, 11-18
- Children's folklore, 01-15, 02-03, 04-10, 07-05, 07-16, 09-12
- Class identity, 03-05
- Cold War, 02-03
- Community, 03-09, 10-06, 11-06
- Competition, 11-07
- Confederate flag, 10-17
- Conflict, 01-17
- Conspiracy narratives, 01-17
- Conventional medicine, 03-07
- Costume, 05-08
- Country music, 10-09
- Creative writing, 04-04, 09-11, 10-10, 11-18
- Creolization, 11-13
- Cultural conservation, 03-11
- Cultural display, 05-16
- Cultural geography, 03-15
- Cultural groups, 03-17
- Cultural policy, 01-17, 02-03, 04-07, 06-13, 08-09, 10-06
- Cultural production, 10-14
- Cultural representation, 05-07
- Curses, 04-14

- Dance, 01-02, 01-02, 05-14, 08-11, 09-14, 10-17
- Deaf culture, 03-07
- Deceased, 02-17
- Denmark, 01-15, 08-12
- Dialogism, 09-08
- Digital media, 02-04, 03-11, 04-05, 05-06, 05-09, 05-11, 05-15, 05-17, 06-04, 06-05, 06-08, 06-10, 06-12, 06-13, 07-04, 07-05, 07-16, 08-05, 09-11, 09-13, 10-09, 10-17, 11-02, 11-05, 11-08
- Digitization, 09-12
- Disability, 02-04
- Divination, 05-02
- Documentation, 03-03, 05-11, 06-08, 08-10, 08-11, 08-12, 08-14, 09-05, 09-09, 09-12, 11-02
- Doulas, 10-14
- Dreams, 02-17

- Ecology, 03-15
- Education (other), 03-07, 03-11, 04-09, 04-15, 05-03, 05-06, 06-12, 07-07, 07-11, 07-12, 08-03, 08-05, 08-08, 09-05, 10-12
- Education (K-12), 03-11, 04-10, 07-11
- Elders, 08-06
- Embodiment, 08-15
- Engineering, 05-11
- Entertainment and recreation, 08-09, 10-06
- Environment, 04-07, 06-07, 07-07, 08-03, 08-14, 09-05
- Epics, 07-09, 11-08
- Epistemology, 08-05
- Estonia, 01-17, 04-09
- Ethics, 01-02, 04-16
- Ethnicity, 09-10
- Ethnographic archives, 08-05
- Ethnography in education, 03-11
- Ethnography, 05-10
- Ethnology, 07-03
- Exhibitions, 03-06
- Experience, 05-15

- Fairies, 06-10
- Fairy tales, 02-15, 02-17, 03-10, 03-17, 04-08, 05-08, 06-04, 06-10, 08-08, 10-08, 10-11
- Fame and infamy, 01-17
- Family, 03-09, 04-09, 10-07
- Fans (audience), 01-02
- Fear, 04-05
- Feral children, 06-06
- Festival, 02-16, 03-15, 04-03, 05-07, 07-08, 08-09, 09-03, 09-04, 09-16, 10-06

- Fiddle tune, 09-09
 Fieldwork, 01-02, 01-05, 01-15, 01-16, 02-03, 02-05, 02-09, 03-03, 03-05, 03-07, 03-09, 03-14, 03-15, 04-03, 04-06, 04-14, 05-02, 05-04, 05-06, 05-11, 06-03, 06-09, 07-04, 07-05, 07-06, 07-07, 07-08, 07-09, 07-10, 08-04, 08-05, 08-14, 08-19, 09-03, 09-04, 09-05, 09-06, 09-10, 09-16, 10-03, 10-06, 10-09, 11-03, 11-17
 Film, 03-10, 06-04
 Finland, 09-12
 Florida, 10-05
 Folk schools, 03-11
 Folklife, 04-11, 10-06
 Foodways, 02-09, 03-05, 03-07, 05-05, 06-15, 07-06, 07-15, 08-06, 09-06, 10-17
 Found objects, 07-04
 Franco-American culture, 09-16

 Game or play, 03-12, 04-06, 05-09, 07-05, 10-06
 Gender, 01-02, 01-15, 01-16, 01-17, 02-03, 02-15, 03-10, 04-05, 04-06, 04-09, 04-12, 06-04, 06-14, 06-15, 06-17, 09-05, 09-07, 09-08, 09-11, 09-12, 09-15, 10-10, 11-02, 11-07, 11-12, 11-16, 11-18
 Genocide, 06-03
 Genre, 05-10, 06-06, 11-16
 German, 02-04
 Gond, 10-15
 Grimm, 09-12
 Gypsy-Traveller, 10-09

 Health, 03-07, 05-06, 05-09, 06-10, 06-13, 06-15, 07-06, 08-12, 10-02
 Heritage, 05-07, 07-03
 Hero tales, 08-12
 Himalayas, 07-09
 Historic preservation, 07-04, 10-05, 10-09, 11-17
 Historical legends, 07-04
 History, 04-14, 07-04, 07-08, 09-12, 11-04
 Hobbies, 10-17, 11-16
 Holidays, 08-09, 09-06
 Human-animal transformations, 07-10
 Humor, 06-04, 07-05

 Identity, 03-05, 04-09, 05-08, 08-04, 09-06
 Indigenous peoples, 01-02, 01-17, 03-15, 05-02, 05-09, 05-14, 06-09, 06-13, 06-17, 07-09, 08-03, 09-03, 09-10, 10-04, 10-09, 10-10, 10-15, 11-02, 11-04
 Intangible cultural heritage, 02-16, 03-03, 03-07, 03-09, 03-15, 04-06, 04-09, 05-09, 06-06, 06-09, 07-05, 07-09, 08-09, 08-10, 09-06, 09-09, 09-12, 09-15, 09-16, 10-06, 10-08, 10-15, 10-17, 11-02, 11-07, 11-17
 International, 10-13
 Internet, 05-06, 09-13
 Intersubjectivity, 09-08
 Iran, 06-06
 Islam, 03-05
 Israeli popular culture, 07-05
 Italian American, 11-17

 Japan, 04-16, 05-11, 09-05
 Jewish, 01-03, 02-04, 04-17, 06-17, 07-05, 09-16, 11-04

 Jokes, 06-04
 Korea, 04-16

 Latin America, 11-15
 Latvia, 02-17
 Legend, 01-15, 01-16, 01-17, 03-03, 03-15, 05-06, 06-06, 06-10, 07-06, 07-16, 08-12, 08-14, 09-03, 10-15
 LGBTQA, 01-15, 02-15, 07-04, 08-06, 11-18
 Life cycles, 04-09, 07-09, 10-03, 11-07
 Life histories, 01-15, 01-16, 02-16
 Liminality, 07-09
 Linguistics universal, 04-14
 Listening, 05-10
 Literature, 02-03, 02-04, 03-10, 03-13, 04-10, 05-09, 05-12, 09-07, 09-11, 09-12, 09-14
 Louisiana, 10-06
 Love, 11-02

 Manufactured beings, 02-04
 Mardi Gras, 10-06
 Marriage, 11-02
 Material culture, 03-11, 04-07, 04-09, 05-11, 06-07, 07-03, 07-04, 07-06, 07-07, 07-14, 08-10, 08-12, 09-02, 09-05, 09-10, 10-06, 10-17, 11-05, 11-17
 Media, 02-03, 03-04, 03-15, 10-17
 Mediterranean, 01-16, 02-03, 03-05, 05-06, 06-17, 08-09, 08-14, 09-06, 09-10, 11-17
 Memorialization, 11-17
 Metaphor, 07-15
 Middle Ages, 06-06, 09-07, 11-02
 Midwest, 09-06
 Migration and settlement, 03-14, 04-09, 08-06, 09-10, 09-15, 10-08, 11-17
 Military, 07-06, 11-03
 Mind, 05-15
 Miracle, 08-14
 Modern Turkey, 01-16
 Modernism, 01-16, 08-14
 Motion pictures, 06-04
 Museums, 04-02, 05-07, 07-03, 08-19, 09-02, 10-17, 03-11
 Music (other), 03-03, 04-11, 05-10, 08-09, 08-11, 09-03, 09-09, 10-09
 Music revivals, 09-09
 Muslim folklore, 10-15
 Myth, 02-04, 03-09, 03-15, 04-14, 06-04, 08-16, 09-03, 09-10, 11-02, 11-08

 Narrative, 01-02, 01-03, 01-15, 01-16, 01-17, 02-03, 02-04, 02-05, 02-16, 03-04, 03-07, 03-09, 03-11, 03-12, 03-13, 03-14, 03-15, 03-16, 04-04, 04-05, 04-08, 04-09, 04-13, 04-14, 05-02, 05-06, 05-08, 05-09, 05-10, 05-11, 05-15, 05-16, 05-17, 06-03, 06-04, 06-05, 06-06, 06-09, 06-11, 06-13, 06-14, 07-02, 07-04, 07-05, 07-06, 07-09, 07-10, 07-12, 08-12, 08-15, 08-19, 09-03, 09-05, 09-07, 09-10, 09-11, 09-12, 09-14, 09-15, 10-04, 10-07, 10-08, 10-10, 10-15, 10-17, 11-02, 11-03, 11-04, 11-06, 11-08, 11-08, 11-12
 Nation, 04-05, 09-03
 Natural disaster, 03-09
 Nature, 03-15, 10-08
 Neo-paganism, 08-14

- New Orleans, 10-06
 Newfoundland, 04-14
 Nordic-Baltic, 01-03, 02-16, 02-17, 05-06, 05-15, 07-06, 08-05, 08-12, 08-14, 09-07, 09-12, 09-15, 10-04, 11-02, 11-03, 11-04
 North Atlantic, 07-06
 Northern Plains, 09-06
 Nostalgia, 03-09
- Occupational folklore, 03-07, 03-11, 03-12, 03-15, 04-09, 05-11, 05-17, 07-05, 07-06, 08-10, 08-12, 09-03, 09-06, 10-09, 10-17, 11-12
 Oil drilling, 03-09
 Ontology, 08-16
 Oral histories, 09-05, 09-10, 10-06, 11-03
 Oral poetry, 09-15
 Organization or event management or planning, 03-11, 05-03
- Parody, 06-04
 Passover, 09-16
 Performance, 01-02, 01-16, 01-17, 02-04, 02-16, 03-03, 03-04, 03-05, 03-09, 03-11, 03-12, 04-06, 04-12, 05-02, 05-06, 05-07, 05-09, 05-10, 05-11, 05-12, 05-14, 06-05, 06-09, 06-12, 07-02, 07-06, 07-09, 07-14, 07-15, 08-09, 08-11, 08-12, 08-14, 09-03, 09-04, 09-08, 09-09, 09-10, 09-13, 09-14, 10-06, 10-09, 11-03, 11-06, 11-18
 Persia, 06-06
 Personal experience narratives, 01-15, 10-07, 11-08
 Pilgrimage, 01-02, 09-05
 Politics and social justice, 02-05, 03-05, 03-09, 03-14, 03-15, 04-05, 04-07, 04-11, 04-17, 05-06, 05-07, 05-09, 05-11, 05-17, 06-03, 06-07, 06-12, 07-04, 07-06, 07-07, 07-15, 07-17, 08-04, 08-05, 08-07, 08-16, 09-10, 09-12, 09-13, 10-06, 10-10, 10-17, 11-03, 11-06, 11-08, 11-16, 11-17, 11-18
 Popular culture, 01-02, 01-15, 01-16, 01-17, 02-03, 02-04, 02-15, 02-17, 03-03, 03-10, 03-15, 05-06, 05-11, 06-04, 06-05, 06-06, 06-10, 06-15, 07-05, 07-12, 07-15, 07-16, 08-09, 08-14, 09-07, 09-11, 09-12, 09-13, 10-03, 10-06, 10-09, 10-11, 10-17, 11-02
 Postcolonial, 02-03
 Praise poetry, 04-05
 Prison system, 03-07
 Professionalism, 03-06
 Proverbs or sayings, 05-09, 07-05
 Public display, 08-05
 Public grief, 05-06
 Public sector folklore, 01-05, 03-06, 04-03, 05-03, 06-07, 06-08, 07-08, 08-07, 11-05
- Quilts, 09-05
- Race, 03-07, 06-17
 Recording, 09-09
 Refugees, 04-05
 Regional foodways, 05-05
 Regional identity, 05-16
 Representation, 01-16, 07-06, 11-08
 Reproduction of knowledge, 08-15
 Research, theory or methodology, 01-02, 01-15, 01-16, 01-17, 02-04, 02-17, 03-05, 03-07, 03-08, 03-09, 03-12, 03-13, 03-15, 03-17, 04-05, 04-06, 04-09, 04-14, 05-02, 05-06, 05-10, 05-14, 05-15, 06-04, 06-06, 06-09, 06-10, 06-11, 06-13, 06-14, 07-02, 07-06, 07-09, 07-13, 07-14, 07-17, 08-09, 08-11, 08-12, 08-14, 08-16, 09-06, 09-07, 09-08, 09-09, 09-12, 09-13, 09-15, 10-02, 10-04, 10-06, 10-09, 10-11, 10-13, 10-15, 10-17, 11-03, 11-08, 11-13, 11-16, 11-17
- Revolution, 05-06
 Riddles, 05-09
 Ritual, 03-05, 04-06, 04-14, 04-17, 05-02, 06-09, 07-06, 07-10, 08-04, 09-03, 09-05, 09-06, 09-15, 09-16, 10-09, 11-07, 11-18
 Roads, 09-03
 Rumor, 01-17
 Rural life, 02-09
- Science, 06-11
 Scottish, 09-12
 Seattle, 01-02
 Service learning, 11-06
 Sexual relationships, 01-17
 Shamanism, 08-14
 Skills, 05-04
 Social behavior, 05-06
 Social change, 02-16
 Social media, 10-04
 Social stratification, 06-06
 Social work, 03-07
 Socialization, 04-09, 04-10
 Society, 08-14
 Song, 05-02, 07-09, 08-09, 08-12, 09-04, 09-10, 09-16, 10-09
 South Asia, 08-09
 Southern United States, 09-02
 Space and place, 01-02, 01-03, 01-16, 02-03, 02-04, 02-09, 03-07, 03-09, 03-15, 04-05, 04-06, 04-07, 04-09, 04-11, 04-16, 05-02, 05-07, 05-09, 05-11, 05-14, 05-16, 06-06, 06-07, 06-10, 06-14, 07-04, 07-05, 07-06, 07-07, 07-08, 07-09, 07-14, 08-05, 08-11, 08-12, 08-14, 09-03, 09-06, 09-07, 09-09, 09-15, 10-06, 10-09, 10-10, 10-15, 10-17, 11-17, 11-18
 Spirit possession, 06-09
 Springs (bodies of water), 03-15
 Stand-up comedy, 01-02
 Stigma, 05-06
 Storytelling, 01-16, 03-04, 04-04, 08-19
 Structuralism, 09-12
 Subculture, 03-17, 10-09
 Sufism, 05-02
 Supernatural, 05-15, 06-10
 Sustainable agriculture, 02-09
 Symbolism, 06-15, 07-15
- Tales, 01-15, 01-16, 02-04, 02-15, 03-10, 04-05, 04-16, 06-04, 06-09, 08-08, 08-12, 09-07, 09-08, 09-12, 10-11
 Technology, 06-04, 09-09
 Terrorism, 05-06
 Texas, 08-05
 Theater, 08-09
 Tibet, 07-11
 Tourism, 01-02, 03-03, 03-15, 05-11, 08-09, 08-14, 09-05, 09-06, 09-08, 10-06, 11-17
 Tradition, 04-06, 08-16, 09-10
 Traditional memory, 10-17
 Transgender, 01-15
 Transhumance, 07-09

Transmission, 07-06, 09-12, 10-04
Transnationality, 11-03
Trauma, 03-07
Tribes, 07-09
Tricksters, 03-09
Truth, 10-09
Turkey, 03-05, 08-09

Urban folklore, 07-04
Utah, 05-05

Verbal arts (other), 01-02, 01-16, 04-14, 05-02, 05-09, 06-12, 08-09, 09-12, 11-02
Vernacular architecture, 04-09, 07-04, 11-17
Vernacular religion, 06-14, 07-04, 07-14, 09-05, 10-15, 11-17
Vernacular theory, 04-14
Vietnam veterans, 07-06
Village/Rural Studies, 01-16
Visual communication, 10-04

Witch and witchcraft beliefs, 02-17
Women, 08-12, 09-05
Work, 03-07, 03-11, 04-15, 10-17
World heritage, 11-17
Writing or publishing, 01-16, 03-04, 04-04, 05-05, 06-08, 09-11, 10-07, 10-10, 11-06

Zombies, 06-04

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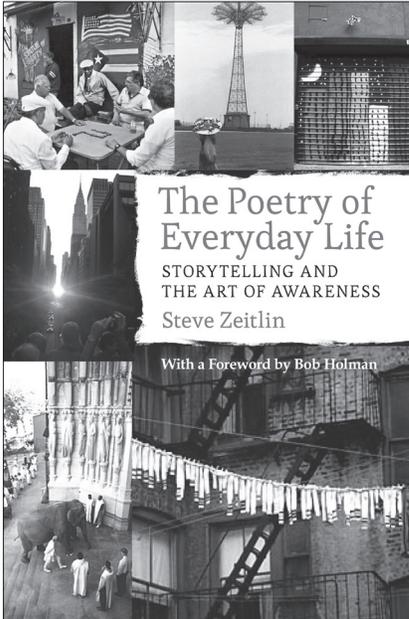
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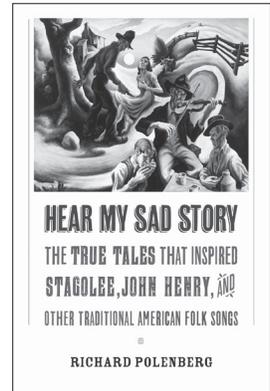


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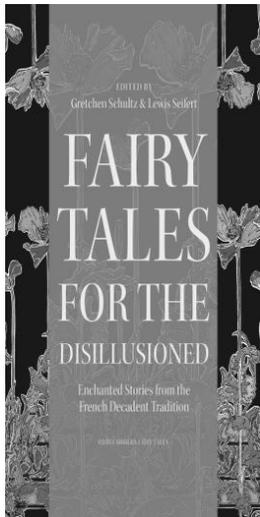
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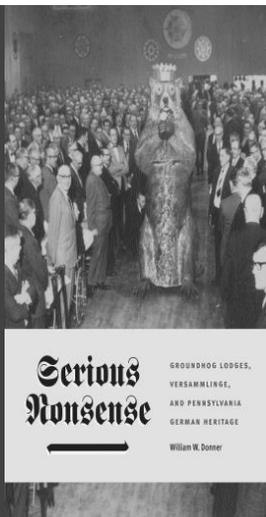
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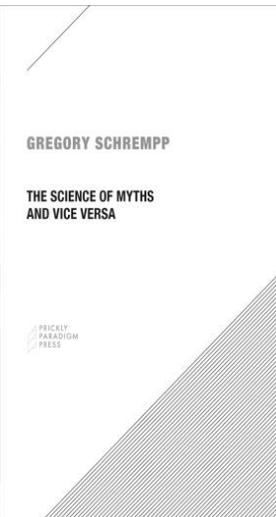
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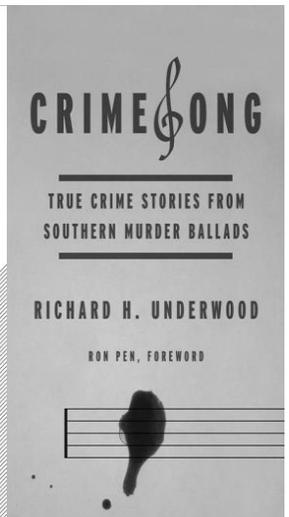
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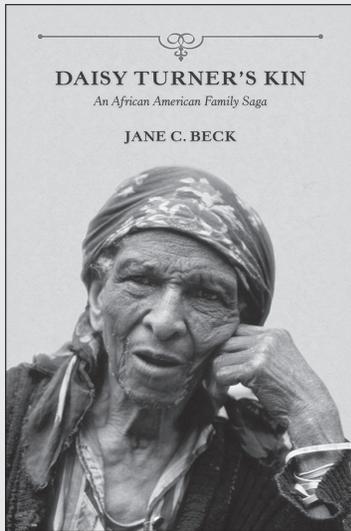
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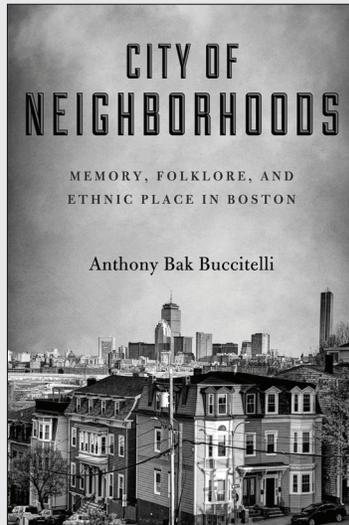
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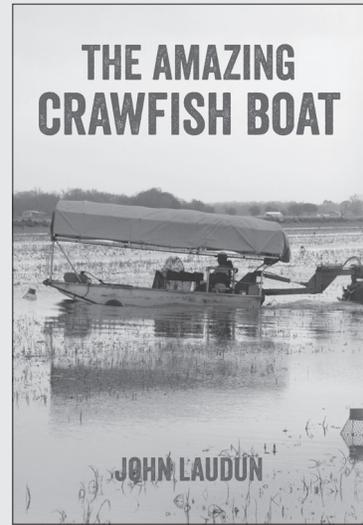
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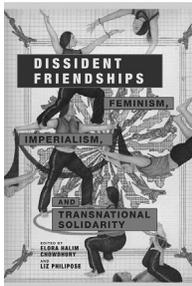
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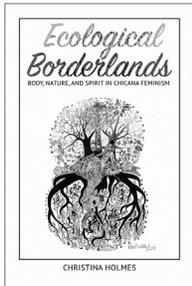
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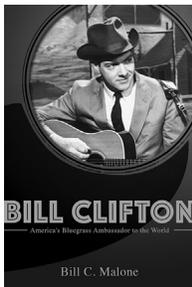
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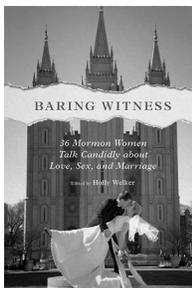
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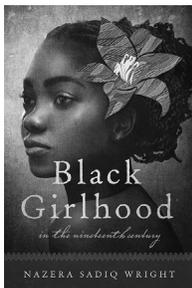
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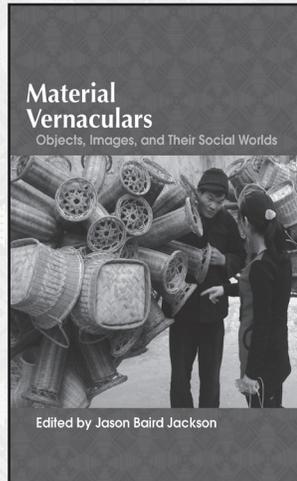
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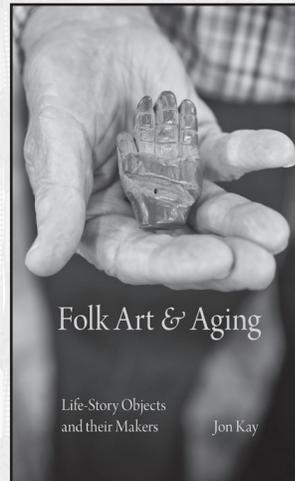
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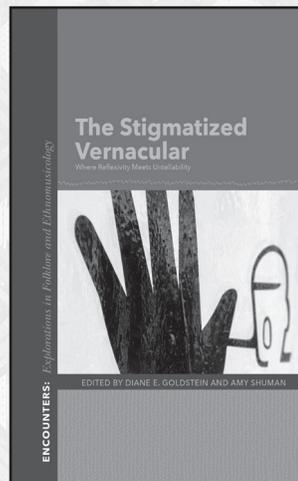
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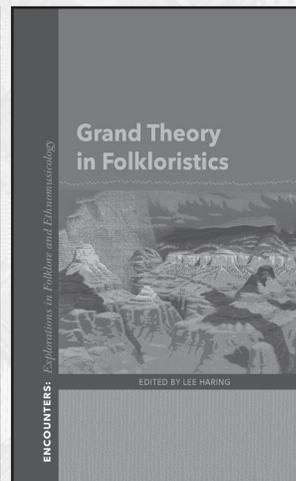
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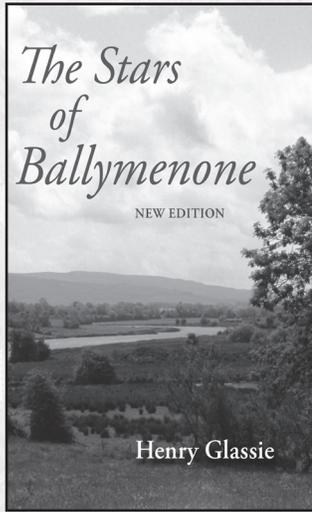
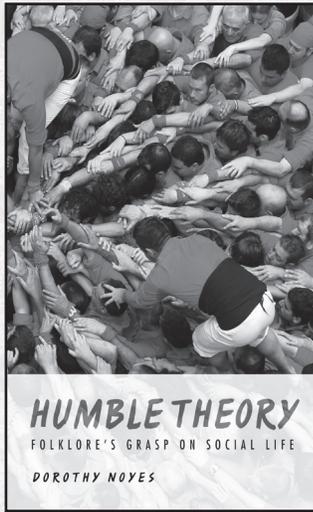
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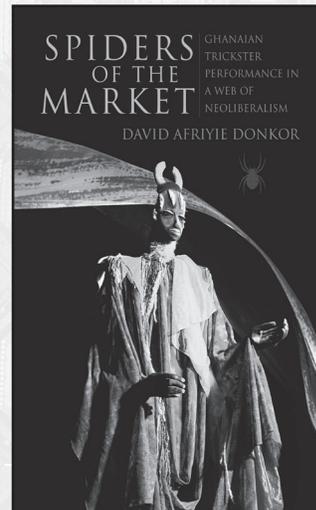
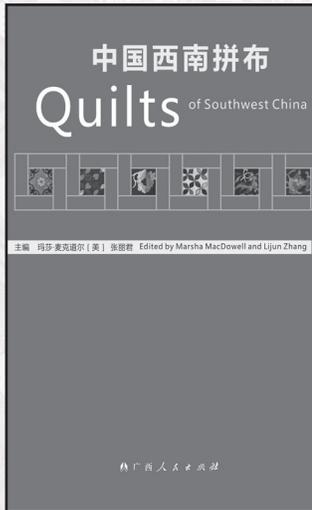
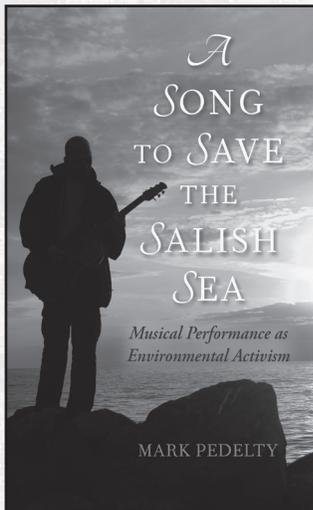
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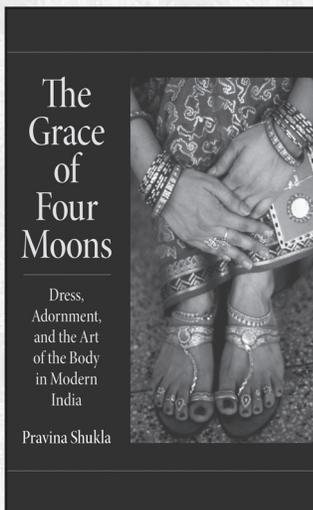
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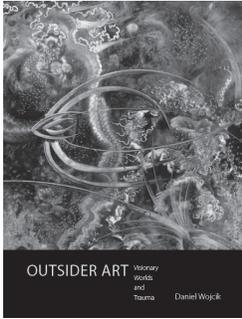


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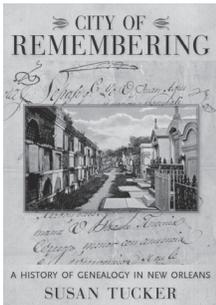


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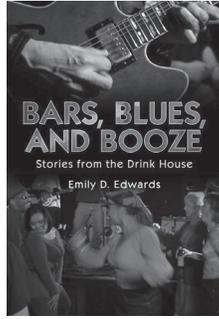
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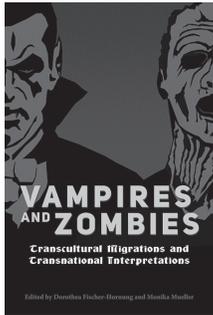
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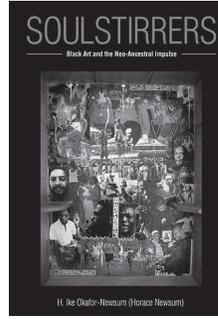


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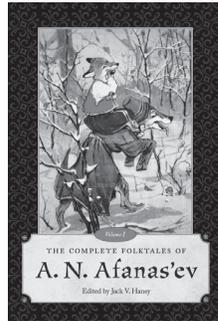
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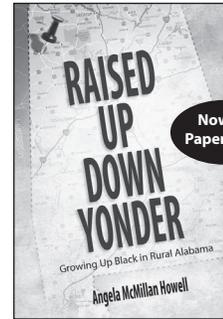


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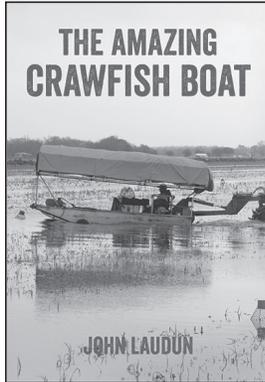
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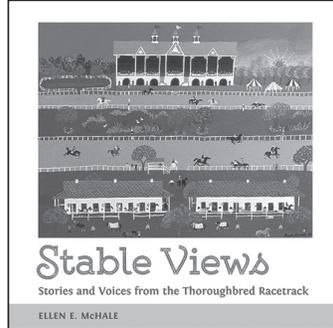
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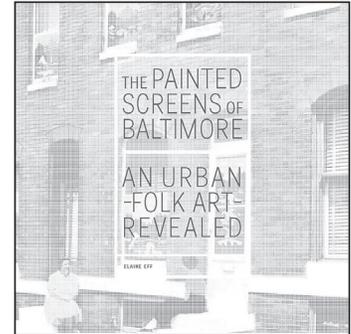
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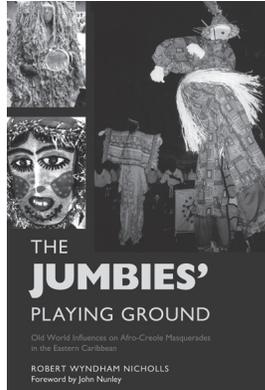
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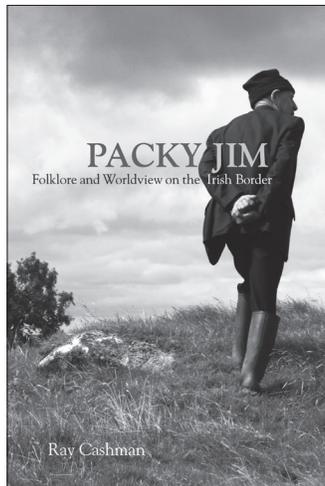
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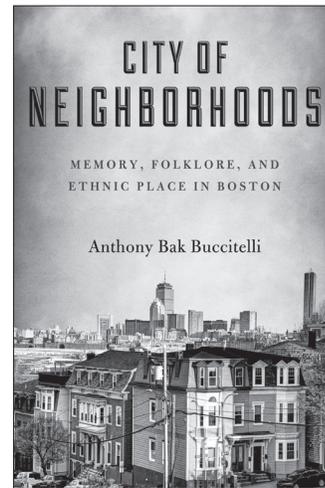
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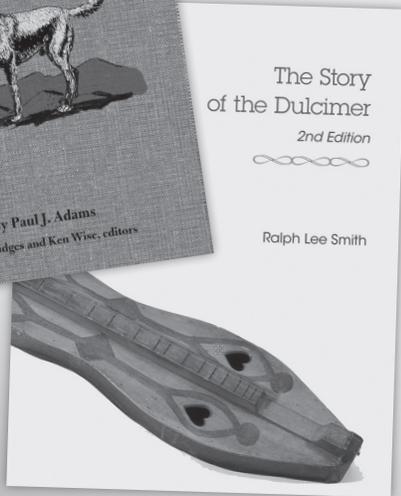
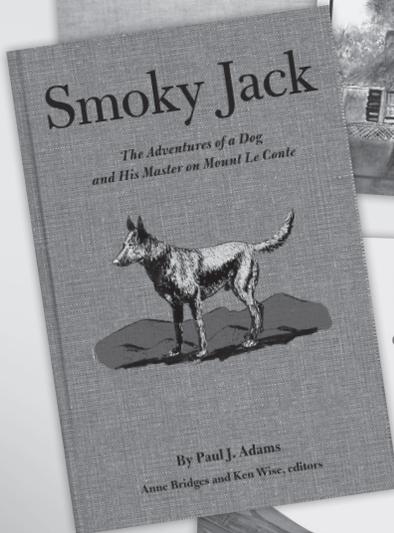
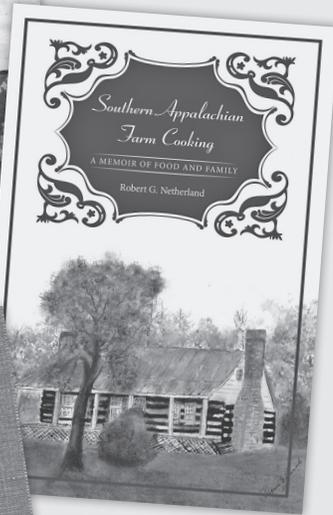
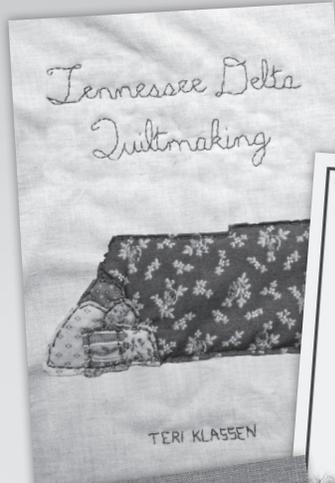
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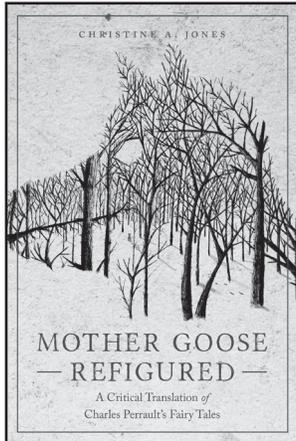


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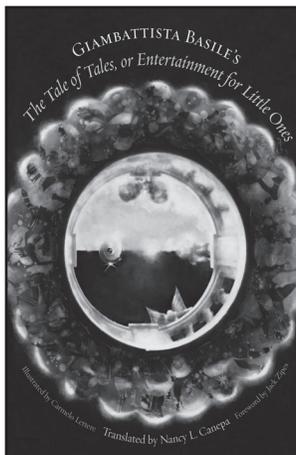
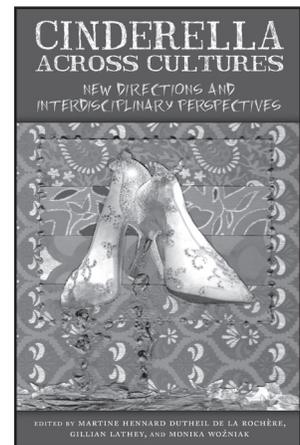
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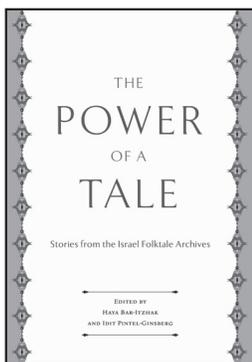
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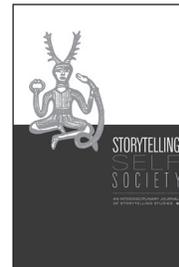
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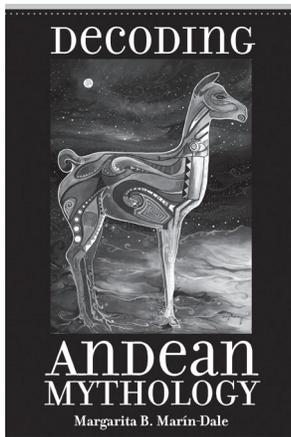
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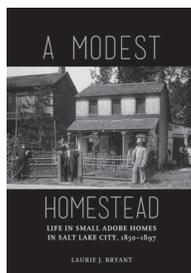


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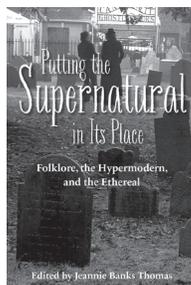
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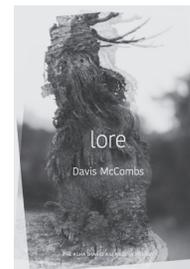
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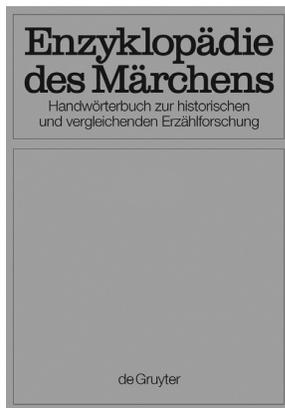
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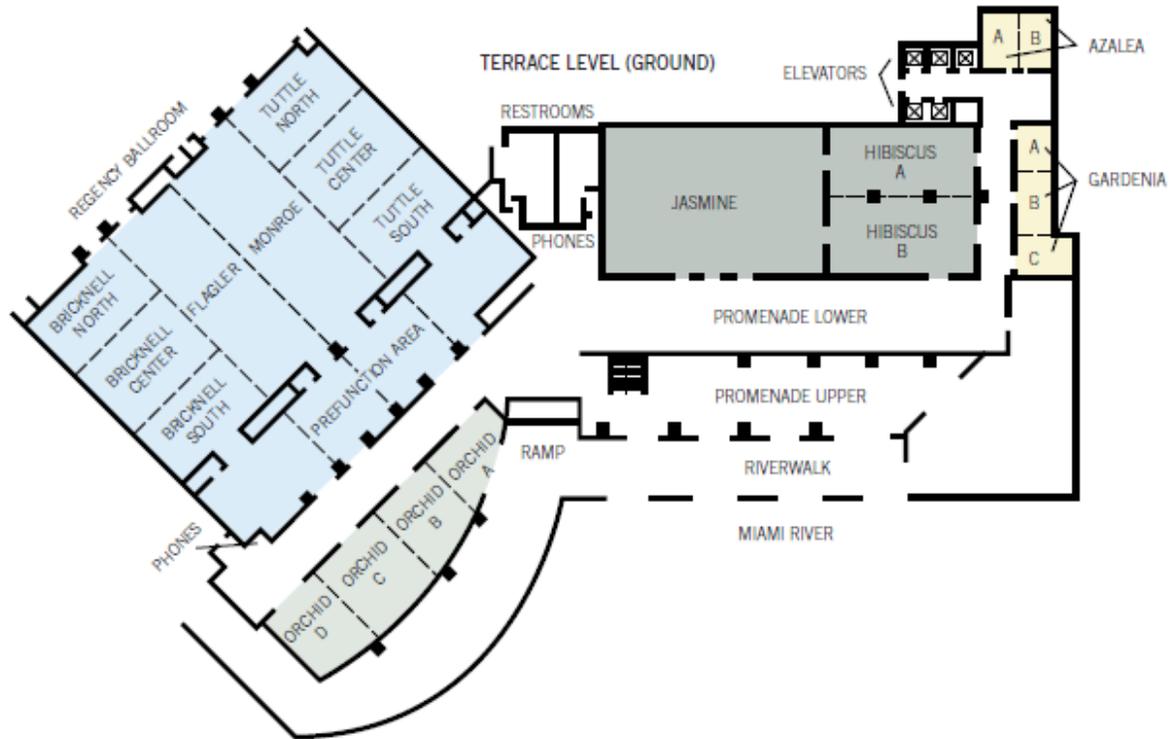
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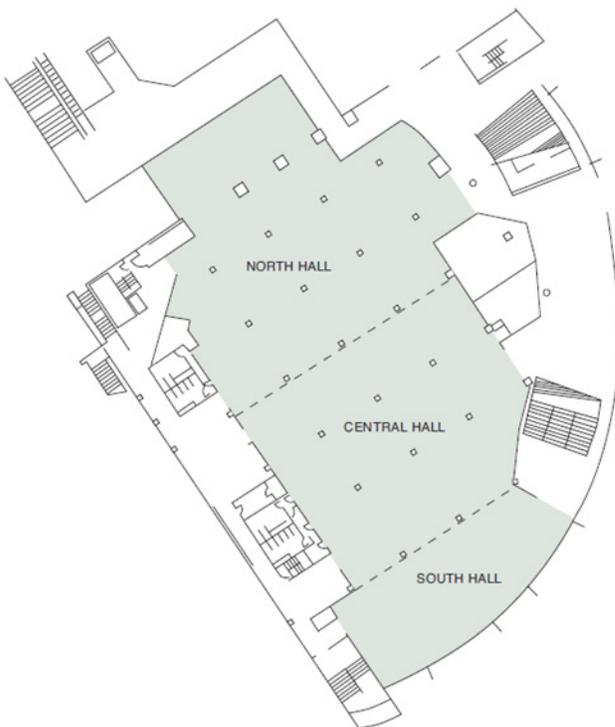
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