



Keeping Folklorists Connected

Community:

Resistance, Reclamation, and Re-Creation

2017 Annual Meeting
Program and Abstracts

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“Community: Resistance, Reclamation and Re-creation” is our theme because, as folklorists, we are committed to exploring the absent, invisible, and counter narratives of communities in our midst. These narratives can be sites of re-creating community in the face of disruption, reclaiming traditional knowledge, and resisting the power structures that silence or marginalize these narratives.

The image frequently used to characterize Minnesota is that it is “Scandinavian Country”—settled by fairly homogeneous Scandinavians and other Northern European immigrants. While this image is important and true, it is only partially true. The story of immigration is a key theme in our state and region; this image captures a dominant narrative that invisibilizes (à la Dixon Gottschild) the fuller stories of Minnesota.

In reality, Minnesota has for centuries been a multicultural place, a place of multicultural settlement, dispersion, and resettlement. It has been and continues to be a nexus of multicultural intermingling, segregation, and transgression. It is urban, suburban, and rural, and this is expressed in crafted and embodied and material forms. Long before Minnesota was settled by Euro Americans, it was—and still is—an indigenous place—a Dakota place, later shared with the Anishinaabeg (Ojibwe). Germans, Eastern Europeans and others have also settled here. More recently, Minnesota has been linked to a stream of Latino migrant workers who harvested sugar beets annually, some of whom later chose to settle in the state. Today, the state is a place of resettlement for international as well as domestic refugees (including African American migrants) fleeing violence and seeking economic opportunity. Minnesota leads the nation in Korean adoptions. Hmong, Karen, Somali, Oromo and Sudanese refugee settlements are among the largest in the country.

From community cultural institutions to social justice movements, Minnesota (and the Twin Cities area in particular) also hosts numerous examples of counter narrative traditions of resistance, reclamation and re-creation, as exemplified by the 1862 U.S.-Dakota War resulting in the mass hanging of the Dakota 38 and the expulsion of Dakota people from Minnesota; current Dakota and Anishinaabeg land and language recovery initiatives; the founding and operation of the American Indian Movement (AIM) in Minneapolis; Duluth’s reconciliation over the 1920s lynching of three innocent African American men; the oral history project of the Twin Cities Rondo neighborhood to reclaim stories of a community decimated by the construction of I-94; and refugee initiatives to shape culturally responsive educational strategies for students from those communities all across the state, to name a few. Most publicized recently, the Minneapolis chapter of the Black Lives Matter Movement is one of the most active in the nation.

Where are the narratives of such communities? Whose stories get to be told, sanctioned and studied and whose do not? What does it mean that the richness of the cultures of these communities is invisible in the stories told about Minnesota and the region? When an exclusionary dominant narrative is the worldview accepted as THE story, what costs do communities outside the dominant group pay in terms of sustaining their traditions? How can folklore theory and practice engage with social justice praxis to better illuminate more complex and multicultural narratives and histories of place? How do power, privilege, whiteness, and intersectionality shape tradition in situations of forced migration? Where are those narratives that reinforce or challenge systems of exclusion? If dominant stories confer power, how do counter narratives operate? What are the cultural costs and benefits of rebuilding communities and recreating homes in places occupied by others? What does a social justice lens reveal about recreating home in a new environment designated, shaped and controlled by others? How is culture conserved or changed when home is a contested place for indigenous people, migrants, immigrants or settlers? How do such experiences transform or generate the expressive cultures of these groups in the new environment?

The 2017 AFS annual meeting local planning committee believes folklore and folkloristics has the potential to draw together disparate narratives across the breadth of expressive genres—including stories of structural injustice and also resistance against those injustices—in order to envision a more complex, multicultural and inclusive reality. We invite participants to examine, interpret and explore the breadth of this topic in the form of papers (10 or 20-minute presentations), panels, forums, films, diamond and new types of presentations. Conference participants may reflect on the relevance to emergent theories, methodologies and ethics of the intersection of folklore and social justice in examining the rebuilding of communities and recreating home, the significance of absent, counter, or invisible narratives to our understandings of historical and contemporary places, and on multicultural local narratives. Relevant topics especially include cultural issues facing transnational communities, New Americans and communities of color as well as other communities (eg, disabilities or LGBTQ) whose identities and cultures have been invisible. The work of public folklorists and folklorists in the schools may have much to offer on this topic as well. Of course, in addition to this topic, we encourage participants to explore the full dimensions of their scholarship, regardless of topic.

The following pages provide general information about the 2017 Annual Meeting of the American Folklore Society. Additional information can be found online at: <http://www.afsnet.org/page/2017AM>.

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Resources

Program Updates

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

For changes that we receive after October 1, please refer to our online addendum, which is linked to the 2017 Annual meeting webpage; the direct link is <http://www.afsnet.org/?page=AM17Addendum>. Please notify AFS staff as soon as possible with information about cancellations and no-shows. AFS staff will attempt to share this information via the online addendum and social media.

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

Online Program and Conference App

Alternatively, you can access the meeting program online or with our conference app; these digital versions of the program will include all changes through October. The program may be accessed online at <http://conference.atanto.com/schedule?eventid=5>.

Our conference app works on iPhones, iPads and Android devices. To get it, either:

1. Go to <http://bit.ly/AFS-app> on your iPhone, iPad or Android device. OR
2. Scan this QR code:



In either case you'll be redirected to the correct app store to download the app. If you use the link on a laptop or other device it will take you to the online version of the conference program.

Social Media

Follow AFS on Twitter @afsfolklorists, and track posts about the meeting with the hashtag #afsam17.

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

Local Information

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

The Local Planning Committee has prepared an invaluable Local Guide to the Twin Cities' diverse neighborhoods, with recommendations for getting around and what to do; see <http://c.ymcdn.com/sites/www.afsnet.org/resource/resmgr/AM17/AFS2017LocalGuide.pdf>.

Go Minneapolis provides general information for visitors; they have also prepared an AFS Visitors' Guide that provides useful links, including information about transportation from the airport and getting around the Twin Cities; see <http://www.minneapolis.org/afs4/>.

Onsite Information

Registration

Registration is required for attendance at all sessions and meetings. The meeting registration desk is located in the Atrium on the 4th floor of the Minneapolis Marriott City Center. Registration hours are 2:00–5:00 pm on Wednesday, 7:30 am–2:30 pm on Thursday and Friday, and 7:30 am–noon on Saturday.

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

Meeting Rooms

Most annual meeting events will take place in the Minneapolis Marriott City Center (see the map at the back of this book). AFS sections have scheduled a few off-site events. See the program schedule and special event abstracts for details. Floors are noted in parentheses on the schedule.

4th floor: Atrium, Ballroom 1/2, Ballroom 3, Ballroom 4, Ballroom Prefunction, Deer Lake, Elk Lake, Pine/Cedar, Birch/Maple, Crystal Lake, Chase Boardroom, Registration

6th floor: Minnesota Room, St Croix I, St Croix II, Windows

8th floor: Excelsior Bay, Gray's Bay, Lafayette Bay, Lake Calhoun, Lake Harriett, Lake Nokomis, Spring Park, Wayzata Bay

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.

Program and Events

The program consists of sessions and events submitted by participants and approved by the 2017 Program Review Committee.

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

See 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**, **Section-Sponsored Lectures**, and **Special Event Abstracts** for more detailed information about events outside of general sessions.

Memorials

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

In addition, a memorial board and table will be located in the Atrium for other tributes to any departed friends and colleagues from Thursday, 8:00 am, until Saturday noon. Paper, pens, and push pins will be

General Information

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 Ballroom 3. 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.

General Sessions and Presentations

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

This year, 401 papers will be presented. Most are scheduled for 30 minutes: 20 minutes for presentation, and 10 minutes for discussion. However, this year, some 60 presenters opted to try one of two shorter formats—short papers and diamond presentations—which are sometimes mixed in panels with longer papers. For this reason, it 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 15 minutes: the remaining time is devoted to discussion.

Introduced last year, short papers are scheduled for 15 minutes: 10 minutes for presentation, and 5 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 **Abstracts: Preorganized Sessions** for abstracts for sessions that were submitted as panels, and **Individual Abstracts** for each paper, media and diamond presentation.

Plenary Sessions

See Abstracts: Plenary Sessions for more information:

Candidates' Forum, Thursday, 4:15–5:15 pm, Ballroom 1/2

Francis Lee Utley Lecture, sponsored by the AFS Fellows: Elliott Oring (California State University, Los Angeles, emeritus), "Back to the Future: Questions for Theory in the 21st Century." Friday, 4:15–5:15 pm, Ballroom 1/2

Presidential Address: Kay Turner (New York University), "The Witch in Flight." Saturday, 4:15–5:15 pm, Ballroom 1/2

Events Sponsored by the AFS Cultural Diversity Committee

The Cultural Diversity Committee (CDC) is a standing committee of the AFS Board. Its purpose is to undertake research and other activities regarding priorities and strategies to diversity the Society's

membership and to keep the Society engaged with diverse communities, and, based on those activities, to recommend policies and actions to the Executive Board. For more information, see <http://www.afsnet.org/?page=CDC>.

The CDC has organized the following meeting events:

01-04 Precarity, (In)Visibility, and Inclusion: A Conversation on Privilege within Our Own Ranks. Thursday, 8:00-10:00 am, Deer Lake

02-04 Art and Activism: Lessons from the Black Lives Matter Movement of Minneapolis. Thursday, 10:15 am-12:15 pm, Deer Lake

Cultural Diversity Committee Brown Bag Welcome Lunch. Thursday, 12:30-1:45 pm, Deer Lake

03-04 Fostering Empathy Beyond the "Echo Chamber." Thursday, 2:00-4:00 pm, Deer Lake

Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling. For more information, see Abstracts: Section Sponsored Lectures. Thursday, 7:00-8:30 pm, Ballroom 1-2

04-02 Folklore and Critical Race Studies: Practice, Theory, Curriculum, and Pedagogy Within and Beyond the Discipline. Friday, 8:00-10:00 am, Deer Lake

05-04 Women of Color and Folklore. Friday, 10:15 am-12:15 pm, Deer Lake

Cultural Diversity Committee Re-Imagination Lounge: A Nonconference Incubator for Action. For more information, see Abstracts: Special Events. Friday, 12:30-4:00 pm, Ballroom Prefunction

SIEF-AFS Joint Panel Presentation

As part of the ongoing sister society collaboration between the American Folklore Society and the International Society for Ethnology and Folklore (SIEF), we present **04-02 Figures of Division in European Politics** within a four-part panel series on "Fake News." This panel features scholars who participate in both societies, including Petr Janeček of Charles University, Prague, who serves as this year's SIEF Young Ambassador.

For more information on SIEF and its upcoming conference in Santiago de Compostela in summer 2019, see <http://www.siefhome.org/> and look for Dr. Janeček during the meeting! See Abstracts: Preorganized Sessions for more information about the panel. Friday, 8:00—10:00 am, Ballroom 4.

Professional Development Workshops

No preregistration is required for these sessions:

01-09 Professional Development Workshop: How to Get Your Work Published. Sponsored by the American Folklore Society and Indiana University Press. Thursday, 8:00—10:00 am, Spring Park

05-08 State of the Labor Force: Building Support Systems for Sustainable Employment in the Field. Sponsored by the Freelance Academic and Public Employment Committee. Friday, 10:15 am–12:15 pm, Crystal Lake

07-10 Professional Development Workshop: Communicating about the Field. Sponsored by the American Folklore Society. Saturday, 8:00—10:00 am, Wayzata Bay

07-08/08-08-Folk Arts Education Workshop: A Focus on the Artist. Sponsored by Local Learning: The National Network for Folk Arts in Education and the AFS Folklore and Education Section. Saturday, 9:00 am–12:00 pm, Crystal Lake

General Information

Music, Dance, Poetry and Play

Swing Dance Workshop. Sponsored by Dance and Movement Analysis Section. Thursday, 9:00–11:00 pm, Windows

Words and Music in Memory of Alan Jabbour. Sponsored by the AFS Fellows and Music and Song Section. Thursday, 9:00–11:00 pm, Elk Lake

Instrumental Music Jam Session. Sponsored by the Music and Song Section. Thursday–Saturday, 9:00–11:45 pm, Birch/Maple

Song Circle (Vocal Music Jam Session). Sponsored by the Music and Song Section. Thursday–Saturday, 9:00–11:45 pm. Crystal Lake

Nordic-Baltic Folklore Section Reception with Live Music by Finn Hall. Friday, 5:15–7:15 pm, Atrium

Folk Songs of Resistance and Remembrance. Sponsored by the Mediterranean Studies Section. Friday, 9:00–11:00 pm, Elk Lake

Latin Dance Workshop. Sponsored by Dance and Movement Analysis Section. Friday, 9:00–11:00 pm, Windows

Conference on the Couch: “Purple Rain”: Folklorists Honoring Prince. Friday, 9:30–10:30 pm, Presidential Suite

Graduate Student Trivia Night. Sponsored by the Graduate Student and New Professional Section. Friday, 10:00–11:30 pm, Nokomis

Closing Reception with Dan Newton’s Café Accordion Orchestra. Sponsored by the American Folklore Society and the Minnesota State Arts Board. Saturday, 7:15–10:15 pm, Atrium

Creative Writing and Storytelling Open Mic Night. Sponsored by the Creative Writing and Storytelling Section. Saturday, 9:45–11:00 pm, Elk Lake

Receptions and Social Events

Welcome Reception. Cash bar. Wednesday, 6:00–8:00 pm, Atrium

Executive Board’s Welcome for First-Time Attendees. Wednesday, 6:00–8:00 pm, Ballroom Prefunction

Folklore Studies in a Multicultural World Reception and Book Signing. Sponsored by the University of Wisconsin Press, University of Illinois Press, and University Press of Mississippi. Thursday, 5:15–6:00 pm, Ballroom 3

Public Programs Section Mixer for Students and Young Professionals. Cash bar. Thursday, 6:15–7:15 pm, St Croix II

The Ohio State University Dessert Reception. Cash bar. Thursday, 9:00–11:00 pm, Minnesota Room

Student and Young Professionals Mixer. Sponsored by the Graduate Student and New Professional Section. Thursday, 10:00–12:00 pm, St Croix I

Indiana University Press Folklore Series and Author Celebration. Friday, 3:00–4:00 pm, Ballroom Prefunction

Nordic-Baltic Folklore Section Reception with Live Music by Finn Hall. Friday, 5:15–7:15 pm, Atrium

Fellows Reception for Graduate Students. For Fellows and students only. Friday, 5:30–7:00 pm, St Croix I

Local Learning Happy Hour. Friday, 5:15–6:15 pm, Hyatt bar

Transnational Asia/Pacific Section Reception. Friday, 5:30–7:00 pm, tbd

Indiana University Department of Folklore and Ethnomusicology Alumni Reception. Friday, 9:00–11:00 pm, St Croix I

Memorial University of Newfoundland Reception. Friday, 9:00–11:00 pm, St Croix II

Conference on the Couch: “Purple Rain”: Folklorists Honoring Prince. Friday, 9:30–10:30 pm, Presidential Suite

Graduate Student Trivia Night. Sponsored by the Graduate Student and New Professional Section. Friday, 10:00–11:30 pm, Lake Nokomis

Closing Reception with Dan Newton’s Café Accordion Orchestra. Sponsored by the American Folklore Society and the Minnesota State Arts Board. Saturday, 7:15–10:15 pm, Atrium

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

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

Executive Board’s Welcome for First-Time Attendees. Wednesday, 6:00–8:00 pm, Ballroom Prefunction

Cultural Diversity Committee Brown Bag Welcome Lunch. Thursday, 12:30–1:45 pm, Deer Lake

Public Programs Section Mixer for Students and Young Professionals. Cash bar. Thursday, 6:15–7:15 pm, St Croix II

Student and Young Professionals Mixer. Thursday, 10:00–12:00 pm, St Croix I

Fellows Reception for Graduate Students. Sponsored by the AFS Fellows, for Fellows and students only. Friday, 5:30–7:00 pm, St Croix I

Graduate Student Trivia Night. Friday, 10:00–11:30 pm, Lake Nokomis

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

Graduate Student and Young Professional Section Business Meeting. 12:45–1:45 pm, Lafayette Bay

Wednesday, October 18, 2017

9:00 am–4:00 pm

St Croix II Executive Board Meeting

10:00 am–2:30 pm

Main entrance Tour: Markets and Communities. Preregistration required.

2:00–5:00 pm

Atrium Registration

5:00–6:00 pm

Ballroom 1/2 Opening Ceremony

6:00–7:00 pm

Ballroom Prefunction Executive Board's Welcome for First-Time Attendees

6:00–8:00 pm

Atrium Welcome Reception

Thursday, October 19, 2017

7:30 am–2:30 pm

Atrium Registration

8:00–10:00 am

Ballroom 4	01-02	Fake News, Part I: Belief in the Age of Alternative Facts
Deer Lake	01-04	Precarity, (In)Visibility, and Inclusion: A Conversation on Privilege within Our Own Ranks
Elk Lake	01-05	Vernacular Religion on the Move: Routes and Roots of Religious Life In and Out of Norway
Pine/Cedar	01-06	A Critical Forum on the Concept and Practice of Conducting Folklife Surveys
Birch/Maple	01-07	Folklore and Aging: The Expressive Lives of Older Adults, Part I
Spring Park	01-09	Professional Development Workshop: How To Get Your Work Published
Wayzata Bay	01-10	Women, Migration, and Expressivity
Excelsior Bay	01-11	Spirits, Spectres, and Cyborgs: Beyond Humanity
Lake Calhoun	01-12	Giving Life and Story to Places that Matter
Lake Nokomis	01-13	In Search of the Impact of Folk Arts Education: Examining Teaching and Learning
Lafayette Bay	01-14	Medieval Women: Strength and Struggle in Medieval Women's Faith Journey Narratives
Gray's Bay	01-15	Cardinal Points: Four Key Themes in Studying Dance as Folklore

9:00 am–12:45 pm and 1:30–6:00 pm

Ballroom 3 Book Room:
 Publishers' Exhibition
 Ask An Archivist or Public Folklorist
 Silent Auction for the Folk Belief and Religious Folklife Section

Program Summary - Thursday

10:15 am–12:15 pm

Ballroom 4	02-02	Fake News, Part II: Facebook is Everyone's FOAF
Deer Lake	02-04	Art and Activism: Lessons from the Black Lives Matter Movement of Minneapolis
Elk Lake	02-05	A Conversation with Timothy Lloyd
Pine/Cedar	02-06	Folklorists and Tourism: Developing Tours and the Scenic Byways
Birch/Maple	02-07	Folklore and Aging: The Expressive Lives of Older Adults, Part II
Crystal Lake	02-08	Communicating through Making and Display: A Roundtable on Craft and Making Traditions as Education and Advocacy
Spring Park	02-09	The China-U.S. Folklore and Intangible Cultural Heritage Project: Retrospects and Prospects
Wayzata Bay	02-10	Rethinking Our Discipline
Excelsior Bay	02-11	Teaching Folklore in the Age of Trump
Lake Calhoun	02-12	Reconstructing "Past" and "Local"
Lake Nokomis	02-13	Tell Us a Story: Interviewing and Alchemy
Lafayette Bay	02-14	Medieval Women: Foodways and Food Fears
Gray's Bay	02-15	Negotiating National Identity in Socialist and Post-Socialist Settings through Story, Proposition, and Wisdom
Lake Harriet	02-16	Modernity, Resilience and Change

12:30–1:30 pm

Off-site	Foodways Section Business Meeting (Gluek's Restaurant and Bar, 16 North Sixth Street)
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12:45–1:45 pm

Lunchtime Meetings

Deer Lake	Cultural Diversity Committee Brown Bag Welcome Lunch
Spring Park	Meeting of the AFS Freelance Academic and Public Employment Committee. For committee members only.

Section Business Meetings:

Ballroom 4	New Directions in Folklore Section Business Meeting
Wayzata Bay	African Studies Section Business Meeting
Birch/Maple	Chicana and Chicano Section Business Meeting
Pine/Cedar	Creative Writing and Storytelling Section Business Meeting
Crystal Lake	Folk Belief and Religious Folklife Section Business Meeting
Lake Nokomis	Folklore and Education Section Business Meeting
Lafayette Bay	Jewish Folklore and Ethnology Section Business Meeting
Lake Harriet	Medieval and Early Modern Folklore Section Business Meeting
Excelsior Bay	Politics, Folklore, and Social Justice Section Business Meeting
Gray's Bay	Transnational Asia/Pacific Section Business Meeting

2:00–4:00 pm

Atrium	03-01	Artifacts and Stories of Protest: A Pop-Up Exhibit
Ballroom 4	03-02	Conversation with Bill Ferris
Deer Lake	03-04	Fostering Empathy beyond the "Echo Chamber"
Elk Lake	03-05	The Body Politic: Bodies in Memes and Narratives of Contemporary American Political Activism
Pine/Cedar	03-06	People and Animals
Birch/Maple	03-07	Remembering the Grand Generation
Crystal Lake	03-08	GunLore
Spring Park	03-09	Honoring Community: Remembering Gladys-Marie Fry and William H. Wiggins, Jr.
Wayzata Bay	03-10	Community Limits: Definitions, Paradoxes, Vernaculars and Borders
Excelsior Bay	03-11	Disability and Folklore: Monsters, Stigma, and Sexuality
Lake Calhoun	03-12	Decolonization and Dissent
Lake Nokomis	03-13	Experiential Learning in the Trump Era
Lafayette Bay	03-14	Foodways as Feminist Resistance
Gray's Bay	03-15	Resistance, Reclamation, and Resilience in Indian Folklore

4:15–5:15 pm

Ballroom 1/2 Candidates' Forum

5:15–6:00 pm

Ballroom 3 Folklore Studies in a Multicultural World Reception and Book Signing

Minnesota Room Legacy Council. For invited guests only.

5:15–6:15 pm

St Croix I Public Programs Section Business Meeting

6:15–7:15 pm

St Croix II Public Programs Section Mixer for Students and Young Professionals

7:00–8:30 pm

Ballroom 1/2 Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling

8:00–9:30 pm

Ballroom 4 The Phillips Barry Lecture: Henry Sapoznik

8:30–9:30 pm

Ballroom 1/2 Heid Erdrich Book Signing

9:00–11:00 pm

Windows Swing Dance Workshop
 Minnesota Room The Ohio State University Dessert Reception
 Elk Lake Words and Music in Memory of Alan Jabbour

9:00 pm–12:00 am

Birch/Maple Instrumental Music Jam Session
 Crystal Lake Song Circle (Vocal Music Jam Session)

10:00–11:45 pm

St Croix I Graduate Student and Young Professionals Mixer

Friday, October 20, 2017

7:00–8:00 am

St Croix I Executive Director's Breakfast with Section Conveners

7:30 am–2:30 pm

Atrium Registration

Program Summary - Friday

8:00–10:00 am

Ballroom 4	04-02	Fake News, Part III: Figures of Division in European Politics
Deer Lake	04-04	Folklore and Critical Race Studies: Practice, Theory, Curriculum, and Pedagogy Within and Beyond the Discipline
Elk Lake	04-05	Revisitations: Cycling Back to Tradition
Pine/Cedar	04-06	Digital Folklore and Technology
Birch/Maple	04-07	Constructions of the Local
Crystal Lake	04-08	Lumberjack Songs and Songcatchers in the Upper Midwest
Spring Park	04-09	Doin' It for Themselves: Resistance, Feminism, and Sisterhood through Voluntary Associations
Wayzata Bay	04-10	Folklore and Gender I
Excelsior Bay	04-11	Refugees, Migration and Immigration
Lake Calhoun	04-12	Landscapes, Supernatural Powers and the Imagination of Communities
Lake Nokomis	04-13	Material Culture
Lafayette Bay	04-14	Foodways: National, Regional, and Local Identities
Gray's Bay	04-15	Worship, Belief, and the Sacred

9:00 am–12:45 pm and 1:30–6:00 pm

Ballroom 3	Book Room:
	Publishers' Exhibition
	Ask An Archivist or Public Folklorist
	Silent Auction for the Folk Belief and Religious Folklife Section

10:15–11:15 am

Ballroom 3	Gretchen Dykstra Book Signing
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10:15 am–12:15 pm

Ballroom 4	05-02	Fake News, Part IV: The Politics of Knowledge in a Crisis of Trust
Deer Lake	05-04	Women of Color and Folklore
Elk Lake	05-05	Media: Traveling with Tradition
Pine/Cedar	05-06	The Other Side of the Same Coin: Community and Activism in Folklore and Education Environments
Birch/Maple	05-07	Reconsidering Cultural and Folk Narratives
Crystal Lake	05-08	State of the Labor Force: Building Support Systems for Sustainable Employment in the Field
Spring Park	05-09	In Search of a Sustainable Folk Arts Infrastructure: Strategies for Diversifying Funding beyond the NEA
Wayzata Bay	05-10	Folklore and Gender II
Excelsior Bay	05-11	The Monsters of Memory: Counter Narratives of Repression and Resistance
Lake Calhoun	05-12	Banquet, Temple Fair, and Village Theater in Luoyang, China
Lake Nokomis	05-13	Material Culture of Religion and Belief
Lafayette Bay	05-14	Dining at the Imagined Table: Negotiating Food and Nation in a Multicultural Society
Gray's Bay	05-15	Religious Transformation and Preservation
Lake Harriet	05-16	Clown Legendry and Discourses of Anxiety and Politics

12:45 pm–1:45 pm

Pine/Cedar	Socialist and Post-Socialist Area Studies Section Business Meeting
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12:30 pm–4:00 pm

Prefunction	Cultural Diversity Committee Reimagination Lounge: A Nonconference Incubator for Action
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12:45 pm–1:45 pm Lunchtime Meetings

Spring Park	Fellows Business Meeting. For AFS Fellows only.
Lake Harriet	IU Graduate Program Information Session
Lake Calhoun	Preserving America's Cultural Traditions (PACT) Meeting

Lake Nakomis	Section Business Meetings:
Wayzata Bay	Archives and Libraries Section Business Meeting
Lafayette Bay	British Folk Studies Section Business Meeting
Deer Lake	Folklore and Literature Section Business Meeting
Elk Lake	Folklore and Museums Section Business Meeting
Excelsior Bay	Folklore and Oral History Section Business Meeting
Gray's Bay	Independent Folklorists' Section Business Meeting
Birch/Maple	LGBTQA Section Business Meeting
	Nordic-Baltic Folklore Section Business Meeting

2:00 pm–4:00 pm

Ballroom 4	06-02	Presenting Muslim Traditional Culture: Perceptions of Islam and Community Self-Presentation
Deer Lake	06-04	Credible Fears: Central American Asylum Seekers in a Texas Detention Center
Elk Lake	06-05	On Second Thought: Learned Women Reflect on Profession, Community, Purpose
Pine/Cedar	06-06	Folklife and STEAM Education
Birch/Maple	06-07	Music, Identity, and the Nordic-American Experience
Crystal Lake	06-08	The Hero Re-Created: Different Perspectives on Folklore Characters Around the World
Spring Park	06-09	Voices of Resistance and Reclamation from Our Past: Historical Perspectives on Folklore Rabble-Rousing
Wayzata Bay	06-10	Author Meets Critics: William Ferris's <i>The South in Color: A Visual Journal</i>
Excelsior Bay	06-11	Memes of Resistance, Election Reflections, and Voices from Drug Court: Social Justice, Ethical Cataloging, and Digital Humanities at Utah State University
Lake Calhoun	06-12	Festivals and Public Performance
Lake Nokomis	06-13	Reclamation and Preservation
Lafayette Bay	06-14	Hard Thinking about Hard Drinking: Community and Controversy in the Production and Consumption of Alcohol
Gray's Bay	06-15	Religion and Belief in Shifting Contexts

3:00–4:00 pm

Ballroom 3	Indiana University Press Folklore Series and Author Celebration
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4:15–5:15 pm

Ballroom 1/2	Francis Lee Utley Lecture: Elliott Oring
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5:15–7:15 pm

Atrium	Nordic-Baltic Folklore Section Reception with Live Music by Finn Hall
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5:15–6:15 pm

Hyatt bar	Local Learning Happy Hour
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5:30–7:00 pm

St Croix I	Fellows Reception for Graduate Students. For AFS Fellows and students only.
tbd	Transnational Asia/Pacific Section Reception

7:00–8:00 pm

Spring Park	Women's Section Business Meeting
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8:00–9:30 pm

Ballroom 4	Don Yoder Lecture in Religious Folklife and Folk Belief: Jeff Todd Titon
Wayzata Bay	Folklore's "Man of Words": Remembering Roger Abrahams

Program Summary - Friday / Saturday

9:00 pm–12:00 am

Birch/Maple Instrumental Music Jam Session
Crystal Lake Song Circle (Vocal Music Jam Session)

9:00–11:00 pm

Elk Lake Folk Songs of Resistance and Remembrance
St Croix I Indiana University Department of Folklore and Ethnomusicology Alumni Reception
Windows Latin Dance Workshop
St Croix II Memorial University of Newfoundland Reception

9:30–10:30 pm

Presidential Suite Conference on the Couch

10:00–11:30 pm

Lake Nokomis Graduate Student Trivia Night

Saturday, October 21, 2017

7:30 am–12:00 pm

Atrium Registration

7:00–8:30 am

St Croix I Breakfast of (Folklore) Champions. Preregistration required.

8:00–10:00 am

Ballroom 4	07-02	Pussywhipped: Charivari and Public Protest in the Age of Trump
Deer Lake	07-04	In Honor of Brian Sutton-Smith: Play, Story, and Re-Creation
Elk Lake	07-05	Repression and Resistance
Pine/Cedar	07-06	Museums and Cultural Centers Community (Dis)Engagement and Essentially Becoming Essential
Birch/Maple	07-07	Ecological Consciousness
Spring Park	07-09	Public and Applied Folklore I
Wayzata Bay	07-10	Professional Development Workshop: Communicating about the Field
Excelsior Bay	07-11	New Directions Forum: Podcasting and the Future of Folkloristics
Lake Calhoun	07-12	Queering Constructions: Multivalence and Liminality in Folk Narrative
Lake Nokomis	07-13	Mediated Diasporic Identities, Part I: Artistry and Consumerism
Lafayette Bay	07-14	Traditions in Transition: Intangible Cultural Heritage in Asia
Gray's Bay	07-15	Songs and Struggles

9:00 am–12:00 pm

Crystal Lake 07-08/08-08 Folk Arts Education Workshop: A Focus on the Artist

9:00 am–1:00 pm

Ballroom 3 Book Room:
Publishers' Exhibition
Ask An Archivist or Public Folklorist
Silent Auction for the Folk Belief and Religious Folklife Section

9:45 am–12:00 pm

Main entrance Tour: Community Cultural Anchors: Neighborhood Foodways. Preregistration required.

10:15 am–12:15 pm

Ballroom 4	08-02	Pussy Hats, Safety Pins and More: Women’s Material Culture of Resistance
Deer Lake	08-04	Latinx/Latin American Cultural Responses to a Violent World: Social Networks, Healing, Resistance, and Narratives
Elk Lake	08-05	Re-Seeing Folklore Genres
Pine/Cedar	08-06	The Death Panel: The Dead, the Ghostly, and the Folklorist
Birch/Maple	08-07	Folklife of Changing Environments: Documenting, Theorizing and Presenting Environmental Folklife in the Anthropocene
Spring Park	08-09	Public and Applied Folklore II
Wayzata Bay	08-10	Sami Media for Representation, Resistance and Revitalization
Excelsior Bay	08-11	Old Time Music Community: Mentors and Apprentices of Resistance, Reclamation and Re-Creation (with Video and Live Music)
Lake Calhoun	08-12	Networked Messages: Coding Gender in Online Folk Cultures
Lake Nokomis	08-13	Mediated Diasporic Identities, Part II: Community Preservation
Lafayette Bay	08-14	Preservation of Architectural Tradition of Villages in China
Gray’s Bay	08-15	Counternarratives

11:45 am–12:45 pm

Ballroom 3 Michael Norman Book Signing

12:15 pm–1:45 pm

Birch/Maple Folklore and Environments/Environmental Humanities Brown Bag

12:45 pm–1:45 pm Lunchtime Meetings

Crystal Lake Middle Atlantic Folklife Association (MAFA) Brown Bag

	Section Business Meetings:	
Lake Calhoun		Children’s Folklore Section Business Meeting
Lake Nokomis		Dance and Movement Analysis Section Business Meeting
Lake Harriet		Folk Art and Material Culture Section Business Meeting
Deer Lake		Folk Narrative Section Business Meeting
Lafayette Bay		Graduate Student and Young Professional Section Business Meeting
Lake Calhoun		History and Folklore Section Business Meeting
Excelsior Bay		Mediterranean Studies Section Business Meeting
Pine/Cedar		Music and Song Section Business Meeting
Wayzata Bay		Space, Place and Landscapes Section Business Meeting

2:00–4:00 pm

Ballroom 4	09-02	Her-Story: A Feminism and Folklore Retrospective 2017
Deer Lake	09-04	Oh Say Can You See: Resistance and Agency in the Bodylore of the Marginalized
Elk Lake	09-05	Performing Resistance, Reclamation and Re-Creation in Communities through Traditional and Innovative Expressive Arts
Pine/Cedar	09-06	Reiterations of Folklore/The Persistence of Folklore
Birch/Maple	09-07	Diverse Environmentalisms and Senses of Place: Performance, Experience, and Affect
Crystal Lake	09-08	Forum on Folklife Education’s Productive Intersections with Other Pedagogies that Celebrate “Community” and “Culture”
Spring Park	09-09	Toward an (A)Political Folkloristics: Strategies and Practices for Compassion, Communication, and Engagement in Folklore Research and Programming
Wayzata Bay	09-10	Elliott Oring on Humor: Considerations, Applications, Interrogations
Excelsior Bay	09-11	“Whom Say Ye That I Am?”: Marginalization, Subversion, and Identity Re-Creation in Judaism and Mormonism

Program Summary - Saturday

Lake Calhoun	09-12	Fairy Tale Cultures and Media: Collections and Collectives from Frankenstein and Fat Princesses to Live Radio and Opera
Lake Nokomis	09-13	Crafting Transitions: Creating Community through Refugee Arts Groups
Lafayette Bay	09-14	Asian/Asian American Folklore Identity in the Age of Trump
Gray's Bay	09-15	Pottery and Place
Lake Harriet	09-16	The Currents of Capitalism

4:15 pm–5:15 pm

Ballroom 1/2 AFS Business Meeting

5:15 pm–5:45 pm

Ballroom 1/2 Time of Remembrance

6:00 pm–7:00 pm

Ballroom 1/2 AFS Presidential Address: Kay Turner

7:15 pm–10:15 pm

Atrium Closing Reception with Dan Newton's Café Accordion Orchestra

9:00 pm–11:30 pm

Birch/Maple Instrumental Music Jam Session
Crystal Lake Song Circle (Vocal Music Jam Session)

9:45 pm–11:00 pm

Elk Lake Creative Writing and Storytelling Open Mic Night

Sunday, October 22, 2017

9:00 am–11:00 am

Crystal Lake 10-01 Planning Session: Folklore Studies in the Current Troubled Political Era

Program Schedule: Wednesday

St Croix II (6th floor) 9:00 am–4:00 pm

Executive Board Meeting

Bus picks up at main entrance 10:00 am–2:30 pm

Tour: Markets and Communities

Chair: **Peter Harle** (University of Minnesota)

Preregistration required.

Atrium (4th floor) 2:00–5:00 pm

Registration

Ballroom 1/2 (4th floor) 5:00–6:00 pm

Opening Ceremony

Welcome and Introductions
Recognition of Sponsors and the 2017 Annual Meeting Committee
Announcement of American Scandinavian Foundation Fellowship Recipients
AFS Award and Prize Announcements
Acknowledgement of Executive Director Tim Lloyd

Ballroom Prefunction (4th floor) 6:00–7:00 pm

Executive Board's Welcome for First-Time Attendees

Sponsored by the American Folklore Society

Atrium (4th floor) 6:00–8:00 pm

Welcome Reception

Program Schedule: Thursday

Atrium (4th floor)

7:30 am–2:30 pm

Registration

Ballroom 4 (4) 01-02

8:00–10:00 am

Fake News, Part I: Belief in the Age of Alternative Facts

Sponsored by the New Directions in Folklore Section

See also 02-02, 04-02, and 05-02

Chair: **Lynne S. McNeill** (Utah State University)

8:00 am

Alternative Health Websites and Fake News: Taking a Stab at Definition and Genre

Andrea Kitta (East Carolina University)

8:30 am

Fake News, “Folk News,” and the Fate of Far Away Moses

Stephen Winick (American Folklife Center)

9:00 am

“Fake Vets” and Viral Lies: Personal Narrative in a Post-Truth Era

Kristiana Willsey (American Academy of Arts and Sciences)

9:30 am

“My Friend Posted It and That’s Good Enough for Me”: Source Perception in Online Information Sharing

Lynne S. McNeill (Utah State University)

Deer Lake (4) 01-04

8:00–10:00 am

Precarity, (In)Visibility, and Inclusion: A Conversation on Privilege within Our Own Ranks

Sponsored by the Cultural Diversity Committee

Chair: **Nancy Yan** (The Ohio State University)

Mintzi Martinez-Rivera (Indiana University)

Anand Prahlad (University of Missouri)

Curtis Vance (The Ohio State University)

Elk Lake (4) 01-05

8:00–10:00 am

Vernacular Religion on the Move: Routes and Roots of Religious Life In and Out of Norway

Chair: **Dirk Johannsen** (University of Oslo)

8:00 am

How to Become a Saint or a Sorcerer—Vernacular Ideologies in 19th-Century Norway

Dirk Johannsen (University of Oslo)

8:30 am

Wonders and Wanderers

Line Esborg (University of Oslo)

9:00 am

Retelling Religious Past: Routes and Roots of Neo-Pagan Movements in Norway

Ane Ohrvik (University of Oslo)

9:30 am

Old Saints and New Pilgrims on the Move: St. Olav, St. Cuthbert, and Contemporary Currents in Anglo-Nordic Pilgrimage

Marion Bowman (Open University; University of Oslo)

Schedule - Thursday

Pine Cedar (4) 01-06 8:00–10:00 am

A Critical Forum on the Concept and Practice of Conducting Folklife Surveys

Sponsored by the Public Programs Section

Chair: **Thomas Richardson** (independent)

Josh Chrysler (independent)

Hannah Davis (independent)

Birch/Maple (4) 01-07 8:00–10:00 am

Folklore and Aging: The Expressive Lives of Older Adults, Part I

Sponsored by the Public Programs Section

See also 02-07

Chair: **Lisa L. Higgins** (Missouri Folk Arts Program; University of Missouri)

8:00 am

Boot Lasts and Basket Lists: Joe Patrickus's Customized Art and Life

Lisa L. Higgins (Missouri Folk Arts Program; University of Missouri)

8:30 am

The Folk Art of Nathaniel Barrow

Richard Burns (Arkansas State University)

9:00 am

Rag Rugs and the Creativity of a Senior Weaver

Yvonne R. Lockwood (Michigan State University)

9:30 am

Costume and Continuity in an Aging Baltic Diaspora Community

Mathilde Lind (Indiana University)

Spring Park (4) 01-09 8:00–10:00 am

Professional Development Workshop: How To Get Your Work Published

Sponsored by the American Folklore Society and Indiana University Press

Chair: **Gary Dunham** (Indiana University Press)

Wayzata Bay (8) 01-10 8:00–10:00 am

Women, Migration, and Expressivity

Sponsored by the Women's Section

Chair: **Sheila Bock** (University of Nevada, Las Vegas)

8:00 am

Adopt, Discard, Adapt, or Blend: Quiltmaking as a Cultural Bridge

Teri Klassen (Mathers Museum of World Cultures)

8:30 am

"My Parents Crossed the Border, So I Could Cross the Stage": #Latinxgradcaps, Immigrant Identities, and the "American Dream"

Sheila Bock (University of Nevada, Las Vegas)

9:00 am

Material Intimacies, Women, and Transnational Migrancy between Appalachia and Calabria

Joan L. Saverino (University of Pennsylvania)

9:30 am

Sikhs in the City: Women, Relations, and Religious Ritual in an Internal Indian Diaspora

Amanda Randhawa (The Ohio State University)

Excelsior Bay (8) 01-11

8:00–10:00 am

Spirits, Spectres, and Cyborgs: Beyond Humanity

Chair: **Holly Cusack-McVeigh** (Indiana University-Purdue University Indianapolis)

8:00 am

Spirits of the High Plains: Wyoming Paranormal Investigators and Their Folkways
Maxine Allison Vande Vaarst (University of North Carolina, Chapel Hill)

8:30 am

Ghost Stories from the Uncanny Valley
Tok Thompson (University of Southern California)

9:00 am

Logan Ghost Tours: Legend and Landscape in a Seasonal Utah Event
Kylie Marie Schroeder (Utah State University)

9:15 am

The Ghost in the Narrative: Spectral Intersubjectivity and Resistance in an Ozark Cattlewoman's Narratives
Mariah Marsden (University of Missouri, Kansas City)

9:30 am

"Never Mess with Graves": Ghost Stories as a Form of Resistance and Community Empowerment
Holly Cusack-McVeigh (Indiana University-Purdue University Indianapolis)

9:45 am

discussion

Lake Calhoun (8) 01-12

8:00–10:00 am

Giving Life and Story to Places that Matter

Chair: **Laurie K. Sommers** (Laurie Sommers Cultural Consulting)

Jane Beck (Vermont Folklife Center Board)

Andrea Graham (University of Wyoming)

Robin Krawitz (Delaware State University)

Lake Nokomis (8) 01-13

8:00–10:00 am

In Search of the Impact of Folk Arts Education: Examining Teaching and Learning

Sponsored by the Folklore and Education Section

Chair: **Linda Deafenbaugh** (Philadelphia Folklore Project)

8:00 am

What Do Students Learn about My Culture?
Nisha Arya (community artist)

8:30 am

What Do Students Learn about Their Own Culture?
Veronica Ponce de Leon (community artist)

9:00 am

How Deeply Do Students Learn My Cultural Art Form and the Community Knowledge That Grounds It?
Javitta Brockington (community artist)

9:30 am

How Can We Examine Learning in Folk Arts Education?
Linda Deafenbaugh (Philadelphia Folklore Project)

Schedule - Thursday

Lafayette Bay (8) 01-14

8:00–10:00 am

Medieval Women: Strength and Struggle in Medieval Women's Faith Journey Narratives

Sponsored by the Medieval and Early Modern Section and the Women's Section

Chair: **Theresa A. Vaughan** (University of Central Oklahoma)

8:00 am

Liturgical Feasts and Mystical Vision: Medieval Asceticism and the Command to Eat

Barbara E. Hamilton (William Paterson University)

8:30 am

"Birgitta's Heart Is a Pot of Delicious Food": A Vision of Balancing the Spirit and the World

Judith Lanzendorfer (University of Findlay)

9:00 am

Mothers of the Believers: Influential Women in Seventh-Century Islam

Heather Hoyt (Arizona State University)

9:30 am

discussion

Gray's Bay (8) 01-15

8:00–10:00 am

Cardinal Points: Four Key Themes in Studying Dance as Folklore

Sponsored by the Dance and Movement Analysis Section

Chair: **Eric César Morales** (Indiana University)

8:00 am

Choreopoetics and the Tahitian Arioi: Narrating History through Dance

Eric César Morales (Indiana University)

8:30 am

Performing Bulgarian Dance in Minnesota: Transmission, Legacies, and the Internet (presented in absentia)

Daniela Ivanova-Nyberg (Bulgarian Cultural and Heritage Center of Seattle)

9:00 am

Sensual or Sexual Style? A Brief Examination of Gender and Sexuality in Bachata

Gabriel Escobedo (Indiana University)

9:30 am

Secular Dance as an Expression of Sacred Belief

Samantha Castleman (University of Louisiana)

Ballroom 3 (4)

9:00 am–12:45 pm and 1:30–6:00 pm

Book Room

Publishers' Exhibition

Ask An Archivist or Public Folklorist

(Sponsored by the Archives and Libraries Section and Public Programs Section)

Silent Auction for the Folk Belief and Religious Folklife Section

Ballroom 4 (4) 02-02

10:15 am–12:15 pm

Fake News, Part II: Facebook is Everyone's FOAF

Sponsored by the New Directions in Folklore Section

See also 01-02, 04-02, and 05-02

Chair: **Moira Marsh** (Indiana University)

10:15 am

The Bowling Green Massacre

Tim Evans (Western Kentucky University)

10:45 am
Folklore, Gene Editing, and the Twittersphere: #CRISPRfacts and #Gattaca
Leah Lowthorp (Harvard University/Center for Genetics and Society)

11:15 am
Pretend News, False News, Fake News: The Onion as Put-On, Prank, and Legend
Ian Brodie (Cape Breton University)

11:45 am
Believe Me, I'm Only Kidding: The Humor Dialectic and the Legend Dialectic
Moira Marsh (Indiana University)

Deer Lake (4) 02-04 10:15 am–12:15 pm

Art and Activism: Lessons from the Black Lives Matter Movement of Minneapolis

Sponsored by the Cultural Diversity Committee

Chair: **Anika Wilson** (University of Wisconsin, Milwaukee)

D.A. Bullock (filmmaker, Twin Cities)
Jayanthi Kyle (Million Artist Movement)
Fernando Orejuela (Indiana University)
J. Otis Powell (poet, public speaker, and writer, Twin Cities)
Stephanie Shonekan (University of Missouri)

Elk Lake (4) 02-05 10:15 am–12:15 pm

A Conversation with Timothy Lloyd

Sponsored by the American Folklore Society, the Archives and Libraries Section, and the AFS Oral History Project

Chair: **Randy Williams** (Utah State University)

Timothy Lloyd (American Folklore Society)
Michael Ann Williams (Western Kentucky University)

Pine Cedar (4) 02-06 10:15 am–12:15 pm

Folklorists and Tourism: Developing Tours and the Scenic Byways

Chair: **Maida Owens** (Louisiana Folklife Program)

Keagan LeJeune (McNeese State University)
Jens Lund (Washington State)

Birch/Maple (4) 02-07 10:15 am–12:15 pm

Folklore and Aging: The Expressive Lives of Older Adults, Part II

See also 01-07

Chair: **Patricia A. Atkinson** (Nevada Arts Council)

10:15 am
Still Working: Productivity and Food Preservation
Danille Christensen (Virginia Tech University)

10:45 am
Redefining Identity through Traditional Arts
Patricia A. Atkinson (Nevada Arts Council)

11:15 am
The Elderhood Arts Program
Kathleen Mundell (Cultural Resources)

11:45 am
North Dakota's Art for Life Program for Elders
Troyd Geist (North Dakota Council on the Arts)

Schedule - Thursday

Crystal Lake (4) 02-08 10:15 am–12:15 pm

Communicating through Making and Display: A Roundtable on Craft and Making Traditions as Education and Advocacy

Sponsored by the Folk Arts and Material Culture Section

Chair: **Kelley D. Totten** (Indiana University)

Dennis Chilcote (birch bark basket maker)

Jesse Frost (North House Folk School)

Jim Sannerud (woodturner)

Martha C. Sims (The Ohio State University)

Spring Park (4) 02-09 10:15 am–12:15 pm

The China-U.S. Folklore and Intangible Cultural Heritage Project: Retrospects and Prospects

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

Chair: **Jason Baird Jackson** (Mathers Museum of World Cultures)

C. Kurt Dewhurst (Michigan State University Museum)

Carrie Hertz (Museum of International Folk Art)

Wenhong Luo (Yunnan Nationalities Museum)

Marsha MacDowell (Michigan State University Museum)

Lijun Zhang (Anthropological Museum of Guangxi)

Wayzata Bay (8) 02-10 10:15 am–12:15 pm

Rethinking Our Discipline

Chair: **Jennifer Schacker** (University of Guelph)

10:15 am

What Can Folklorists Learn from Conceptualizations of Tradition in Anthropology of Islam?

Ehsan Estiri (The Ohio State University)

10:45 am

Augusta Gregory, Scribe of the Imaginative Class

Carl Lindahl (University of Houston)

11:15 am

Folklore, Popular Culture, and the Phenomenology of the Unofficial

Esther Clinton (Bowling Green State University)

11:45 am

Folklore as Public Discourse and Popular Entertainment: John Thackray Bunce's *Fairy Tales, Their Origin and Meaning* (1878)

Jennifer Schacker (University of Guelph)

Excelsior Bay (8) 02-11 10:15 am–12:15 pm

Teaching Folklore in the Age of Trump

Chair: **Mary Magoulick** (Georgia College)

Debra Lattanzi Shutika (George Mason University)

Linda J. Lee (University of Pennsylvania)

Ruth Olson (University of Wisconsin)

Afsane Rezaei (The Ohio State University)

Lake Calhoun (8) 02-12 10:15 am–12:15 pm

Reconstructing "Past" and "Local"

Chair: **Levi S. Gibbs** (Dartmouth College)

10:15 am

Tradition and Change on Minnesota's Iron Range

Rhonda R. Dass (Minnesota State University, Mankato)

10:45 am
The Storyteller From, In, and Of the Community: The Different Profiles of Carl Bergkvist
Alf Arvidsson (Umeå University)

11:15 am
Folk Tales and Photo Stories: Making Visible the Injuries of Time and Weather in the American South
Tom Rankin (Duke University)

11:45 am
Between Here and There: Sung Personae and the Engagement of Self and Other
Levi S. Gibbs (Dartmouth College)

Lake Nokomis (8) 02-13

10:15 am–12:15 pm

Tell Us a Story: Interviewing and Alchemy

Sponsored by the Folklore and Education Section

Chair: **Paddy Bowman** (Local Learning)

Lodanne Assad (University of St. Thomas)
Jan Spencer de Gutiérrez (St. Paul Public Schools)
Kathleen Haughey (Vermont Folklife Center)
Rachel C. Hopkin (The Ohio State University)
Michael Knoll (HistoryMiami Museum)
Makaela Kroin (Oregon Folklife Network)
Charlie Lockwood (Texas Folklife)
Mary Rizos (Vermont Folklife Center)

Lafayette Bay (8) 02-14

10:15 am–12:15 pm

Medieval Women: Foodways and Food Fears

Sponsored by the Foodways Section, the Medieval and Early Modern Section and the Women's Section

Chair: **Judith Lanzendorfer** (University of Findlay)

10:15 am
A Woman's Weapon: Poison and Witchcraft in Medieval Scandinavian Folklore
Amber J. Rose (University of Wisconsin, Madison)

10:45 am
"The Deuyll and She Be Syb": Food, Sex, and Gender in the Middle Ages
Theresa A. Vaughan (University of Central Oklahoma)

11:15 am
Reading *The Cheese Nun* and Medieval Dairymaids: Sensuality, Costume, and Ideology
Kristen M. McAndrews (University of Hawai'i, Mānoa)

11:45 am
discussion

Gray's Bay (8) 02-15

10:15 am–12:15 pm

Negotiating National Identity in Socialist and Post-Socialist Settings through Story, Proposition, and Wisdom

Sponsored by the Socialist and Post-Socialist Area Studies Section

Chair: **Erik A. Aasland** (Azusa Pacific University)

10:15 am
Looking to Kazakh Proverbs to Situate the Nation
Erik A. Aasland (Azusa Pacific University)

10:45 am
Cultural Reverberations of Conflict in Post-Socialist Bosnia
Erica Haskell (University of New Haven)

Schedule - Thursday

11:15 am
Nation Building, Folkloristics, and Discourse Modalities in Romania
Maurice Mengel (Syracuse University)

11:45 am
Why Didn't They Celebrate? Discourse Modalities, Cosmopolitan Bodies, and the Restoration of
Cuba-U.S. Relations
Cory Thorne (Memorial University of Newfoundland)

Lake Harriett (8) 02-16

10:15 am–12:15 pm

Modernity, Resilience and Change

Chair: **Christofer Michael Johnson** (The Ohio State University)

10:15 am
Resilience as Resistance: The Crossroads of Rites of Passage and Cultural Transmission in
Contemporary Society
Michael Dane Zahorsky (Youth Passageways)

10:45 am
Fishing in Uncertain Waters: Resilience and Cultural Change in a Small North Atlantic Community
Christofer Michael Johnson (The Ohio State University)

11:15 am
Musical Legacies of the Mirasis of Bikaner: An Analysis of a Vanishing Tradition
Anahita Batra (Ambedkar University, Delhi)

11:45 am
The Interaction between Temple Fair and Village Community: A Case Study on the Temple Fair in
Southeastern of Shanxi Province
Jiachang Yao (Feng Jicai Institute of Literature and Art, Tianjin University)

12:00 pm
Gadia Lohars of India and Their Negotiations with Modernity: A Nomadic Community in Question
Simran (Ambedker University Delhi)

Gluek's Restaurant and Bar, 16 North Sixth Street

12:30 pm–1:45 pm

Foodways Section Business Meeting

Lunchtime Meetings

12:45 pm–1:45 pm

Deer Lake (4) Cultural Diversity Committee Brown Bag Welcome Lunch
Sponsored by the Cultural Diversity Committee

Spring Park (4) Meeting of the AFS Freelance Academic and Public Employment Committee
For committee members only. See public meeting 05-08.

Section Business Meetings:

Ballroom 4 (4) New Directions in Folklore Section Business Meeting

Wayzata Bay (8) African Studies Section Business Meeting

Birch/Maple (4) Chicana and Chicano Section Business Meeting

Pine Cedar (4) Creative Writing and Storytelling Section Business Meeting

Crystal Lake (4) Folk Belief and Religious Folklife Section Business Meeting

Lake Nokomis (8) Folklore and Education Section Business Meeting

Lafayette Bay (8) Jewish Folklore and Ethnology Section Business Meeting

Lake Harriett (8) Medieval and Early Modern Folklore Section Business Meeting

Excelsior Bay (8) Politics, Folklore, and Social Justice Section Business Meeting

Gray's Bay (8) Transnational Asia/Pacific Section Business Meeting

Atrium (4) **03-01** **2:00–4:00 pm**

Artifacts and Stories of Protest: A Pop-Up Exhibit

Chair: **Hanna Griff-Sleven** (Museum at Eldridge Street)

Betty J. Belanus (Smithsonian Center for Folklife and Cultural Heritage)

Rossina Zamora Liu (University of Iowa)

Vanessa Navarro (HistoryMiami Museum)

Bonnie Sunstein (University of Iowa)

Ballroom 4 (4) **03-02** **2:00–4:00 pm**

Conversation with Bill Ferris

Sponsored by the American Folklore Society and the AFS Oral History Project

Chair: **Glenn Hinson** (University of North Carolina, Chapel Hill)

William R. Ferris (University of North Carolina, Chapel Hill)

Deer Lake (4) **03-04** **2:00–4:00 pm**

Fostering Empathy beyond the “Echo Chamber”

Sponsored by the Cultural Diversity Committee

Chair: **Edward Millar** (Castellani Art Museum of Niagara University)

Elk Lake (4) **03-05** **2:00–4:00 pm**

The Body Politic: Bodies in Memes and Narratives of Contemporary American Political Activism

Chair: **Jeana Jorgensen** (Butler University)

2:00 pm

Biden His Time: Joe Biden as Trickster in Political Memes

Jeana Jorgensen (Butler University)

2:30 pm

Mourning Somebody Else’s Kid: Images of Abject Children on Social Media

Larisa Shaterian (University of California, Berkeley)

3:00 pm

Newly Woke: Giving Voice to Trump Resisters

Adam Zolkover (University of Pennsylvania)

3:30 pm

discussant

Linda J. Lee (University of Pennsylvania)

Pine Cedar (4) **03-06** **2:00–4:00 pm**

People and Animals

Chair: **Suzanne MacAulay** (University of Colorado, Colorado Springs)

2:00 pm

Paws Awhile for Lore: Therapy Dogs International Handler Stories

Debbie Ann Hanson (Augustana University)

2:30 pm

It’s a Dog’s Life: Contemplating the Human-Animal Relationship through Dog Adoption Narratives in the United States

Nikki Silvestrini (University of Oregon)

Schedule - Thursday

3:00 pm
The Longhorn Cattle Drive: A Folklore Perspective on Human and Animal Performance
Suzanne MacAulay (University of Colorado, Colorado Springs)

3:30 pm
discussion

Birch/Maple (4) 03-07

2:00–4:00 pm

Remembering the Grand Generation

Chair: **Jon Kay** (Indiana University)

Mary Hufford (Livelihoods Knowledge Exchange Network (LiKEN))
Marjorie Hunt (Smithsonian Institution)
Steven Zeitlin (City Lore)

Crystal Lake (4) 03-08

2:00–4:00 pm

GunLore

Chair: **Robert Howard** (University of Wisconsin, Madison)

2:00 pm
Gunlore
Eric A. Eliason (Brigham Young University)

2:30 pm
Firearms and Commodity Fetishism at an All-Male Juvenile Correctional Facility in Tucson, Arizona,
and in Hip-Hop
Raymond M. Summerville (University of Missouri)

3:00 pm
The Politics of Gunlore: Social Media, Guns, and Donald Trump
Robert Glenn Howard (University of Wisconsin, Madison)

3:30 pm
discussion

Spring Park (4) 03-09

2:00–4:00 pm

Honoring Community: Remembering Gladys-Marie Fry and William H. Wiggins, Jr.

Sponsored by the Association of African and African American Folklorists

Chair: **Marilyn White** (Kean University, retired)

Marsha Macowell (Michigan State University Museum)
Phyllis May-Machunda (Minnesota State University Moorhead)
John F. Moe (The Ohio State University)
Shirley Moody-Turner (Pennsylvania State University)
Diana Baird N'Diaye (Smithsonian Institution)

Wayzata Bay (8) 03-10

2:00–4:00 pm

Community Limits: Definitions, Paradoxes, Vernaculars and Borders

Chair: **Tom Mould** (Elon University)

2:00 pm
Competing Definitions of "Community" in Malawian Cultural Initiatives
Lisa Gilman (University of Oregon)

2:30 pm
Defining Community on a Japanese Island
Michael Dylan Foster (University of California, Davis)

3:00 pm
Community Logics in Irish Folklore
Ray Cashman (Indiana University)

3:30 pm
Village Interrupted: The Narrative Paradox of Public Housing
Tom Mould (Elon University)

Excelsior Bay (8) 03-11

2:00–4:00 pm

Disability and Folklore: Monsters, Stigma, and Sexuality

Chair: **Amy E. Shuman** (The Ohio State University)

2:00 pm
Ugly: The Aesthetics of Disability
Katharine Galloway Young (independent)

2:30 pm
Hidden Objection: Uncomfortable Conversations about Sexuality Among and With People with Intellectual Disabilities
Olivia Caldeira (Center for Disability Empowerment)

3:00 pm
Intellectual Disability and Co-Produced Narratives
Amy Shuman (The Ohio State University)

3:30 pm
Vexed and Retarded in Newfoundland Labrador
Kayla Carroll (Memorial University)

Lake Calhoun (8) 03-12

2:00–4:00 pm

Decolonization and Dissent

Chair: **Mary Beth Stein** (George Washington University)

2:00 pm
Resurgent Epistemologies: Implementing Radical Indigenist Pedagogies in Anishinaabe Schools
Tim W. Frandy (University of Wisconsin, Madison)

2:30 pm
Authority, Identity, Sainthood, and Complex Forms of Dissent in the Vernacular Religion of the Modern Catholic Worker Movement
Madeleine Elizabeth Smith (The Ohio State University)

3:00 pm
"Join In!": Eigen-Sinn and Patterns of East German Communal Engagement
Mary Beth Stein (George Washington University)

3:30 pm
Speak of Death, Reclaim the Lost: Health Beliefs and Social Movements
Kaitlyn Lucille Kinney (George Mason University)

3:15 pm
Not Your Good Fatties: Fat-Positive Bloggers and Readers as Folk Group
Sarah Jasmine Stork (The Ohio State University)

Lake Nokomis (8) 03-13

2:00–4:00 pm

Experiential Learning in the Trump Era

Chair: **Cassie R. Patterson** (The Ohio State University)

2:00 pm
Experiential Research and Archiving in Appalachian Ohio, The Ohio Field Schools
Cassie R. Patterson (The Ohio State University)

Schedule - Thursday

2:15 pm
Ohio State Service Learning Think Tank Explores Cultural and Economic Revitalization in Fayette County, Ohio
Sonia BasSheva Manjon (The Ohio State University)

2:30 pm
Latin@s in Ohio: Community Engagement in the Service-Learning Classroom
Elena Foulis (independent)

2:45 pm
Be the Street: A Performance-Centered University Outreach Project on Mobility and Placemaking in the Hilltop Neighborhood of Columbus, Ohio
Katherine Borland (The Ohio State University)

3:00 pm
Pan-African Connections: Experiential Learning through Connection, Community, and Creativity on a Trip to Ghana, West Africa
Naki Akrobbetoe (The Graham School)

3:15 pm
discussion

Lafayette Bay (8) 03-14

2:00–4:00 pm

Foodways as Feminist Resistance

Sponsored by the Foodways Section and the Women's Section

Chair: **Christine J. Widmayer** (University of Wisconsin, Madison)

2:00 pm
The Edible Man: Playing with Food at Bachelorette Parties
Diane I. Tye (Memorial University of Newfoundland)

2:30 pm
Perpetuating Sisterhood in a Legacy of Recipes
Janet C. Gilmore (University of Wisconsin, Madison)

3:00 pm
Married Women's Renegotiation of Kitchen Mistakes through Narrative
Sarah T. Shultz (Western Kentucky University)

3:30 pm
The Kitchen over Time: Performing Complex Identities through Cooking
Christine J. Widmayer (University of Wisconsin, Madison)

Gray's Bay (8) 03-15

2:00–4:00 pm

Resistance, Reclamation, and Resilience in Indian Folklore

Chair: **Amit Singh** (Ambedkar University Delhi)

2:00 pm
Re-Creation of Narratives at Braj, India: Where Narratives Take a Fresh Breath
Tulika Chandra (Shiv Nadar University)

2:30 pm
Haryanvi Folksongs and the Jat Community: Investigating the Sites of Resistance
Muskan Dhandhi (Ambedkar University, Delhi)

3:00 pm
Chikankari of Lucknow: Delicate Motifs and the Resilience of a Traditional Craft
Meetal Srivastava (Ambedkar University Delhi)

3:15 pm
Baluchari Sari and Epic Narrative: Resurrection and Reclamation
Srijoni Dey (Ambedkar University, Delhi)

3:30 pm
 Retelling Rama's Story through the "Little" Traditions of Ramlila in India: A Study of the Sacred in Folk Imagination
Amit Singh (Ambedkar University Delhi)

Ballroom 1/2 (4) **4:15 pm–5:15 pm**

Candidates' Forum
 Sponsored by the American Folklore Society

Ballroom 3 (4) **5:15 pm–6:00 pm**

Folklore Studies in a Multicultural World Reception and Book Signing
 Sponsored by the University of Wisconsin Press, University of Illinois Press, and University Press of Mississippi

St Croix I (6) **5:15 pm–6:15 pm**

Public Programs Section Business Meeting

St Croix II (6) **6:15 pm–7:15 pm**

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

Ballroom 1/2 (4) **7:00 pm–8:30 pm**

Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling
 Sponsored by American Folklore Society; the Cultural Diversity Committee; the Creative Writing and Storytelling Section; the Folklore and Literature Section; the Folk Narrative Section; the Politics, Folklore and Social Justice Section; the Women's Section; Kay Turner. This event is made possible by a grant provided by the Minnesota State Arts Board through an appropriation by the Minnesota State Legislature and a grant from the National Endowment for the Arts.
 Chair: **Rhonda R. Dass** (Minnesota State University, Mankato) and **Margarita B. Marín-Dale** (independent)

Heid E. Erdrich (Ojibwe (Turtle Mountain); Augsburg MFA in Creative Writing Program)
Robin Nelson (Ojibwe (White Earth); ISD#622 American Indian Education Program)
Mona M. Smith (Sisseton-Wahpeton Dakota Oyate; Allies: Media/Art and Healing Place Collaborative)
Gwen Nell Westerman (Sisseton-Wahpeton Dakota Oyate; Minnesota State University, Mankato)
Rhiana Yazzie (Diné; New Native Theatre, Minneapolis/St. Paul, MN)

Ballroom 4 (4) **8:00 pm–9:30 pm**

The Phillips Barry Lecture
 Sponsored by the Music and Song Section
 Chair: **Stephen D. Winick** (American Folklife Center)

Hear O, Israel: The Rise of Yiddish Popular Music on the 1901 Lambert Cylinders
Henry Sapoznik (Mayrent Institute for Yiddish Culture)

Ballroom 1/2 (4) **8:30 pm–9:30 pm**

Heid Erdrich Book Signing

Windows (6) **9:00 pm–11:00 pm**

Swing Dance Workshop
 Sponsored by the Dance and Movement Analysis Section

Schedule - Thursday

Minnesota Room (6)

9:00 pm–11:00 pm

The Ohio State University Dessert Reception

Sponsored by the Center for Folklore Studies at The Ohio State University

Elk Lake (4)

9:00 pm–11:00 pm

Words and Music in Memory of Alan Jabbour

Sponsored by the AFS Fellows and Music and Song Section

Chair: **Jeff Todd Titon** (Brown University, emeritus) and **Stephen D. Winick** (American Folklife Center)

Birch/Maple (4)

9:00 pm–12:00 am

Instrumental Music Jam Session

Sponsored by the Music and Song Section

Crystal Lake (4)

9:00 pm–12:00 am

Song Circle (Vocal Music Jam Session)

Sponsored by the Music and Song Section

St Croix I (6)

10:00 pm–11:45 pm

Graduate Student and Young Professionals Mixer

Sponsored by the Graduate Student and Young Professional Section

Program Schedule: Friday

St Croix I (6th floor)

7:00 am–8:00 am

Executive Director's Breakfast with Section Conveners

Sponsored by the American Folklore Society

Atrium (4th floor)

7:30 am–2:30 pm

Registration

Ballroom 4 (4)

04-02

8:00–10:00 am

Fake News, Part III: Figures of Division in European Politics

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

See also 01-02, 02-02, and 05-02

Chair: **Dorothy Noyes** (The Ohio State University)

8:00 am

The Polish Plumber and the Faceless Bureaucrat: Bogeys and Attributions of Belief in European Union Politics

Dorothy Noyes (The Ohio State University)

8:30 am

Folklore Applied, or the Making of the President in Belarus

Anastasiya Astapova (University of Tartu)

9:00 am

Beyond the Café/Pub Split: Vernacular Narrative Practice Concerning the "Refugee Crisis" in the Post-Truth Czech Republic

Petr Janeček (Charles University, Prague)

9:30 am

discussant

Elo-Hanna Seljamaa (University of Tartu)

Deer Lake (4)

04-04

8:00–10:00 am

Folklore and Critical Race Studies: Practice, Theory, Curriculum, and Pedagogy Within and Beyond the Discipline

Sponsored by the Cultural Diversity Committee

Chair: **Shirley Moody-Turner** (Pennsylvania State University)

Rachel González-Martin (University of Texas, Austin)

Elaine Lawless (University of Missouri)

David Todd Lawrence (University of St. Thomas)

Phyllis May-Machunda (Minnesota State University Moorhead)

Aaron N. Oforlea (Washington State University)

Kay Turner (New York University)

Elk Lake (4)

04-05

8:00–10:00 am

Revisitations: Cycling Back to Tradition

Chair: **Montana Miller** (Bowling Green State University)

8:00 am

Recycling the Cajun and Creole Lomax Recordings

Barry Jean Ancelet (University of Louisiana, Lafayette)

8:30 am

Zombies, Ubervamps, and Slayer Allies: How the *Buffy* Comics' New Rules Reflect and Shape Folk Culture

Amelia Anne Mathews-Pett (Utah State University)

Schedule - Friday

8:45 am

Escape from Minnesota: Jesse James, Northfield, and Folk History

James Deutsch (Smithsonian Institution)

9:00 am

Elite Gymnastics, Sexual Abuse, and the Destruction of a Traditional Heroic Narrative

Montana Miller (Bowling Green State University)

9:30 am

The Brambles, the Spinner, and the Ungrateful Dwarf: Anti-Semitism in Early English Translations of the Grimms' *Kinder- und Hausmärchen*

Veronica Lola Schanoes (Queens College, City University of New York)

9:45 am

discussion

Pine Cedar (4)

04-06

8:00–10:00 am

Digital Folklore and Technology

Chair: **Alison Furlong** (The Ohio State University)

8:00 am

Punk in 4-D: Reinterpreting and Reclaiming Performance through Technology

Ian Hallagan (Indiana University; Texas A&M University)

8:30 am

"What Do You See, Old Gray?": Narrative Accessibility, Creative Audio Description, and "The Bremen Town Musicians"

Erin Kathleen Bahl (The Ohio State University)

9:00 am

Naming the Imp: A Proposed Taxonomy for New Fairy Tale Media

Sarah Noel Lawson (Indiana University)

9:15 am

◇ Mapping Expressive Culture in Transitional Neighborhoods

Alison Furlong (The Ohio State University)

9:30 am

discussion

Birch/Maple (4)

04-07

8:00–10:00 am

Constructions of the Local

Chair: **Michael Largey** (Michigan State University)

8:00 am

◇ Jambalaya Soul Slam: A Visual Ethnography of a Local Poetry Slam in Durham, NC

Jackson Meyers Hall (University of North Carolina, Chapel Hill)

8:15 am

"We Felt You Were Telling Our Story": Reflection and Storytelling in Cornerstone Theater Company's *Ghost Town*

Emma Carey Cobb (Harvard College)

8:30 am

Neo-Lamenters and Traditional Karelian Lament: Why Does Anyone Need Lamenting?

Elia Stepanova (University of Helsinki)

9:00 am

Sonic Tourism in Haitian Rara

Michael Largey (Michigan State University)

9:30 am

discussion

Crystal Lake (4) 04-08
8:00–10:00 am**Lumberjack Songs and Songcatchers in the Upper Midwest**

Sponsored by the Music and Song Section and the Nordic-Baltic Folklore Section

Chair: **James P. Leary** (University of Wisconsin, retired)

8:00 am

Michael Dean: Indefatigable Irish-Minnesotan Singer and Songcatcher

Brian Miller (Eoin McKiernan Library)

8:30 am

In Frenzy's Footsteps

Gretchen Dykstra (independent)

9:00 am

Scandihoovian Lumberjacks: Songs, Songcatchers, Sources, Significance

James P. Leary (University of Wisconsin, retired)

9:30 am

discussant

Stephen D. Winick (American Folklife Center)

Spring Park (4) 04-09
8:00–10:00 am**Doin' It for Themselves: Resistance, Feminism, and Sisterhood through Voluntary Associations**

Sponsored by the Women's Section

Chair: **Charlie Groth** (Bucks County Community College)

8:00 am

And Be a (Re)Sister with Every Girl Scout: Feminist Cultural Coding in the Early Years of Girl Scouting

Charlie Groth (Bucks County Community College)

8:30 am

Girl Scouts and Competence-Based Feminism

Fredericka A. Schmadel (Consul of the United States of America, retired)

9:00 am

Women's Roller Derby: A Community of Sisterhood, Resistance, and Re-Creation

Jenn Horn (University of Southern Indiana)

9:30 am

discussion

Wayzata Bay (8) 04-10
8:00–10:00 am**Folklore and Gender I**Chair: **Chloe Brown** (Western Kentucky University)

8:00 am

The Meaning of Marn: Reclaiming Feminine Monstrosity in "The Plague of Doves"

Ali Jo Zimmerman (University of Minnesota)

8:30 am

"The Bull with a Hard-On, the Cow Sayin' No!": The Sexual Narratives of Sea Chanteys and the Formation of Masculine Bonds

Jessica Marie Floyd (University of Maryland, Baltimore County)

9:00 am

"Living by Design, Not by Default": Blogging Modesty and Biblical Femininity in the 21st Century

Susanna Elizabeth Pyatt (Western Kentucky University)

9:30 am

Coming Out as Transgender: Countering the Dominant Narrative

Chloe Brown (Western Kentucky University)

Schedule - Friday

Excelsior Bay (8) 04-11

8:00–10:00 am

Refugees, Migration and Immigration

Chair: **William Westerman** (New Jersey City University)

8:00 am

Remembering Genocide in Bosnia and Beyond

Kate Parker Horigan (Western Kentucky University)

8:30 am

Migration, Folk Traditions, and Contemporary Sweden

Barbro Klein (Swedish Collegium for Advanced Study)

9:00 am

Insidious Folklore: The Demonic Construction of “Refugee” and the Place of Credibility and Gullibility in the Study and Practice of Folk Belief

William Westerman (New Jersey City University)

9:30 am

Hear Our Voices: Seeking Refuge from Nazi Europe to the American South Post-1945

Hannah Olivia Herzog (University of North Carolina, Chapel Hill)

9:45 am

discussion

Lake Calhoun (8) 04-12

8:00–10:00 am

Landscapes, Supernatural Powers and the Imagination of Communities

Chair: **Yuanhao Zhao** (The Ohio State University)

8:00 am

The Ecology of Martyrdom

Jeanmarie Rouhier-Willoughby (University of Kentucky)

8:15 am

Female Shapeshifters and Marriage Practices: A Close Reading of Xihaiyu's *Folktales from Central China*

Mario de Grandis (The Ohio State University)

8:30 am

“Lotus Aloft”: Building Global Audience Communities of Buddhist Imagination through Dance

Lanlan Kuang (University of Central Florida)

8:45 am

Imagined Landscape: Understanding Allah in Narratives about Lethal Supernatural Powers

Yuanhao Zhao (The Ohio State University)

9:00 am

discussion

Lake Nokomis (8) 04-13

8:00–10:00 am

Material Culture

Chair: **Chris Goertzen** (University of Southern Mississippi)

8:00 am

Understanding the “Animal House”: The Material Culture of Greek Life

♦ **Anne Rappaport** (Western Kentucky University)

8:15 am

“Proud to Be Hookers”: Vernacular Aesthetics and Social Hierarchies in Contemporary Cheticamp Rug Hooking

Laura Sanchini (Canadian Museum of History)

8:30 am

“This is What a Feminist Looks Like!”: Claiming Identity and Self-Expression Post-Women’s March

Maia Vivian Daniel (independent)

9:00 am
Musical Snakes: An Analysis of the Decorative Motifs on Ainu Tonkori Instruments
Jessica Alice Krawec (Western Kentucky University)

9:30 am
A Souvenir Rug from Southern Mexico: Rupture of Tradition, Artistic Intensification, and
"Realideologie"
Chris Goertzen (University of Southern Mississippi)

Lafayette Bay (8) 04-14**8:00–10:00 am****Foodways: National, Regional, and Local Identities**Chair: **Joy Fraser** (George Mason University)

8:00 am
History, Identity, and Fricassee Soup in Vincennes, Indiana
Rosalind Rini Larson (Indiana University)

8:30 am
Creolizations in the *Melrose Plantation Cookbook*
Elaine Y. Yau (independent)

9:00 am
"The Plenishing O' Poortith's Wame": Scottishness as Honest Poverty in Cultural Depictions of
Haggis
Joy Fraser (George Mason University)

9:30 am
"Who Started This Tradition?": Continuity and Change in the First Anniversary Ritual of Eating "Year
Old Wedding Cake" on YouTube
Jennifer Dutch (York College of Nebraska)

9:45 am
Foodways in South Central Kentucky: Exploring International Grocery Stores as Spaces for
Cultivating Identity and Community
♦ **Nicole Patricia Musgrave** (Western Kentucky University)

Gray's Bay (8) 04-15**8:00–10:00 am****Worship, Belief, and the Sacred**Chair: **Anika Wilson** (University of Wisconsin, Milwaukee)

8:00 am
Like a General, Like an Official: The Worship of General Li Mi in Southwest of China
Wu Zhou Yang (Tokyo Metropolitan University)

8:15 am
The Practices of Women at Sacred Places in Izmir
Gökçe Z. Özatalay (Ege University)

8:30 am
Oral Poetry, Authority, and Religious Change: Mythic Discourse in Re-Creating Communities
Mr. Frog (University of Helsinki)

9:00 am
Chinese and Filipino Folk Traditions in Contemporary Bohol, Philippines Catholic Life
Beverly Joan Butcher (New York Institute of Technology, Nanjing)

9:30 am
A Present Absence: A Phenomenological Exploration of a Semi-Sacred Landscape in Malawi
Anika Wilson (University of Wisconsin, Milwaukee)

Schedule - Friday

Ballroom 3 (4)

9:00 am–12:45 pm and 1:30–6:00 pm

Book Room

Publishers' Exhibition

Ask An Archivist or Public Folklorist

(Sponsored by the Archives and Libraries Section and Public Programs Section)

Silent Auction for the Folk Belief and Religious Folklife Section

Ballroom 3 (4)

10:15 am–11:15 am

Gretchen Dykstra Book Signing

Sponsored by the University of Wisconsin Press

Ballroom 4 (4)

05-02

10:15 am–12:15 pm

Fake News, Part IV: The Politics of Knowledge in a Crisis of Trust

Sponsored by the New Directions in Folklore Section

See also 01-02, 02-02, and 04-02

Chair: **Dorothy Noyes** (The Ohio State University)

Bill Ellis (Pennsylvania State University)

Russell Frank (Pennsylvania State University)

Diane E. Goldstein (Indiana University)

Tom Mould (Elon University)

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

Deer Lake (4)

05-04

10:15 am–12:15 pm

Women of Color and Folklore

Sponsored by the Cultural Diversity Committee and the Women's Section

Chair: **Norma E. Cantú** (Trinity University)

Wanda G. Addison (National University)

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

Fariha I. Khan (University of Pennsylvania)

Diana B. N'Diaye (Smithsonian Institution)

Elk Lake (4)

05-05

10:15 am–12:15 pm

Media: Traveling with Tradition

Chair: **Barry Bergey** (National Endowment for the Arts, retired)

10:15 am

Folk Masters "A Portrait of America": The Photographic Journey of Tom Pich

Barry Bergey (National Endowment for the Arts, retired)

11:15 am

Film: *The Condor's Flight: Between Folklore, Copyright, and Heritage* (30 min.)

Valdimar Tr. Hafstein (University of Iceland)

12:00 pm

discussion

Pine Cedar (4)

05-06

10:15 am–12:15 pm

The Other Side of the Same Coin: Community and Activism in Folklore and Education Environments

Sponsored by the Folklore and Education Section and the Politics, Folklore and Social Justice Section

Chair: **Jan Rosenberg** (Heritage Education Resources)

Loretta Brockmeier (independent)
Sean Galvin (LaGuardia Community College, City University of New York)
Rory Turner (Goucher College)
Terri Van Orman (Folklore Village)

Birch/Maple (4) 05-07

10:15 am–12:15 pm

Reconsidering Cultural and Folk Narratives

Sponsored by the Folk Narrative Section

Chair: **Elissa R. Henken** (University of Georgia)

10:15 am
 Fate and Reward in Welsh Treasure Legends
Elissa R. Henken (University of Georgia)

10:45 am
 Taming the Monstrous Other in Fairy Tales: Postmodern Representations of the Big Not-So-Bad Wolf
Claudia M. Schwabe (Utah State University)

11:15 am
 Om, Let's Begin: Orality in Alai's *The Song of King Gesar*
Laura Pearce (The Ohio State University)

11:30 am
 A Motif Index for the Vampire
Robert Steven Carlisle (California State University, Bakersfield)

11:45 am
 Team Dahmer Anyone?
Geneva Harline (Utah State University)

12:00 pm
 discussion

Crystal Lake (4) 05-08

10:15 am–12:15 pm

State of the Labor Force: Building Support Systems for Sustainable Employment in the Field

Sponsored by the American Folklore Society

Chair: **Martha C. Sims** (The Ohio State University)

Danille Christensen (Virginia Tech University)
Robert Dobler (Indiana University)
Susan Eleuterio (Goucher College)
Gwen Meister (Nebraska Folklife Network)
Joan L. Saverino (University of Pennsylvania)
Nancy Yan (The Ohio State University)

Spring Park (4) 05-09

10:15 am–12:15 pm

In Search of a Sustainable Folk Arts Infrastructure: Strategies for Diversifying Funding beyond the NEA

Sponsored by the Public Programs Section

Chair: **Amy Kitchener** (Alliance for California Traditional Arts)

Robert Baron (New York State Council on the Arts)
Jon Lohman (Virginia Folklife Program)
Rachel Reynolds Luster (Artist's Laboratory Theatre)
Clifford Murphy (National Endowment for the Arts)
Rina Rossi (Minnesota State Arts Board)

Schedule - Friday

Wayzata Bay (8) 05-10

10:15 am–12:15 pm

Folklore and Gender II

Chair: **Semontee Mitra** (Penn State Harrisburg)

10:15 am

Divine Feminine in Hindu Scriptures

Semontee Mitra (Penn State Harrisburg)

10:45 am

Feminine Beauty at the End of a Razor: Contemporary Approaches to Female Body Hair and Shaving

Cara Forke (Western Kentucky University)

11:00 am

Women's Roles in Rites of Passage among Sarikecili Nomads in Turkey

Hüseyin Aksoy (Karamanoglu Mehmet Bey University)

Mustafa Duman (Ege University)

11:15 am

Shanty-Lore at the Urban Margins: Gender Roles, Traditional Knowledge, and Daily Life Practices

Evrin Ölçer Özünel (Gazi University)

11:30 am

Ancestral "Words" in a Changing World: Maya Women's Oral Literature

Crystal Sheedy (State University of New York, Albany)

11:45 am

Survivals and Living Tradition: Folk Beliefs and Narratives of Fisherwomen in Western Anatolia

Pinar Fedakar (Ege University)

12:00 pm

discussion

Excelsior Bay (8) 05-11

10:15 am–12:15 pm

The Monsters of Memory: Counter Narratives of Repression and Resistance

Chair: **Elaine J. Lawless** (University of Missouri)

10:15 am

Parsing the Escalade: At a Convergence of Memory, the Sacred, the Environment, and Economic Opportunity

Jackson Medel (University of Missouri; Ward Museum)

10:45 am

If "The Hills Have Eyes," What Do They See? The Folk Science of Vernacular Mutation

London Brickley (University of Missouri)

11:15 am

Nightmare on Edgewood: Faces at the Bottom of the Sunken Place

Kate Stockton Kelley (University of Missouri)

11:45 am

The Materiality of the Word: Reclaiming Memory as Resistance

Elaine J. Lawless (University of Missouri)

Lake Calhoun (8) 05-12

10:15 am–12:15 pm

Banquet, Temple Fair, and Village Theater in Luoyang, China

Sponsored by the Transnational Asia/Pacific Section

Chair: **Juwen Zhang** (Willamette University)

10:15 am

Modern Inheritance and Cultural Value Reconstruction of Luoyang's Water Banquet

Zhiyin Xu (Henan University of Science and Technology)

10:45 am
 Reconstruction of the Cultural Space of the Temple Fair in the Process of Chinese Urbanization
Anxia Cheng (Henan University of Science and Technology)

11:15 am
 Abandonment and Regeneration: A Study on the Present Situation of Rural Stage in Luoyang
Jing Liang (Henan University of Science and Technology)

11:45 am
 The Fengshui Space in Folk Narratives in a Hakka Village in China
Li Zhang (Beijing Normal University)

Lake Nokomis (8) 05-13

10:15 am–12:15 pm

Material Culture of Religion and Belief

Chair: **Mayuri Pralhad Patankar** (Delhi University)

10:15 am
 Sacred Apache Architecture: The Tipi and the Arbor
Craig Mishler (independent)

10:45 am
 Producing Sacred Purity in Hindu Homes in the United States
Puja Sahney (State University of New York, Albany)

11:15 am
 “Not Responsible For Consequence”: Market Altars, Performativity, and Placemaking in the Greater Hilltop
Sydney Varajon (The Ohio State University)

11:45 am
 Venerating Ravana: The “Demon-King” of the Ramayana in Gondi Folk Beliefs
Mayuri Pralhad Patankar (Delhi University)

Lafayette Bay (8) 05-14

10:15 am–12:15 pm

Dining at the Imagined Table: Negotiating Food and Nation in a Multicultural Society

Sponsored by the Foodways Section

Chair: **Lucy M. Long** (Center for Food and Culture)

10:15 am
 Constructing an Imagined Dinner Table: The Ethnic American Food Encyclopedia and Cookbook
Lucy M. Long (Center for Food and Culture)

10:35 am
 Pig Tales: From Rumors and Beliefs about a Pork Ban in Federal Prisons to Culinary Nationalism
Michael Owen Jones (University of California, Los Angeles)

10:55 am
 From “Garlic Breath” to “Goya Bean”: Immigration and the Intersectionality of Culinary Racism and Culinary Nationalism in America
LuAnne Roth (University of Missouri)

11:15 am
 Devouring Balut: Embryonic Eggs, Culinary Authenticity, and Re-Creation of the Self in Social Media
Margaret Magat (independent)

11:35 am
 “What’s That Skippy? 11 Different Herbs and Spices in Your Pouch?”: Negotiating Food and Nation in a Settler Society
Robert James Smith (Southern Cross University, Australia)

11:55 am
 discussion

Schedule - Friday

Gray's Bay (8)

05-15

10:15 am–12:15 pm

Religious Transformation and Preservation

Chair: **Natalie Kononenko** (University of Alberta)

10:15 am

East European Yiddish Conversion Ballads: Leaving the Faith in Song

Itzik Gottesman (University of Texas, Austin)

10:45 am

Modernity in Indonesia: An Analysis of Villagers' Interpretations of Kuda Lumping, the Ritual of "Possession"

Ryo Araki (Tokyo Metropolitan University)

11:00 am

The Folk Drama Dilemma: Theorizing Contemporary Use of Drama in LDS Outdoor Pageantry

Jill Hemming Austin (independent)

11:15 am

Ritual Change on the Prairies: Women's Creative Role

Natalie Kononenko (University of Alberta)

11:45 am

Subversive Moriscos in the Folklore of Early Modern Spain

Robert Hultgren (University of Minnesota)

12:00 pm

discussion

Lake Harriett (8)

05-16

10:15 am–12:15 pm

Clown Legendry and Discourses of Anxiety and Politics

Chair: **Jessica Doble** (University of Louisiana, Lafayette)

10:15 am

Send in the Clowns: A Morphological Analysis of the 2016 Clown Pandemic

Courtney Bodin (University of Louisiana, Lafayette)

10:45 am

The "Alien" Within: Anti-Immigration in Clown Legendry

Josie Scanlan (University of Louisiana, Lafayette)

11:15 am

Clown Hysteria: When Adults' Fears Are Imposed on Children's Narratives

Jessica Doble (University of Louisiana, Lafayette)

11:45 am

discussion

Ballroom Prefunction (4)

12:30 pm–4:00 pm

Cultural Diversity Committee Reimagination Lounge: A Nonconference Incubator for Action

Sponsored by the Cultural Diversity Committee

Stations:

What's Going On

Speaker's Corner

Origin Stories

Million Artist Movement's Power Tree Quilt Exhibit and Block-Making Workshop

On Whose Shoulders Do You Stand? Reimagining Folklore History, Theory and Practice

Values Pop-Up

Folk Histories of the American Folklore Society and Flipping the Script

March for Justice

Lunchtime Meetings

12:45 pm–1:45 pm

Spring Park (4)	Fellows Business Meeting
Lake Harriett (8)	IU Graduate Program Information Session
Lake Calhoun (8)	Preserving America's Cultural Traditions (PACT) Meeting
	Section Business meetings:
Lake Nakomis	Archives and Libraries Section Business Meeting
Wayzata Bay (8)	British Folk Studies Section Business Meeting
Lafayette Bay (8)	Folklore and Literature Section Business Meeting
Deer Lake (4)	Folklore and Museums Section Business Meeting
Elk Lake (4)	Folklore and Oral History Section Business Meeting
Excelsior Bay (8)	Independent Folklorists' Section Business Meeting
Gray's Bay (8)	LGBTQA Section Business Meeting
Birch/Maple (4)	Nordic-Baltic Folklore Section Business Meeting
Pine/Cedar (4)	Socialist and Post-Socialist Area Studies Section Business Meeting

Ballroom 4 (4) 06-02

2:00–4:00 pm

Presenting Muslim Traditional Culture: Perceptions of Islam and Community Self-PresentationChair: **Brent Björkman** (Western Kentucky University)

Osman Ali (Somali Museum)
William G. Lockwood (University of Michigan)
Virginia Siegel (Western Kentucky University)

Deer Lake (4) 06-04

2:00–4:00 pm

Credible Fears: Central American Asylum Seekers in a Texas Detention Center

Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section and the Politics, Folklore, and Social Justice Section

Chair: **Emily Socolov** (University of Texas)

Stephanie Aubry (The Ohio State University)
Jessica Chapin (independent)

Elk Lake (4) 06-05

2:00–4:00 pm

On Second Thought: Learned Women Reflect on Profession, Community, Purpose

Sponsored by the Mediterranean Studies Section and the Women's Section

Chair: **Luisa Del Giudice** (independent)

2:00 pm
Walking between the Worlds
Sabina Magliocco (California State University, Northridge)

2:30 pm
Becoming Storied
Christine Zinni (State University of New York, Brockport)

3:00 pm
Making Dead Bones Sing: Practicing Ethnography in the Italian Diaspora
Luisa Del Giudice (independent)

3:30 pm
discussants
Kerry Noonan (Champlain College)
Cristina Bacchilega (University of Hawai'i, Mānoa)

Schedule - Friday

Pine Cedar (4)

06-06

2:00–4:00 pm

Folklife and STEAM Education

Sponsored by the Folklore and Education Section

Chair: **Nicholas A. Hartmann** (National Czech & Slovak Museum & Library)

2:00 pm

Rubbing Shoulders or Elbowing In: A Folklorist's Contributions to Ethnobotany and Sustainability Studies

Kara Rogers Thomas (Frostburg State University)

2:30 pm

Our River, Our Home: Youth Development at the Intersection of Ethnography and Environmental Science

Ellen McHale (New York Folklore Society)

3:00 pm

Constructing Costumes and Community: A K-5 Case Study of STEAM/Folklife Education

Nicholas A. Hartmann (National Czech & Slovak Museum & Library)

3:30 pm

discussant

Lisa Rathje (Local Learning)

Birch/Maple (4)

06-07

2:00–4:00 pm

Music, Identity, and the Nordic-American Experience

Sponsored by the Nordic-Baltic Folklore Section

Chair: **B. Marcus Cederström** (University of Wisconsin, Madison)

2:00 pm

Militant Pacifists: Swedish-American IWW Poetry and Song during WWI

B. Marcus Cederström (University of Wisconsin, Madison)

2:30 pm

"Candles on Her Head—That Seems Safe": Saint Lucia Concerts at Augustana College

Jason Schroeder (Augustana College)

3:00 pm

The Kitchen Sink Approach: Marion Nelson and the Norwegian American Folk Music Festival

Anna Rue (University of Wisconsin, Madison)

3:30 pm

The Performance of American Working-Class Identity among Working-Class Finns

Nathan Gibson (University of Wisconsin, Madison)

Crystal Lake (4)

06-08

2:00–4:00 pm

The Hero Re-Created: Different Perspectives on Folklore Characters around the World

Sponsored by the Folk Narrative Section

Chair: **Charles Douglas La Shure** (Seoul National University)

2:00 pm

13 Ways of Looking at a Swallowing Monster: Oral-Literary Allegories in Post-Genocide Rwanda

Lowell Brower (Harvard University)

2:30 pm

Flapper Pocahontas: A Divergent Variant of the Pocahontas Narrative

Kristina Downs (Indiana University)

3:00 pm

Regendering Scheherazades and Shariars: *The Persian and the Turkish Tales Compleat*

Anne Duggan (Wayne State University)

3:30 pm
 From Con Man to Hero of the People: How Kim Söndal is Portrayed in North Korea
Charles Douglas La Shure (Seoul National University)

Spring Park (4) 06-09 2:00–4:00 pm

Voices of Resistance and Reclamation from Our Past: Historical Perspectives on Folklore Rabble-Rousing

Chair: **Diane E. Goldstein** (Indiana University)

2:00 pm
 Proletarian Modernism: B.A. Botkin, Folklore Theory, and Living Lore
Jerrold Hirsch (Truman State)

2:30 pm
 Historical Perspectives on Folklore Rabble-Rousing: Stetson Kennedy, A Case Study
Peggy A. Bulger (Independent)

3:00 pm
 "Some of My Best Friends Are Applied Folklorists": Disciplinary Identity and the Point Park Debates
Diane E. Goldstein (Indiana University)

3:30 pm
 Research in Progress: Feminist Folklorists and the Study of Women's Cultures
Ann K. Ferrell (Western Kentucky University)

Wayzata Bay (8) 06-10 2:00–4:00 pm

Author Meets Critics: William Ferris's *The South in Color: A Visual Journal*

Chair: **Glenn Hinson** (University of North Carolina, Chapel Hill)

William R. Ferris (University of North Carolina, Chapel Hill)
Tom Rankin (Duke University)

Excelsior Bay (8) 06-11 2:00–4:00 pm

Memes of Resistance, Election Reflections, and Voices from Drug Court: Social Justice, Ethical Cataloging, and Digital Humanities at Utah State University

Chair: **Randy Williams** (Utah State University)

Margaret Kruesi (American Folklife Center)
Lynne S. McNeill (Utah State University)
Andrea Payant (Utah State University)
Sara Skindelien (Utah State University)
Jeannie Thomas (Utah State University)
Liz Woolcott (Utah State University)

Lake Calhoun (8) 06-12 2:00–4:00 pm

Festivals and Public Performance

Chair: **Nancy C. McEntire** (Indiana State University)

2:00 pm
 Celebrating Chineseness In and Beyond Cultural Boundaries: The Emergence of Chinese New Year Celebration in Newfoundland as the Ethnic and the Public
Mu Li (Southeast University)

2:30 pm
 A Touristic Ethnic Festival and Meaning-Making in Xishuangbanna, Southwest China: Local Perspectives and Practices
Jing Li (Gettysburg College)

Schedule - Friday

3:00 pm
Buzzing about *The Bee*: Public Storytelling in Salt Lake City
Nancy C. McEntire (Indiana State University)

3:30 pm
Make America Eat Again: A Centennial Hot Dog Festival in the Summer of Trump
Dominick Tartaglia (Indiana University)

Lake Nokomis (8) 06-13

2:00–4:00 pm

Reclamation and Preservation

Chair: **Caitlin Rimmer** (University of North Carolina, Chapel Hill)

2:00 pm
Activating Educated Illiterates: An Attempt at Archiving Orally Inherited Ritual Chants among the Lisu in Northern Thailand
Masao Ayabe (Tokyo Metropolitan University)

2:30 pm
A Graphic Presentation and Preservation of Vietnamese Storytelling Music
Thanh Nhân Ngô (Temple University)
Gia Anh Thu Phan (Temple University)

3:00 pm
Recreating and Reclaiming the History of the Intermountain Indian School through Legend-Tripping
Carlos Guadarrama (Utah State University)

3:30 pm
Can Bodylore Be Brought to the Archive?
Caitlin Rimmer (University of North Carolina, Chapel Hill)

Lafayette Bay (8) 06-14

2:00–4:00 pm

Hard Thinking about Hard Drinking: Community and Controversy in the Production and Consumption of Alcohol

Chair: **James B. Seaver** (Indiana University)

2:00 pm
Communitas on Draft: Craft Brewers and Community in Madison, Wisconsin
Jared Schmidt (University of Wisconsin)

2:15 pm
From "Craft" to "Sellout": Public Responses to Breweries and Business Growth
Aaron Ellis (Indiana University)

2:30 pm
The "Communication Drink": Fieldwork and Passing around Ootoori
Katharine Schramm (Indiana University)

2:45 pm
The Dark Side of the Cider Cellar: Intersections of Drinking Culture and Fieldwork
Maria Elizabeth Kennedy (The ARTS Council of the Southern Finger Lakes)

3:00 pm
Distilling Tradition: The Traditionalization of Legal Moonshine at Bear Wallow Distillery
Caroline Miller (Indiana University)

3:15 pm
Secret Ingredients: Confronting Racism and Sexism in the American Bartending Industry
James B. Seaver (Indiana University)

3:30 pm
discussion

Gray's Bay (8) 06-15 **2:00–4:00 pm**

Religion and Belief in Shifting ContextsChair: **Senganglu Thaimai** (University of Delhi)

2:00 pm

Haunted by a Woman's Madness: Unwed Pregnant Mothers and Victims of Abuse in Supernatural
Legends about Female Mental Patients

Shannon Larson (Indiana University)

2:30 pm

Sacred Shouting in the Square: Sound, Protest, and Communicating Religion in Public Life

J. Caroline Toy (The Ohio State University)

3:00 pm

Reclaiming the Pagan Past: The Neo-Pagan Revival of the Æcerbot and Early Medieval Charms

Gregory Vaillancourt (The Ohio State University)

3:30 pm

The Tales of the Gods: Identity and Religious Reformation of the Zeliangrong Nagas

Senganglu Thaimai (University of Delhi)

Ballroom 3 (4) **3:00–4:00 pm**

Indiana University Press Folklore Series and Author Celebration

Sponsored by the Indiana University Press

Ballroom 1/2 (4) **4:15–5:15 pm**

Francis Lee Utley Lecture

Sponsored by the AFS Fellows

Chair: **Frank de Caro** (Louisiana State University)**Back to the Future: Questions for Theory in the 21st Century****Elliott Oring** (California State University, Los Angeles, emeritus)

Atrium (4) **5:15–7:15 pm**

Nordic-Baltic Folklore Section Reception with Live Music by Finn Hall

This activity is made possible by the Margaret A. Cargill Philanthropies

Hyatt bar **5:15–6:15 pm**

Local Learning Happy Hour

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

St Croix I (6) **5:30–7:00 pm**

Fellows Reception for Graduate Students

Sponsored by the AFS Fellows

tbd **5:30–7:00 pm**

Transnational Asia/Pacific Section Reception

Sponsored by the Transnational Asia/Pacific Section

Schedule - Friday

Spring Park (4)

7:00–8:00 pm

Women's Section Business Meeting

Ballroom 4 (4)

8:00–9:30 pm

Don Yoder Lecture in Religious Folklife and Folk Belief

Sponsored by the Folk Belief and Religious Folklife Section

Chair: **Margaret Kruesi** (American Folklife Center)

Ecojustice and Folklife

Jeff Todd Titon (Brown University, emeritus)

discussants:

Mary Hufford (Livelihoods Knowledge Exchange Network (LiKEN))

Rory Turner (Goucher College)

Wayzata Bay (8)

8:00–9:30 pm

Folklore's "Man of Words": Remembering Roger Abrahams

Chair: **Nicholas R. Spitzer** (Tulane University; American Routes)

Robert Baron (New York State Council on the Arts)

Dorothy Noyes (The Ohio State University)

Kay Turner (New York University)

Birch/Maple (4)

9:00 pm–12:00 am

Instrumental Music Jam Session

Sponsored by the Music and Song Section

Crystal Lake (4)

9:00 pm–12:00 am

Song Circle (Vocal Music Jam Session)

Sponsored by the Music and Song Section

Elk Lake (4)

9:00–11:00 pm

Folk Songs of Resistance and Remembrance

Sponsored by the Mediterranean Studies Section

St Croix I

9:00–11:00 pm

Indiana University Department of Folklore and Ethnomusicology Alumni Reception

Sponsored by Indiana University

Windows (6)

9:00–11:00 pm

Latin Dance Workshop

Sponsored by the Dance and Movement Analysis Section

St Croix II (6)

9:00–11:00 pm

Memorial University of Newfoundland Reception

Sponsored by the Memorial University of Newfoundland

Presidential Suite

9:30–10:30 pm

**Conference on the Couch: *Purple Rain*: Folklorists Honoring Prince
Kay Turner** (AFS President), host

Lake Nokomis (8)

10:00–11:30 pm

Graduate Student Trivia Night

Sponsored by the Graduate Student and Young Professional Section

Program Schedule: Saturday

Atrium (4th floor)

7:30 am–12:00 pm

Registration

St Croix I (6)

7:00–8:30 am

Breakfast of (Folklore) Champions

Sponsored by the AFS Fellows

Vernacular Music at the Nexus of Folklore and Popular Culture
Neil V. Rosenberg (Memorial University of Newfoundland)

Looking to the Local: Folklore Education, Connecting with Multiple Audiences
Paddy Bowman (Local Learning)

Folklore as a Response to Current Events
Elissa R. Henken (University of Georgia)

Research Design In and With Communities: The Best Laid Plans . . .
Margaret A. Mills (The Ohio State University, emerita)

Ballroom 4 (4) 07-02

8:00–10:00 am

Pussywhipped: Charivari and Public Protest in the Age of Trump

Sponsored by the Women's Section

Chair: **Rachelle H. Saltzman** (Oregon Folklife Network)

8:00 am
Pussies Grab Back: "This is What Democracy Looks Like"
Rachelle H. Saltzman (Oregon Folklife Network)

8:30 am
Pussies Galore! Women, Power, and Protest at the 2017 March
Jack Santino (Bowling Green State University)

9:00 am
"I Can't Believe I Still Have to Protest this Shit": Older Women's Participation in the Women's March
Patricia Sawin (University of North Carolina, Chapel Hill)

9:30 am
discussant
Alina Mansfield (Oregon Folklife Network)

Deer Lake (4) 07-04

8:00–10:00 am

In Honor of Brian Sutton-Smith: Play, Story, and Re-Creation

Sponsored by the Children's Folklore Section

Chair: **Fernando Orejuela** (Indiana University)

8:00 am
Rethinking the Boogiemán
Simon J. Bronner (Penn State Harrisburg)

8:30 am
Slender Man is Coming to Get Your Little Brother or Sister: Teenagers' Pranks and Games on YouTube
Elizabeth Tucker (Binghamton University)

9:00 am
Contemporary Legends and Rumor Panics about Strangers: Fear and Surveillance in Children's Play
Lisa Gabbert (Utah State University)

9:30 am
Play Is the Thing: Resisting and Re-Creating through Recreation
Fernando Orejuela (Indiana University)

Schedule - Saturday

Elk Lake (4) 07-05 8:00–10:00 am

Repression and Resistance

Chair: **David A. McDonald** (Indiana University)

8:00 am

"Horon Means Resisting!": Rethinking of a Traditional Dance as an Activist Practice in Turkey
Sevi Bayraktar (University of California, Los Angeles)

8:30 am

Narratives of Past and Present Military Presence beyond Community
Elo-Hanna Seljamaa (University of Tartu)

9:00 am

Following a "Sticky" Category in the Folklore Archive: The Emergence, Formation, Consolidation, and Agency of the "Traveller"/"Tattare" Category in a Swedish Archival Collection
Charlotte Hyltén-Cavallius (Institute for Language and Folklore)

9:30 am

Critical Folkloristics, Free Speech, and the "War on Terror"
David A. McDonald (Indiana University)

Pine Cedar (4) 07-06 8:00 am–9:30 am

Museums and Cultural Centers Community (Dis)Engagement and Essentially Becoming Essential

Sponsored by the American Folklore Society and the American Swedish Institute

Chair: **Scott Pollock** (American Swedish Institute)

Bart Buch (In The Heart Of The Beast Puppet and Mask Theatre)

Ingrid Nyholm Lange (American Swedish Institute)

Mai Vang (Hmong Museum)

Birch/Maple (4) 07-07 8:00–10:00 am

Ecological Consciousness

Chair: **Rashmi Attri** (Aligarh Muslim University)

8:00 am

The Impact of Industry on the Fond du Lac Band of Lake Superior Chippewa
Rhonda Cooksey (University of Missouri, Kansas City)

8:30 am

Folk Narratives of Naming the Rivers in Bangladesh: Resistance and Co-Existence of Human Being with Nature
A.S.M. Abu Dayen (Jahangirnagar University)

9:00 am

Hindi Folk Songs and Ecological Consciousness
Rashmi Attri (Aligarh Muslim University)

9:30 am

Landscapes of Violence: Maya-Poqomchi' Voices on State-Sponsored Violence and the Earth
Michelle Banks (Prescott College)

9:45 am

discussion

Spring Park (4) 07-09 8:00–10:00 am

Public and Applied Folklore I

See also 08-09

Chair: **Nikki Lee Cox** (University of Oregon)

8:00 am
 Folklore Flags: A Proposal for Public Engagement through Place-Based Folklore
Nikki Lee Cox (University of Oregon)
Emily Knott-Nelson (independent)

8:30 am
 (Re)Creating Community through Performative Storytelling Practice
Heather J. Gerhart (Collaborative Digital Storytelling Hub)
Leslie Soble (Goucher College)

9:00 am
 Building a Community-Based Digital Storytelling Center
Harley Ferris (University of Findlay)

9:15 am
 Staten Island's Working Waterfront: Exploring Public Folklore's Potential as a Mechanism for Sustainable Economic Development
Naomi Sturm (Staten Island Arts Folklife)
Daniel Franklin Ward (Daniel Franklin Ward Folklife Research & Consulting)

9:30 am
 A New Social Relationship Produced by Folklore Tourism: A Case Study of Folklore Tourism of Pinggu District in Beijing
Xiaoning Li (Shandong University)

9:45 am
 discussion

Wayzata Bay (8) 07-10 8:00–10:00 am

Professional Development Workshop: Communicating about the Field

Sponsored by the American Folklore Society
 Chair: **Lynne S. McNeill** (Utah State University)

Trevor J. Blank (State University of New York, Potsdam)
Andrea Kitta (East Carolina University)
Clifford Murphy (National Endowment for the Arts)
Dorothy Noyes (The Ohio State University)
Patricia A. Turner (University of California, Los Angeles)

Excelsior Bay (8) 07-11 8:00–10:00 am

New Directions Forum: Podcasting and the Future of Folkloristics

Chair: **John Price** (Penn State Harrisburg)

Kate Brenner (Amplify: The Oral History Podcast Network)
Eleanor Hasken (Indiana University)
Cory T. Hutcheson (Penn State Harrisburg)
Piper Casey Jones (Memorial University of Newfoundland)
Jennifer Spitulnik (University of Missouri)

Lake Calhoun (8) 07-12 8:00–10:00 am

Queering Constructions: Multivalence and Liminality in Folk Narrative

Sponsored by the Folklore and Literature Section
 Chair: **Brittany Warman** (The Ohio State University)

8:00 am
 "You Have Set Yourself to Music": Fairy Legend in Wilde's *The Picture of Dorian Gray*
Brittany Warman (The Ohio State University)

Schedule - Saturday

8:30 am
"Come, Give Me a True History": Storytelling and the Creation of a Legend in Brontë's *Wuthering Heights*
Sara Cleto (The Ohio State University)

9:00 am
Animals Are Not-People Too: Witchy Women and Ersatz Equines in Legends and Fairy Tales
Victoria Harkavy (independent)

9:30 am
Unseen Transitions: Queerness and Disability in Emma Donoghue's "The Tale of the Hair"
Derek Newman-Stille (Trent University)

Lake Nokomis (8) 07-13

8:00–10:00 am

Mediated Diasporic Identities, Part I: Artistry and Consumerism

Chair: **Laura E. Ruberto** (Berkeley City College)

8:00 am
Community beyond Locality: Macedonian Romani Diasporic Mediated Music Circuits
Carol Silverman (University of Oregon)

8:30 am
"Don't Forget You Have Relatives Here": Transnational Intimacy and Acoustic Communities of WOV-AM's *La Grande Famiglia*
Joseph Sciorra (Queens College)

9:00 am
Consuming the WWE: Professional Wrestling as Initiation Ritual among Somali Bantu Teenage Boys
Sandra Grady (independent)

9:30 am
Italian Transnational Media, Ethnic Communities, and the Work of Martin Scorsese
Laura E. Ruberto (Berkeley City College)

Lafayette Bay (8) 07-14

8:00–10:00 am

Traditions in Transition: Intangible Cultural Heritage in Asia

Sponsored by the Transnational Asia/Pacific Section

Chair: **Ziying You** (The College of Wooster)

8:00 am
Notes of Resistance: The Renaissance of Sikh Liturgical Music
Francesca Cassio (Hofstra University)

8:30 am
Mak Yong, UNESCO "Masterpiece": Negotiating the Intangibles of Cultural Heritage and Politicized Islam in Malaysia
Patricia Hardwick (Hofstra University)

9:00 am
"Receiving Aunties": Feudal Superstitions as Intangible Cultural Heritage in China
Ziying You (The College of Wooster)

9:30 am
What Did Confucius Eat? China's Struggle with Culinary Heritage
Philipp Demgenski (École des Hautes Études en Sciences Sociales (EHESS), Paris, France)

Gray's Bay (8) 07-15

8:00–10:00 am

Songs and Struggles

Chair: **Catherine H. Kerst** (American Folklife Center, retired)

8:00 am
The Theme of Solidarity in Contemporary Versions of "Which Side Are You On"
Hilary Warner-Evans (Indiana University)

8:30 am
"Bad" Notes as Good Intonation: Embodying and Performing Dissonance as Resistance and Critique in Old-Time Music
Joseph Edward Decosimo (University of North Carolina, Chapel Hill)

9:00 am
Collecting Songs in an Era of Suspicion: Sidney Robertson Cowell Documents the Musical Culture of Many "Foreign" Groups in New Deal California
Catherine H. Kerst (American Folklife Center, retired)

9:30 am
Fields and Fights: Traditionalized Irish Songs
Samantha Bruer (Houston Public Library)

9:45 am
"Coffee Was Good": Coffee Songs and Swedish Modernities
Sverker Hyltén-Cavallius (Swedish Performing Arts Agency)

Crystal Lake (4) 07-08/08-08

9:00 am–12:00 pm

Folk Arts Education Workshop: A Focus on the Artist

Sponsored by Local Learning: The National Network for Folk Arts in Education and the AFS Folklore and Education Section
Chairs: **Lisa Rathje** (Local Learning) and **Betty J. Belanus** (Smithsonian Center for Folklife and Cultural Heritage)

Leader:
Linda Deafenbaugh (Philadelphia Folklore Project)

Ballroom 3 (4)

9:00 am–1:00 pm

Book Room

Publishers' Exhibition

Ask An Archivist or Public Folklorist
(Sponsored by the Archives and Libraries Section and Public Programs Section)

Silent Auction for the Folk Belief and Religious Folklife Section

Bus picks up at main entrance

9:45 am–12:00 pm

Tour: Community Cultural Anchors: Neighborhood Foodways

Sponsored by the American Swedish Institute and the Minnesota Transportation Museum
Preregistration required

Ballroom 4 (4) 08-02

10:15 am–12:15 pm

♦ Pussy Hats, Safety Pins and More: Women's Material Culture of Resistance

Sponsored by the Women's Section
Chair: **Susan Eleuterio** (Goucher College)

10:15 am
♦ Pussy Hats: Common Ground at the Chicago Women's March
Susan Eleuterio (Goucher College)

10:30 am
♦ The Pussy Hat Project
Kerry Kaleba (independent)

Schedule - Saturday

10:45 am
◊ Material Culture of Resistance at Mio Studio
Andrea Glass (Penn State Harrisburg)

11:00 am
discussion

Deer Lake (4) 08-04 10:15 am–12:15 pm

Latinx/Latin American Cultural Responses to a Violent World: Social Networks, Healing, Resistance, and Narratives

Chair: **Mintzi Martinez-Rivera** (Indiana University)

10:15 am
In a Time of Violence: Performance of Social Networks and Reciprocity in a P'urhépecha Community in Michoacán
Mintzi Martinez-Rivera (Indiana University)

10:45 am
Santería's Divascapes: Healing and Confronting Sexual Violence in Latinx Cultures
Solimar Otero (Louisiana State University)

11:15 am
Self-Documentation as Refusal: Latinx Responses to Structural Violence
Rachel González-Martin (University of Texas, Austin)

11:45 am
The Border Violada: Her History and Expressions
Itzel Guadalupe García (University of Texas, Austin)

Elk Lake (4) 08-05 10:15 am–12:15 pm

Re-Seeing Folklore Genres

Chair: **Wolfgang Mieder** (University of Vermont)

10:15 am
Making the Case for the Seal Wife: A Look at the Tale Type Indices
Samantha Crain (University of Minnesota)

10:45 am
A Revolutionary Legend: Charlotte Temple as an Urban Legend
Mary L. Sellers (Penn State)

11:15 am
Memorates, Memes, Gossip, and Ballads: Narrating a Local Criminal's Escapades
Hilary-Joy V. Virtanen (Finlandia University)

11:45 am
"Time is Money": Benjamin Franklin and the Vexing Problem of Proverb Origins
Wolfgang Mieder (University of Vermont)

Pine Cedar (4) 08-06 10:15 am–12:15 pm

The Death Panel: The Dead, the Ghostly, and the Folklorist

Chair: **Willow G. Mullins** (Washington University in St. Louis)

10:15 am
The Haunted Cheerio: A Pedagogy of Ghosts in a Class of True Believers
Shelley Ingram (University of Louisiana, Lafayette)

10:45 am
In Memoriam: Prince and the Elegiac Meme
Constance Bailey (University of Arkansas)

11:15 am
 Murder and the Folklorist: Folklore, Folklorists, and the Critique of Modernity in Christie, Allingham, and French
Claire Schmidt (Missouri Valley College)

11:45 am
 Deathly Things: The Materiality of Death in America
Willow G. Mullins (Washington University in St. Louis)

Birch/Maple (4) 08-07 10:15 am–12:15 pm

Folklife of Changing Environments: Documenting, Theorizing and Presenting Environmental Folklife in the Anthropocene

See also 09-07

Chair: **Jess Lamar Reece Holler** (Growing Right Oral History Project)

10:15 am
 Beliefsapes of Climate Change: Rumor and Legend for the Anthropocene
Tessa Jacobs (The Ohio State University)

10:30 am
 The Growing Right Project: Public Environmental Folklife Experiments for Anthropocene Times
Jess Lamar Reece Holler (Growing Right Oral History Project)

10:45 am
 Folklore and Geography Methods for the Study of Vernacular Waterscapes in West Virginia
Bethani Turley (West Virginia University)

11:00 am
 Transcorporeal Toxicities: Women's Bodies, Environments, and Navigating PCOS
Danielle Rogner (The Ohio State University)

11:15 am
 Narrative Inquiry, Participatory Research, and Bottom-Up Organizing for Food Sovereignty in Virginia's New River Valley
Liz Howard (Virginia Polytechnic University)

11:30 am
 "Them Girls Shake It:" Affrilachian Poetry as Social and Environmental Justice Performance Activism
Jordan E. Lovejoy (The Ohio State University)

11:45 am
 Repurposing the Landscape: Gender, Materiality, and Commemoration in the New River Gorge National Park
Sarah Craycraft (The Ohio State University)

12:00 pm
 discussion

Spring Park (4) 08-09 10:15 am–12:15 pm

Public and Applied Folklore II

See also 07-09

Chair: **Mark Miyake** (Western Washington University)

10:15 am
 "Inside of Each Story Was a Piece of My Story": Applied Folklore Addressing Stigma around Perinatal Mood and Anxiety Disorders
Jodine Perkins (University of British Columbia)

10:45 am
 Inspiration or Appropriation: Museum Licensing Programs
Carrie Hertz (Museum of International Folk Art)

Schedule - Saturday

11:15 am

Heritagelore: Museums and the Manner in which Heritage Might Be Understood in a Trialectic Framework of Place, Materiality, and Mobility

Lizette Gradén (Lund University)

Tom O'Dell (Lund University)

11:45 am

Being Away from the Community or Return: Chinese Folk Arts Programs (1949-2016)

Lei Cai (Wuhan University)

12:00 pm

Recording Resistance: Audio Technology and Folklore Programs as Spaces for Documenting, Supporting, and Incubating Social Justice Movements and Programs in Higher Education

Mark Miyake (Western Washington University)

Wayzata Bay (8) 08-10

10:15 am–12:15 pm

Sami Media for Representation, Resistance and Revitalization

Sponsored by the Nordic-Baltic Folklore Section

Chair: **Thomas DuBois** (University of Wisconsin, Madison)

10:15 am

Politics, Media, and Stereotypes in Kirste Paltto's *Gávdhui Guhkkin Váris*

John Prusynski (University of Wisconsin, Madison)

10:45 am

Engaging Commercial Music as a Means of Advancing a Sámi Agenda

Thomas A. DuBois (University of Wisconsin, Madison)

11:15 am

Revitalizing Media? Language and Self-Representation in Participatory Media

Coppélie Cocq (Umeå University)

11:45 am

The Net and the Knitting of a Decolonizing Web

Moa Sandström (Umeå University)

Excelsior Bay (8) 08-11

10:15 am–12:15 pm

Old Time Music Community: Mentors and Apprentices of Resistance, Reclamation and Re-Creation (with Video and Live Music)

Sponsored by the Music and Song Section

Chair: **Cecelia Conway** (Appalachian State University)

10:15 am

Recovering Marginalized Voices of Black Musicians and Dancers Earl White and Arthur Grimes in the Old-Time Music Community

Shohei Tsutsumi (Appalachian State University)

10:45 am

Written Out of History: Black Square Dance Traditions

Susan Spalding (Berea College)

11:15 am

African Roots of the Fiddle

Cecelia Conway (Appalachian State University)

11:45 am

"Among the Ladies All": Femicide in Appalachian Balladry

Ben Duvall-Irwin (Appalachian State University)

Lake Calhoun (8) 08-12**10:15 am–12:15 pm****Networked Messages: Coding Gender in Online Folk Cultures**Chair: **Chelsea M. Mead** (Minnesota State University, Mankato)

10:15 am

Yik Yak in the Sack: The Presence and Mediation of Sexualized and Gendered Discourse Among
Midwestern College Students in Yik Yak**Chelsea M. Mead** (Minnesota State University, Mankato)

10:45 am

Not All Memes: The Role of Internet Memes in the Discourse of Anti-Feminist Social Media
Communities**Andrew Peck** (Miami University)

11:15 am

Knitting in Protest, Knitting for War: Political Crafting in America

Rebecca J. Keyel (University of Wisconsin, Madison)

11:45 am

Hot Mom's Club: Selfie-Empowerment and Community in "Facebook's Hottest Mom Contest"

Annamarie O'Brien (Penn State Harrisburg)

Lake Nokomis (8) 08-13**10:15 am–12:15 pm****Mediated Diasporic Identities, Part II: Community Preservation**

See also 07-13

Chair: **Joseph Sciorra** (Queens College, City University of New York)

10:15 am

War Stories: Afghan Memories of Migration and Home

Benjamin Gatling (George Mason University)

10:45 am

Unity and Identity through Cultural Heritage Preservation Using Social and Advanced Media
Technology: The Pacific Islander Diaspora in the United States as a Case Study**Cecilia Salvatore** (Dominican University)

11:15 am

Online Radio as Path to Solidarity for Mauritanian Halpulaar Diaspora

Christopher Hemmig (Kenyon College)

11:45 am

"A Room with a View": Building a Communication Center for a Religious Diaspora

Gabrielle Berlinger (University of North Carolina, Chapel Hill)

Lafayette Bay (8) 08-14**10:15 am–12:15 pm****Preservation of Architectural Tradition of Villages in China**

Sponsored by the Transnational Asia/Pacific Section

Chair: **Jiang Lu** (Eastern Michigan University)

10:15 am

Family Clan, Popular Religion, and the Spatial Configuration of a Village: Luozhou Village in Fujian

Zhisen Lin (Fuzhou University)

10:45 am

Tulou, the Eternal Communal Dwelling

Jiang Lu (Eastern Michigan University)

11:15 am

The Preservation of Cultural Tradition in the Architecture of the Elunchun People

Hui Ma (Haerbing Institute of Technology)

Schedule - Saturday

11:45 am
The Beautiful Countryside
Jin Feng (Lawrence Technological University)

Gray's Bay (8) 08-15 10:15 am–12:15 pm

Counternarratives

Chair: **Incoronata (Nadia) Inserra** (University of Hawai'i, Mānoa)

10:15 am
Countering the Dominant Culture: Contributions of Post-Civil War Public Art to the African American Narrative
Lee Timreck (George Mason University)

10:30 am
Home to Harlan: African American Coal Miners' Children's Celebration of Community
Jessica LeBree Cushenberry (Utah State University)

10:45 am
Enacting Resistance, Recreating Home in *On the Bride's Side*
Incoronata (Nadia) Inserra (University of Hawai'i, Mānoa)

11:15 am
Re-Evaluating Feminine Identity in Rajput Folk Narratives of Bilaspur: An Analytical Study of Rukamani Kund and Its Lore
Tamanna Chandel (Ambedkar University, Delhi)

11:30 am
Resisting the Same Old Story: How the West Virginia Mountaineer Talks Back to *Hillbilly Elegy*
Rosemary V. Hathaway (West Virginia University)

11:45 am
Military Narratives of Complaint: Gripping as a Social Safety Valve
Angus K. Gillespie (Rutgers University)

Ballroom 3 (4) 11:45 am–12:45 pm

Michael Norman Book Signing

Sponsored by the University of Wisconsin Press

Lunchtime Meetings 12:45 pm–1:45 pm

Birch/Maple (4) Folklore and Environments/Environmental Humanities Brown Bag
Crystal Lake (4) Middle Atlantic Folklife Association (MAFA) Brown Bag

Section Business Meetings:
Lake Calhoun (8) Children's Folklore Section Business Meeting
Lake Nokomis (8) Dance and Movement Analysis Section Business Meeting
Lake Harriett (8) Folk Art and Material Culture Section Business Meeting
Deer Lake (4) Folk Narrative Section Business Meeting
Lafayette Bay (8) Graduate Student and Young Professional Section Business Meeting
Lake Calhoun (8) History and Folklore Section Business Meeting
Excelsior Bay (8) Mediterranean Studies Section Business Meeting
Pine Cedar (4) Music and Song Section Business Meeting
Wayzata Bay (8) Space, Place and Landscapes Section Business Meeting

Ballroom 4 (4) 09-02 **2:00–4:00 pm**

Her-Story: A Feminism and Folklore Retrospective 2017

Sponsored by the American Folklore Society and the Women's Section

Chair: **Patricia Sawin** (University of North Carolina, Chapel Hill) and **Kay Turner** (New York University)

Kristina Downs (Indiana University)
Lisa Gilman (University of Oregon)
Jeana Jorgensen (Butler University)
Solimar Otero (Louisiana State University)
Summer Pennell (Truman State University)
Afsane Rezaei (The Ohio State University)
Brittany Warman (The Ohio State University)

Deer Lake (4) 09-04 **2:00–4:00 pm**

Oh Say Can You See: Resistance and Agency in the Bodylore of the MarginalizedChair: **Anand Prahlad** (University of Missouri)

2:00 pm
 Performing Sexuality: The Disabled Body and Neo-Burlesque
Teresa Milbrodt (University of Missouri)

2:30 pm
 The Politics of "Harmful" Bodylore: Mursi Lip-Plates in the Kok and Timmer's Film, *Framing the Other*
Dorothy Atuhura (University of Missouri)

3:00 pm
 Oh Say Can You See: Black Bodies and the National Anthem
Stephanie Shonekan (University of Missouri)

3:30 pm
 The Silence of Silence: Passing as Resistance in Autism Memoirs
Anand Prahlad (University of Missouri)

Elk Lake (4) 09-05 **2:00–4:00 pm**

Performing Resistance, Reclamation and Re-Creation in Communities through Traditional and Innovative Expressive Arts

Sponsored by the Creative Writing and Storytelling Section

Chair: **Milbre E. Burch** (University of Missouri)

2:00 pm
 Using Folktales and Community Narratives to Resist Discrimination and Rebuild a Sense of Belonging on Campus and Beyond
Milbre E. Burch (University of Missouri)

2:30 pm
 An Oral Epic from South India Reaches Canada: It Is Being Retold but Now Given New Meanings That Reflect Today's Immigrant Issues
Brenda E.F. Beck (University of Toronto)

3:00 pm
 Pageantry, Puppetry and Living Traditions Extend the Reach of Cultural and Educational Institutions into Immigrant Communities in New York City
Kate Grow McCormick (independent)

3:30 pm
 discussion

Pine Cedar (4) 09-06 **2:00–4:00 pm**

Reiterations of Folklore/The Persistence of FolkloreChair: **Priscilla A. Ord** (McDaniel College, retired)

Schedule - Saturday

2:00 pm

W. C. Handy: The Father of the Blues, The Blues of the Father
Ted Olson (East Tennessee State University)

2:30 pm

Walter Anderson's Law of Self Correction? "The Princess on the Glass Mountain" in Latvian Literary and Film Tradition
Guntis Šmidchens (University of Washington, Seattle)

3:00 pm

Navigating Globalization through Myth in Quechua Communities of Southern Peru
Benjamin Hall Bridges (Indiana University)

3:30 pm

Gods, Goddesses, and Mortals in Fields, Forests, and Gardens: The Role of Greek and Roman Mythology in the Scientific Naming of Plants
Priscilla A. Ord (McDaniel College, retired)

Birch/Maple (4) 09-07

2:00–4:00 pm

Diverse Environmentalisms and Senses of Place: Performance, Experience, and Affect

See also 08-07

Chair: **Sue M.C. Tuohy** (Indiana University)

2:00 pm

Ecoperformativity: Social Standing of the Performer
John H. McDowell (Indiana University)

2:30 pm

From Folk Medicine to Phyto-Socialism: Trees, Aromas, Sawmills, and Dead Bodies in Indigenous Reworkings of Environmental Interventions
Charles L. Briggs (University of California, Berkeley)

3:00 pm

Tradition, Expectation, and Phenomenology in Louisiana's Atchafalaya Swamp
K. Brandon Barker (Indiana University)

3:30 pm

Caring about the Environment in China: Constructing Layered Senses of Place
Sue M.C. Tuohy (Indiana University)

Crystal Lake (4) 09-08

2:00–4:00 pm

Forum on Folklife Education's Productive Intersections with Other Pedagogies that Celebrate "Community" and "Culture"

Sponsored by the Folklore and Education Section

Chair: **Maureen K. Porter** (University of Pittsburgh)

Nicole Cristobal (University of Pittsburgh)

Susan Dawkins (University of Pittsburgh)

Ben Felker-Quinn (Goddard College)

Sarah Garton (Goddard College)

Jacqueline Lombard (University of Pittsburgh)

Kate Van Haren (Pittsville Public School District)

Spring Park (4) 09-09

2:00–4:00 pm

Toward an (A)Political Folkloristics: Strategies and Practices for Compassion, Communication, and Engagement in Folklore Research and Programming

Chair: **Chad Edward Buterbaugh** (Maryland Traditions)

Anthony Bak Buccitelli (Penn State Harrisburg)

John Fenn (American Folklife Center)

Jennifer Joy Jameson (Alliance for California Traditional Arts)

Ashley Minner (Maryland Traditions)

Wayzata Bay (8) 09-10

2:00–4:00 pm

Elliott Oring on Humor: Considerations, Applications, InterrogationsChair: **Greg Kelley** (University of Guelph-Humber)

2:00 pm

introduction

2:10 pm

Appropriate Incongruity and Ludic Modernism in China's Tibet

Timothy Thurston (Smithsonian Center for Folklife and Cultural Heritage)

2:30 pm

Joking about (the Fear of) Joking

Anastasiya Astapova (University of Tartu)

2:50 pm

Digitally Mediated (In)Appropriate (In)Congruity

Whitney Phillips (Mercer University)**Ryan M. Milner** (College of Charleston)

3:10 pm

Joking Asides: Seriously? Elliott Oring as a Standup Folklorist

Dan Ben-Amos (University of Pennsylvania)

3:30 pm

discussant

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

Excelsior Bay (8) 09-11

2:00–4:00 pm

◊ **"Whom Say Ye That I Am?": Marginalization, Subversion, and Identity Re-Creation in Judaism and Mormonism**Chair: **Brant W. Ellsworth** (Central Penn College)

2:00 pm

◊ Conversion: The Crisis of Identity in American Interpretations of Religion

Amitai Zachary E. Malone (State University of New York College, Buffalo)

2:15 pm

◊ Proselyting Pedagogy 101: Pranks

Spencer L. Green (Penn State Harrisburg)

2:30 pm

◊ "Who Will I Kiss in the Dark?": NCMO, Tinder, and Hook-Up Culture among LDS Youth

Jared S. Rife (Central Pennsylvania College)

2:45 pm

◊ Rebellious Hair: Jewish Feminist Reinterpretations of the Orthodox Jewish Ritual of Upsheerin

Amy K. Milligan (Old Dominion University)

3:00 pm

◊ The Body Is a Temple: Tattoos, Piercings, and Mormon Youth

Kate Holmes-Anderson (Penn State Harrisburg)

3:15 pm

◊ "Eat, Drink, and Be Merry": The Subversive Foodways of Mormons

Brant W. Ellsworth (Central Pennsylvania College)

3:30 pm

discussion

Lake Calhoun (8) 09-12

2:00–4:00 pm

Fairy Tale Cultures and Media: Collections and Collectives from Frankenstein and Fat Princesses to Live Radio and Opera

Sponsored by the Folk Narrative Section

Chair: **Jill Terry Rudy** (Brigham Young University)

Schedule - Saturday

2:00 pm
Frankenstein and Furry Tale Theatre: (Re)Constructing Identity through Fairy Tale Anthologies and Tale Collections
Jessie Riddle (Indiana University)

2:30 pm
Fattening Up the Princess: Exploring the Fat Body in Fairy Tale Media
Lauren Bosc (University of Winnipeg)

3:00 pm
Growing Up with Let's Pretend: Social Relations and Agency through Radio Fairy Tales
Jill Terry Rudy (Brigham Young University)

3:30 pm
Fairy Tale Mediations: The Metropolitan Opera Live in HD
Pauline Greenhill (University of Winnipeg)

Lake Nokomis (8) 09-13

2:00–4:00 pm

Crafting Transitions: Creating Community through Refugee Arts Groups

Chair: **Sallie Anna Steiner** (University of Wisconsin, Madison)

Amber Dodge (independent)
Steven Hatcher (Idaho Commission on the Arts)
Lynne Williamson (Connecticut Historical Society)

Lafayette Bay (8) 09-14

2:00–4:00 pm

Asian/Asian American Folklore Identity in the Age of Trump

Chair: **Fariha I. Khan** (University of Pennsylvania)

Mu Li (Southeast University)
Tom Green (Texas A&M University)
Misha Rai (Florida State University)
Juwen Zhang (Willamette University)

Gray's Bay (8) 09-15

2:00–4:00 pm

Pottery and Place

Chair: **Trista L. Reis Porter** (University of North Carolina, Chapel Hill)

2:00 pm
Ogre-Tile Makers: Creators of the Japanese Landscape
Takashi Takahara (Aichi University)

2:30 pm
Folk Potters on the Land: Public Markers of Craft Identity
John Burrison (Georgia State University)

3:00 pm
Self-Making in Global Seagrove, NC: The Pottery of Chris Luther
Trista L. Reis Porter (University of North Carolina, Chapel Hill)

3:30 pm
Art for Living vs. Art of Leaving: Revisioning the Potter Community of Haryana and Their Resilience
Sangeeta Jawla (Ambedkar University, Delhi)

3:45 pm
discussion

Lake Harriett (8) 09-16

2:00–4:00 pm

The Currents of Capitalism

Chair: **Jeremy Stoll** (Metropolitan State University of Denver)

2:00 pm
 Shop Talk: Life History, Labour, and Social Class in the Pedal Steel Guitar Workshop
Daniel W. Neill (Memorial University of Newfoundland)

2:30 pm
 Folk Speech™: Intellectual Property, Local Identity, and the Trademarking of the Vernacular
David Puglia (Bronx Community College)

3:00 pm
 Fairy Tale Branding: Reawakening the “Sleeping Beauties” of Haute Couture
Johanna Zanon (University of Oslo)

3:30 pm
 Comics, Diversity, and the Creative Void
Jeremy Stoll (Metropolitan State University of Denver)

Ballroom 1/2 (4) 4:15 pm–5:15 pm

AFS Business Meeting

Executive Director’s State of the Society Address
 Section Prize Announcements
 Old Business
 New Business
 Acknowledgement of Executive Director Tim Lloyd
 2018 Annual Meeting Theme Announcement

Ballroom 1/2 (4) 5:15 pm–5:45 pm

Time of Remembrance

Ballroom 1/2 (4) 6:00 pm–7:00 pm

AFS Presidential Address

The Witch in Flight
Kay Turner (New York University)

Atrium (4) 7:15 pm–10:15 pm

Closing Reception with Dan Newton’s Café Accordion Orchestra
 Sponsored by the American Folklore Society and the Minnesota State Arts Board

Birch/Maple (4) 9:00 pm–11:30 pm

Instrumental Music Jam Session
 Sponsored by the Music and Song Section

Crystal Lake 9:00 pm–11:30 pm

Song Circle (Vocal Music Jam Session)
 Sponsored by the Music and Song Section

Elk Lake (4) 9:45 pm–11:00 pm

Creative Writing and Storytelling Open Mic Night
 Sponsored by the Creative Writing and Storytelling Section

Program Schedule: Sunday

Crystal Lake (4) 10-01

9:00 am–11:00 am

Planning Session: Folklore Studies in the Current Troubled Political Era

Chair: **William Westerman** (New Jersey City University) and **Margaret A. Mills** (The Ohio State University, emerita)

Abstracts: Plenary Sessions

AFS Candidates' Forum

Thursday, 4:15–5:15 pm
Ballroom 1/2 (4th floor)

Candidates for AFS 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.

Francis Lee Utley Lecture

Friday, 4:15–5:15 pm
Ballroom 1/2 (4th floor)

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

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

Back to the Future: Questions for Theory in the 21st Century

There is a tendency for folklore scholars to read theory in other fields and apply those theories to their own disciplinary subject. The idea is to “stay current,” be on “the cutting edge,” or even, perhaps, “keep in step.” There are definite costs to the pursuit of such theoretical fashions, however. It allows theories in other disciplines to drive folkloristic inquiry. The theories often do not address questions that emerge from the study of the materials—legends, songs, proverbs, festivals, or jokes—that are the objects of the folklorist’s scrutiny. In fact, in applying these theories to folklore, it may be that many deep and important questions are overlooked. What folklorists may need to do is look backwards in an attempt to identify those questions that have driven the field and to craft research and build theories that speak to these questions.

AFS Presidential Address

Saturday, 6:00–7:00 pm
Ballroom 1/2 (4th floor)

Kay Turner (New York University)

The Witch in Flight

The witch in flight provides an excellent point of departure for considering certain analytical benefits found at the intersection of folkloristics, performance, feminism, and queer theory. As it should, the study of folklore leads us to ask some big, sometimes strange, questions. One of these might be, “Why do witches fly?” and secondly, “Why should we care?”

This address seeks to answer both, or at least to suggest that attempting to answer big old cultural questions is more than half the fun of being a folklorist. Tales of the witch wife and Baba Yaga’s hens will guide our ascent even as we interrogate the lurid, nearly pornographic images of flying females made and distributed in the early 16th century by Albrecht Dürer’s student Hans Baldung Grien, followed 200 years later by Goya’s etchings of horrifying brujas poderosas (powerful witches). Visual culture and oral-literary culture compete to encode the meaning of the witch in flight, but a 21st century expanded view of folklore holds the key—or should we say broom handle—to a deeper understanding of her flight and ours.

Abstracts: Section-Sponsored Lectures

Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling

Thursday, 7:00–8:30 pm

Sponsored by the American Folklore Society; the Cultural Diversity Committee; the Creative Writing and Storytelling Section; the Folklore and Literature Section; the Folk Narrative Section; the Politics, Folklore and Social Justice Section; the Women's Section; Kay Turner

Deer Lake (4th floor)

This event is made possible by a grant provided by the Minnesota State Arts Board through an appropriation by the Minnesota State Legislature and a grant from the National Endowment for the Arts.

Rhonda R. Dass (Minnesota State University, Mankato), chair

Margarita B. Marín-Dale (independent), chair

Heid E. Erdrich (Ojibwe (Turtle Mountain); Augsburg Creative Writing Program)

Robin Nelson (Ojibwe (White Earth); ISD#622 American Indian Education Program)

Mona M. Smith (Sisseton-Wahpeton Dakota Oyate; Allies: Media/Art and Healing Place Collaborative)

Gwen Nell Westerman (Sisseton-Wahpeton Dakota Oyate; Minnesota State University, Mankato)

Rhiana Yazzie (Diné; New Native Theatre, Minneapolis/St. Paul, MN)

Minnesota is a major center of 21st-century innovation in Native American storytelling traditions. Among the most creative are those told in fresh ways by women, who know the power of old stories and are adept in their adaptation for new times. This special evening event invites all AFS meeting participants to a storytelling encounter with five Minnesota Native women hailing variously from Dakota, Ojibwe, and Diné legacies. Each is active in carrying forward traditional story content and modes of telling in novel formats, including film, play writing, poetry, mapping, and quilting. These women are practiced in storytelling arts as acts of resistance and reclamation for Native Americans. Our AFS meeting in Minneapolis gives us a rare opportunity to engage with these artists who are significantly re-making folklore and marking its importance in the present day. The program ends with a brief "meet and greet" and a book signing featuring works by some of our presenters.

The Phillips Barry Lecture

Thursday, 8:00–9:30 pm

Sponsored by the Music and Song Section

Ballroom 4 (4th floor)

Stephen D. Winick (American Folklife Center), chair

Henry Sapoznik (Mayrent Institute for Yiddish Culture)

Hear O, Israel: The Rise of Yiddish Popular Music on the 1901 Lambert Cylinders

Starting in 1901, Chicago inventor and businessman Thomas Lambert released 48 Yiddish cylinders on his eponymous label, the first commercial company to do so. These recordings represent a critical moment in the development of Yiddish popular culture and clearly reveal the numerous influences—cantorial hymns, street corner ballads and parodies of English language songs—which would soon combine and blossom into the world-wide phenomenon of Yiddish theater.

Don Yoder Lecture in Religious Folklife and Folk Belief

Friday, 8:00–9:30 pm

Sponsored by the Folk Belief and Religious Folklife Section

Ballroom 4 (4th floor)

Margaret Kruesi (American Folklife Center), chair

Jeff Todd Titon (Brown University, emeritus)

Ecojustice and Folklife

Ecojustice combines environmental responsibility with social justice. It aspires to combat the effects of global warming, habitat degradation, and environmental hazards upon the Earth and all living beings. In this lecture, I consider ways that folklife studies may bring to ecojustice traditional ecological knowledges with the ability to sustain local populations and to maintain cultural and material resources for survival. I outline a sound ecological path that may help establish more just and fair relations among humans, other living beings, and the environment.

Mary Hufford (Livelihoods Knowledge Exchange Network (LiKEN)), discussant

Rory Turner (Goucher College), discussant

Abstracts: Special Events

Tour: Markets and Communities

Wednesday, 10:30 am–2:30 pm

Preregistration required

Bus picks up at main entrance

Immigrants and refugees in the Minneapolis/Saint Paul area have long created and been sustained by market spaces rich with traditional foods, clothing, music, art, and materials for magic, healing, and religion. This tour will visit several such markets, including the Mercado Central cooperative; Ingebretsen's, a 96-year-old Nordic market; Karmel Square, home to the largest concentration of Somali businesses outside of Somalia; and Hmongtown Marketplace, a sprawling indoor/outdoor complex. Get out of the downtown zone, and experience the rich diversity of this region. Lunch will not be provided, but there will be many opportunities to purchase food along the way.

Opening Ceremony

Wednesday, 5:00—6:00 pm

Ballroom 1/2 (4th floor)

Welcome and Introductions
Recognition of Sponsors and the 2017 Annual Meeting Committee
Announcement of American Scandinavian Foundation Fellowship Recipients
AFS Award and Prize Announcements
Acknowledgement of Executive Director Tim Lloyd

Welcome Reception

Wednesday, 6:00–8:00 pm

Sponsored by the American Folklore Society

Atrium (4)

Cash bar. All are welcome.

Executive Board's Welcome for First-Time Attendees

Wednesday, 6:00–8:00 pm

Sponsored by the American Folklore Society

Ballroom Prefunction (4)

Cash bar. A social and informational gathering, hosted by the AFS Executive Board, for first-time attendees.

Ask an Archivist or Public Folklorist

Thursday–Saturday

Sponsored by the AFS Archives and Libraries Section
and Public Programs Section

Ballroom 3 (4th floor)

The Archives and Libraries Section and the Public Programs Section are collaborating to host the "Ask an Archivist or Public Folklorist" table in the annual meeting exhibition room. The table will be staffed by a rotating group of volunteers from the two sections. We invite all conference attendees to stop by the table with questions relevant to archives, libraries, or public programs!

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

Cultural Diversity Committee Brown Bag Welcome Lunch

Thursday, 12:30–1:45 pm

Sponsored by the Cultural Diversity Committee

Deer Lake (4)

Take the opportunity to meet members of the Cultural Diversity Committee; learn more about the issues they are currently addressing; add your voice and join the conversation about what we can all do collectively to reimagine a more inclusive, activist folklore theory, practice, and Society for the 21st century.

Abstracts: Special Events

Folklore Studies in a Multicultural World Reception and Book Signing

Thursday, 5:15–6:00 pm

Sponsored by University of Wisconsin Press, University of Illinois Press, and University Press of Mississippi

Ballroom 3 (4th floor)

Come celebrate recent titles in the Folklore Studies in a Multicultural World Series, which seeks to publish first books that explore interdisciplinary and international aspects of the study of folklore. All are welcome.

Claire Schmidt, *If You Don't Laugh You'll Cry: The Occupational Humor of White Wisconsin Prison Workers* (Wisconsin)

Jeanne Pitre Soileau, *Yo' Mama, Mary Mack, and Boudreaux and Thibodeaux: Louisiana Children's Folklore and Play* (Mississippi)

Richard Jones-Bamman, *Building New Banjos for an Old-Time World* (Illinois)

Robin Harris, *Storytelling in Siberia: The Olonkho Epic in a Changing World* (Illinois)

Incoronata Inserra, *Global Tarantella: Reinventing Southern Italian Folk Music and Dances* (Illinois)

Stefan Fiol, *Recasting Folk in the Himalayas: Indian Music, Media, and Social Mobility* (Illinois)

Lee Bidgood, *Czech Bluegrass: Notes from the Heart of Europe* (Illinois)

Public Programs Section Mixer for Students and Young Professionals

Thursday, 6:15–7:15 pm

St Croix II (6)

Cash bar. All are welcome.

Heid Erdrich Book Signing

Thursday, 8:30–9:30 pm

Ballroom 1/2 (4th floor)

Heid E. Erdrich is a collaborative artist and the author of five collections of poetry, most recently *Curator of Ephemera at the New Museum for Archaic Media* from Michigan State University Press. She has curated many exhibits of contemporary Native American art since 2007. Heid's collaborative poem films have been selected for screening at festivals internationally including ImagineNative, Native Film Festival, Vision Maker, and at the Santa Fe Indian Market film festival, Class-X. These poem videos have won awards in 2014 and 2015 for Best of Fest and a Best Experimental Short. Heid grew up in Wahpeton, North Dakota and is Ojibwe enrolled at Turtle Mountain. She teaches the MFA Creative Writing low-residency program of Augsburg College. Please join us for this book signing opportunity.

Swing Dance Workshop

Thursday, 9:00–11:00 pm

Sponsored by Dance and Movement Analysis Section

Windows (6)

Dan Newton's Cafe Accordion Orchestra will be performing a mix of swing, ballads, and Latin numbers at our closing reception this year. Be prepared for the fun by attending this free workshop, where you will learn some swing dance basics you can use to wow the crowd. Remember, as folklorists, it is our responsibility to make the most out of this wonderful opportunity with some participant-observation fieldwork! Donations appreciated.

The Ohio State University Dessert Reception

Thursday, 9:00–11:00 pm

Sponsored by the Center for Folklore Studies at The Ohio State University

Minnesota Room (6)

Dessert, cash bar. All are welcome.

Words and Music in Memory of Alan Jabbour

Thursday, 9:00–11:00 pm

Sponsored by the AFS Fellows and Music and Song Section

Elk Lake (4)

Jeff Todd Titon (Brown University, emeritus) and **Stephen D. Winick** (American Folklife Center), chairs

Everyone is welcome to this special event in memory of Alan Jabbour, who did so much to support understanding and enjoyment of folk music. We will begin with a short video about Alan's life and work presented by Sabra Webber. After watching the video, we will share memories of Alan. Then we will play traditional music. Please bring musical instruments if you wish.

Instrumental Music Jam Session

Thursday–Saturday, 9:00–11:45 pm

Sponsored by the Music and Song Section

Birch/Maple (4)

All are welcome.

Song Circle (Vocal Music Jam Session)

Thursday–Saturday, 9:00–11:45 pm

Sponsored by the Music and Song Section

Crystal Lake (4)

All are welcome.

Graduate Student and Young Professionals Mixer

Thursday, 10:00–11:45 pm

Sponsored by the Graduate Student and Young Professional Section

St Croix I (6)

All students and recent graduates are invited.

Gretchen Dykstra Book Signing

Friday, 10:15–11:15 am

Sponsored by the University of Wisconsin Press

Ballroom 3 (4th floor)

Get up to speed first with **04-08: Lumberjack Songs and Songcatchers in the Upper Midwest**, then come to the book signing with Gretchen Dykstra, editor of *Pinery Boys: Songs and Songcatching in the Lumberjack Era*.

Cultural Diversity Committee Reimagination Lounge:

A Nonconference Incubator for Action

Friday, 12:30–4:00 pm

Sponsored by the Cultural Diversity Committee

Ballroom Prefunction (4)

The CDC Reimagination Lounge adapts participant-driven design practices to create a space for imagining (and remembering) progressive and critical folklore history, theory and practice. We provide prompts, contexts, pretexts. The rest is up to you. Collectively source and share ideas: Talk with others about what you care about. What counts as good work? What are your (folklore, social justice) origin narratives? Your memories of models and mentors who set your path? Your visions for the future? Hear (and share) readings of key folklore texts. Meet, mingle, and create art with local activists from the Black Lives Matter Movement. Expect a variety of ways to engage at a number of distinct stations. Come with curiosity and willingness to engage.

What's Going On: Hear what is going on in the Minneapolis area, around social justice and community well-being, around folk arts and social change, from local activists and artists. What key issues are people struggling with? Invited guests: #BLM, East Side Freedom Library, Karen activists and artists, digital storytellers, Million Artist Movement hosts, others. This station offers folklorists a chance to connect with local activists, to get briefed about locales, and to consider our responsibilities to the host communities in which we meet, live and work (issues being global and intersectional.)

Speaker's Corner: Scheduled declamations, readings and performances of folklore forebears who have spoken out for social change in our communities and our own Society and field. Reading of Gerald Davis's plenary address and works by Gladys-Marie Fry, Kathryn Morgan, and others.

Origin Stories: Sign up to share your folklore origin story. What drew you to the discipline? When did you first hear about folklore and decide to pursue this work as a career? How did you see yourself impacting your community when you first started out as a baby folklorist? What was your early vision of an engaged and critical folklore?

Million Artist Movement's Power Tree Quilt Exhibit and Block-Making Workshop: The Million Artist Movements (MAM) calls itself "a global vision and movement that believes in the role of Art in the campaign to dismantle oppressive racist systems against Black, Brown, Indigenous and disenfranchised peoples." The Power Tree Quilt represents a framework for the movement and illustrates the vision of MAM. Representatives will present the idea behind their project (and the symbols around the tree's roots, trunk branches and water), share their tool kit, and lead a participatory station for making blocks to add to the quilt project and join the movement.

On Whose Shoulders Do You Stand? Reimagining Folklore History, Theory and Practice: Share your favorite sources and resources: who are your models for engaged and critical folklore? Who/what was transformational, changing how you see the world? We will use this station as a way to open up conversations about how we see, define or name a reimagined folklore past, present and future.

Values Pop-Up: What are the words you live by? Where did we develop these key principles? To whom do we credit them? What are the words, expressions, proverbs or sayings that stick with us and make us think/act? Participants are invited to make a button or tag sharing important values, ethics or core principles.

Folk Histories of the American Folklore Society and Flipping the Script: Share your reflections on key moments in the history that have shaped the Society. Revisit folklore history at the public/academic split, the annual meeting in Long Beach, and times when the AFS Executive Board has taken a stand on key issues in the global arena—the ERA, Utah, Standing Rock—or NOT taken a stand. And then, (re)imagine: what would it look like if the "losers" had prevailed?

March for Justice: This station features a large poster of Mozambican wood carver Camurdino Mustafa Jetha's carved World AIDS Day March scene showing folks marching in the streets for more money, education, and action around HIV/AIDS prevention, as well as a collection of other protest signs, banners, and memorabilia from recent mobilizations. Station participants will have a chance to make their own protest signs.

IU Graduate Program Information Session

Friday, 12:45–1:45 pm

Sponsored by the Indiana University Department of Folklore and Ethnomusicology

Lake Harriett (8)

For prospective students; all are welcome.

Preserving America's Cultural Traditions (PACT) Meeting

Friday, 12:45–1:45 pm

Lake Calhoun (8)

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.

Indiana University Press Folklore Series and Author Celebration

Friday, 3:00–4:00 pm

Sponsored by the Indiana University Press

Ballroom 3 (4th floor)

Come celebrate all things folklore at IU Press! Meet our authors and latest titles, learn about our new series, *Activist Encounters in Folklore and Ethnomusicology*, and get a glimpse of many exciting books ahead!

Nordic-Baltic Folklore Section Reception with Live Music by Finn Hall

Friday, 5:15–7:15 pm

This activity is made possible by the Margaret A. Cargill Philanthropies

Atrium (4)

Join the AFS Nordic-Baltic Section for live music from a local Scandihoovian band and a cash bar while we celebrate the Nordic-Baltic heritage of the Twin Cities. Based in Minneapolis, award-winning Finn Hall recreates the feel and sounds of the historic Finnish-American dance halls for local dancers offering waltz, polka, schottische, mazurka, tango, humppa and other dances.

Fellows Reception for Graduate Students

Friday, 5:30–7:00 pm

Sponsored by the AFS Fellows

St. Croix I (6)

For Fellows and graduate students only

Local Learning Happy Hour

Friday, 5:15–6:15 pm

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

Hyatt bar

All are welcome to join us at our annual folklore and education gathering; this year we are celebrating authors published in the 2017 *Journal of Folklore and Education* special issue on Newcomers and Belonging.

Transnational Asia/Pacific Section Reception

Friday, 5:30–7:00 pm

Sponsored by the Transnational Asia/Pacific Section

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This is an opportunity for Transnational Asia/Pacific section members and scholars with an interest in the region to get together outside of our formal business meeting. Come to reunite with old friends and meet new ones!

Folklore's "Man of Words": Remembering Roger Abrahams

Friday, 8:00–9:30 pm

Nicholas R. Spitzer (Tulane University and American Routes), chair

Wayzata Bay (8)

Folklorist Roger D. Abrahams passed away on June 21, 2017, at the age of 84. We knew Roger variously as a brilliant thinker and writer, a teacher and mentor, a colleague and friend. He was indispensable for transforming our discipline, deeply humanistic and broadly multidisciplinary, elevating folklore in the academy and a major force in building key public folklore institutions. From singing folk songs, his road led him to the ethnography of performance in African American and Caribbean communities and beyond. Roger was able to move easily from conversational genres and the poetics of everyday life to belles lettres and the avant-garde. He showed the complex relations of "simple forms," in which audience, context, and cultural surround condition the performances of ballad singers, "sporty fellows," second-liners, William Penn, riddling children, and market vendors. We'll gather to celebrate the grand creolist, trickster, scholar, public humanist and "Man of Words" with our presence and memories.

Robert Baron (New York State Council on the Arts)

Dorothy Noyes (The Ohio State University)

Kay Turner (New York University)

Folk Songs of Resistance and Remembrance

Friday, 9:00–11:00 pm

Sponsored by the Mediterranean Studies Section

Elk Lake (4)

This session will feature songs from the transnational Mediterranean and its linguistic/cultural mosaic. Several section members will alternate sharing and singing folk songs of resistance with the audience. Event guests are welcome to join in the singing or to share a song. Please join us for this collective moment of remembrance and resistance.

Abstracts: Special Events

Latin Dance Workshop

Friday, 9:00–11:00 pm

Sponsored by Dance and Movement Analysis Section

Windows (6)

Dan Newton's Cafe Accordion Orchestra will be performing a mix of swing, tangos, cha chas, rumbas, and cumbias at our closing reception this year. Be prepared for the fun by attending this free workshop, where you will learn some Latin dance basics you can use to wow the crowd. Remember, as folklorists, it is our responsibility to make the most out of this wonderful opportunity with some participant-observation fieldwork! Donations appreciated.

Indiana University Department of Folklore and Ethnomusicology Alumni Reception

Friday, 9:00–11:00 pm

Sponsored by Indiana University

St Croix I (6)

Enjoy free snacks, including a milkshake and soda bar, while catching up with fellow alumni and former and current professors and staff from the department. There will be a cash bar shared with the Memorial University reception. All are welcome!

Memorial University of Newfoundland Reception

Friday, 9:00–11:00 pm

Sponsored by the Memorial University of Newfoundland

St Croix II (6)

Cash bar. All are welcome.

Conference on the Couch: *Purple Rain*: Folklorists Honoring Prince

Friday, 9:30–10:30 pm

Kay Turner (New York University), host

Presidential Suite

All are invited to AFS president Kay Turner's hotel suite for a "conference on the couch" honoring Prince. Dance to an all-Prince set dee-jayed by Elizabeth Peterson and Kay Turner. Wear a splash of purple! Room number to be announced at the meeting.

Graduate Student Trivia Night

Friday, 10:00–11:30 pm

Sponsored by Graduate Student and Young Professional Section

Lake Nokomis (8)

Which folklorist drowned after falling out of a boat? Which folklorist is in the Nebraska Sports Hall of Fame? These questions (and more) will be asked of you at this year's trivia night. Come put your folklore trivia knowledge to the test!

Breakfast of (Folklore) Champions

Saturday, 07:00–8:30 am

Sponsored by the AFS Fellows

St Croix I (6)

Preregistration required

Preregistered graduate students breakfast and talk with four members of the AFS Fellows about current topics.

Neil V. Rosenberg (Memorial University of Newfoundland), Vernacular Music at the Nexus of Folklore and Popular Culture

Paddy Bowman (Local Learning) Looking to the Local: Folklore Education, Connecting with Multiple Audiences

Elissa R. Henken (University of Georgia), Folklore as a Response to Current Events

Margaret A. Mills (The Ohio State University, emerita), Research Design In and With Communities: The Best Laid Plans . . .

Folk Arts Education Workshop: A Focus on the Artist

Saturday, 9:00 am–12:00 pm

Sponsored by Local Learning: The National Network for Folk Arts in Education and the AFS Folklore and Education Section

Crystal Lake (4)

Betty J. Belanus (Smithsonian Center for Folklife and Cultural Heritage) and **Lisa Rathje** (Local Learning), chairs

Traditional artists engage in teaching in many settings, including through apprenticeships, classroom residencies, festivals, their private studios or homes, and museum demonstrations. To deepen teaching strategies, including the relationship of goals, instruction, and assessment, this workshop focuses on folk arts education for teaching artists and folk artists who work in a variety of settings. Local teaching artists have been invited from a local nonprofit education organization with an artist roster to join AFS attendees in this very hands-on professional development opportunity. Folklife Education Specialist **Linda Deafenbaugh** and three artists of the Folk Arts-Cultural Treasures School (FACTS) in Philadelphia, awarded the Blue Ribbon School designation in 2016, will lead instruction.

Tour: Community Cultural Anchors: Neighborhood Foodways

Saturday, 9:30 am–12:00 pm

Sponsored by the American Swedish Institute and the Minnesota Transportation Museum
Preregistration required

Bus picks up at main entrance

Minnesota has been viewed by many as a model for how immigrant resettlement can succeed. Waves of immigration have shaped the storefronts, streetscapes and cultural expressions in the vibrant Phillips Neighborhood, starting with German and Irish, later Swedish and Norwegian and now Mexican, Hmong, Somali and Ojibwe and Dakota nations migrating from rural areas of the state to Minneapolis' city center. This tour offers an opportunity to explore topics raised in **07-06 Museums and Cultural Centers Community (Dis)Engagement and Essentially Becoming Essential** in some of the Phillips neighborhood's cultural centers that support the ongoing continuity of cultural traditions and expression, while also paying attention to foodways in the neighborhood. Participants will enjoy unique coffee/tea and pastry favorites as they learn about the cultural anchors—the American Swedish Institute at the New Nordic Café, the Somali Museum of Minnesota at the Bright Moon Café, and the Native American Community Development Institute at All My Relations Gallery and Pow Wow Grounds—and discover how foodway traditions have been sustained, traditions adapted, and cultural expressions have been shaped by the movement of cultural groups in and out of this Minneapolis neighborhood. Transportation provided by the Minnesota Transportation Museum.

Michael Norman Book Signing

Saturday, 11:45 am–12:45 pm

Sponsored by the University of Wisconsin Press

Ballroom 3 (4th floor)

Come meet Michael Norman, author of *Haunted Heartland* and *Haunted Wisconsin*.

Folklore and Environments/Environmental Humanities Brown Bag

Saturday, 12:15–1:45 pm

Birch/Maple (4)

Folklorists interested in environmental folklore, folklife of environments and new directions at the intersection of folk studies, public and applied folklore, cultural organizing and environmental humanities, please join us for this lunchtime discussion and conversation session! We'll share projects, challenges and opportunities, and brainstorm futures for environmental folklife in an era of increasingly unstable environments.

Middle Atlantic Folklife Association (MAFA) Brown Bag

Saturday, 12:15–1:45 pm

Crystal Lake (4)

The Middle Atlantic Folklife Association (MAFA) is a professional association supporting folklorists and others concerned with traditional folk culture in the mid-Atlantic region. It serves Virginia, Delaware, District of Columbia, Maryland, New Jersey, New York, Pennsylvania, and West Virginia.

Abstracts: Special Events

AFS Business Meeting

Saturday, 4:15–5:15 pm
Ballroom 1/2 (4th floor)

Executive Director's State of the Society Address
Section Prize Announcements
Old Business
New Business
Acknowledgement of Executive Director Tim Lloyd
2018 Annual Meeting Theme Announcement

Time of Remembrance

Saturday, 5:15–5:45 pm
Ballroom 1/2 (4th floor)

Tributes to departed colleagues will be read during this time of remembrance.

Closing Reception with Dan Newton's Café Accordion Orchestra

Saturday, 7:15–10:15 pm
Atrium (4)

Sponsored by the American Folklore Society

This activity is made possible by a grant provided by the Minnesota State Arts Board through an appropriation by the Minnesota State Legislature and a grant from the National Endowment for the Arts.

This five-piece band defines what it means to play a variety of song types. Dan's specialty is French musette playing, but the band will pull out tangos, cumbias, polkas, and pop (at least) during a typical performance. The level of musicianship is high and so is the level of good humor. It's a great band to dance or just hang out to. For more info, go to the "about" section of the Café Accordion Orchestra, <http://www.cafeaccordion.com/about/>.

Hors d'oeuvres, cash bar. All are welcome.

Creative Writing and Storytelling Open Mic Night

Saturday, 9:45–11:00 pm
Elk Lake (4)

Sponsored by the Creative Writing and Storytelling Section

Folklorists work with all kinds of creators and makers, and our studies give us access to unlimited inspiration. The AFS 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. Please bring up to six-minutes' worth of material and your love of language.

Abstracts: Preorganized Sessions

01-02 Paper Session: Fake News, Part I: Belief in the Age of Alternative Facts

Papers in this panel take on a range of topics related to the idea of fake news: genre classification, historical precedents, the politicization of personal narratives, and perceptions of the sources of online information. The first paper considers fake news by looking at alternative health belief sites as precursors to other types of fake news. The second paper discusses Far Away Moses, an Ottoman Jewish merchant who was rumored to have died and been replaced by an imposter at the 1893 Chicago World's Columbian Exposition. The third paper addresses the practice of confronting and calling out "fake vets," which has generated a now well-established genre of viral video, the "stolen valor" video. The final paper in this panel takes on the question of how the sources of online information are perceived, leading users to trust fake news as credible information. (Sponsored by the New Directions in Folklore Section. See also 02-02, 04-02, and 05-02.)

01-04 Forum: Precarity, (In)Visibility, and Inclusion: A Conversation on Privilege within Our Own Ranks

This session explores the broader issue of recognition and claiming space for precariat folklorists within our professional spheres. Participants will turn the social justice lens inward to open the door to frank conversations about privilege within our own ranks and the ways in which the precarity of the labor force for contingent labor, people of color, disabled workers, the LGBTQI community, and other marginalized groups affect larger issues of inclusion in our Society from recruitment, conference participation, and professional opportunities to dues structures and Board nominations. Forum participants and audience are invited to share their experiences on how "(in)visibility" may affect their ability to move forward in the field. (Sponsored by the Cultural Diversity Committee)

01-05 Paper Session: Vernacular Religion on the Move: Routes and Roots of Religious Life In and Out of Norway

The panel seeks to illustrate the roots and routes of vernacular religious phenomena in Norway, capturing the importance of movement in relation to places, people and objects over time. Historical negotiations of center and periphery, past and present, sacred and mundane, led to crucial shifts in understandings of religion, folklore and spirituality, creating new pathways both practically and conceptually, many of which are now being restored and "restored." The case studies focus on physical and social movements and the narrative cultures they create. Travellers in this panel include folklorists and their stories; saints and their relics; pilgrims and their destinations; spiritual seekers and their dreams.

01-06 Forum: A Critical Forum on the Concept and Practice of Conducting Folklife Surveys

Modeled as a conceptual "dream planning meeting," this forum brings together public folklorists who have conducted surveys in different regions of the country to share experiences, challenges, and outcomes. It also encourages participation from others who've planned, conducted, or served as a repository for the materials gathered. Two central questions will be discussed in this interactive session: 1) "What are the underlying impetuses from agencies and organizations that generate the desire for surveys?" and 2) "What are best possible uses of the fieldwork collected beyond depositing the materials in appropriate archives?" (Sponsored by the Public Programs Section)

01-07 Paper Session: Folklore and Aging: The Expressive Lives of Older Adults, Part I

Aiming to improve the quality of life of older adults, the use of art therapies in eldercare has steadily increased in recent years. However, arts interventions are most successful when they are culturally and socially relevant to participants. In this light, ethnographic studies of vernacular forms of creative aging are essential for both understanding the role of traditional arts in the lives of elders and for designing effective arts interventions. The papers presented in this session explore how folk arts support quality of life of older adults and will be compiled into an edited volume published through Indiana University Press. (Sponsored by the Public Programs Section. See also 02-07.)

01-09 Professional Development Workshop: How to Get Your Work Published

So you're working on a folklore book or article manuscript and want to get it published. How do you go about doing that? How does the publishing process work? This open workshop will cover the scholarly publishing process for books and journals in its entirety. Topics explained include the inside of a scholarly press--who does what, choosing the right publisher for you, when and how to contact a publisher, the review process, handling rejection, contracts and copyright, and what happens to your manuscript after contract. (Sponsored by the American Folklore Society and Indiana University Press)

01-10 Paper Session: Women, Migration, and Expressivity

Focusing on the experiences of women in different migratory contexts, this panel explores the role that expressivity plays in the negotiations of identities that occur in immigrant communities as well as in the home village. While the specific sites of analysis differ, each of these papers uses expressive culture as an entry point into how women grapple with the complex "betwixt and between" experience of migration. Taken together,

Abstracts: Preorganized Sessions

they bring attention to how the mundane and seemingly trivial forms of women's expressive culture serve as powerful and complex tools of expression and action that can work to forge new relationships and disrupt old ones. (Sponsored by the Women's Section)

01-12 Forum: Giving Life and Story to Places that Matter

The AFS Working Group in Folklore and Historic Preservation seeks to identify and create model projects that integrate folklore methodologies with historic preservation practice and policy. Our forum brings together folklorists and historic preservation professionals who provide fresh case studies that explore how story, ritual, and behavior link communities to place. Following an update on the work of folklorists in historic preservation nationwide, panelists will discuss methodologies for preservation, documentation, and community engagement in Wyoming community halls, a Vermont ex-slave farmstead site, and a Delaware African American religious landscape and church complex.

01-13 Paper Session: In Search of the Impact of Folk Arts Education: Examining Teaching and Learning

As a group of community folk artists who teach in Philadelphia's Folk Arts-Cultural Treasures Charter School (FACTS), we share our stories about bringing our cultural knowledge into schools. We describe our teaching of Mexican visual arts, Indian yoga, and African American step dance and examine what young students learn. We highlight useful classroom integrated methods for assessing student learning, including reflection, rubrics and video portfolios, and discuss measuring folk arts learning using Depth of Knowledge levels (Webb 2002). We present collaborative teacher-artist-researcher team analysis on what students learn about cultures they are studying and about their own cultures. (Sponsored by the Folklore and Education Section)

01-14 Paper Session: Medieval Women: Strength and Struggle in Medieval Women's Faith Journey Narratives

The panel's focus is historical women of faith and their strength through struggles with internal/ external forces. The focuses of the papers are: "Liturgical Feasts and Mystic Vision: Medieval Asceticism and the Command to Eat"—struggles with commands to "eat and be merry" on feast day; "Birgitta's Heart Is a Pot of Delicious Food": A Vision of Balancing the Spirit and the World"—struggles with Birgitta's identity as a worldly aristocrat and the head of a strict religious order; and "Mothers of the Believers: Influential Women in Seventh-Century Islam"—struggles with social, religious, and political power among early Muslim women. (Sponsored by the Medieval and Early Modern Section and the Women's Section)

01-15 Paper Session: Cardinal Points: Four Key Themes in Studying Dance as Folklore

This panel examines the intersection of ethnochoreology and folkloristics, outlining core terminology and theories. In doing so, it seeks to expand upon the performance-centered approach of folkloristics by addressing a striking blind spot: dance and movement as a site for the performance of cultural values and histories. Each paper thus centers on one key concept central to both dance and folklore: Narrative, Transmission, Gender and Sexuality, and Sacred and Secular. Through examining these concepts that transcend both fields, this panel strives to develop knowledge of dance and movement studies as a valuable tool in the folklorist's toolkit. (Sponsored by the Dance and Movement Analysis Section)

02-02 Paper Session: Fake News, Part II: Facebook is Everyone's FOAF

This panel explores the relationships between fake news, contemporary legend, and humor. Most legends are not meant not be funny, but both legends and jokes work to destabilize received epistemologies. The humor forms explored in this panel include parodies, hoaxes, and Internet memes. Jokes help to spread both information and disinformation, even when they are not intended to deceive. (Sponsored by the New Directions in Folklore Section. See also 01-02, 04-02, and 05-02.)

02-04 Forum: Art and Activism: Lessons from the Black Lives Matter Movement of Minneapolis

This session spotlights the ways that Twin City activists and community organizers draw on the power of traditional folk art forms such as storytelling, street theatre, graffiti arts, poetry and folk song to mobilize for change, engage oppressed groups, speak out against oppression and fight for justice in and across communities. This Cultural Diversity Committee-sponsored forum features artist/activists involved in the Black Lives Matter Movement. A network of organizations in the Twin Cities (Black Lives Matter, Penumbra Theater, Million Artist Movement, and more) creatively engage in struggles for racial justice. (Sponsored by the Cultural Diversity Committee)

02-05: Forum: A Conversation with Timothy Lloyd

AFS continues the custom of including a public interview with a senior member of our field at the annual meeting. In this session, Michael Ann Williams will interview Timothy Lloyd, Executive Director of the American Folklore Society, about his life and work. (Sponsored by the American Folklore Society, the Archives and Libraries Section, and the AFS Oral History Project)

02-06 Forum: Folklorists and Tourism: Developing Tours and the Scenic Byways

Folklorists from two states who were involved at different stages and varying capacities in multiple byways will explore the challenges and opportunities for folklorists working with the Scenic Byways program and heritage tours on the state level. Folklorists had to negotiate with locals and tourism officials concerning research and interpretation strategies. The byways used different strategies and technologies and examples will be examined during the forum.

02-07 Short Paper Session: Folklore and Aging: The Expressive Lives of Older Adults, Part II

In recent years, the use of art therapies in eldercare to improve the quality of life of older adults has steadily increased. However, arts interventions are most successful when they are culturally and socially relevant to participants. In this light, ethnographic studies of vernacular forms of creative aging are essential for understanding the role of traditional arts in the lives of elders and for designing effective arts interventions. The papers presented in this session explore how folk arts support the quality of life of older adults and will be compiled into an edited volume published through Indiana University Press. (See also 01-07)

02-08 Forum: Communicating through Making and Display: A Roundtable on Craft and Making Traditions as Education and Advocacy

Bringing together individuals involved in craft, museums, arts programs, and social justice initiatives, this forum will direct a conversation towards thinking about the various ways that individuals and organizations use (and can use) processes of making and displaying to communicate. Considering multiple contexts for displaying, the perspectives of makers, and the processes of making, we understand communication in its ability to invoke action. Our forum draws inspiration from the active communities of craftspeople and organizations in Minnesota to reflect on the dynamic range of function and communication in our material worlds. From using knitting circles to tackle political goals; conducting craft classes to address social ideals; creating exhibits to speak to multiple forms of sensory knowledge; we are interested in sharing ideas of education and communication in its potential to build awareness for advocacy. (Sponsored by the Folk Arts and Material Culture Section)

02-09 Forum: The China-U.S. Folklore and Intangible Cultural Heritage Project: Retrospects and Prospects

This forum event will report on museum-related work undertaken under the auspices of the "China-US Folklore and Intangible Cultural Heritage Project," an initiative of the American Folklore Society and China Folklore Society, pursued with financial support from the Henry Luce Foundation and other partners. Participants will report on the 2013-16 subproject ("Intangible Cultural Heritage and Ethnographic Museum Practice") and the bilingual *Quilts of Southwest China* exhibition and catalogue. New research work to be undertaken in 2017-19 through the "Collaborative Work in Museum Folklore and Heritage Studies" subproject will also be described and considerable time will be reserved for open discussion. (Sponsored by the American Folklore Society and the Folklore and Museums Section)

02-11 Forum: Teaching Folklore in the Age of Trump

Folklore courses often enlarge the circle of those considered "worthy" (academically, artistically, historically) by exposing students to new ideas and texts that challenge the notion of the alien or exotic "other." Helping our students realize our sympathies and interconnections as humans around the world today is a form of political resistance to close-minded, negative, anti-scientific regimes. Forum members (teaching at a variety of universities) will share concepts, readings, classroom activities, assignments, co-curricular connections, and more as means of stimulating dialogue on pedagogical strategies in the Age of Trump. We will encourage audience participation for an engaged and dynamic forum.

02-13 Forum: Tell Us a Story: Interviewing and Alchemy

How are folklorists and educators teaching interviewing to young people, and how are folklorists and young people telling stories inspired by their interviews with family and community members? From *Story Corps* to *The Moth*, *This American Life*, and corporate advertising, storytelling has captured popular imagination in the U.S. This forum features a rich range of storytelling modes to encourage folklorists to engage with young people and to inspire creative media production. Presenters will share audio and video projects, slideshows, a graphic ethnography, and a museum exhibition, all based on interviews with community and family members. (Sponsored by the Folklore and Education Section)

02-14 Paper Session: Medieval Women: Foodways and Food Fears

This session explores depictions of medieval women in a variety of folklore genres as well as art and literature as they provide food and drink for others. They are valued for their virtue and industry (dairymaids and cheese-makers), suspected of laziness, gluttony, and wanton sexuality connected to their role as food providers, and finally reviled as witches and poisoners. As the primary source of food preparation and provisioning in most families, medieval women were the subject of praise for diligence, censure for laziness, and fear of providing turned to evil purposes. (Sponsored by the Foodways Section, the Medieval and Early Modern Section and the Women's Section)

02-15 Paper Session: Negotiating National Identity in Socialist and Post-Socialist Settings through Story, Proposition, and Wisdom

Socialist and post-socialist countries have undergone profound changes brought on by such things as ethnic divisions, restoration of strained foreign relations, independence, and processes of nation building. In response to these shifts, groups and in some cases whole societies have sought to negotiate their identities. The discourse modalities of story, proposition, and wisdom are the resource for societal frames that facilitate such societal movements (Aasland 2017). The panel explores discourse modalities as their working framework to analyze cultural developments in Bosnia, Cuba, Romania, and Kazakhstan. Individual presenters will explore examples of contestation of history, cosmopolitan perspectives, proverb renewal, and nationalism. (Sponsored by the Socialist and Post-Socialist Area Studies Section)

03-01 Forum: Artifacts and Stories of Protest: A Pop-Up Exhibit

From the Women's March in January, to policies targeting the people we as folklorists study and promote, the new administration has offered plenty to protest. We as folklorists have always been in the thick of protesting: civil rights, Vietnam, nuclear energy, impeachment, etc. With those protests come the stuff of protest: most recently pink pussy hats, but we suspect there is a storehouse of protest items in many folklorists' closets and drawers and with them, stories of camaraderie and bravado. This session aims to bring these stories to light through the temporary display of objects.

03-02 Forum: Conversation with Bill Ferris

Few folklorists have played as important a role in shaping public perceptions of our discipline as Bill Ferris. For more than four decades, Dr. Ferris has served as one of the field's most tireless public advocates, eloquently arguing for the centrality of folklore to all cultural study, while demonstrating how insights arising from the study of vernacular culture inherently contribute to the struggle for social justice. Well-known as a scholar of the blues and other forms of southern vernacular artistry, Dr. Ferris joins us in this special AFS session to reflect on his life as a folklorist and a public scholar. (Sponsored by the American Folklore Society and the AFS Oral History Project)

03-04 Forum: Fostering Empathy Beyond the "Echo Chamber"

This forum will cultivate a dialog on strategies to acknowledge and engage with the "echo chamber effect"—the gyre of being surrounded by ideologies and viewpoints which already bear some degree of familiarity, support, or interest in the scope of public folklore work. Yet in creating and facilitating programs, initiatives, and outreach, equal attention must be paid to non-participants as well as participants. Through exploring community initiatives and projects outside of the discipline, this forum will foster an exchange of ideas and reflections in effective methodology, critical questions, and awareness of limitations in those parallel advocacy and outreach efforts. (Sponsored by the Cultural Diversity Committee)

03-05 Paper Session: The Body Politic: Bodies in Memes and Narratives of Contemporary American Political Activism

The relationship of folklore to political protest is enshrined in genres such as protest songs and political jokes. In this panel, we present three case studies of the ways in which folklore focused on bodies aids in political protest in the contemporary United States: in internet memes about Biden as trickster booby-trapping the White House; about dead Syrian refugee children deployed in memes; and about narratives and counternarratives of protestors (paid and unpaid) of the Trump presidency. Taken together, these papers present arguments about the importance of folkloric lenses to understand the coherence of political protest across genres and media.

03-07 Forum: Remembering the Grand Generation

A watershed project in public folklore, *The Grand Generation: Memory, Mastery, Legacy* delved into the memory projects and narratives of older adults. This project demonstrated how narrative and creative practices helped older adults age well. Produced by the Smithsonian, *The Grand Generation* included a large exhibition, full-length documentary film, and an exhibition catalog. Through conversations with the authors Mary Hufford, Marjorie Hunt, and Steven Zeitlin, this panel commemorates the thirtieth anniversary of this publication and explores the legacy of this project. It also aims to revive interest in the life stories and creative practices of older adults.

03-08 Paper Session: GunLore

With the ongoing controversies surrounding the powerfully American phenomena of recreational gun use, we believe that folklorists can usefully contribute to the public conversation about rights, race, power, violence, crime, and guns in the United States. This panel will use extended examples to first establish a working definition of "gunlore." Then, it will explore the kinds of practices that could usefully be documented and studied under that category. Finally, it will consider how we as researchers of tradition and everyday culture can most usefully participate in the public debates going on today about the value of guns and the cultures that emerge around them.

03-09 Forum: Honoring Community: Remembering Gladys-Marie Fry and William H. Wiggins, Jr.

This forum pays tribute to and examines the lives and legacies of two pre-eminent folklorists, Gladys-Marie Fry (1931-2015) and William H. Wiggins, Jr. (1934-2016). Both were scholars who wrote books, exhibit catalogs, and articles and presented their work to the public through film or exhibit; both were recognized for their accomplishments by being awarded prestigious fellowships, as well as being inducted into the Folklore Fellows of AFS; they were beloved professors; they were among the founders of the Association of African and African American Folklorists; and, significantly, they were researchers who did fieldwork in and on African American communities. (Sponsored by the Association of African and African American Folklorists)

03-10 Paper Session: Community Limits: Definitions, Paradoxes, Vernaculars and Borders

Folklorists have regularly described the dual nature of “community” as both an imagined construct and an empirical phenomenon, yet often we casually employ the term as a synonym for “group,” obscuring the power of the concept. This panel tackles the theme of the 2017 annual conference head on, considering the concept of community and some of the myriad ways it is created, evoked, and employed in national and international contexts. Emic analyses that consider in particular linguistic borrowing, the concept of limited good, and delineations of “the outsider” provide useful data to re-theorize etic definitions of the concept of community.

03-11 Paper Session: Disability and Folklore: Monsters, Stigma, and Sexuality

The field of folklore has only recently begun to engage with disability studies. Our panel proposes to take the intersections among disability studies, folklore, the body, art, health, stigma, affect, and vernacular language further. We offer four different approaches to the folkloric study of disability including explorations of disabled bodies (from monsters to freaks), the stigmatized vernacular, personal narrative, mental illness, sexuality, and intellectual disabilities.

03-13 Short Paper Session: Experiential Learning in the Trump Era

This panel explores the ways in which experiential learning, service-learning, and action research carried out by educational institutions remain relevant and productive despite Trump’s rise to power. We ask, in what ways do our outward facing educational practices respond to shifts in political power, and, similarly, in what ways do conditions on the ground shift our practices? We explore the renewed relevance of our work in this newly conservative era, engaging questions of practical logistics, ideological frameworks and methods, and the specific positions of the groups with which we engage.

03-14 Paper Session: Foodways as Feminist Resistance

This panel explores how foodways give women means to resist, redefine, or reconsider the gender roles, hegemonic structures, and power dynamics in their everyday lives. Papers discuss the transgressive play of bachelorette party foods, explore an early 20th-century grandmother’s recipes to reveal a “sisterhood” that influenced her cooking identity, examine narratives of averted kitchen disasters that allow wives to pull one over on their husbands, and look at the kitchen space as a stage for performing complex gender roles and contradictory identities. This panel elevates the everyday experiences of women by demonstrating how foodways become forms of feminist resistance. (Sponsored by the Foodways Section and the Women’s Section)

04-02 Paper Session: Fake News, Part III: Figures of Division in European Politics

This panel, sponsored by the International Society for Ethnology and Folklore as part of the SIEF-AFS sister society collaboration, addresses the interaction of fake news and vernacular narrative in recent European politics. The contestation of truth claims around such polemic figures as the president, the bureaucrat, the immigrant, and the refugee demarcates the acknowledged political divides of contemporary Europe: left and right, democratic and dictatorial, East and West, nationalist and cosmopolitan. Above all, however, the panel reconsiders the epistemological divide that first constituted folklore studies: that between a seemingly rational educated class and a seemingly credulous common people. (Sponsored by the American Folklore Society and the International Society for Ethnology and Folklore (SIEF). See also 01-02, 02-02, and 05-02.)

04-04 Forum: Folklore and Critical Race Studies: Practice, Theory, Curriculum, and Pedagogy Within and Beyond the Discipline

This Cultural Diversity Committee-sponsored forum, part of Kay Turner’s Presidential Initiative on Folklore Curriculum, is an effort to imagine, articulate, and share a decolonizing folklore practice that begins by decolonizing folklore curriculum. Presenters take a broad approach to this topic, sharing ways folklore studies can inform and be informed by critical race studies and antiracist theories and practices—from helping to frame the projects with which we are engaged and how we carry them out; to how we design folklore courses, reading list and syllabi; to how and why we might incorporate folklore into a range of courses and pedagogical practices. (Sponsored by the Cultural Diversity Committee)

04-08 Paper Session: Lumberjack Songs and Songcatchers in the Upper Midwest

Coinciding with the publication of *Pinery Boys: Songs and Songcatching in the Lumberjack Era* (2017), our presentations rely on new research to reclaim a complicated almost invisible past by invoking, critically reexamining, and considerably extending folklorists' understanding of the Upper Midwest's first two significant lumberjack songcatchers and their intertwined publications: Michael Cassius Dean, compiler of a songster, *Flying Cloud, and One Hundred and Fifty Other Old Time Songs and Ballads of Outdoor Men, Sailors, Lumberjacks, Soldiers, Men of the Great Lakes, Railroadmen, Miners, etc* (1922); and Franz Rickaby, author of *Ballads and Songs of the Shanty-Boy* (1926). (Sponsored by the Music and Song Section and the Nordic-Baltic Folklore Section)

04-09 Paper Session: Doin' It for Themselves: Resistance, Feminism, and Sisterhood through Voluntary Associations

Girls and women use voluntary associations to create spaces for activities and identities of their own making, resisting others' attempts to determine for them what it means to be female. These expanded roles and experiences might still include traditional activities for females, but also can appropriate traditional male activities, develop new ungendered or multi-gendered activities, or combine all four, thus defying limitations put upon girls and women. In this panel, two papers on Girl Scouting and one on women's roller derby will span about a century of female folk community, telling stories of feminist empowerment, resistance, and sisterhood. (Sponsored by the Women's Section)

04-12 Short Paper Session: Landscapes, Supernatural Powers and the Imagination of Communities

This panel looks at landscapes as physical places embedded with social meanings. Folklore many times links supernatural powers to certain landscapes. Narratives about how gods, ghosts, and shape-shifters inhabit certain landscapes add a poetic rhetoric to daily-experienced spaces, and help people imagine their communities. All of the presentations in this panel thus discuss how the folk in various cultural contexts incorporate supernatural powers in their daily landscapes in order to establish connections between the social and natural, past and present, real and ideal, self and other, and how these imaginary landscapes help them perceive and conceive their traditions and communities.

05-02 Forum: Fake News, Part IV: The Politics of Knowledge in a Crisis of Trust

This forum addresses the interlocking politics of public truth claims and folkloristic knowledge-making in a climate of increasingly generalized suspicion. U.S.-based folklorists have frequently studied mistrust between particular social groups, but in contrast to some of their international colleagues they have not hitherto been confronted with a crisis of trust of the present scale and complexity. Having abandoned the concept of fakelore with the seemingly naive epistemology that engendered it, what tools do we have for the assessment of bad faith? Conversely, what intellectual resources does our field offer for re-establishing social coexistence in the absence of shared social facts? (Sponsored by the New Directions in Folklore Section. See also 01-02, 02-02, and 04-02.)

05-04 Forum: Women of Color and Folklore

This forum will focus on the work of current women of color folklorists in academic and public folklore venues. The questions that we bring to the forefront are: How did you personally come to folklore? What do you think are the challenges that exist for women of color doing folklore? In your opinion, what do women of color folklorists bring to the field? Finally, how can we as a society attract more women of color to folklore studies? The five participants will each speak for 5-8 minutes and then we will open up for a discussion with the audience. (Sponsored by the Cultural Diversity Committee and the Women's Section)

05-06 Forum: The Other Side of the Same Coin: Community and Activism in Folklore and Education Environments

This forum will be an exploration of community and activism in K-Adult education environments. Rather than look at this through the lens of cultural intervention, we propose to look at community development and activism in three educational settings determined by community members: the living history park, religious settings, and the traditional college curriculum. (Sponsored by the Folklore and Education Section and the Politics, Folklore and Social Justice Section)

05-08 Workshop: State of the Labor Force: Building Support Systems for Sustainable Employment in the Field

This session will be facilitated by members of an AFS committee on contingent workers in the field of folklore. We will begin by outlining results of a survey of contingent workers in the field, highlighting the issues seen by folklorists working in the public sector and folklorists teaching in adjunct roles in various types of institutions. Session facilitators will then open up the floor to attendees for discussion of the issues. Input from attendees will be used to generate contingent-worker specific professional development sessions for 2018 and incorporated into a report on contingent-worker needs to be presented to the AFS Board. (Sponsored by the American Folklore Society)

05-09 Forum: In Search of a Sustainable Folk Arts Infrastructure: Strategies for Diversifying Funding beyond the NEA

As we face the potential elimination of federal funding of the arts, the current social and political climate demands us to re-think the way we structure and finance our work for the public. Building on years reflection on the structural DNA of our folk arts programs, this forum will re-consider what the blueprint for the folk arts programs of the near and distant future could be. Funding and organizational strategies that have not always had a place in the training of public folklorists will be examined, including funding through private foundations, individual donor programs and business partnerships, non-traditional state and federal funding sources, leveraging university resources, and more. (Sponsored by the Public Programs Section)

05-11 Paper Session: The Monsters of Memory: Counter Narratives of Repression and Resistance

The papers in this panel recognize how both public and private discourse(s) operate to link personal perception with public anxieties—specifically in regard to communities forged through their shared experiences living in (or as) marginalized landscapes, including the gendered mind, the racialized body, congenital human “monsters,” or indigenous inhabitants of sacred, yet governmentally-controlled, lands. The papers explore the absent, invisible, and counter narratives of individuals and communities in our midst, honoring how experience, word, memory, monsters, and even mutants, exhibit a materiality that provides stability even in the face of those who might ignore or erase their value.

05-12 Paper Session: Banquet, Temple Fair, and Village Theater in Luoyang, China

This panel presents the current issues in preserving traditions amid the massive movements of urbanization, economic development, and intangible cultural heritage protection in China. Through cases studies on the changes of traditional banquets, temple fairs, and village theatre, the presenters discuss how social and cultural space is negotiated through public performance, how local identity is reconstructed, and how traditional beliefs and modern popular culture are integrated in the city of Luoyang, a place with a history of five thousand years. (Sponsored by the Transnational Asia/Pacific Section)

05-14 Paper Session: Dining at the Imagined Table: Negotiating Food and Nation in a Multicultural Society

Food is an obvious cultural form through which communities are formed, defined, and affirmed. Drawing from Anderson's concept of nation as imagined community, this panel examines how and why food is being used to define what it means to be American, who belongs to that identity, and how it is then expressed. Folkloristic perspectives on food see it as an often-trivialized meaning-making domain shaped by larger cultural and social factors as well as by individual experiences and tastes. As such, culinary trends demonstrate current tensions in constructing a national “community,” and illustrate processes of culinary nationalism and gastronationalism. (Sponsored by the Foodways Section)

05-16 Paper Session: Clown Legendry and Discourses of Anxiety and Politics

Legends relieve anxieties attributed to the unknowable by narrating the space and the figure to assert control from within the chaos. Clowns embody what is unknowable: they are uncanny—their faces are disfigured, their features grotesquely exaggerated. When a person is not easily recognizable as a clown, the actions become more insidious. This uncertainty about the actions of those among us parallels that of the anti-immigrant rhetoric of Trump campaign for the 2016 presidential election. The online discourse posted on social media and news reports manifests these fears and anxieties expressed by adults through children as reporters.

06-02 Forum: Presenting Muslim Traditional Culture: Perceptions of Islam and Community Self-Presentation

This forum focuses on projects and research that tackle, directly or indirectly, perceptions of Islam in their presentation. Participants bring a wide-range of experience, with projects and research spanning Idaho, Iowa, Kentucky, Michigan, and Minnesota. We invite discussion on how panelists are working within their communities to present. To what degree are the groups we are working with interested in self-presentation? How are our projects and initiatives addressing perceptions of Islam in a political climate that could increasingly benefit from such discussion? These questions ground the discussion within the larger conference theme, “Community: Resistance, Reclamation, and Re-Creation.”

06-04 Forum: Credible Fears: Central American Asylum Seekers in a Texas Detention Center

We will explore the experience of counseling Central American women incarcerated at the Karnes Residential Center in rural Texas; an ICE detention facility operated by the private prison company, GEO Group. Presenters are volunteers with the San Antonio-based nonprofit RAICES (Refugee and Immigrant Center for Education and Legal Services). We will discuss how those with academic training in analyzing personal experience narratives can contribute alongside lawyers to secure asylum for these women and children, a task made more challenging by the current administration and the political climate on the border. We will be joined by a family detention lawyer. (Sponsored by the Folklore Latino, Latinoamericano, y Caribeño Section and the Politics, Folklore, and Social Justice Section)

06-05 Paper Session: On Second Thought: Learned Women Reflect on Profession, Community, Purpose

This panel presents a subset of three (folklore) contributions, of the thirteen cross-disciplinary contributions, made to a volume of the same title (University of Utah Press, 2017). The task of this “convocation of wise women” was to reflect on their search for meaning in their lives of pursuing and imparting knowledge, the intersecting threads of professional, personal, and family life, and how their motivating spiritual paradigms shaped and infused their work with a consciousness of purpose. (Sponsored by the Mediterranean Studies Section and the Women’s Section)

06-06 Paper Session: Folklife and STEAM Education

Within educational approaches, the focus on STEAM-based (science, technology, engineering, arts and mathematics) educational approaches have become prevalent in the United States as a way to bring arts and intercultural perspectives into traditional science and technology education. Folklife education’s focus on building skills in inquiry, dialogue and critical thinking through the study of culture and tradition is very much in line with the problem-solving approach of science education. Through demonstrating three case studies throughout K-16 educational settings throughout the United States, this panel will discuss how STEAM and folklife education intersect to provide an integrated, interdisciplinary learning experience. (Sponsored by the Folklore and Education Section)

06-07 Paper Session: Music, Identity, and the Nordic-American Experience

The historical experiences of Nordic-American immigrants parallel the experience of immigrants today. Some found success in the New World. Others toiled alongside immigrants from around the world. Still others never left, remaining at home in Europe, imagining what life would be like in the United States. This panel examines how music and verse have shaped the identity of Nordic communities, both in the New World and the Old, rural and urban, from WWI to the present. We explore the American experience, real and imagined, through a Nordic lens in an effort to better understand how communities create their own identity. (Sponsored by the Nordic-Baltic Folklore Section)

06-08 Paper Session: The Hero Re-Created: Different Perspectives on Folklore Characters around the World

This session explores how characters in folklore from around the world may be depicted differently by different groups, and what these different depictions mean. Every group that tells or shares a story re-creates the characters within those stories to suit the needs of their society. These changes might take place over time, as a new generation discovers the need for new heroes. Different groups coexisting at the same time may also re-create or reclaim characters, using specific manifestations of these characters to offer different—and sometimes competing—depictions of the reality they experience, or to advance a particular world view. (Sponsored by the Folk Narrative Section)

06-09 Paper Session: Voices of Resistance and Reclamation from Our Past: Historical Perspectives on Folklore Rabble-Rousing

Folklorists have faced many questions about the repercussions of simultaneous engagement with academic, public, and applied folklore work, the location of the line between research, advocacy, and activism and the wisdom of crossing that line, and the nature of our responsibilities as individual folklorists and as a field to those with whom we study. This panel seeks to chronicle the growing pains folklorists felt as the field engaged in new or different ways of thinking about expressive culture, inequality, and political representation over the course of the 20th century. We will address aspects of these questions through case studies of representational politics and individual events or pivotal figures in our disciplinary history.

06-10 Forum: Author Meets Critics: William Ferris’s *The South in Color: A Visual Journal*

William Ferris’s photographic meditation on growing up in the South, and on the vernacular cultures of rural Mississippi in the 1960s and ‘70s, offers a telling reflection on the emergent vision of a southern folklorist. *The South in Color: A Visual Journal* elegantly captures the intimacies and distances of southern life, offering the sometimes stark—and always eloquent—insights of a white southerner into the challenged contexts of race and community. This is a work about memory, about artistry, and about a region haunted by both its past and its ongoingness. It’s also a masterful work of visual storytelling.

06-11 Forum: Memes of Resistance, Election Reflections, and Voices from Drug Court: Social Justice, Ethical Cataloging, and Digital Humanities at Utah State University

Folklorists and librarians have long championed social justice and advocacy issues. Today, the skills garnered through principled academic discourse, community based ethnographic fieldwork, and ethical librarianship are being utilized to collect, preserve, present, and educate around social themes and issues. Utah State University folklorists and librarians are working to create robust digital collections that focus on timely social issues with informed and ethical metadata. The aim is to bring the voices of those often under-heard and underserved in current social dialog into the hub of USU’s digital humanities. This forum will look at the issues surrounding social justice in the digital humanities using USU efforts as a springboard for conversation.

06-14 Short Paper Session: Hard Thinking about Hard Drinking: Community and Controversy in the Production and Consumption of Alcohol

A folklore- and foodways-based analysis of alcohol-related issues can reveal much about wider discussions regarding race, class, gender, religion, business, heritage, politics, and geographic and cultural identity within various communities. The goal of this wide-ranging panel on alcohol is to explore some of those discussions that are going on today in the many places where alcoholic beverages are produced or consumed. Collectively, these presentations will demonstrate the pivotal and symbolically loaded status of alcoholic beverages in contemporary society and the ways in which their creation and use reinforce or challenge community identities.

07-02 Paper Session: Pussywhipped: Charivari and Public Protest in the Age of Trump

The 2016 Presidential Campaign season brought forth an array of unprecedented protests, remarkable for their symbolic intensity. The very word “pussy,” which women immediately appropriated from the Republican candidate’s vulgar declarations, became central to the public debate about women’s bodies and their political, social, and economic rights. The Women’s March and its iterations on social media have been and continue to be resonant with associative and symbolic meaning. Women, and their multi-gendered compatriots, flung aside censorship and embraced, invented, and proclaimed deep and new meanings for pussies, their own and otherwise, conflating the scripts for political protest with traditional charivari. (Sponsored by the Women’s Section)

07-04 Paper Session: In Honor of Brian Sutton-Smith: Play, Story, and Re-Creation

In honor of Brian Sutton-Smith’s legacy and to celebrate the 40th anniversary of the children’s folklore section, we take pleasure in confronting the challenges of discourse and narrative analysis in children’s storytelling traditions and the ways play theories helps articulate our scholarly work. Brian’s career continues to resonate in our field but his work ends where ours begins investigating the intersections of play, narrative, and re-creation. From textual analysis to the struggles engaging directly with children communities themselves, we children’s folklore scholars reflect and reinforce the need to continue investigating children’s creativity and traditional culture into the new millennium. (Sponsored by the Children’s Folklore Section)

07-06 Forum: Museums and Cultural Centers: Community (Dis)Engagement and Essentially Becoming Essential

In an age of audience-focused institutions, museums, libraries and cultural centers are called upon to be more than simply relevant to the communities we serve—we’re asked to be, essentially, more essential. This panel attempts to identify “community engagement” strategies that have worked, the inert challenges of becoming “essential,” and ways of becoming a community cultural anchor for our neighbors. The panel consists of representatives from (1) the American Swedish Institute, a vibrant arts and cultural center in Minneapolis that has gone through a major organizational transformation in the past 5 years, serving new audiences and pursuing an intercultural agenda; (2) the Hmong Museum, an organization with a collective desire to establish a Hmong Museum in Saint Paul-Minneapolis, Minnesota, a place with Hmong-owned businesses, impressive political movements, growing grassroots and arts scene to capture and preserve the ongoing strides of the Hmong community; and (3) In The Heart of the Beast Puppet and Mask Theatre, an iconic grassroots arts organization that has brought people together for the common good through the power of puppet and mask performance for more than three decades.

This forum ends early, as the conversation will continue over coffee or tea and pastries at three locations that are directly engaged in these issues, on the “Community Cultural Anchors: A Neighborhood Foodways Tour,” departing at 9:45; preregistration is required for the tour, though the panel is open to all. (Sponsored by the American Folklore Society and the American Swedish Institute)

07-10 Professional Development Workshop: Communicating about the Field

As stewards of the discipline of folklore studies, we strive to succeed in our field while also successfully collaborating with other fields and educating the general public. We need to communicate in different styles to different audiences, working with non-folklorists’ partial understandings of our field while avoiding oversimplifying or undervaluing the academic rigor of our work in the eyes of other scholars. On the academic front, interdisciplinary work is hampered by other scholars’ unfamiliarity with what our discipline encompasses. Folklore is a perennially popular subject in the media, but unless we can speak accessibly and engagingly about our work (and about the field in a broad sense), journalists and other content producers will continue to turn to non-folklorists for interviews and consultations. Participants in this workshop will discuss how best to communicate about our work outside the field, and will encourage contributions from those in the audience. (Sponsored by the American Folklore Society)

07-11 Forum: New Directions Forum: Podcasting and the Future of Folkloristics

Podcasting represents a new and innovative medium for folklorists and has the potential to up-end how traditional culture is both transmitted and analyzed. This year’s New Directions Forum examines podcasting from a variety of angles including dynamics between host and audience, and considering the authority of a

podcast to bear traditions. The panel features folklorists on the leading edge of podcasting and digital folk studies, all of whom bring invaluable experience and insight as both producers and academics. As podcasting continues to increase in popularity, folklorists are in a unique position to utilize the medium to advance the field itself.

07-12 Paper Session: Queering Constructions: Multivalence and Liminality in Folk Narrative

In both folk and literary narratives, ostensibly normative structures and relationships can function subversively, just as apparent happenstance or error can actually be strategic. Panelists in this session will examine how Toelken's concept of "high context" structures and motifs creates narrative multivalence that can lead to alternative, even queer readings of legend and fairy tale texts, allowing audiences to reconsider their relationships to the bodies and beliefs of the self and the Other. We seek to "queer" elements of our chosen texts from sexuality to narrative form, broadening and troubling limits in an effort to trouble binaries and dwell in liminal spaces. (Sponsored by the Folklore and Literature Section)

07-13 Paper Session: Mediated Diasporic Identities, Part I: Artistry and Consumerism

This panel explores the ways in which communities engage with transnational mediated communication to advance and contribute to cultural identities in diasporic formations. Immigrants and refugees create glocal identities that span a distant homeland, a new home, and knowledge of and engagement with cohorts in other parts of the world. Diasporic social constructions most often develop through mediated means. Building on Arjun Appadurai concept of "scapes," what he defines as "dimensions of global cultural flows," the panelists explore how artistry and identity are imagined, enacted, and interpreted through the consumer spaces of radio, film, television, and online sites.

07-14 Paper Session: Traditions in Transition: Intangible Cultural Heritage in Asia

This panel will explore the intersection of global policies and on-the-ground practice in heritage preservation in Asia as well as the perspectives and ideas of specific Asian nations on heritage. Drawing upon studies ranging across Asia, this panel combines both top-down and bottom-up approaches to illuminate discourses and practices surrounding the safeguarding of Intangible Cultural Heritage in Asian contexts. Through ethnographic analysis of performance, belief, and foodways, we examine conflicts and challenges faced by Asian states and local communities as they seek to perpetuate expressive culture and traditions perceived as endangered by rapid cultural change, globalization, political movements, and religious change. (Sponsored by the Transnational Asia/Pacific Section)

07-08/08-08 Workshop: Folk Arts Education: A Focus on the Artist

Traditional artists engage in teaching in many settings, including through apprenticeships, classroom residencies, festivals, their private studios or homes, and museum demonstrations. To deepen teaching strategies, including the relationship of goals, instruction, and assessment, this workshop focuses on folk arts education for teaching artists and folk artists who work in a variety of settings. Local teaching artists have been invited from a local nonprofit education organization with an artist roster to join AFS attendees in this very hands-on professional development opportunity. Folklife Education Specialist Linda Deafenbaugh and three artists of the Folk Arts-Cultural Treasures School (FACTS) in Philadelphia, awarded the Blue Ribbon School designation in 2016, will lead instruction. (Sponsored by Local Learning: The National Network for Folk Arts in Education and the AFS Folklore and Education Section)

08-02 Diamond Session: Pussy Hats, Safety Pins and More: Women's Material Culture of Resistance

This diamond session/forum begins with presentations on how making, sharing, and displaying material culture related to the 2017 Women's March, both in physical and virtual space, created community, engaged participants with craft, and created visual and material icons of resistance and protest. We examine how women-led networks reclaimed traditional knowledge and contemporary identities as activists, while resisting power structures based in misogyny, bias and racism. An open room forum for discussion about how women's folk material culture and art can serve as a means for resistance and protest, building alliances and expanding narratives to be inclusive of all follows. (Sponsored by the Women's Section)

08-04 Paper Session: Latinx/Latin American Cultural Responses to a Violent World: Social Networks, Healing, Resistance, and Narratives

By focusing on different Latinx/Latin American communities and by employing different conceptualizations of violence (from physical, verbal, and symbolic), this panel will analyse different cultural strategies that people employ in order to survive and thrive in a violent world. Presenters will also focus on different levels of violence, from micro (interpersonal, domestic violence and rape) to macro levels of violence (state-sponsored, wars, conflict zones). This panel, therefore, will showcase some of the strategies employed by Latinx/Latin American communities to survive and thrive in movements of violence.

08-06 Paper Session: The Death Panel: The Dead, the Ghostly, and the Folklorist

It is a truism that death is the only certainty in life. The question, of course, is: what happens next? This panel examines death and the ghostly from four different perspectives—from pedagogy to online mourning, from murder mysteries to material culture. Each of these papers examine how folklore and belief work to ease the rupture of death, which itself inherently demands a folkloric and folkloristic response.

08-07 Short Paper Session: Folklife of Changing Environments: Documenting, Theorizing and Presenting Environmental Folklife in the Anthropocene

This panel takes up the urgent futures and transdisciplinary and multimodal necessities of environmental folklife in the face of the Anthropocene. Across (and troubling) public, applied, activist, artistic and theoretical modes, our papers question both the subjects and objects of folkloristic attention in an era of environmental crisis, and the ecologies and products of environmental folklife work itself. Ranging across topics and sites—from local food systems movements, ecological agriculture, women’s environmental health, intersectional emplaced environmental trauma, transdisciplinary applied watersheds research, gendered landscapes of commemoration to circuits of climate denial in rumor and legend—we ask how Anthropocene challenges might surface old folklife genres and attentions as renewable resources, while turning to new venues, and unruly collaborations to make public a newly response-able environmental folklife. (See also 09-07)

08-10 Paper Session: Sami Media for Representation, Resistance and Revitalization

The indigenous Sámi community of Finland, Norway, and Sweden combine a longstanding commitment to various aspects of traditional Sámi life and an active, innovative embrace of various modern media, including written literature, commercial music, and a host of internet platforms and products. Often, the work of maintaining or extending aspects of Sámi tradition go hand in hand with such modern media, which become tools both for messages directed at or to a Sámi community and toward the surrounding majority cultures and policy makers. This panel looks at the dynamic ways Sámi have used media since the 1980s. (Sponsored by the Nordic-Baltic Folklore Section)

08-11 Paper Session: Old-Time Music Community: Mentors and Apprentices of Resistance, Reclamation and Re-Creation (with Video and Live Music)

African American and women mentors and apprentices of the old-time music community in the Upland South have often been obscured. Fieldwork has foregrounded black fiddlers and dancers as cloggers winning at predominantly white Fiddler Conventions in the 1970s, on stage with the Carolina Chocolate Drops in the 2000s, as house dance communities in the 1960s, and as powerful and formative historical precedents since 1690. Likewise traditional women ballad singers have revised and coded paternalistic themes in brutal love songs. The creative strategies of marginalized participants reveal resistance and innovative assertions of identity and artful and humorous reclaiming of empowerment. (Sponsored by the Music and Song Section)

08-12 Paper Session: Networked Messages: Coding Gender in Online Folk Cultures

Vernacular online communities extend traditional folk practices by combining them with the affordances of digital media. This panel brings together scholarship on the role of everyday vernacular practice on social media and presents narratives of communities concerned with issues of representation, the negotiation of sexual and gendered ideals, and the forms in which communities emerge and act in digital spaces. This panel argues that everyday users of social media sites engage in discursive folk practices—including digital representations of folk speech, folk humor, and material culture—in order to target agendas, create communities, and support group identities.

08-13 Paper Session: Mediated Diasporic Identities, Part II: Community Preservation

What are the means by which members of a diasporic community engage with media to foster and reproduce a sense of identity and affiliation? Building on Arjun Appadurai concept of “scapes,” what he defines as “dimensions of global cultural flows,” this panel explores how dispersed peoples are empowered through the stories they share as part of transnational media exchanges. This cultural work is critical for far-flung community members whose experiences differ in their varied, new homes. The mediated channels of communication and the exchange of knowledge and narratives of suffering, survival, and solidarity aids the group identity and preservation. (See also 07-13)

08-14 Paper Session: Preservation of Architectural Tradition of Villages in China

The studies in this session are concerned with the current cultural preservation movement in rural China under the influence of the government directive of “beautiful villages.” Through case studies about villages in Fujiang, Guizhou, and Heilongjiang provinces, the authors respectively explore the formation of settlement patterns through people’s dynamic ritual behaviors, the great ability of adaptation of housing archetype in different social and political conditions over a time span of hundreds of years, the enhancement of architectural cultural identity with comprehensive material culture studies, and the impacts of government intervention in village

Abstracts: Preorganized Sessions

beautification on the development of vernacular architectural styles. (Sponsored by the Transnational Asia/Pacific Section)

09-02 Forum: **Her-Story: A Feminism and Folklore Retrospective 2017**

Following the 2016 Folklore and Feminism Retrospective in Miami that covered the years 1970 to 1995, AFS President Kay Turner has invited a group of new generation feminist folklore scholars to participate in a follow-up session. This panel will review the discipline's study of gender and feminism from 1995 to the present, examining increasingly intersectional and global approaches to feminism and folklore in particular. We hope to both continue and expand upon the invigorating discussions begun in 2016, focusing on contemporary theory and practice, pedagogy, issues around fieldwork, and activism. (Sponsored by the American Folklore Society and the Women's Section)

09-04 Paper Session: **Oh Say Can You See: Resistance and Agency in the Bodylore of the Marginalized**

Scholars in folklore and related fields, such as Black Studies and Disability Studies have written extensively about strategies of protest and resistance. An overriding concern in many such studies is the nature of agency and self-definition. Continuing in these scholarly traditions, this panel examines performances of bodylore and protest among the disabled in neo-burlesque community theater in Vancouver, B.C.; in African American gestures that protest the National Anthem; among Mursi women with lip plates in the film, *Framing the Other*; and in two autism memoirs, *Nobody, Nowhere*, by Donna Williams, and *The Secret Life of a Black Aspie*, by Anand Prahlad.

09-05 Paper Session: **Performing Resistance, Reclamation and Re-Creation in Communities through Traditional and Innovative Expressive Arts**

This panel showcases programs featuring expressive arts, community narratives and cultural traditions to counter the intentional Othering of people on both sides of a nation's borders. Highlighted programs seek to reclaim the value that diverse populations bring to the nations that welcome them by (a) linking folk tales and lived experiences shared with and by international populations on college campuses and in the community, (b) introducing a South Asian epic to Canadian schoolchildren to address modern-day immigration issues and (c) spotlighting museum and educational programs that use tradition and innovation to promote outreach to and inclusion of surrounding immigrant communities. (Sponsored by the Creative Writing and Storytelling Section)

09-07 Paper Session: **Diverse Environmentalisms and Senses of Place: Performance, Experience, and Affect**

This panel builds upon folkloristic theories to encourage new perspectives for understanding the Anthropocene—and the cultural impacts of environmental change and threats to biocultural diversity—in relation to “resonating place-worlds” (Basso 1996) and interactions between people, their biophysical environments, and spiritual worlds. Case studies from Colombia, Venezuela, the U.S., and China focus on the diverse ways people conceptualize, experience, and shape their environments and on the constitutive role of expressive culture and local epistemologies. The papers explore methodologies for analyzing the roles of performance, embodiment, and emotion in political action and in constructing senses of place. (See also 08-07)

09-08 Forum: **Forum on Folklife Education's Productive Intersections with Other Pedagogies that Celebrate “Community” and “Culture”**

Collegial researcher-community partnerships are pioneering intentional, innovative Folklife Education (FE), whether in a public charter school, a diaspora community using new social media, or a government-sponsored international exchange. FE has many productive intersections with complementary approaches (i.e. Ethnic Studies, Community Cultural Wealth, and Place-based Education). Drawing on ethnographic fieldwork, presenters concisely curate synopses from their social justice work, and discuss understandings of “community” and “culture” that arise in contested contexts. Candid conversations will ensue about the genuine challenges of working in/with publicly accountable institutions driven by external standards as well as local pressures and priorities. (Sponsored by the Folklore and Education Section)

09-09 Forum: **Toward an (A)Political Folkloristics: Strategies and Practices for Compassion, Communication, and Engagement in Folklore Research and Programming**

In the wake of the 2016 election, folkloristics is in an uneasy place. Often folklorists have pinned their hopes on the value of understanding and representing the everyday creative lives of people, which can inform a meaningful and humanized sense of empathy. But can these values and methods hold in a political climate marked by pronounced strife between the many segments of American society that folklorists, often simultaneously, serve and engage with? This forum will seek to tie conceptual questions about the relationships of folklorists to their contacts in the field to considerations of best practices for making good on these relations.

09-10 Paper Session: **Elliott Oring on Humor: Considerations, Applications, Interrogations**

On the occasion of the publication of Elliott Oring's *Joking Asides* (2016), this panel gathers together a number of scholars with the invitation to celebrate, interrogate, and critique Oring's important lifetime contributions to

humor study. The panelists will discuss how their own study of humor has been influenced by or is otherwise in dialogue with Oring's writing on the subject. In the final slot, Oring will anchor the panel as respondent and discussant.

09-11 Short Paper Session: "Whom Say Ye That I Am?": Marginalization, Subversion, and Identity Re-Creation in Judaism and Mormonism

While religion, its participants, and organizations—churches, synagogues, and mosques—provide spiritual, psychological, and material support for individuals and families, thereby contributing to the building of strong communities, religion has also been known to marginalize both those outside of the faith who hold to a different belief system or none at all and, occasionally, to those within the faith who struggle to accept all of the faith's doctrines, beliefs, practices, and/or standards. We are interested in presenting upon this latter category and exploring the vernacular religious expressions of the religiously marginalized, focusing on their methods of constructing identity and purpose.

09-12 : Fairy Tale Cultures and Media: Collections and Collectives from Frankenstein and Fat Princesses to Live Radio and Opera

This session considers ways that fairy tale intermediality relates tale collecting and social norming with lived experience and live storytelling. The first paper interrogates ways that anthologizing tales in any medium may essentialize and afford heteroglossic distinctions. The next admits that fat body figures may be the antithesis of fairy tale norms and advocates for lived experience to challenge this thin-centric norm. The third reviews community building and the live U.S. radio program, *Let's Pretend*. How a simulcast conveys fairy tale magic with the New York Metropolitan Opera Company's *Live in HD* series concludes the session. (Sponsored by the Folk Narrative Section)

09-13 Forum: Crafting Transitions: Creating Community through Refugee Arts Groups

In cities and towns throughout the US and around the world, resettled refugees and immigrants come together at craft groups where they continue their own traditions, learn new material forms from others, practice the dominant language of their new country, and forge social connections. Our forum will feature four folklorists who have worked with groups like these in Idaho, Connecticut, Florida, and Norway discussing their experiences, with particular mind to the current political and social discourse surrounding immigrant issues. Additionally, the forum will feature a demonstration by a Somali basketmaker who has been involved with community craft groups.

09-14 Forum: Asian/Asian American Folklore Identity in the Age of Trump

This forum will explore how the new administration has affected cultural practices in Asian/Asian American communities across the U.S. What emerging impacts on the practice of everyday life and enactments of the self are being experienced? How has the travel ban targeting refugees and immigrants affected Asian/Asian American identity? In what ways are expressions of religious identity and cultural practice in conflict with the national agenda? How have social and historical forces caused the current issues for folk groups? How has legal residency/status impacted folk expressive culture? How should scholars proceed in an era of fear and xenophobia?

10-01 Planning Session: Folklore Studies in the Current Troubled Political Era

We are planning a special journal issue on folklore in these times of conflict and resistance. Peer-reviewed manuscripts will be shared and discussed for responses to be included in publication. At the same time, this year's conference features panels of relevant studies that may also lend themselves to inclusion in special issues and anthologies. This post-conference meeting is intended to allow people who have already submitted articles to discuss the entire issue, and to encourage those who would like to work on additional collected volumes to network and draw up tables of contents.

Abstracts: Individual Presentations

Aasland, Erik A. (Azusa Pacific University). **Looking to Kazakh Proverbs to Situate the Nation**

Kazakhs revere their proverbs as an entrustment, a traditional resource for defining problems, making moral judgments, and suggesting remedies (Arġınbayev 1996, 94; Ġabdullıyn 1996, 5). The government expressed concern that after independence from the Soviet Union Kazakhstan might lack a moral compass. As a result, the Kazakhstani government mandated instruction in Kazakh proverbs to shape the nation (Kazakhstan 2004). In terms of discourse modalities, wisdom serves to situate the group or individuals, clarifying roles and responsibilities. I consider two of the currently most prized Kazakh proverbs and situate their relationship to the other discourse modalities of story and proposition.

02-15

Akrobettoe, Naki (The Graham School). **Pan-African Connections: Experiential Learning through Connection, Community, and Creativity on a Trip to Ghana, West Africa**

This presentation focuses on a May Day course that will offer an experiential learning opportunity for 15 tenth- and eleventh-graders at the Graham High School in Columbus, Ohio. During the Trump era, the nation has remained divided and less tolerant that we are immigrants. The hope is to empower youth by providing the space to speak with immigrants from Ghana, while sharing their narratives and experiences. These are students who have not had the opportunity to travel outside their neighborhoods in Central Ohio. The course culminates in a student led sankofa sojourn to Ghana, West Africa in Summer 2018.

03-13

Aksoy, Hüseyin (Karamanoglu Mehmet Bey University) and **Duman, Mustafa** (Ege University). **Women's Roles in Rites of Passage among Sarikecili Nomads in Turkey**

In this paper, we will examine rites of passage among the nomadic women of the Sarikecili Yoruks who live in southern Turkey and still migrate between certain locations. For this, we participated in their migration and took part in certain duties in the migration process in order to closely observe their life style and women's roles in everyday life. By utilizing participant observation and interview methods, we analyze women's roles in marriage, birth, and death. Since the paper involves both nomadic culture in Turkey and the current situation of women in this culture, this research is beneficial to researchers who study women's folklore and nomadic culture.

05-10

Ancelet, Barry Jean (University of Louisiana, Lafayette). **Recycling the Cajun and Creole Lomax Recordings**

A number of Cajun and Creole bands have been inspired to create innovative arrangements of material from the 1934 Louisiana French Lomax collection. Many who were initially attracted to this source via the 1987 Swallow re-issues have gone on to explore the archival collection at the University of Louisiana at Lafayette. The Lomaxes' expressed intention was to preserve traditional songs so that they would be available to subsequent generations. With a few examples comparing the original 1934 recordings with the contemporary recycled versions, this paper examines the broad range of creative strategies involved in giving these venerable songs new life.

04-05

Araki, Ryo (Tokyo Metropolitan University). **Modernity in Indonesia: An Analysis of Villagers' Interpretations of Kuda Lumping, the Ritual of "Possession"**

Based on my fieldwork and participant observation, this paper explores the ritual of "possession," called Kuda Lumping, which is held in a village located on the periphery of Bandung City, West-Java. In addition, through analyzing the narratives and interpretations of several categories of people—native villagers, inhabitants who immigrate from Bandung City to this village, and people of Bandung City—against this ritual, this paper tries to delineate the phase of modernity in Indonesia while considering the sense of modernization, the form of tradition, and the current Islamic condition in Indonesia.

05-15

Arvidsson, Alf (Umeå University). **The Storyteller From, In, and Of the Community: The Different Profiles of Carl Bergkvist**

When traditional storytellers have been given public and scholarly attention, their connection to a community has regularly been stated as a proof of authenticity. However, the stated character of said community can vary depending on context of attention. Carl Bergkvist (1885-1960) was noticed as a storyteller and a tradition-bearer, and was engaged by the regional museum as a source of information on traditional folkways and local history. This presentation discusses different communities he was positioned as representing: a "good old times" context, a traditional country living now replaced with modernity, and an ever changing society of social tensions.

02-12

Abstracts: Individual Presentations

Arya, Nisha (community artist). **What Do Students Learn about My Culture?**

When I experienced the profound lack of understanding about India and my culture in high school, I was motivated to create curricular resource materials for young students on my heritage art of yoga. In partnership with FACTS' physical education teacher, I helped her create a yoga unit for second graders that used my book combining yoga asanas and Panchtantra fables. I helped teach the unit as a visiting artist (short-term). To analyze what students learned about my culture in this unit, the teacher and I examined student drawings, reflective writing, and the youngsters' creation of animal stories and poses.

01-13

Astapova, Anastasiya (University of Tartu). **Joking about (the Fear of) Joking**

This paper reflects on multiple fieldwork examples of narrative, practical, and conversational jokes about the fear and rumors of political persecution. I will concentrate on Belarus, where the fear stems from the history of Soviet and post-Soviet political punishments. This empowers recurrent motifs and intertextual links, especially between humor and rumor on what happens to those who dare to joke regardless of political persecution. Documentation of this vibrant joking tradition in Belarus may help to answer the question posed by Elliott Oring on why individuals might undertake the risky business of political joking under repressive regimes.

09-10

Astapova, Anastasiya (University of Tartu). **Folklore Applied, or the Making of the President in Belarus**

This research focuses on Belarus, a former Soviet republic that elected its first president, Alexander Lukashenko, in 1994. Lukashenko has ruled ever since, causing the country to become notorious as the last dictatorship in Europe. Based on ethnographic fieldwork conducted since 2011, this paper will explore how fake news complements the official and alternative versions of Lukashenko's birth story and examine this intertwining. It will also focus on the various uses of fake news for constructing Lukashenko's biography, paying particular attention to how certain details become relevant and assume different meanings within a contested political environment.

04-02

Atkinson, Patricia A. (Nevada Arts Council). **Redefining Identity through Traditional Arts**

As the director of a state public folklife program, one of my duties has been to administer an apprenticeship program in folk and traditional arts. During my decade in this position, I have become aware that the demographics of the master and apprentice pairs have changed from the standard model of an elder community member teaching a youthful apprentice. Many apprentices have been middle aged or elderly individuals who have experienced some type of cultural dislocation or disruption and are seeking to redefine their identities through engagement in traditional cultural art forms. My essay will be based on interviews with four to six master-apprentice pairs and will examine types of cultural dislocation or disruption, the importance of engagement with traditional arts for identity and personal expression, and why mid- to later-life return to cultural roots is important to these individuals.

02-07

Attri, Rashmi (Aligarh Muslim University). **Hindi Folk Songs and Ecological Consciousness**

This paper is an attempt to explore Hindi folk songs from an ecological perspective. Indian folk songs belonging to any region are mostly rooted in rural agrarian life style. These folk songs describe traditional ways of life and strong ties to the environment as the lives of the singers depend on the natural environment. These songs not only celebrate nature but also worship it. Rich in poetry and entertainment these songs are a precious storehouse of accumulated knowledge and wisdom. This paper argues that these folk songs require interpretation which combines natural insight with ecological awareness.

07-07

Atuhura, Dorothy (University of Missouri). **The Politics of "Harmful" Bodylore: Mursi Lip-Plates in the Kok and Timmer's Film, *Framing the Other***

Documentary films made about African women often reinforce the rhetoric of "harmful cultural practices," which undermines the agency of these women by presenting them as the embodiments of victims in need of Western rescue. Underlying these narratives is the assumption that agency cannot exist in culturally oppressive environments. This paper explores ways in which films such as *Framing the Other*, by Iija Kok and Willem Timmers, that offer images of Mursi lip plates, perpetuate stereotypes of the exotic, victimized, African woman. It argues, further, that there are traditions of agency and resistance inscribed in these women's bodily practices that are in conversation with expectations within their own culture and in the Western imagination.

09-04

Ayabe, Masao (Tokyo Metropolitan University). **Activating Educated Illiterates: An Attempt at Archiving Orally Inherited Ritual Chants among the Lisu in Northern Thailand**

This paper discusses the Lisu, one of the indigenous populations in Northern Thailand, and their attempt at archiving orally inherited ritual chants using newly introduced Christianity-oriented orthography. Lisu people, however, are presently facing considerable difficulties in initiating this process, primarily because proper knowledge of orthography has been succeeded exclusively among Christian Lisu, and virtually no Lisu who observe ancestor veneration, including educated elites, is conversant with it. The author and some Lisu villagers, therefore, have experimentally launched a small pilot project to archive ritual chants by activating “educated illiterates” who are literate in Thai, but illiterate in Lisu orthography.

06-13

Bahl, Erin Kathleen (The Ohio State University). **“What Do You See, Old Gray?”: Narrative Accessibility, Creative Audio Description, and “The Bremen Town Musicians”**

This presentation addresses resistance, reclamation, and re-creation through descriptive audio captioning. One co-author presents a collaborative new media scholarly project theorizing and practicing audio description to increase visual narrative accessibility. We explore audio description as a rich media practice—that is, a practice that seeks to maximize both accessibility and creativity—through a retelling of the fairy tale “The Bremen Town Musicians” (ATU 130) as a critically theorized case study. We resist the idea of descriptive captioning as something “extra” and reclaim it instead as a crucial, creative step toward making stories more accessible to all members of a community.

04-06

Bailey, Constance (University of Arkansas). **In Memoriam: Prince and the Elegiac Meme**

The year 2016 produced a lot of ghosts. This paper traces the emergence of a digital form of communal mourning. When folklore scholars hear the word elegy, most likely the literary form comes to mind; however, the elegy, and particularly its popular iteration, the elegiac meme, should be of special concern to scholars in folklore. Not only does the creation and dissemination of such memes create a unique group connected by fandom and sorrow, the humor employed by these elegiac meme creators engenders an active resistance to the dominant narrative about grief.

08-06

Banks, Michelle (Prescott College). **Landscapes of Violence: Maya-Poqomchi’ Voices on State-Sponsored Violence and the Earth**

Maya-Poqomchi’es identify as hoj rak’un ak’al, sons-daughters of the Earth, and their culture and cosmology is intimately linked to the yuq’ kixkab’ (spirits of the hills-valleys) that delineate where they live. The result is a profound land ethic (Leopold & Udall, 1966) based on a reverence for the Earth and humankind’s reciprocal relationship to her. This presentation explores Guatemala’s armed internal conflict (1960-1996) and its effect on the Maya-Poqomchi’ relationship to their sacred landscapes. How did la violencia disrupt how Poqomchi’es construct and communicate/interact with their cultural landscapes? How have those disruptions affected the culture of land stewardship that traditionally existed in that community?

07-07

Barker, K. Brandon (Indiana University). **Tradition, Expectation, and Phenomenology in Louisiana’s Atchafalaya Swamp**

Since 2010, south Louisiana’s Evangeline Area Council has beckoned fellow Boy Scouts from around the country to partake of the Atchafalaya Swamp. The impetus: an environmentally aware reclamation of America’s largest 1.2 million-acre wetlands that sprawl between Baton Rouge and Lafayette. Answering the call, boys and girls from Minnesota to California have come to spend five days and six nights paddling and camping within the cultural spaces of the Natives, Creoles, and Cajuns who live there. This talk concerns the palpable mismatch between out-of-town participants’ expectations and the embodied actuality of traversing the slow waters of south Louisiana.

09-07

Batra, Anahita (Ambedkar University, Delhi). **Musical Legacies of the Mirasis of Bikaner: An Analysis of a Vanishing Tradition**

By looking into the socio-religious factors that have caused the number of the Mirasi folk singers of Bikaner to diminish, I look into the history of the community’s downfall and locate it within the vested interests of political and religious power-holders. While doing so, I also look into the ways in which a small part of the community has managed to sustain itself against the economic and social challenges. My paper contains a case-study of individuals who have recreated the community at larger levels, attempting to gain a psychological insight into these carriers of the oral Sufi, Bhakti, and other folkloric traditions.

02-16

Abstracts: Individual Presentations

Bayraktar, Sevi (University of California, Los Angeles). **"Horon Means Resisting!": Rethinking of a Traditional Dance as an Activist Practice in Turkey**

This paper explores links between folk dance, identity, and resistance in contemporary Turkey. I focus on *horon* dance, an ancient Pontian Greek dance, from northern Turkey, which environmentalist activists perform against the neoliberal policies of the Turkish state. By using choreographic analysis, I examine how activists adapted the dance, and what decisions they made regarding movement sequencing and style of execution while simultaneously resisting against the demolition of the nature and commercialization of the surrounding land. I argue that activists use traditional dance in street protests as a political tool and reconfigure heritage through their choreographic manifestations.

07-05

Beck, Brenda E.F. (University of Toronto). **An Oral Epic from South India Reaches Canada: It Is Being Retold but Now Given New Meanings That Reflect Today's Immigrant Issues**

As a senior scholar and a South Asia specialist who has worked on folklore collected on that continent for more than 50 years, I have collaborated with teachers in Toronto schools to present an oral folk epic from South India to their students. The story's themes are reframed by teachers to address their curriculum on a multicultural society and immigrant concerns, including social justice, cross-cultural learning, immigrant families across generations, equity, and discrimination issues. This epic story—44 hours in the telling—can be used to discuss and provide examples relevant to all of these issues.

09-05

Ben-Amos, Dan (University of Pennsylvania). **Joking Asides: Seriously? Elliott Oring as a Standup Folklorist**

Behaviorally, laughter has been considered the signifier of humor, a human potential capability, shared unequally, the explanation of which has challenged philosophers from antiquity to modern times. Thinkers of different theoretical persuasions and disciplines—from anthropology to sociology and psychology—have offered their insights seeking to explain humor. What, then, can folklore theory and analysis add to this continuous dialogue? Could Elliott Oring's theory of humor and analysis of jokes (particularly as articulated in his latest book *Joking Asides* (2016)) be modern folklore's contribution to a 3,000-year-old debate?

09-10

Bergey, Barry (National Endowment for the Arts, retired). **Folk Masters: A Portrait of America: The Photographic Journey of Tom Pich**

For the past 25 years Tom Pich has been traveling around the United States making photographic portraits of National Endowment for the Arts National Heritage Fellows. This project has resulted in 215 photographs of Heritage Fellows taken in their homes, work spaces, communities, or surrounding environments. One hundred of those portraits have been selected for a book entitled *Folk Masters: A Portrait of America*; scheduled for September publication by Indiana University Press. This session will include the viewing of a selection of these portraits, an interview with the photographer, and a discussion of the stories behind the process of documentation.

05-05

Berlinger, Gabrielle (University of North Carolina, Chapel Hill). **"A Room with a View": Building a Communication Center for a Religious Diaspora**

In 1970, Rebbe Menachem Mendel Schneerson, leader of the Orthodox sect of Lubavitcher Jews, requested technology to broadcast his talks to followers. A single microphone and phone line grew into WLCC—World Lubavitch Communications Center—a global media network run out of a small room in their headquarters. Over 400 phone lines connected Lubavitcher Jews in 600 locations around the world to the Brooklyn Rebbe. Interviews with the Lubavitcher member who built the center with no formal training, and those who called in from afar, explore the role of broadcast technology in the preservation of community for these twice-diasporized Jews.

08-13

Bock, Sheila (University of Nevada, Las Vegas). **"My Parents Crossed the Border, So I Could Cross the Stage": #Latinxgradcaps, Immigrant Identities, and the "American Dream"**

In 2016, the Latina feminist site *Latina Rebels* put out a call for its followers to share images of their decorated mortarboards online marked with the hashtag #latinxgradcaps. Many of the mortarboards posted with this hashtag engaged with the theme of immigration, for example by marking the graduate as an undocumented immigrant or by situating the graduation as part of an ongoing family immigration saga. This paper examines how the aesthetic and narrative framings of immigrant identities in these online displays worked to problematize and reframe prevalent cultural narratives about Latinx immigrant groups in the United States and their relationship to the "American Dream."

01-10

Bodin, Courtney (University of Louisiana, Lafayette). **Send in the Clowns: A Morphological Analysis of the 2016 Clown Pandemic**

In August 2016, the police received a call from a concerned mother after her son witnessed clowns in the woods attempting to lure him in. Following this, a pandemic of clowns rapidly spread throughout North America by means of social media. This event ranged from false reports of clowns in the wild to people going out in clown attire. Through an analysis of the reported clown sightings, I will construct a morphology of clown behaviors in order to discuss how these reports fit into a history of clown sightings and how the behavior relates to the anxious discourse surrounding the clown frenzy.

05-16

Borland, Katherine (The Ohio State University). **Be the Street: A Performance-Centered University Outreach Project on Mobility and Placemaking in the Hilltop Neighborhood of Columbus, Ohio**

In 2016, Ohio State University faculty and graduate students across five fields (theatre, dance, Spanish and Portuguese, comparative studies/folklore) who work in the interdisciplinary area of performance studies began a multi-year partnership with community groups to devise performances by and for community residents around critical place-based issues. Starting in the economically distressed Hilltop neighborhood the OSU team is creating an ethnographically-informed performance production on the subject of migration and settlement in spring of 2018. In this presentation, I explore the opportunities and challenges of using performance as a means of developing collaborations as well as producing knowledge by and for community audiences.

03-13

Bosc, Lauren (University of Winnipeg). **Fattening Up the Princess: Exploring the Fat Body in Fairy Tale Media**

In an attempt to bridge the gap at the intersection of fairy tale and fat studies, this paper suggests that within numerous fairy tale media the fat body figures not only as the antithesis to normative fairy tale bodies and narratives, but as: 1) a condition to overcome on the way to one's "happily ever after," 2) a site of fear, 3) an embodiment that is inherently humorous, and 4) a lived experience meant to disrupt the thin-centric fairy tale norm. By exploring fat fairy tale representations in film, picture books, video games, and mobile apps, this paper explores radical possibilities of positive fat fairy tale reimaginings.

09-12

Bowman, Marion (Open University; University of Oslo). **Old Saints and New Pilgrims on the Move: St. Olav, St. Cuthbert, and Contemporary Currents in Anglo-Nordic Pilgrimage**

In many parts of northern Europe, the Protestant Reformation ensured that pilgrimage was not only physically discontinued but theologically discredited. However, increasingly people there are seeking to restore "lost" pilgrimage routes, and to reframe and re-engage with narratives and traditions relating to special landscapes and people. This paper focuses on the changing fortunes of pilgrimage and landscapes relating to two saints, St. Olav and St. Cuthbert, examining the contemporary appeal of pilgrimage for Protestants and non-institutional spiritual seekers, who now want to walk the ways of St. Cuthbert and St. Olav in both Britain and Norway.

01-05

Brickley, London (University of Missouri). **If "The Hills Have Eyes," What Do They See? The Folk Science of Vernacular Mutation**

This presentation plunders the remote crevices throughout America that have been used as test sites for environmentally and biologically threatening scientific experiments in order to investigate the subsequent reported sightings of mutant humanoids by the areas' locals. These tales, each contributing to a vibrant legend cycle of "vernacular risk perception," reveal an array of anxieties that the self-described remote "disposable people" feel in regards to their biological identities, the invisibility of their voices, and their disregarded agency in the face of government-backed science.

05-11

Bridges, Benjamin Hall (Indiana University). **Navigating Globalization through Myth in Quechua Communities of Southern Peru**

This ethnographic study explores the relationship between mythology and globalization among the indigenous Quechua in southern Peru. Because of tourism's increasing presence in the Sacred Valley, Quechua villagers in the town of Huilloc are in a unique position regarding cultural change and adaptation, impacting the role mythology plays in their communities. In the context of tourism, the themes of boundary crossing and wealth emerge in Quechua myths as particularly relevant commentary on the ways community members negotiate interactions with tourists and construct a Quechua identity specific to Huilloc.

09-06

Briggs, Charles L. (University of California, Berkeley). **From Folk Medicine to Phyto-Socialism: Trees, Aromas, Sawmills, and Dead Bodies in Indigenous Reworkings of Environmental Interventions**

Rewarding a model indigenous socialist community in Delta Amacuro's rainforest, Venezuela's Bolivarian government awarded a contract to turn trees into houses. After engineers refused workers' requests to hire healers who could enlist support from the Mother of the Forest, a mysterious infection started to kill residents. Challenging models that posit binaries between opposing ontologies, I follow women's daily multi-sensorial engagements with plants in the forest and the shifting olfactory properties of human bodies. I read the epidemic not as a fatal conflict between indigenous traditional environmentalism and "Western naturalism," but through demands to replace an extractive petro-socialism with phyto-socialism.

09-07

Brockington, Javitta (community artist). **How Deeply Do Students Learn My Cultural Art Form and the Community Knowledge That Grounds It?**

As a teacher of African American step at FACTS (year-long), I utilize my community's way of knowing to develop students' leadership skills and their understanding of each person's essential role in the ensemble. I seek to increase students' self-confidence, creative expressiveness, respectful interpersonal interaction skills, and capacity to create equitable communities. Through multi-year ensemble participation (third through eighth grades), students can perfect step techniques, expand their repertoire, and experience leading others. We use Depth of Knowledge levels as a method for analyzing student learning of the art form and of their understanding about being community leaders.

01-13

Brodie, Ian (Cape Breton University). **Pretend News, False News, Fake News: The Onion as Put-On, Prank, and Legend**

From its start at the University of Wisconsin, Madison, *The Onion* has parodied the rhetorical strategies of local, national, and tabloid newspapers. As its distribution channels grew from campus to website and ultimately to social media, the cues suggesting its interpretation as inherently parodic grew potentially diffuse, especially as the act of sharing may also comprise creative deracination. This paper contributes to a discussion of "fake news" by collocating comedy's purported mandate to test cultural truths alongside the classic "told as true" formula for the legend, using Moira Marsh's typology of the practical joke and insights from contemporary legend scholarship.

02-02

Bronner, Simon J. (Penn State Harrisburg). **Rethinking the Boogiemán**

The boogie or bogey man is commonly considered the most pervasive belief legend that children learn from parents. The boogiemán is a scary figure who lurks in the dark and devours misbehaving children. The most common interpretation of the tradition's persistence is its function of exerting social control over youth. A textual interpretation is that the narrative defines fear and structures family relations. I offer a psychological explanation of the masculine terror associated with darkness constituting a symbolic transference of anxiety over sexual molestation to a "play frame" of folk beliefs and practices.

07-04

Brower, Lowell (Harvard University). **13 Ways of Looking at a Swallowing Monster: Oral-Literary Allegories in Post-Genocide Rwanda**

This presentation examines a Rwandan *umugani* folktale character—a nameless swallowing monster—through a series of variants across time and space, illuminating the ways in which storytellers have manipulated this villain to refract contemporary events, recast historical memories, veil political critiques, and express grievances, fears, and hopes. What happens, this paper asks, when storytellers now classified as "survivors" or "perpetrators" revive and revise narratives from a shared oral-literary repertoire? Focusing on 13 storytelling events, I explore the myriad meanings and multitudinous uses of a malleable monster in relationship to political struggles, violent histories, and everyday conundrums in Rwanda.

06-08

Brown, Chloe (Western Kentucky University). **Coming Out as Transgender: Countering the Dominant Narrative**

In this paper, I will argue that transgender coming out narratives are counternarratives to the dominant narrative established by major LGBTQIA+ political organizations, which portrays coming out as a necessary and overwhelmingly positive act. Members of the queer community are expected and encouraged to come out, but this dominant narrative endangers transgender individuals. It is important to distinguish transgender coming out narratives from lesbian, gay, or bisexual coming out narratives. Transgender coming out narratives are counternarratives because the transgender community is much more marginalized than the lesbian, gay, and bisexual community. Although LGB individuals still face discrimination upon coming out, transgender individuals are more frequently met with anger, rejection, or even violence, making coming out as transgender a dangerous action.

04-10

Bruer, Samantha (Houston Public Library). **Fields and Fights: Traditionalized Irish Songs**

This paper will examine several Irish narrative songs written since the late nineteenth century that are political in nature and how they have become traditional through active use and lyrical changes by performers. The performers of these songs, consciously or unconsciously, know that to call on past events would allow audiences to connect them to issues still occurring in Irish society rather than a single creator's political commentary. This continuation is why artists frame the songs through use with other "traditional" songs, variation of lyrics, and vocal emphasis within the song, on events relating to modern times.

07-15

Bulger, Peggy A. (independent). **Historical Perspectives on Folklore Rabble-Rousing: Stetson Kennedy, A Case Study**

Stetson Kennedy (1926–2011) lived a remarkable life as an activist, writer, and folklorist. He was one of the most ferocious advocates for using folk culture to advance human rights, but he is virtually unknown within the discipline of folklore. Mentored by Ben Botkin during the Federal Writers' Project, he was also a friend to, and fellow-traveler with, Woody Guthrie, Alan Lomax, Pete Seeger, Zora Neale Hurston, Myles Horton, John Paul Sartre, Desmond Tutu, and many others. Kennedy lived the life and career of a "lone wolf" activist who used folk culture to effect political change. This paper will explore his life and work during the late 1940s and 1950s.

06-09

Burch, Milbre E. (University of Missouri). **Using Folktales and Community Narratives to Resist Discrimination and Rebuild a Sense of Belonging on Campus and Beyond**

As a folklorist, storyteller, and instructor of international graduate students at the University of Missouri, I have taught emerging scholars from several of the countries named on Donald Trump's original travel ban. In dialogue with international students and refugees in mid-Missouri, I have developed a program of folktales from those countries for a series of free public concerts on campus and in the community, followed by an audience talkback session featuring those whose lives have been touched by the ban. My presentation will detail the process of creating and staging this performance and the community conversations it engendered.

09-05

Burns, Richard (Arkansas State University). **The Folk Art of Nathaniel Barrow**

Since losing part of his leg in a cotton mill accident in 1977, African American folk artist Nathaniel Barrow turned to painting telephones; carving airplanes, boats, and trucks; and crafting whirligigs in Helena, Arkansas. I learned of him while conducting a folklife survey after I discovered his town's museum excluded African American exhibits. My interest in Barrow's work challenges assumptions folklorists and collectors have toward definitions of folk art. His art attracted those more interested in profit than perpetuating folk art of the elderly, which I explore further.

01-07

Burrison, John (Georgia State University). **Folk Potters on the Land: Public Markers of Craft Identity**

For many traditional potters the world over, self-promotion became a survival strategy in the 20th century as their small-scale, hand-based craft businesses have had to compete with mass-produced, mass-marketed goods. One solution, especially with the rise of tourism, has been for entire communities of potters, as well as individual workshops, to advertise their craft with local identity markers visible to the public. At the same time, these "signs of clay" express pride in the artisans' work and contribute to a special craft-based sense of place. An international range of examples will be presented.

09-15

Butcher, Beverly J. (New York Institute of Technology, Nanjing). **Chinese and Filipino Folk Traditions in Contemporary Bohol, Philippines Catholic Life**

For six months during 2011-14, I conducted fieldwork in Dauis and Tagbilaran, Bohol, and in Manila on Chinese and Filipino folk traditions in contemporary Bohol, Philippines Catholic life, the goal of which was to do a survey of the folklore of these groups in this province. While the cornucopia of findings were endless, the focus of this presentation is to provide a sample and analysis of two traditions of each: the Filipino St. Rogue Procession and folk beliefs in regard to good and bad spirits; the Chinese Catholic Church Rites based on a traditional Chinese engagement ceremony and that of ancestor veneration.

04-15

Cai, Lei (Wuhan University). **Being Away from the Community or Return: Chinese Folk Arts Programs (1949-2016)**

With the industrialization, urbanization, and rapid changes of lifestyle in modern times, Chinese folk arts have gone through transition, decline, and revival. A series of measures have been taken to promote the conservation and inheritance of folk arts by the Chinese Government. This paper will focus on the main folk arts programs from the founding of People's Republic of China to now and examine the background, history, and features of folk arts conservation in China. Special attention will be paid to the complex relationship between politic, market, and folk arts and the isolation of folk arts from communities.

08-09

Caldeira, Olivia (Center for Disability Empowerment). **Hidden Objection: Uncomfortable Conversations about Sexuality Among and With People With Intellectual Disabilities**

My presentation focuses on the discourses of sexuality among and with people with intellectual disabilities. Building on the idea of the stigmatized vernacular, introduced by Amy Shuman and Diane Goldstein, I address the contradiction between the declarations of the need for conversation about sexuality and the resistance to having those conversations. My work also engages with questions of belief (especially beliefs that people with intellectual disabilities are uninterested in sex) and taboo (including the category of "taboo topics").

03-11

Carlisle, Robert Steven (California State University, Bakersfield). **A Motif Index for the Vampire**

This paper introduces the *Motif Index for the Vampire in Folklore, Literature, and Film*, which will appear online later this year. The *Index* is divided into six motif categories: becoming a vampire, physical characteristics of vampires, behavioral characteristics of vampires, limitations of vampires (including the use of apotropaic measures), powers of vampires, and destroying vampires. Each of these general motif categories are then divided up into more specific sub-motifs. The *Index* has four presentational categories: folklore, 19th-century literature, 20th- and 21st-century literature, and film, which will allow researchers to compare motifs across presentational categories and through time.

05-07

Carroll, Kayla (Memorial University). **Vexed and Retarded in Newfoundland Labrador**

Canadian folk traditions draw on metaphors of mental disability to describe Newfoundlanders and Labradorians from the outside; Newfoundlanders and Labradorians, by contrast, draw on alternative metaphorical systems to assure mental ability from the inside. They argue that mental disability is understood within the island culture as "the Other": unnatural and thereby punishable. That is to say, the potential for passing as "normal," or as mentally capable, creates an informal regulation system not always visible to non-Newfoundlanders and Labradorians. This study is based on personal narratives and oral histories collected during fieldwork on mental illness in the island's mental healthcare systems.

03-11

Cashman, Ray (Indiana University). **Community Logics in Irish Folklore**

Folklorists' anxieties over the viability of community (note "reclamation" and "recreation" in our annual theme) often parallel vernacular anxieties. I use examples from Irish folklore—beliefs surrounding the fairies and other supernatural phenomena, precautions taken against witchcraft and the evil eye, everyday rituals of hospitality and commercial exchange—to explore vernacular theorizing about the vulnerable nature of community in "a world of limited good." If community is only an idea that must be enacted and continually maintained, moments of traumatic rupture (such as the 19th-century famine or the recent Troubles) highlight core prerequisites for community as a social contract.

03-10

Cassio, Francesca (Hofstra University). **Notes of Resistance: The Renaissance of Sikh Liturgical Music**

This paper discusses the recent revival of Sikh liturgical music, its study and performance, as a response to the spectacular and systemic violence that affected the Sikh community in the second half of the 20th century. In 1947, the Partition of India and Pakistan not only divided Punjab into two nations, but also disrupted the Sikh community, almost silencing its musical tradition. The Sikh pogrom and diaspora provoked a reflection on effective strategies for preserving the native music literature. Since the beginning of the 1990s, a so-called "Sikh Music Renaissance" has endorsed academic initiatives to assess the Sikh musical heritage.

07-14

Castleman, Samantha (University of Louisiana). **Secular Dance as an Expression of Sacred Belief**

The vast differences of viewpoint held by religious systems regarding dance demonstrate the complicated relationship between the art and the belief communities in which it is practiced. This presentation investigates the dialogue between movement and belief by focusing on ten professional dancers—five men and five women—who perform a variety of secular dance styles. Inquiries examine if these professional dancers see a relation between their occupation and spiritual beliefs, and if it is possible for secular dance practice to be enacted as a form of belief expression.

01-15

Cederström, B. Marcus (University of Wisconsin, Madison). **Militant Pacifists: Swedish-American IWW Poetry and Song during WWI**

During World War I, the Swedish-language newspaper *Allarm*—published by the Industrial Workers of the World in Minneapolis—printed poems and songs protesting the war. At the same time, *Allarm* printed poems and songs advocating for militant class warfare. This presentation will build on the work of scholars (including

Tara Forbes, Archie Green, and Tobias Higbie) to examine the tension between pacifist protest to WWI and advocacy for class warfare. I will argue that this apparent contradiction can be understood by recognizing these expressions as vernacular folk art, serving to educate and inform the working class.

06-07

Chandel, Tamanna (Ambedkar University, Delhi). **Re-Evaluating Feminine Identity in Rajput Folk Narratives of Bilaspur: An Analytical Study of Rukamani Kund and Its Lore**

Through the lore of Rukamani Kund, I propose to investigate ways in which the site of Rukamani's burial, i.e. the kund (water reservoir), provides a counter narrative, essentially manifesting the otherwise hidden subjugation faced by woman in the Rajput community of Bilaspur, Himachal Pradesh, India. I also propose to examine the ways in which women sacrifices got appropriated through various cultural and religious practices. I will also investigate the process of deification of Rukamani, associated religious practices, emerging cultural sites like fairs etc, along with other folkloric traditions revolving around the Rukamani Kund.

08-15

Chandra, Tulika (Shiv Nadar University). **Re-Creation of Narratives at Braj, India: Where Narratives Take a Fresh Breath**

Folk narratives take on the fragments, phases, and consequences of active performance that influence throughout our everyday lives. The narrator does not simply retell folk narratives, but performs them diegetically. The narratives are consciously recreated to set an instance of the community's involvement in reframing narratives as a genre. These recreated narratives lead to an intersection where narratives of cultural identity are made and these are made for a purpose. The recreated narratives delineate the concepts of audience and the narrator/narratee relations. The storytellers are perpetually recreating narratives at Braj, India—where these narratives take a fresh breath, a new lease of life.

03-15

Cheng, Anxia (Henan University of Science and Technology). **Reconstruction of the Cultural Space of the Temple Fair in the Process of Chinese Urbanization**

This paper looks at the changes of temple fairs in three representative periods in Guan Lin, Luoyang: before the 1950s, 1980s, and the recent years, and analyzes the spatial form and functional transformation of cultural space. The temple fair has changed its role from the "divine dwelling space" to "commodity exchange market," and then to "cultural consumption space." From the local perspective, the temple fair presents a rural activity space for the villagers; from the outsider perspective, it is viewed as an aesthetic space and ornamental object, and is reserved as a symbol of cultural memory in modern social space.

05-12

Christensen, Danille (Virginia Tech University). **Still Working: Productivity and Food Preservation**

This essay draws on historical interviews and contemporary fieldwork to examine the place of gardening and food preservation in the personal and social lives of aging men and women. Historically, small-scale food work has been a way for people in the last third of life to remain physically, socially, economically, and creatively active; these productive pursuits help counter social expectations of elderly obsolescence. Recent food-security initiatives that have encouraged container gardening among the elderly in rural communities have offered insight into the social and psychological benefits of the practice. Food preservation activities can also be a way to demonstrate expertise and aesthetics and maintain interpersonal ties, though perceived food safety issues have long been tied to such practices among this population.

02-07

Cleto, Sara (The Ohio State University). **"Come, Give Me a True History": Storytelling and the Creation of a Legend in Brontë's *Wuthering Heights***

Readers and scholars have long questioned the purpose of the narrative structure of Emily Brontë's novel *Wuthering Heights* (1847). While critics have proposed explanations ranging from a proto-postmodern aesthetic to authorial incompetence, I argue that the structure of *Wuthering Heights* is deeply informed by the genre of the folk legend, a formal strategy that reinforces the novel's contents. The notoriously fragmented text, pieced together from accounts told by multiple narrators and spanning more than thirty years, reconstructs an ambiguous ghost story that is strongly linked to vernacular beliefs regarding the landscape, health, disability, and the existence of the supernatural.

07-12

Clinton, Esther (Bowling Green State University). **Folklore, Popular Culture, and the Phenomenology of the Unofficial**

Emphasizing the unofficial has phenomenological ramifications that, among other things, tie folkloristics to popular culture studies. Folklorists' interest in popular culture seems to be growing (see Dylan Foster and Tolbert 2015). Popular texts are supported by corporations (and often governments) and therefore official. But marketing doesn't guarantee popularity; so many products are marketed to us that we choose texts that

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appeal. Therefore, how people experience (popular and folklore) texts overlaps in important ways. Popular culture studies and folkloristics approach expressive culture differently, but because both focus on the unofficial, each learn from the other, to both fields' advantage.

02-10

Cobb, Emma Carey (Harvard College). **"We Felt You Were Telling Our Story": Reflection and Storytelling in Cornerstone Theater Company's *Ghost Town***

Based on ethnographic research conducted in the summer of 2016 during their show *Ghost Town* in Venice, California, my research explores the ethos and community-based methodology of Los Angeles's Cornerstone Theater Company. This presentation examines Cornerstone's storytelling practices as a branching process that encourages new stories to be told and reflection on how these stories affect one's own. By continually adjusting to new information, Cornerstone creates play with a complex narrative that reflects a variety of community experiences while also asking both participants and the audience to make sense of potentially discordant stories in a new, more loving light.

04-07

Cocq, Coppélie (Umeå University). **Revitalizing Media? Language and Self-Representation in Participatory Media**

This presentation examines the use of participatory media for promoting languages and for sharing knowledge about Sámi life and culture. Examining initiatives of Sámi institutions and actors, this paper discusses media use from the perspective of communication and empowerment. Further, this presentation reflects upon the role and impact of participatory media for revitalization. Given the combination of a vivid context for reassessing Indigenous identities and a high degree of digital literacy and internet access, Sápmi represents an ideal vantage point for the broader study of the potential of internet for indigenous communities, and its role in Indigenous contexts.

08-10

Conway, Cecelia (Appalachian State University). **African Roots of the Fiddle**

Accustomed to the one-string fiddle in West Africa (Dje Dje), by 1690 in Accomac, Virginia, a black "fiddler was playing for the dances of whites." During the 1700s, blacks became the primary Southern dance fiddlers. In New Orleans by 1819, they also became the first dance callers and began replacing dancing masters (Jamison). Fiddler John Lusk's grandfather passed down a handsome violin and explained that during the 1840s he had been trained, in the "center for black fiddle music in New Orleans," to be proficient in white dance repertoire as well as the "sukey jumps" or "kitchen dances" of blacks (Wolfe).

08-11

Cooksey, Rhonda (University of Missouri, Kansas City). **The Impact of Industry on the Fond du Lac Band of Lake Superior Chippewa**

Industry and ecology have greatly affected the Fond Du Lac Band of Lake Superior Chippewa in Minnesota. French fur traders brought trade and forever changed the Chippewa means of production. Deforestation created by the railroads, logging, and agriculture further changed the ways the Anishinaabeg interacted with the ecosystem. Changes in land and water uses created a liminal state for the Minnesota Anishinaabeg. Liminality established transitional spaces where literal and symbolic transformations were accelerated. My research will attempt to discover how environmental change affected and continues to affect the ritual spaces of the Chippewa Nation at the Fond du Lac Reservation.

07-07

Cox, Nikki Lee (University of Oregon) and **Knott-Nelson, Emily** (independent). **Folklore Flags: A Proposal for Public Engagement through Place-Based Folklore**

Folklore Flags is a program that seeks to collect local folklore for compilation in an online public archive. The goal is to foster a connection with communities in both recognizing folklore and its importance, as well as the opportunity to archive their own folklore. We collect folklore and identify it with physical flags. These flags prompt individuals to go to our website containing a description and information about the location, as well as links to academic writings on the type/genre of folklore. We hope to engage folklore outside of an archive and return it to the context of place.

07-09

Crain, Samantha (University of Minnesota). **Making the Case for the Seal Wife: A Look at the Tale Type Indices**

Despite having an international index comprising three volumes, Hans-Jörg Uther does not seem to have a place for the silkie or Seal Wife as such, nor for the silkie's more well-known cousin, the mermaid, suggesting that the skewing of tale type indices toward male protagonists and away from female ones did not end entirely with Uther, despite his astute identification of the problem. However, even the most recent and relevant indices,

published by Hans-Jörg Uther and D.L. Ashliman, do not recognize the “Seal Wife” as a type or motif in its own right. In keeping with the theme of this conference, I would like to discuss this potential tale type and suggest an explanation for its prior exclusion.

08-05

Craycraft, Sarah (The Ohio State University). **Repurposing the Landscape: Gender, Materiality, and Commemoration in the New River Gorge National Park**

Once a space of industrial and domestic bustle and boom, the lands along the New River in southern West Virginia were repurposed in 1978 as the New River Gorge National Park. As a hybrid heritage tourism and outdoors recreational space, the park’s commemorative gestures largely prioritize traditionally masculine enterprises over the inclusion of domestic and feminine presences. This paper will explore how gender is reflected, included, and excluded in the visual, material, and narrative artifacts present in the park, and will discuss the gendered traces such representations leave on the commemorative landscape of a post-coal space.

08-07

Cusack-McVeigh, Holly (Indiana University-Purdue University Indianapolis). **“Never Mess with Graves”: Ghost Stories as a Form of Resistance and Community Empowerment**

In keeping with this year’s theme, “Community: Resistance, Reclamation, and Re-Creation,” this paper explores how ghost stories in the Yup’ik Eskimo region of Alaska serve as a form of resistance and community empowerment in the face of postcolonial interference. Stories about outsiders define social boundaries and reinforce the types of relationships that characterize interactions—casting non-Natives as the target of such stories (tales are told *about* them, not *to* them). This cultural strategy is particularly pronounced in places where there are continued tensions surrounding issues of subsistence, land and resource use rights, control over local education, and local government.

01-11

Cushenberry, Jessica LeBree (Utah State University). **Home to Harlan: African American Coal Miners’ Children’s Celebration of Community**

Harlan County has been studied for decades. However, academic literature overlooks the experiences of African American miners’ children who went on to form the Eastern Kentucky Social Club (EKSC). Most scholarly works lump together the people of this racially divided region, forgetting the importance of individuality and discounting minority experiences. I will look at the how the EKSC reinforces community among current and former member of Harlan County through its two festivals.

08-15

Daniel, Maia V. (independent). **“This Is What a Feminist Looks Like!”: Claiming Identity and Self-Expression Post-Women’s March**

Through fieldwork done with a group of women in Portland, Oregon, this paper will examine the aftermath of the Women’s March on Washington in terms of ways it affected individual women’s views of themselves and how they are choosing to express what they experienced, through body marking and body adornment. I will examine material culture as it relates to historical patterns in the Women’s Movement over the past 100 years, with particular emphasis on current trends in self-expression by March participants and supporters.

04-13

Dass, Rhonda R. (Minnesota State University, Mankato). **Tradition and Change on Minnesota’s Iron Range**

The Iron Range area of northeastern Minnesota has been preparing for over a hundred years for the end of the mining industry across its territory and preparing avenues for diversification and economic stability. Among these efforts, tourism has occupied a central spot among the various town plans. Practices in heritage celebrations that once brought tourists to the Range are undergoing transformations as the weakened economic of the United States requires additional commitment from areas involved in a tourist economy. This paper examines the efforts of a small mining town as it struggles for economic survival and heritage retention simultaneously.

02-12

Dayen, A.S.M. Abu (Jahangirnagar University). **Folk Narratives of Naming the Rivers in Bangladesh: Resistance and Co-Existence of Human Being with Nature**

Folk narratives regarding river names in Bangladesh are manifestations of personal and collective experiences of people thriving—about the influences and contributions of rivers in their nourishment—and also about the sorrows and miseries caused by tragedies, adversities, and misfortunes. This paper will present how people’s experiences and emotions related to rivers are reflected in developing tales and embedded in folk life struggle. It will show how the values of those narratives are realized in developing the identity of the society and revealed in arguments and communication systems that mark the resistance and co-existence of human beings with nature in Bangladesh.

07-07

Deafenbaugh, Linda (Philadelphia Folklore Project). **How Can We Examine Learning in Folk Arts Education?**

In folklife education, our goal is to create lasting impact by increasing student understanding of their own and others' culture(s). It is easy to document teaching by artists and teachers in folklife education instruction, but challenging to capture evidences that demonstrate learning and make it accessible for glimpsing impact upon learners. I examine a longitudinal video portfolio process with accompanying rubrics and reflections that captures what students know and can do at different points in time. Students, artists, and parents use the portfolio process to track learning. I discuss the promises of this, and other assessment practices, for revealing impact.

01-13

Decosimo, Joseph Edward (University of North Carolina, Chapel Hill). **"Bad" Notes as Good Intonation: Embodying and Performing Dissonance as Resistance and Critique in Old-Time Music**

What processes allow recorded sounds to enter back into bodily performance and, in turn, into communities of sound? How do these embodied performances of archival recordings reveal alternative, and meaningful ways of feeling and performing music? Drawing on scholarship on the senses and sound studies, ethnographic research, and my experience as a researcher and performer, I untangle ways that expert musicians and listeners come to embody "off-ness" as "on-ness" within contemporary Old Time. I argue that "bad," dissonant notes when properly deployed, come to be deeply felt signs of expertise and a critique of more audible regimes of sound and taste.

07-15

de Grandis, Mario (The Ohio State University). **Female Shapeshifters and Marriage Practices: A Close Reading of Xihai's Folktales from Central China**

Xihai, a poor and desert area located in West China, is home to many Hui, an officially recognized Chinese Muslim ethnic group. In this paper I examine five folktales collected in this region. These tales all depict female shapeshifters. I argue that the theme of the shapeshifting female body is part of local people's imagination of marriage that interweaves on multiple levels with the local social and natural landscapes. My analysis attempts to shed some light on a new way to look at the phenomena of shapeshifting in folk literature.

04-12

Del Giudice, Luisa (independent). **Making Dead Bones Sing: Practicing Ethnography in the Italian Diaspora**

This paper explores how "The dead are not dead/the dead are never gone" (Birago Diop), as we engage with ancestors. It asks: What do the ancestors want from us and we of them? How can we make their dead bones sing, so that they might help us envision, create, and negotiate our future? This paper blends a discussion of "ancestral time" with life review, as it takes a "second look" at personal and academic engagement with the practice of ethnography as an act of conjuring ancestors.

06-05

Demgenski, Philipp (École des Hautes Études en Sciences Sociales (EHESS), Paris, France). **What Did Confucius Eat? China's Struggle with Culinary Heritage**

This paper explores Confucian Family Cuisine (kongfu cai), a foodway selected as a potential nomination for the UNESCO ICH list, but largely unknown to the general Chinese public. Potential nomination of konfu cai as ICH reflects struggle at both the national and local level and among and within different heritage bodies as they attempt to affix a UNESCO label to Chinese cuisine. It also exposes friction that exists where global food heritage intersects with national and local heritage policies and discourses. Finally, this study highlights general problems pertaining to the meaning and purpose of food as ICH.

07-14

Deutsch, James (Smithsonian Institution). **Escape from Minnesota: Jesse James, Northfield, and Folk History**

In September 1876, Jesse James and his brother Frank made a miraculous escape from Northfield, Minnesota, following a failed attempt to rob the First National Bank. In order to better understand the phenomenon of the outlaw hero in folk culture, this paper analyzes a variety of materials related to this event (including accounts in newspapers, dime novels, and Hollywood films; legends of Jesse James as a brave and resourceful Robin Hood figure; and the annual festival in Northfield, known as "Defeat of Jesse James Days," in which the local community recreates and reclaims its resistance to outlawry.

04-05

Dey, Srijoni (Ambedkar University, Delhi). **Baluchari Sari and Epic Narrative: Resurrection and Reclamation**

The ethnic communities of India have maintained their diversity through language, handicraft, and through culture. National handicrafts have managed to draw attention but the regional communities with their craft and

folkloric traditions struggle to overcome isolation and non-recognition. My paper will investigate the ways in which the weavers of Baluchari Sari, a significant tradition of intertwining habiliments with the epic and folk narratives, recreate and reclaim recognition due to them and their craft. The folkloric tradition of this community will also be analyzed in order to unravel the layers of folk narratives in silk and gold.

03-15

Dhandhi, Muskan (Ambedkar University, Delhi). **Haryanvi Folksongs and the Jat Community: Investigating the Sites of Resistance**

By placing the Haryanvi folksongs by the women of the Jat community as a site of resistance, I aim to investigate the several folk songs sung by the women of the Jat community during Phalgun and Sawan—the two important genres of North-Indian folksongs where not only the idea of sisterhood and togetherness is promoted through their engaging narratives but also promote resistance to the patriarchal structures. My paper attempts to investigate these folksongs not only as means of expressing women's desire but also as a potential site of resistance.

03-15

Doble, Jessica (University of Louisiana, Lafayette). **Clown Hysteria: When Adults' Fears Are Imposed on Children's Narratives**

The most often cited sources for clown encounters in 2016 are children. Children as reporters do not carry inherent authority, which both enables and requires adults to translate these narratives for adult consumption. When this translation occurs, adults coopt the narratives to express their own fears related to children, the world in which they live, and the world as a dangerous place that can enact harm. Instead of isolated incidents, the imposition of adult fears on children's narratives results in mass fear and clown hysteria.

05-16

Downs, Kristina (Indiana University). **Flapper Pocahontas: A Divergent Variant of the Pocahontas Narrative**

Pocahontas is one of the oldest and best known heroines in the United States, but over the four hundred years since her death she has been represented in a variety of ways. This paper will focus on a variation I term "Pocahontas as Flapper" that developed in the 1910s and lasted into the 1930s. Instead of the pure young maiden of dominant narrative, this Pocahontas was a rebellious young woman who smoked cigars and seduced men. I will analyze how this variant draws on existing elements of the narrative to reflect shifting ideas of gender, sexuality, and race.

06-08

DuBois, Thomas A. (University of Wisconsin, Madison). **Engaging Commercial Music as a Means of Advancing a Sámi Agenda**

Since the 1970s, Sámi artist activists have repeatedly and effectively made use of commercial music arenas to promote a Sámi agenda. Artful insertions of the joik genre into popular music genres, YouTube, televised music contests, and other events of the music industry have allowed Sámi artists to assert an enduring cultural distinctiveness within frameworks dominated by national and international polities. This presentation examines not only the history of these artistic endeavors but the emergence of a tradition of Sámi musical artists as voices of Sámi persistence, protest, and resolve, literally played out on public stages and screens.

08-10

Duggan, Anne (Wayne State University). **Regendering Scheherazades and Shariars: *The Persian and the Turkish Tales Compleat***

This paper examines how the functions of the characters Shariar and Scheherazade from Galland's *Thousand and One Nights* are reversed in *The Turkish Tales* and *The Persian Tales* by François Pétilis de la Croix. As opposed to *The Nights'* representation of a vengeful sultan who carries out violence against women, in *The Turkish Tales* and *The Persian Tales*, the sultan is either innocent or naïve, and the sultan's wife or daughter (the main female protagonist) takes on the role of perpetrator of violence, this time against men. In all cases, the storytellers—both male and female Scheherazades—recount tales to prevent further violence from occurring.

06-08

Duman, Mustafa (Ege University). See Aksoy, Hüseyin. 05-10

Dutch, Jennifer (York College of Nebraska). **"Who Started This Tradition?": Continuity and Change in the First Anniversary Ritual of Eating "Year Old Wedding Cake" on YouTube**

The fact that YouTube can be a powerful tool for documenting and preserving tradition is demonstrated by the phenomenon of the "Year Old Wedding Cake" video in which couples celebrate their first anniversaries by inviting a worldwide audience to share the tradition of eating the wedding cake they saved for a year. In so doing, the couples transform what was a deeply personal and private ritual into a public performance of tradition. The significance of these videos rests in the intersection between tradition and technology in the internet age in which ancient rituals become meaningful in the present through performance.

04-14

Duvall-Irwin, Ben (Appalachian State University). **"Among the Ladies All": Femicide in Appalachian Balladry**

Graphic depictions of violence have a long history in our traditional ballads: "'Oh are you blind Sir Thomas?' she cried ... 'Oh can't you see my own heart's blood/Come a-twinkling down my knee?'" Many of the cautionary tales of these love songs reinforce paternalistic norms that teach disempowering messages to women. In many Western North Carolina mountain regions, women, like NEA Heritage Fellow Sheila Kay Adams, have been the traditional ballad singers. They have reinterpreted sexist songs as forms of empowerment as also described in feminist discourse, especially through the concept of coding (eg. Radner and Lanser).

08-11

Dykstra, Gretchen (independent). **In Frenzy's Footsteps**

Franz Rickaby, a young English professor at the University of North Dakota, wandered the Upper Midwest in the early 1920s, collecting the songs and stories of the lumberjacks for his posthumously published book. Little is known about him and what motivated him. But 100 years later his granddaughter, drawing on his journals, letters and articles, and tracing his steps through Wisconsin and Minnesota, came to know the man she never knew, and, most importantly, the many reasons he cared so deeply about preserving the songs. I will outline those motivations, providing personal context to his work.

04-08

◇ **Eleuterio, Susan** (Goucher College). **Pussy Hats: Common Ground at the Chicago Women's March**

Women's March pussy hats, pins, and other art/artifacts provided both the wearer and those interacting with them the opportunity to seek common ground. As a participant and volunteer marshal in the Chicago Women's March (CWM), I observed how making and wearing material culture allowed activists to reclaim traditional knowledge and contemporary identities as powerful women, while resisting the political structures which have attempted through misogyny, bias, and racism to silence or marginalize their narratives and those of their allies. Follow up research on material culture on the CWM Facebook Page provides insights into personal, generational, and cultural differences and similarities.

08-02

Eliason, Eric A. (Brigham Young University). **Gunlore**

Gunlore might refer to folklore by, for, and about folk groups who appreciate, use, or modify firearms. This paper explores variants of gun safety folklaw; AR-15 customization; the problematic "tacti-cool" aesthetic; etiquette like "don't ask a man if he's carrying;" proverbs like "an armed society is a polite society;" etiological legends and folk beliefs about the revered .45 ACP cartridge; internet parodies directed both at anti-gunners and "types you see at the range." Comprising millions of Americans overlapping with military, videogaming, law enforcement, and cowboy subcultures, gunfolk are a particularly relevant subculture worth attention.

03-08

Ellis, Aaron (Indiana University). **From "Craft" to "Sellout": Public Responses to Breweries and Business Growth**

Although the number of craft breweries in America grows each day, the meaning of "craft" for consumer, producer, and the general public has remained largely undefined, with only some agreement that "craft" means the opposite of corporate, large, and industrial. The daily usage of this version of "craft" by beer lovers allows for another type of brewery to emerge—"sellouts." This paper focuses on the public responses to a brewery as it moves from a small and local business to being part of a corporation.

06-14

◇ **Ellsworth, Brant W.** (Central Pennsylvania College). **"Eat, Drink, and Be Merry": The Subversive Foodways of Mormons**

A story is frequently shared among Mormons of a man interviewing potential drivers of a dangerous mountain route how close to the edge of a cliff they could drive. "Six inches," said one. "Two inches," said another. "I would stay as far away from the edge of as possible," said the man who got the job. Mormonism teaches its youth to shun the appearance of evil, prescribing strict standards to help young people avoid drugs, sexual impurity, and unlawful behavior. However, as the gap between LDS standards and the world's standards widens, young people struggle to find acceptance among their peers and to be *in* the world but not *of* the world. This paper explores the growing tensions among LDS youth and their creative, even subversive, use of foods and drinks to embrace the appearance of evil, to drive near the edge of the cliff.

09-11

Esborg, Line (University of Oslo). **Wonders and Wanderers**

Røldal, a small village bordering eastern and western Norway, has been a pilgrimage site since the 13th century, on account of its stave church and its crucifix, famous for miracles connected to the midsummer ritual. In the early 1800s it became a site of contested rituals, reinforced by a new kind of pilgrim: folklore collectors "discovering" ancient traditions. Now, Røldal is a destination for penance, pilgrimage, and popular culture. Røldal's multifaceted attractions are this paper's point of departure, exploring how different stories of a place in the present and past are suited to cater to modern forms of spirituality.

01-05

- Escobedo, Gabriel** (Indiana University). **Sensual or Sexual Style? A Brief Examination of Gender and Sexuality in Bachata**
 Bachata, traditionally a folk dance from the Dominican Republic, has become a global phenomenon and is used by many Latina/os in the United States as a tool for navigating identity. Since popularizing, especially within the last decade, the dance has undergone variations in style and form, with previous research indicating that Bachata is creating a unique space in which gender and sexuality are performed, contested, and shaped by men and women of different backgrounds. This presentation will discuss the different paths dancers are using to strengthen and deconstruct these norms, from showcasing heteronormative eroticism to creating safe-spaces for same-sex dancing.
01-15
- Estiri, Ehsan** (The Ohio State University). **What Can Folklorists Learn from Conceptualizations of Tradition in Anthropology of Islam?**
 I argue that first, Dell Hymes's "traditionalization" is akin to Talal Asad's notion of "discursive tradition" in the field of anthropology of Islam and second, that Asad's description of discursive tradition as constructed within relations of power can shed light on aspects of traditionalization that have not been fully investigated by folklorists. Using Asad and Foucault, I suggest that traditionalization endows meaning to repetitive behaviors; a process which is a form of "power/knowledge" production. In other words, traditionalization should not be studied as a natural, but a "naturized" process that creates power.
02-10
- Evans, Tim** (Western Kentucky University). **The Bowling Green Massacre**
 On the second of February, 2017 Kellyanne Conway, counselor to President Trump, referred on an MSNBC news program to the Bowling Green Massacre, in which refugees carried out an act of terrorism in Bowling Green, Kentucky. Conway later said she had misspoken. Meanwhile, the Bowling Green Massacre went viral in the news media (where it was covered as an example of fake news), in photoshopped memes, and other internet folklore. In Bowling Green itself it was a source of humor and celebration. My paper examines the vernacular response to this "fake news," both online and in the Bowling Green community.
02-02
- Fedakar, Pinar** (Ege University). **Survivals and Living Tradition: Folk Beliefs and Narratives of Fisherwomen in Western Anatolia**
 There are more than 50 commercial fisherwomen currently living on the Aegean coast of Western Anatolia, Turkey. Working alone or with their husbands, they catch fish, make and repair fish nets, and sell mussels and fish. Today, fishers keep hundreds of years of tradition alive in Western Anatolia. Fishing not only has a lot of attached folklore, but fisherwomen also have their own occupational lore. In this paper I will examine fisherwomen's oral expressive culture, fishing trip rituals, jargon, belief systems, and reliance on woman-to-woman apprenticeship practices so as to understand the complex relationship between their folklore and their working lives.
05-10
- Feng, Jin** (Lawrence Technological University). **The Beautiful Countryside**
 The "beautiful countryside" is a recent directive from the Chinese government prompted by the rapid disappearance of the traditional village landscape and rural decay caused by urbanization. This paper is a field report of what is happening to the built-environment in a remote rural area in the Guizhou province of southwest China. The fieldwork reveals a discrepancy between the aspirations of the villagers and the focus of the local government on the stylistic appearance of the houses. Under the guidance and subsidies of the local government, the healthy development of a vernacular modernism became arbitrary post-modernism.
08-14
- Ferrell, Ann K.** (Western Kentucky University). **Research in Progress: Feminist Folklorists and the Study of Women's Cultures**
 With the women's movement of the 1970s, women (as well as men) within the field of folklore became active in attempts to spur change as it pertained to both the recognition of women folklorists and the intertwined study of women's folklore and culture. It was clear to many who led these efforts that the lack of representation of women in the disciplinary leadership was intrinsically tied to a lopsided orientation in the field to male-centered performances and genres. This paper will examine these efforts as they played out within the pages of the early newsletters of the Women's Caucus/Section of the AFS (1973-1984) as well as earlier attempts such as the AFS Committee on the Status of Women.
06-09
- Ferris, Harley** (University of Findlay). **Building a Community-Based Digital Storytelling Center**
 Following a desire to invite individuals to share their own stories, and coupled with an impulse to empower communities to regain control over the ways in which they are represented in media, a handful of English, communications, and history professors have partnered with a local historical society to build a Center for

Storytelling and Participatory Media in northwest Ohio. This presentation situates digital storytelling as an effective vehicle for education, community mobilization, and advocacy while discussing the rationale, methodology, ethics, and implications of developing a community-based storytelling center.

07-09

Floyd, Jessica (University of Maryland, Baltimore County). **"The Bull with a Hard-On, the Cow Sayin' No!": The Sexual Narratives of Sea Chanteys and the Formation of Masculine Bonds**

This paper addresses sexual narratives found within the unexpurgated versions of the sea chanteys "Blow the Man Down" and "The Shaver" and explores the question concerning how erotic narratives might function as modes of homosocial bonding. I focus on how "Blow the Man Down" and "The Shaver" contain descriptions of genitals, present a shared sexual or erotic gaze that is participatory, and involve a measure of humor even within violent sexual encounters. Each similarity works to discipline and order the sailing men to the content and to each other and thereby orients them to the fraternal bonds of the ship.

04-10

Forke, Cara (Western Kentucky University). **Feminine Beauty at the End of a Razor: Contemporary Approaches to Female Body Hair and Shaving**

In this paper, I will explore the range of female shaving practices and how this reflects everyday female gender performance. Male body characteristics are often contrasted with female beauty ideals through popular culture. Females are critically judged for performing "masculine" traits, such as keeping their body hair. Through interviews with college-age women, I examine their narratives about their shaving practices to discuss the fluidity of gender performance and how personal stories fit into a larger continuum of being "female."

05-10

Foster, Michael Dylan (University of California, Davis). **Defining Community on a Japanese Island**

This paper explores the multiple ways community is understood on a small Japanese island. Equivalent words, such as *kyōdōtai*, are rarely invoked in everyday discourse, but recently the municipal government has applied the word "community," borrowed directly from English, to link several neighborhoods in a semi-official conglomeration. More importantly, networks of interpersonal relations are fostered through family, age, gender, historical and occupational ties, and maintained through complex systems of gift exchange. These processes play out in sometimes unexpected ways within the limited space of a small island, where notions of "stranger" and "outsider" can take on distinct nuances.

03-10

Foulis, Elena (independent). **Latin@s in Ohio: Community Engagement in the Service-Learning Classroom**

The steady growth of the Latinx community across the Midwest has opened up the conversation about the need for curricular changes and resources across K-12 and post-secondary education that include language learning, maintenance and the documentation of Latinx presence via oral histories, documentaries, and ethnographies, all of which include an aspect of community engagement. Service-learning is a border-crossing experience that offers an opportunity to introduce multicultural education as students engage in the study of local Latino/a communities and language (Spanish) that focuses on issues of equity and social justice.

03-13

Frandy, Tim W. (University of Wisconsin, Madison). **Resurgent Epistemologies: Implementing Radical Indigenist Pedagogies in Anishinaabe Schools**

Focusing on specific culturally-responsive programs developed in the Waaswaaganing (Lac du Flambeau) Anishinaabe community, this presentation explores the use of "resurgent culture" and decolonizing pedagogies as a tool to indigenize Western institutions, to strengthen indigenous knowledge traditions, and to improve educational outcomes in Native American communities. The presentation focuses on best practices, the mechanisms and reasons behind these programs' many successes, and a theoretical explanation of how anti-colonial discourses can thrive in colonial institutions.

03-12

Fraser, Joy (George Mason University). **"The Plenishing O' Poortith's Wame": Scottishness as Honest Poverty in Cultural Depictions of Haggis**

Portrayals of haggis as a traditional food of the Scottish peasantry have remained largely unquestioned, despite evidence that they represent a highly selective interpretation of the dish's role in the Scottish diet. These accounts derive their cultural authority from 18th- and 19th-century literary and artistic depictions of haggis as a characteristic feature of rustic domesticity and folk festivity—images that have been widely accepted as realistic and representative portrayals of everyday Scottish experience. The repackaging of this literary construct as food history has perpetuated popular conceptions of "honest poverty" as a defining attribute of Scottishness.

04-14

Frog, Mr. (University of Helsinki). **Oral Poetry, Authority, and Religious Change: Mythic Discourse in Re-Creating Communities**

This paper presents a new approach looking at verbal art, mythology, and the people who use these as forming a three-part system wherein the authority of each is constructed in relation to the others through social practices. The dynamics of this system are looked at in the contexts of religious change through Christian contacts in cases of medieval Old Germanic poetries, pre-modern Finno-Karelian oral poetry and ritual traditions, and Rotenese ritual discourse today. The role of oral poetry in mythic discourse for resisting, spreading, and transforming a new religion in the community will be brought into focus.

04-15

♦ **Furlong, Alison** (The Ohio State University). **Mapping Expressive Culture in Transitional Neighborhoods**

Churches in the former East Germany now face declining attendance, the gentrification of their neighborhoods, and increased interest by tourists. I present a case study for how folklorists can use the tools of the digital humanities for qualitative research. Mapping illuminates how these churches, and residents of the neighborhoods they inhabit, cope with the post-socialist world. Social tensions are reflected in elements of visual and sonic culture, including graffiti, public art, and music-making. Multimedia maps serve as a basis for research, but can also encourage public engagement with expressive culture, shedding light on the experiences of people in transitioning neighborhoods.

04-06

Gabbert, Lisa (Utah State University). **Contemporary Legends and Rumor Panics about Strangers: Fear and Surveillance in Children's Play**

Children's folklorists long have argued the benefits of free play, yet today there is an array of socio-institutional forces that curb their freedom. These include regulations that restrict children and discipline wayward parents; increased policing by the state; shifts in educational priorities; and a substantial body of rumor-panics and contemporary legends about strangers. This folklore dates to mid-century rumors of poisoned Halloween candy and manifests today in fears about homicidal clowns, kidnappers, sex offenders, and spyware technologies. I argue that while children's folklorists continuously have advocated for free play, various insidious kinds of folklore contributed to its decline over time.

07-04

García, Itzel Guadalupe (University of Texas, Austin). **The Border Violada: Her History and Expressions**

By creating personal narratives through poetry, short stories, and journalistic pieces, I will investigate how sexual violence within family structures leads to a complete transformation of identity and self-expression. Drawing on Norma Cantú's "Whose Story is it Anyway?: Autobiography on the Border," I intend to reflect on the healing effects of writing, how combining forms of narrative mirror my border identity and the significance of theorizing my personal experiences. This paper will also explore how intrafamilial rape is part of a wider colonization context by working from the historical trauma of Latin American rape orchestrated to create a national race and the identity of the Mexican Mestizx. From this context, I will move forwards by converging history towards a more contemporary and specific border narrative where Mexican and U.S. state forces are influential to how sexual violence is experienced within families.

08-04

Gatling, Benjamin (George Mason University). **War Stories: Afghan Memories of Migration and Home**

Afghans have suffered through invasions by foreign powers and years of resulting civil war. Political instability has facilitated the movement of millions as refugees, asylum seekers, and economic migrants. This paper considers the stories members of the Afghan diaspora tell each other about their experiences of migration and relationships to home. I argue that Afghans' online connections to friends and family in Afghanistan help render their shared histories of suffering and displacement more intelligible. Their narratives foreground how migration is not a reactionary response made by economically and politically disempowered individuals, but rather a mediator of new diasporic identities.

08-13

Geist, Troyd (North Dakota Council on the Arts). **North Dakota's Art for Life Program for Elders**

The North Dakota Council on the Arts worked with elder care facilities, local arts agencies, and traditional dancers (Dakotah, Irish, Michif, and East Indian) in the creation of four 12' x 15' paintings. With feet, canes, and strollers dipped in paint and the use of a Mobile Painting Device, elders were led in traditional dance upon a canvas on the floor. Additionally, elders at another site created a seven-foot Tree of Life with traditional paper cutters. Paper images, whether leaves, apples, or doves, were contextualized in discussions of traditions and momentous life events for nostalgia and life review.

02-07

- Gerhart, Heather J.** (Collaborative Digital Storytelling Hub) and **Soble, Leslie** (Goucher College). **(Re)Creating Community through Performative Storytelling Practice**
Community is both the lived experience of a shared narrative and the process of co-creating and sustaining that narrative. We present two methodologies—digital storytelling and performative meals—as practices for intentionally (re)creating community through storytelling. In each methodology, participants are invited to share personal stories as they take part in dialogue and co-produce a community narrative. By offering a facilitated context in which stories are elicited and shared, we consider how folklorists can leverage the transformative power of narrative to illuminate cultural themes, inform pedagogic or advocacy work, or enhance ethnographic research and oral history projects.
07-09
- Gibbs, Levi S.** (Dartmouth College). **Between Here and There: Sung Personae and the Engagement of Self and Other**
As iconic folksingers move between places, they present the local to outside audiences and return home to offer visions of local authenticity refracted through the eyes of others. In this paper, I explore how recent hometown performances of a professional folksinger in China distanced the local by shifting between the familiar and the exotic in speech and song. I argue that this mixture of “here” and “there” as the singer asked audiences to judge his local authenticity offered audience members opportunities to reevaluate their senses of self and Other.
02-12
- Gibson, Nathan** (University of Wisconsin, Madison). **The Performance of American Working-Class Identity among Working-Class Finns**
Finns have been performing American roots music, driving American cars, and singing about American locales with American accents since the 1970s. But who exactly in Finland does this, and why? The answers expose an extremely complex love-hate relationship between America and Finland which underpins and reinforces the current class and political divide in Finland. In this paper I aim to define and briefly outline the key historical developments in the American roots music community, how and why American working-class music came to represent the Finnish-working-class experience, and why the performance of an imagined America remains important for some Finns today.
06-07
- Gillespie, Angus K.** (Rutgers University). **Military Narratives of Complaint: Gripping as a Social Safety Valve**
My research deals with military narratives of complaint. Gripping is endemic among enlisted personnel. The military is a rigid and often inefficient system, but soldiers are not mindless robots, so they routinely react by complaining. The conventional response to this is hierarchical and dismissive. Military leadership typically believes that complaining is bad for morale and should be discouraged. Contrary to the official line, I argue, with examples, that gripping actually has a positive function in elevating morale. Indeed, a certain amount of gripping may act as a safety valve to relieve the tensions built up by a bad situation.
08-15
- Gilman, Lisa** (University of Oregon). **Competing Definitions of “Community” in Malawian Cultural Initiatives**
The English word “community” is widely used in Malawian cultural initiatives generated by international bodies. Yet, local Malawian languages do not have a word that translates directly. This paper examines Chichewa terminology to explore vernacular theorizing about “community” in local, national, and global contexts. Analyzing English and Chichewa terminology usage sheds light on power structures (e.g. global/local, gender, and class) that are implicit in discourse surrounding cultural initiatives. Alternately, diverging conceptualizations reveal examples of resistance and reclamation, highlighting perspectives that are all too often obfuscated in dominant narrativizing.
03-10
- Gilmore, Janet C.** (University of Wisconsin, Madison). **Perpetuating Sisterhood in a Legacy of Recipes**
A maternal grandmother’s handwritten recipes and a Central Wisconsin community cookbook that date from the 1910s and ‘20s reveal a new wife’s reliance on older sisters, sisters-in-law, their mothers, and selected women friends, all supporting the central cooking role she accepts as wife and mother. Besides representing her “sisterhood” and Central Wisconsin origins that are re-created today in symbolic family foods, the inherited written sources emphasize contributions from a sister whose social elevation through marriage required upward mobility in foodways. This presentation explores this influence by comparing the women’s written records with memories of Grandma’s self-assured, self-interested, and resistant cooking preferences.
03-14
- ◇ **Glass, Andrea** (Pennsylvania State University Harrisburg). **Material Culture of Resistance at Mio Studio**
Mio Studio, an LGBT- and woman-owned art gallery in Lancaster, Pennsylvania, became a safe space for storytelling and cultural exchange. As a result of the 2016 election, several social action projects started by the

gallery's artists inspired planned and unplanned opportunities to exchange stories of protest, seek counseling and advice, and meet others. A distinct expressive culture and rhetorical pattern emerged at the gallery on jewelry, clothing, posters, and window displays. A new material culture of resistance simultaneously developed which was both part of larger national trends and uniquely local. Grassroots movements provide frameworks for documenting the folklore of resistance.

08-02

Goertzen, Chris (University of Southern Mississippi). **A Souvenir Rug from Southern Mexico: Rupture of Tradition, Artistic Intensification, and "Realideologie"**

A handmade rug bought recently near Oaxaca, Mexico is an upper-rung souvenir. It joins a parade of objects embodying economically vital cultural diplomacy between insider craftpersons and the international marketplace. Close readings of the rug itself and of the sales process suggest a tripartite model of rupture of tradition, here spurred by the arrival of the Pan-American Highway; artistic intensification through addition, selection, and originality; and what I'll call "Realideologie," a word coined to describe how traditional artisans adjust their aesthetic and political ground to overlap enough with the thoughts of their customers to enable a steady stream of sales.

04-13

Goldstein, Diane E. (Indiana University). **"Some of My Best Friends Are Applied Folklorists": Disciplinary Identity and the Point Park Debates**

In 1971 folklorists held a conference at Point Park College in part to debate the creation of an applied folklore center. Discussions were quite polarized, as they addressed big issues such as the relationship between scholarly objectivity and advocacy, the threat of political activism to the reputation of the discipline, the role of reciprocity and accountability in the work of folklorists, and the goal and potential utility of our engagements. The proposal for an applied folklore center ultimately failed, but not before it became the impetus for important discussions about the responsibility of folklorists to the communities in which we work.

06-09

González-Martin, Rachel (University of Texas, Austin). **Self-Documentation as Refusal: Latinx Responses to Structural Violence**

Conceptualizing a decolonial methodology specific to American Latina/o folkloristics, I investigate how community actors refuse to be socially invisibilized (Dixon Gottschild), resisting structural violence that characterizes their everyday lives. Interrogating "ethnographic refusal" (Ortner 1995) one can see how when enacted by community authors, it rejects the fetishization of personal misery, toward their structural catalysts. Here, a politics of refusal becomes a strategy of selfhood (Bhabha 1994). This paper investigates how Latina/x youth communities employ an ethos of refusal to both document and undocument their lives through folklore as self-documentary practice by utilizing digital media as a primary mode of community access.

08-04

Gottesman, Itzik (University of Texas, Austin). **East European Yiddish Conversion Ballads: Leaving the Faith in Song**

The greatest tragedy that could befall a Jewish family in Eastern Europe was the conversion of a child to Christianity. Yiddish ballads on this subject apparently have no parallels in the song repertory of the co-territorial peoples of Eastern Europe. In this presentation I will survey the conversion ballads that have been collected and play several recordings to show the similarities and differences among them. To have a Yiddish singer end a performance with a line such as "I cannot stand the Jewish faith" is a powerful and, I would argue, a unique phenomenon in Yiddish ballad tradition.

05-15

Gradén, Lizette (Lund University) and **O'Dell, Tom** (Lund University). **Heritagelore: Museums and the Manner in which Heritage Might Be Understood in a Trialectic Framework of Place, Materiality, and Mobility**

This paper focuses on how two heritage sites (The Hallwyl Museum, Stockholm and American Swedish Institute, Minneapolis) are working with and speaking about heritage—at times creating new forms of heritagelore, at other times building upon rather traditional notions of what "the heritage" under their auspices is and can be. Both sites were built as private homes at the turn of 20th century by people who were themselves migrants—as such their histories entwine processes of globalization, mobility, and heritage. This paper problematizes how heritage might be understood in a trialectic framework of place, materiality, and mobility.

08-09

Grady, Sandra (independent). **Consuming the WWE: Professional Wrestling as Initiation Ritual among Somali Bantu Teenage Boys**

The media consumption of Somali Bantu teenage boys indicates a highly complex relationship between the fantasies of the World Wrestling Entertainment, Inc. (WWE) and the reproduction of traditional culture in three ways. First, the resolution of complex dramas of justice and defense of the home through contests of physical strength reproduces traditional male roles. Second, the performance of violence provides a new, largely gender-

segregated, backstage ritual event for these young refugees, not unlike the traditional rites of passage. Finally, participation in regular viewing and purchasing of consumer goods moves them from the liminal space of exile to reincorporation within the larger U.S. society.

07-13

◊ **Green, Spencer L.** (Penn State Harrisburg). **Proselyting Pedagogy 101: Pranks**

LDS missions are widely seen as coming of age rituals for young men and women. Mormon youth leave their families and wards, hailed as heroes, only to enter the mission field some months later as “greenies,” the term for new missionaries. Inexperienced and often unfamiliar with local language and culture, the greenies rely on their senior companions to learn about the language and culture of their mission area. Instead, many get pranked. These pranks are often viewed as initiation rites to induct the new missionaries into their new life, but I will analyze “greenie” pranks as a sophisticated and memorably subversive pedagogical method of instructing greenies that focus and diffuse the pressures of mission life.

09-11

Greenhill, Pauline (University of Winnipeg). **Fairy Tale Mediations: *The Metropolitan Opera Live in HD***

Fairy tales supply opera plot contours, themes, and characters, and fairy tale operas have long been staples in Europe and North America. New York’s Metropolitan Opera Company’s first presentation in its *Live in HD* series, simulcast in HD to movie theaters, was Mozart’s fairy tale *The Magic Flute*, December 30, 2006. Only one of the series’ eleven seasons had no fairy tale operas, and half had two. *Live in HD* uses its medium to alternatively reinforce and undermine the magical qualities of live performance with interviews and glimpses backstage, but also the fairy tale roles of unexpected equipment issues and emergency cast changes.

09-12

Groth, Charlie (Bucks County Community College). **And Be a (Re)Sister with Every Girl Scout: Feminist Cultural Coding in the Early Years of Girl Scouting**

Girl Scouts/Guides have resisted efforts to mold and undermine them since the first girls showed up at a Boy Scout rally in 1908. Feisty Juliette Low (founder of GSUSA) and her sister Scouts used multiple feminist cultural coding strategies to establish Girl Scouting/Guiding as “something for the girls” in the US and beyond. Balancing impressions and allies, as well as tradition and innovation, these earlier 20th-century women and girls produced the ambiguity that typifies coding, but ultimately succeeded in resisting their detractors and building lasting foundations for broad participation of girls and women, affording new roles and opportunities.

04-09

Guadarrama, Carlos (Utah State University). **Recreating and Reclaiming the History of the Intermountain Indian School through Legend-Tripping**

In 1950, Brigham City, Utah, opened a boarding school for Navajo children. After closing in 1984, the buildings sat vacant for 30 years before being torn down. Since the landscape was demolished, many have forgotten its history. For this talk, I use James Deetz’s idea of adding stories of simple people doing simple things and add it to Kenneth E. Foote’s idea of obliterating landscapes with “marks of shame” to showcase how teenagers who legend tripped on the property and former students used simple stories to reclaim and recreate the history of a landscape that many tried to obliterate.

06-13

Hafstein, Valdimar Tr. (University of Iceland). **Film: *The Condor’s Flight: Between Folklore, Copyright, and Heritage* (30 min)**

This documentary film traces the global circulation of the melody “El Condor Pasa”: from the Andes mountains to global metropolises; from Lima to Paris to New York, and back; from panpipes to piano and from symphony orchestras to the disco; from indigenous to popular music; and from world music back to national heritage. Some of the protagonists are: Paul Simon, Art Garfunkel, Daniel Alomía Robles, Los Incas, the Cerro de Pasco Copper Company, the Victor Talking Machine Corporation, the Falangist Socialist Party of Bolivia, Chuck Berry, NASA and UNESCO. Ultimately, the film queries the relationship between protection and dispossession.

05-05

◊ **Hall, Jackson Meyers** (University of North Carolina, Chapel Hill). **Jambalaya Soul Slam: A Visual Ethnography of a Local Poetry Slam in Durham, North Carolina**

Interweaving images from an on-going visual ethnography in collaboration with southern spoken word poets, this diamond presentation delves into the politics of space, verbal performance, and subaltern identities at the Jambalaya Soul Slam in Durham, North Carolina. The growing visibility of spoken word and poetry slams in popular and literary culture encourages outsiders to overlook how slams, open mics, and other spoken word-orientated events are communal, co-performative, and counterhegemonic performances situated in local contexts. These photos converse with how a single poem can transform a space and become a nexus of individual and communal identity-expression and political resistance.

04-07

Hallagan, Ian (Indiana University; Texas A&M University). **Punk in 4-D: Reinterpreting and Reclaiming Performance through Technology**

For years, the act of "live streaming" a musical performance online has provided access for a worldwide audience. But for artists unable to perform in person due to social anxiety, mental/physical disability, or other similar factors, media technologies such as Skype and Facebook allow artists to both perform live at physical venues and reframe their performance space. With punk music as the main focus, this paper will examine how media technology allows artists to challenge performance as situated in a set physical space, and assert their own unique experiences into the larger punk discourse through greater control over their environment.

04-06

Hamilton, Barbara E. (William Paterson University). **Liturgical Feasts and Mystical Vision: Medieval Asceticism and the Command to Eat**

Celebrating liturgical feasts was required for all in medieval Europe, creating dissonance for female mystics whose spirituality was communally authenticated by anorexia. Torn between competing mandates and potential disruption of their place in the spiritual and secular community, women often coped by way of illness. Correlation of liturgical feasts with illness and heightened visionary experience can be seen, as mystics resolved the conflict by physical abstinence and virtual feast. We can interpret these actions as both resistance to and accommodation of power structures, physically disrupting and virtually reclaiming community in order to maintain both personal integrity and community sanction.

01-14

Hanson, Debbie A. (Augustana University). **Paws Awhile for Lore: Therapy Dogs International Handler Stories**

2017 marks the 40th year of Therapy Dog International's founding and the tenth anniversary of the organization's Chapter 200, based in Sioux Falls, South Dakota. This paper examines how the personal experience narratives told by members of Chapter 200 reflect not only the benefits they perceive their dogs bring to those they visit but also the benefits they and their dogs receive in return from the communities in which they interact and from the community they have formed within the chapter itself.

03-06

Hardwick, Patricia (Hofstra University). **Mak Yong, UNESCO "Masterpiece": Negotiating the Intangibles of Cultural Heritage and Politicized Islam in Malaysia**

This paper investigates the impact of Malaysian politics and the 2005 UNESCO declaration on contemporary mak yong performance. Mak yong, a dance drama incorporated into displays of Malaysian heritage since the 1970s, was banned by Islamic leaders in Kelantan state in 1991. Mak yong was declared a UNESCO Masterpiece of the Intangible Heritage of Humanity in 2005. The validity of mak yong as a national symbol of Malay culture, and its current ban in Kelantan for religious reasons, are frequently debated in Malaysia. Federally supported performances discard problematic metaphysical elements, while Kelantanese practitioners continue to incorporate mak yong into healing rituals.

07-14

Harkavy, Victoria (independent). **Animals Are Not-People Too: Witchy Women and Ersatz Equines in Legends and Fairy Tales**

The motif of witches being turned into horses (or donkeys), G211.1.1, occurs in fairy tales and legends collected in Europe and beyond. Frequently, the witch-as-horse is shod with iron shoes (G211.1.1.2), which remain nailed to the hands and feet of the witch-as-woman. These transformations from human to equine and back again give us cause to examine human and non-human animal bodies not as natural, physical phenomena but as social constructions. This paper will perform that examination by comparing the overlapping hierarchal positions of women and horses.

07-12

Harline, Geneva (Utah State University). **Team Dahmer Anyone?**

Although vampires and cannibals kill and consume humans, American culture has grown to glorify vampires, yet cannibals are vilified. Through examination of the literature and media portrayals of both vampires and cannibals, this paper will demonstrate that it is easier for our culture to accept that the supernatural has a taste for humans than it is for us to accept that there are people who consume human flesh. This is evident in the glorification of the vampire in various narrative forms, while the cannibal is unable to break free from the stigma of being either evil or insane.

05-07

Hartmann, Nicholas A. (National Czech & Slovak Museum & Library). **Constructing Costumes and Community: A K-5 Case Study of STEAM/Folklife Education**

The emerging trend of STEAM (Science/Technology/Engineering/Arts/Mathematics) education empowers youth to utilize creative components in understanding design processes, thus integrating the arts with more science- and technology-based curriculum. Using a case study from a STEAM magnet elementary school in Cedar

Abstracts: Individual Presentations

Rapids, Iowa, this paper will talk about how STEAM principles are integrated into educational initiatives about folk culture. Three major topics will be discussed: 1) the intersection of folklife and science lessons; 2) the role of the design process in teaching about folk culture; and 3) the role of community engagement in reinforcing concepts about folklife and STEAM principles.

06-06

Haskell, Erica (University of New Haven). **Cultural Reverberations of Conflict in Post-Socialist Bosnia**

The war in Bosnia resulted in economic, cultural, social, and political shifts which in turn impacted culture in a variety of ways during the post-war period. The once-shared inclusive Yugoslav cultural identity has given way to highly contested ethno-national identities. Political division is visible at many levels of society, from a three-president political system (one from each of the largest ethno-national groups) to the ethno-religious makeup of people's neighborhoods, the products they choose to buy, and the language dialect they speak. Here I discuss the reverberations of conflict long after the war in stories, values, and the contestation of tradition.

02-15

Hathaway, Rosemary V. (West Virginia University). **Resisting the Same Old Story: How the West Virginia Mountaineer Talks Back to Hillbilly Elegy**

Drawing on my fieldwork with individuals who have served as West Virginia University's Mountaineer mascot, I posit that their collective histories offer a counter-narrative of what it means to be a West Virginian, one that resists the tired narrative of J. D. Vance's *Hillbilly Elegy* and other recent media representations of Appalachia. Through images, archival research, and interviews with former Mountaineers, this paper shows how the figure of the Mountaineer functions as a counterpoint to the "hillbilly," and illustrates the resistant, creative ways in which West Virginians have redefined themselves through the figure of the Mountaineer.

08-15

Hemmig, Christopher (Kenyon College). **Online Radio as Path to Solidarity for Mauritanian Halpulaar Diaspora**

Online radio has gained significant traction among Pulaar-speaking Mauritanians living abroad throughout Europe and North America, providing the far-flung concentrations of diaspora communities a dynamic forum of connection, communication, and solidarity. Online radio outlets allow for political engagement as the diaspora community strategizes its potential role(s) in Mauritanian national affairs. Other discussions revolve around challenges of globalization and how those challenges manifest in the lives of the diaspora and communities back home. Additionally, listeners turn to online radio for performances of identity, reaffirming the value of cultural practices and knowledge while also negotiating emerging sociocultural values of the international community.

08-13

Hemming Austin, Jill (independent). **The Folk Drama Dilemma: Theorizing Contemporary Use of Drama in LDS Outdoor Pageantry**

Folk drama remains undertheorized by folklorists; however, group performance continues to be a compelling social tool for building group memory and solidarity in countless contemporary settings. One type of American folk drama, Outdoor Historical Pageantry, flourished and waned over the last century. For various cultural and historical reasons, members of The Church of Jesus Christ of Latter-day Saints (Mormon) have continued to develop and perform a series of annual outdoor pageants that present some formal features of particular interest to folklorists: they depend heavily on sacred localities, tradition, legend, and large group participation for their success.

05-15

Henken, Elissa R. (University of Georgia). **Fate and Reward in Welsh Treasure Legends**

In Welsh legendry, hidden treasures vary in origin (ancient armies, fairies, family savings), form (precious metals, jewels), and means of disclosure (ghosts, dreams, accidental find), but together, the legends, recorded mostly in the 19th and 20th centuries, can be examined for what they say about worldview and the culture's values. While legendry in the United States tends to focus on the treasure's being unattainable, Welsh legendry emphasizes the person who finds the treasure—someone demonstrably good or brave or recognized as fated to obtain it.

05-07

Hertz, Carrie (Museum of International Folk Art). **Inspiration or Appropriation: Museum Licensing Programs**

Museums are increasingly asked to raise new revenue and some have expanded licensing programs, partnering with corporations to develop products based on collections. This presentation examines the ethical, theoretical, and practical issues raised by the licensing of "inspiration" within museums, by grounding discussion in the specific case study of recent fieldwork in Scandinavia for an exhibition at the Museum of International Folk Art. A closer look at the contemporary contexts for Sami gákti and Swedish folkdräkt, traditional forms of dress framed as heritage, illustrates the potential dangers of museum appropriations, threatening the very communities and traditions museums wish to celebrate.

08-09

Herzog, Hannah (University of North Carolina, Chapel Hill). **Hear Our Voices: Seeking Refuge from Nazi Europe to the American South Post-1945**

This essay explores the intersection of the Holocaust and its aftermath and the southern Jewish experience in the United States. Specifically, it interprets how survivors' experiences with politics, gender, class, economics, racism, and racial violence in the American South converge with their traumas and memories of the Holocaust, and how these encounters impacted their Jewish identity. Pertaining to Jewish traditions, survivors have used verbal performances such as food preparation, prayer, and language, to create a place-based discourse of reclamation and reconciliation; these performance spaces allow survivors to protect their own Jewish lineage and serve as an act of remembrance and honor of the many Jewish lives that were killed in the Holocaust.

04-11

Higgins, Lisa L. (Missouri Folk Arts Program; University of Missouri). **Boot Lasts and Basket Lists: Joe Patrickus's Customized Art and Life**

Boot maker Joe Patrickus came to the family business after a career in electronics and relocation to a rural homestead. He sought an intensive, long-distance apprenticeship with an uncle and opened a handcrafted Western boot shop for well-heeled and everyday clients. A thousand pairs of boots later (from lasts to tops), Patrickus retired but joins his son at the shop some days. He also pursues his "basket" list, like a bucket list, but with holes from which goals might slide out. With family and an ethnographer, Patrickus is recording his life story, especially memories transferred from imagination to leather.

01-07

Hirsch, Jerrold (Truman State). **Proletarian Modernism: B.A. Botkin, Folklore Theory, and Living Lore**

B.A. Botkin was always deeply involved in new ways of thinking about expressive culture, inequality, and cultural representation. On the Federal Writers' Project, he created Living Lore units. The work of writers, such as Ralph Ellison, Nelson Algren, and Jack Conroy, reflected Botkin's response to the crisis of the Great Depression and to folk, modernist, and proletarian literature. He drew on his theoretical work about the relationship between the individual and his community, all grounded in his argument that there was a contemporary folklore. He wanted to contribute to the creation of new forms of leftist literature, not just the study of oral and written literature.

06-09

◊ **Holmes-Anderson, Kathryn** (Penn State Harrisburg). **The Body Is a Temple: Tattoos, Piercings, and Mormon Youth**

The youth of the Church of Jesus Christ of Latter-day Saints (LDS) are taught that their bodies are sacred temples. LDS doctrine prescribes a conservative approach to bodily display, including strict guidelines concerning piercings and a prohibition of tattoos. For youths grappling with developing a relationship with the church independent of their parents, piercings and tattoos become a primary place to express confusion and rebellion. Nowhere is this more apparent than in Northern Utah, where the headquarters of the LDS faith resides. Ethnographic work conducted there will examine how less-active youth use such subversive displays to communicate their belief levels.

09-11

Horigan, Kate Parker (Western Kentucky University). **Remembering Genocide in Bosnia and Beyond**

Building on existing research on folk commemoration of conflict (Santino 2006; Cashman 2008; Turner 2009; Margry and Sánchez-Carretero 2011), this paper explores vernacular expressions of memory regarding the war in Bosnia-Herzegovina (1992–95), especially the genocide of Bosnian Muslims (Bosniaks) by Bosnian Serbs. I compare ethnographic data from two sites—a refugee community of Bosniaks in Kentucky, and Bosniak survivors in Bosnia, where tensions remain high among ethnic groups. In each context, I analyze narratives, rituals, and material forms of commemoration to address the following question: how do performances of memory among refugees compare to those of survivors living in Bosnia?

04-11

Horn, Jenn (University of Southern Indiana). **Women's Roller Derby: A Community of Sisterhood, Resistance, and Re-Creation**

Women's roller derby is a full-contact sport where women use their bodies as walls and flying objects. It is also a sport of sisterhood, resistance, and re-creation. In their daily lives, the women are professionals, students, parents. These women re-create themselves the moment the skates go on to become Sadie Stardust, Slaughtermelons, or Grave Digga. Skaters resist notions that women cannot play contact sports, and sisterhood keeps skaters coming to practice, sometimes even after retirement or serious injury. Through participant ethnography, this presentation explores how this community of sisterhood helps women of all ages re-create themselves and resist gendered norms.

04-09

Howard, Liz (Virginia Polytechnic University). **Narrative Inquiry, Participatory Research, and Bottom-Up Organizing for Food Sovereignty in Virginia's New River Valley**

Non-profits and other community organizations address food security in Southwestern Virginia's New River Valley by using a top-down approach. Dollar doubling and farmers market vouchers incentivize safe, nutritious,

and local food choices. Community members' stories about foodways and indigenous plant origins, however, go beyond the issue of food security and define community food systems from a bottom-up, agroecological perspective. This paper discusses how narrative inquiry, participatory research, and community engagement have highlighted the relationship of storywork and food sovereignty in the New River Valley; and how organizations can incorporate these stories to shift focus from food security to food sovereignty work.

08-07

Howard, Robert Glenn (University of Wisconsin, Madison). **The Politics of Gunlore: Social Media, Guns, and Donald Trump**

This paper will explore a change of everyday online discourse about guns since the election of Donald Trump as United States president. During the Obama presidency, online gun forum users shared rumors about government conspiracies that indicated a strong sense of anti-institutionalism. When the surprise victory of Donald Trump empowered him as U.S. president, that all changed. The paranoid discourse seems to be being replaced with a sort of new American nationalism. With that nationalism, these individuals seem to have been emboldened to imagine an aggressive and even violent coalition between everyday gun owners and the new government.

03-08

Hoyt, Heather (Arizona State University). **Mothers of the Believers: Influential Women in Seventh-Century Islam**

Submissive, weak, quiet? Not the Prophet Mohammed's wives. Known as the Mothers of the Believers, they had great influence in seventh-century Arabia. As members of Mohammed's household and representatives of Islam, they were responsible for instructing women in religious matters and providing social services. They also had important influence on Mohammed, who respected their advice. Mohammed's wives' positions of power counter pervasive stereotypes of Muslim women. This paper will examine how Mohammed's wives are represented positively in texts by modern Islamic feminists and in the 20th-century English translation of the Qur'an with commentary authorized by King Fahd of Saudi Arabia.

01-14

Hultgren, Robert (University of Minnesota). **Subversive Moriscos in the Folklore of Early Modern Spain**

Following the fall of the last Muslim kingdom in 1492, Islam in Spain faced the increasing threat of extinction. Some Muslims nominally converted to Christianity, but they dedicated their lives to keeping their Islamic heritage alive. These Moriscos, formerly Muslim, new Christian converts, secretly and doggedly clung to their heritage, their very existence challenging the official, exclusionist policy of the nascent Spanish state. This paper highlights the efforts of three Morisco authors and their legacy of resistance.

05-15

Hyltén-Cavallius, Charlotte (Institute for Language and Folklore). **Following a "Sticky" Category in the Folklore Archive: The Emergence, Formation, Consolidation, and Agency of the "Traveller"/"Tattare" Category in a Swedish Archival Collection**

In 1942 the Swedish folklorist Bergstrand published the book *The Traveller curse/Tattarplågan*. In following years, accounts concerning "tattare" increased. The title alluded to an ongoing debate (1880–1955) often referred to as the "tattare question." It contained discussions on which political measures the government should take against people defined as "tattare." This paper follows the emergence, consolidation, and agency of the category "tattare" in folklore collections. It investigates knowledge-production and usage, structures, and actors enabling the collection. In order to follow the formation of this "sticky" category the paper analyses correspondence, the creation of the "tattare" directives, and archival accounts.

07-05

Hyltén-Cavallius, Sverker (Swedish Performing Arts Agency). **"Coffee Was Good": Coffee Songs and Swedish Modernities**

Doing fieldwork in the late 1990s, I stumbled upon "coffee songs," songs praising coffee that were performed during or after coffee breaks in Swedish pensioners' organizations. This paper traces coffee songs to their emergence in popular print in the 18th century, through their position in popular movements in the early 20th century, to what appears to have been their ultimate decline towards the end of the millennium. The coffee songs encapsulate important aspects of modernity such as globalization, the rise and fall of popular movements, and the increasingly complex interplay and interdependency between mass media and folk culture.

07-15

Ingram, Shelley (University of Louisiana, Lafayette). **The Haunted Cheerio: A Pedagogy of Ghosts in a Class of True Believers**

There is a folkloristic maxim that stories about ghosts are more important than the ghosts themselves. This paper complicates the truth of this statement: we as folklorists are not concerned with whether or not a narrative is true, but instead with how the narrative works or makes meaning. However, this belief about belief has become a pedagogical crutch. When you teach a class on "Folklore and the Literature of Haunting" in south

Louisiana, truth and existence become things that matter a great deal. This essay is thus both an analysis of memorates that describe students' encounters with the dead and a discussion of how this kind of belief impacts pedagogy in a class centered around the study of folklore and literature.

08-06

Insera, Incoronata (Nadia) (University of Hawai'i, Mānoa). **Enacting Resistance, Recreating Home in *On the Bride's Side***

This paper explores community-engagement practices in relation to the European refugee crisis from the perspective of activist film-making and its use of folk narrative devices. Focusing on the 2014 documentary project *Io sto con La Sposa (On the Bride's Side)*, this paper illustrates how the project both provides a counter-narrative of resistance to anti-immigration sentiments and also promotes intercultural engagement within local communities. Indeed, while making use of folk narrative devices to convey the group's act of resistance, the project has also promoted beyond-the-screen, grassroots resistance. This project is especially significant because it counters national constraints through both local engagement and transnational dialogue.

08-15

Ivanova-Nyberg, Daniela (Bulgarian Cultural and Heritage Center of Seattle). **Performing Bulgarian Dance in Minnesota: Transmission, Legacies, and the Internet** (presented in absentia)

This paper investigates Minnesota-Bulgaria dance connections by looking at the artistic legacies, visions, and the role of the Internet. The study involves practices of both non-Bulgarians and Bulgarians. The researcher's understanding is that every choreographer in the field of folk dance, by offering her choices and interpretation of a traditional folk culture, disseminates specific cultural knowledge and representation of this culture. These artistic interpretations, constantly in flux, always come as the result of a combination of multiple factors—these interpretations are investigated more closely in this qualitative research by combining research methods of anthropology and ethnochoreology.

01-15

Jacobs, Tessa (The Ohio State University). **Beliefscales of Climate Change: Rumor and Legend for the Anthropocene**

Anthropocene scholars and environmental activists often presume that improving our perception of Anthropogenic Global Warming's detrimental effects will result in political action. However, unanimous acceptance of AGW within the scientific community and significant environmental outreach by climate activists suggest that indifference to, or denial of, climate change is a problem of belief, not perception. This paper examines how folklore scholarship on legend and rumor can be used to understand the ambivalent nature of belief that characterizes climate denial and climate inaction. Moreover, this paper models how folklore scholarship and theory can contribute both to environmental activism and Anthropocene scholarship.

08-07

Janeček, Petr (Charles University, Prague). **Beyond the Café/Pub Split: Vernacular Narrative Practice Concerning the "Refugee Crisis" in the Post-Truth Czech Republic**

Contemporary mass media coverage of the "European refugee crisis" has changed the dynamics of public discussions in Czech society. Already polarized along the so-called Café/Pub Split (the imagined divide between pro-Western liberal urbanites and nationalist conservative-leftist inhabitants of rural areas), the issue of refugees seems to be one of the most crucial themes dividing Czech society. Based on fieldwork on the Internet and media content analysis, this paper tries to interpret the main argumentation strategies used by both sides of this ideological conflict, including "fake news," re-interpretations of older folk stereotypes, and even contemporary legends and rumors.

04-02

Jawla, Sangeeta (Ambedkar University, Delhi). **Art for Living vs. Art of Leaving: Revisioning the Potter Community of Haryana and Their Resilience**

In order to trace the causes for the loss of traditional practice of pottery making among Kumhars (potters) of Haryana, India, I will try to investigate how this art form can be retrieved through its connection with the religious beliefs, ritual practices, various fairs/melas, and other folkloric traditions that benefit this community not just culturally but economically. The impact of these transformations on institutions, like family etc., within the Kumhar community and also the horizontal mobility among various caste-based professional groups will be analyzed.

09-15

Johannsen, Dirk (University of Oslo). **How to Become a Saint or a Sorcerer—Vernacular Ideologies in 19th-Century Norway**

Cunning-folk offering a range of supernatural services were a common feature of popular culture at least until the early 20th century. Still, little is known about the communal structures and strategies used to make their claims of extraordinary powers heard and plausible. This paper presents results of two case studies on

daylabourers, central actors in a local power play to establish themselves as sought-after miracle workers. A wealth of historical and folkloristic sources provide a rare insight into the constitution and dynamics of the “folk religious field” in a period marked by radical changes in the religious and political landscapes.

01-05

Johnson, Christofer Michael (The Ohio State University). **Fishing in Uncertain Waters: Resilience and Cultural Change in a Small North Atlantic Community**

My paper examines the way that the North Atlantic community of Brinian is addressing perceived threats to traditional expressive culture and cultural institutions in the face of inevitable system change. As Brinian and communities like it across the globe are faced with an increasing number of outside threats to continued internal cultural coherence, it is now more important than ever to identify the driving factors behind community restructuring and economic shift on the local scale, and the strategies and behaviors local communities are adopting to push back.

02-16

Jones, Michael Owen (University of California, Los Angeles). **Pig Tales: From Rumors and Beliefs about a Pork Ban in Federal Prisons to Culinary Nationalism**

In 2015 the Federal Bureau of Prisons removed pork from its menu but reversed the decision nine days later. This paper examines public reactions from amusement to incredulity, challenges to the Bureau's rationales, and charges of political machinations. It also explores rumors of pork bans at U.S. restaurants and public institutions in Europe. The theme of social tensions and values under attack, and of culinary nationalism and cultural protectionism, are clearly evident.

05-14

Jorgensen, Jeana (Butler University). **Biden His Time: Joe Biden as Trickster in Political Memes**

In the meme cycle arising in late 2016 and continued in early 2017, former Vice President Joe Biden appears as a comedic foil to straight man former President Barack Obama. In proposing pranks on incoming President Trump, Biden was represented as a trickster figure, whose amorality, disguises, hunger, and childish/scatological humor all tally with the literature on tricksters and culture heroes. This paper argues that in positioning Biden as a trickster, and moreover one who works within an intertextual popular culture framework, the meme cycle functions to destabilize the incoming presidency on levels of bodily integrity and cultural legitimacy.

03-05

◊ **Kaleba, Kerry** (independent). **The Pussy Hat Project**

The Pussy Hat Project (PHP) formally began November 23, 2016, when designer and yarn shop owner Kat Coyle published the Pussy Hat Pattern. Through an online network of crafters, sustained by social media and online network Ravelry, the PHP integrated viral organization tactics with handcrafting tradition. The proliferation of the hats as visual icon of resistance relied on a narrative of knitting as “women's craft,” one that emphasized the domestic nature of knitting, and skipping over the industry that supported the movement. Ongoing interest in knitwear as a uniform of protest continues a conversation about how craft fits into our lives.

08-02

Kelley, Kate Stockton (University of Missouri). **Nightmare on Edgewood: Faces at the Bottom of the Sunken Place**

As an academic discipline that has its roots in colonial spaces, folklore has long been a site for the construction and maintenance of the “Other” as exotic, alien, and oftentimes monstrous. One of the ways to attend to this lopsided relationship is to “flip the script” and look at the ways whiteness has been constructed through the eyes of that “Other.” This paper explores the invisibilized narrative of whiteness in American popular culture through an analysis resting on the black oppositional gaze in two counter narratives: Jordan Peele's 2017 film *Get Out* and Derrick Bell's 1992 story “The Space Traders.”

05-11

Kennedy, Maria Elizabeth (The ARTS Council of the Southern Finger Lakes). **The Dark Side of the Cider Cellar: Intersections of Drinking Culture and Fieldwork**

Fieldwork on alcohol comes with baggage. During my dissertation fieldwork on craft cider making in Britain, my primary interest was in examining intersections of cultural heritage, environmentalism, and agricultural development. However, at the center of cider culture is the community of the cider cellar, where cider is made, sold, stored, and, inevitably, drunk. This presentation examines the darker corners of fieldwork in the community of the cider cellar, including practices of heavy social drinking, sexualized humor, and sometimes alcoholism. How do we reclaim the important meanings from the darker sides of fieldwork, even when they remain unwritten?

06-14

- Kerst, Catherine H.** (American Folklife Center, retired). **Collecting Songs in an Era of Suspicion: Sidney Robertson Cowell Documents the Musical Culture of Many "Foreign" Groups in New Deal California**
 In an era reminiscent of our own, Sidney Robertson Cowell devised and carried out a California WPA project designed to survey musical traditions from numerous cultural communities in California from 1938–40. Fascist tendencies were gaining momentum abroad, and in the United States, populism and the distrust of immigrants was growing and New Deal arts programs faced increasing suspicion. Cowell recorded 35 hours of music in the state, two thirds from immigrant groups, fully cognizant of these trends. This paper will explore how, in this context, Cowell documented "foreign" musical culture, drawing on her fieldnotes, reports, and correspondence.
07-15
- Keyel, Rebecca J.** (University of Wisconsin, Madison). **Knitting in Protest, Knitting for War: Political Crafting in America**
 As the United States reeled from the presidential election, knitters began buying pink yarn and knitting hats. By January, the pussy hat had polarized Internet discourse as it was celebrated as a feminist icon, denigrated for frivolity and vulgarity, and criticized for being everything wrong with white feminism. During the Great War, a similar debate went on in telegrams and newspapers as Americans debated the usefulness of knitting for soldiers, and whether practicing a traditional craft was doing enough. By comparing the gendered responses to these movements, this paper explores the role of a traditional craft in times of political upheaval.
08-12
- Kinney, Kaitlyn** (George Mason University). **Speak of Death, Reclaim the Lost: Health Beliefs and Social Movements**
 By speaking of death, people involved with the "death positivity" and "death-with-dignity" movements are reclaiming their lost, their bodies, their individualism and challenging the American health care delivery system. Biomedicine shifts Western conceptions of the body, affecting American conceptions regarding how death is experienced within the medical context and how they have come to largely rely on the structure of health care delivery. The performance of personal experience narratives by individuals within these social movements provides insight into the formation of two health beliefs that rise out of these tensions and how American conceptions regarding life and death are changing.
03-12
- Kitta, Andrea** (East Carolina University). **Alternative Health Websites and Fake News: Taking a Stab at Definition and Genre**
 Terms like "fake news" and "alternative facts" have been present in the media lately, but what do these terms mean to folklorists? Are they a part of an older tradition or should they be thought of as something new? Are they rumor, legend, belief statements, or something else? In this presentation, I will address "fake news" by looking at alternative health belief sites, including anti-vaccination sites, as precursors to other types of "fake news." Additionally, I will discuss the unique opportunity we have as folklorists to demonstrate the importance of our discipline to the media and public using terminology already understood in a way that more accurately describes the discipline.
01-02
- Klassen, Teri** (Mathers Museum of World Cultures). **Adopt, Discard, Adapt, or Blend: Quiltmaking as a Cultural Bridge**
 Whereas our conference theme focuses on "exploring the absent, invisible, and counter narratives of communities in our midst," some outsider-group women have used quiltmaking to become active participants in mainstream United States culture. In this paper I offer two such case studies. One concerns German immigrants in southern Indiana in the 1820s to 1840s; the other considers black and white Southern farm workers who adapted to urban life in the 1950s to 1970s. I propose that material culture has advantages over narrative genres as a means of cultural bridge-building and that age group is a factor in this process.
01-10
- Klein, Barbro** (Swedish Collegium for Advanced Study). **Migration, Folk Traditions, and Contemporary Sweden**
 What happens to folk traditions when people emigrate or flee from their homelands and settle in countries far away? This re-phrasing of Richard Dorson's classic question in *American Folklore* (1959) will be a starting-point for a discussion of the paucity of folkloristic analyses linked to migration in Sweden today. The paucity is striking in a country that has welcomed significant numbers of newcomers during recent years, a country that also abounds in stereotypes and rumors about immigrants. To what extent are the issues raised in decades of American research on immigrant folklore useful in contemporary Europe?
04-11
- Knott-Nelson, Emily** (independent). See Cox, Nikki Lee. **07-09**
- Kononenko, Natalie** (University of Alberta). **Ritual Change on the Prairies: Women's Creative Role**
 Ukrainians began coming to Canada 125 years ago. A deeply religious people, they adapted their practices to new circumstances. Church service adaptation took the form of deletion and conflation: celebrations were limited in number and what had been separate services became one. Creative adaptation occurred in practices

connected to the church, but done outside the service proper. Women gave new, Canada-appropriate, meaning to objects and practices. Ritual clothing, for example, maintained links to family traveling for work. Recently women have begun to change church practice itself, redefining who can be buried in the consecrated, church cemetery ground.

05-15

Krawec, Jessica Alice (Western Kentucky University). **Musical Snakes: An Analysis of the Decorative Motifs on Ainu Tonkori Instruments**

This paper will help to further the argument that the tonkori, a stringed instrument of the Ainu people, was historically used for shamanistic rituals. By considering ethnographic work conducted in the late 19th and mid-20th century, and relevant folktales and myths, I describe the role that snakes held for Ainu shamans in the regions where the tonkori was prominently used before its modern-day revival. Then, by comparing the common decorative motifs on the surfaces of these instruments to art motifs described by early ethnographers, I argue that the tonkori is decorated with abstract images of snakes.

04-13

Kuang, Lanlan (University of Central Florida). **"Lotus Aloft": Building Global Audience Communities of Buddhist Imagination through Dance**

This paper examines the staging process of the Buddhist-inspired "Lotus Aloft" (Bubu shenglian), a theatrical dance drama in China's Dunhuang performing arts genre. The research investigates the contemporary aesthetic imagination and approach to the performativity and embodiment of Buddhist ideals on and off the stage building communities of audiences around the globe.

04-12

La Shure, Charles Douglas (Seoul National University). **From Con Man to Hero of the People: How Kim Söndal is Portrayed in North Korea**

In the South Korean oral tradition, Kim Söndal is a sly con man who takes advantage of others to better himself. Recent written tales of this character in North Korea, though, paint him in an entirely different light. He still relies on trickery and deceit, and the delightful cons for which he is known are still there, but his motivations are no longer selfish—he is now acting on behalf of the common people. This paper examines in detail these changes in Kim Söndal's character and delves into the issue of how a figure can be "reclaimed" by authority.

06-08

Lanzendorfer, Judith (University of Findlay). **"Birgitta's Heart Is a Pot of Delicious Food": A Vision of Balancing the Spirit and the World**

This presentation focuses on "Birgitta's Heart Is a Pot of Delicious Food" from *Revelations of Birgitta of Sweden*. Birgitta learns that the man who stokes the fire under a cauldron isn't helping; he is the devil, who tries to blow ashes into the food to contaminate it and turn Birgitta to the world. This vision of the woman as food is significant in the scope of Medieval female mystical texts. Food is not a temptation, but is the heart; food is positive—showing that the spiritual and material can coexist, but only if they are in balance.

01-14

Largey, Michael (Michigan State University). **Sonic Tourism in Haitian Rara**

For Haitian tourists, the sound of music not only evokes feelings of "home," but also creates a sense of national connection, what anthropologists Nina Glick-Schiller and Georges Fouron call "long-distance nationalism," that allows diasporic Haitians to participate in Haitian life despite living abroad. I suggest that one specific action that long-distance nationalists take to enact their connections to their homeland is to consume the sounds of Haitian Rara through what I call "sonic tourism." Specifically, Haitian Rara bands extend the local performance of Rara to Haitians abroad through the circulation of Rara audio recordings that create an ongoing connection between Haiti and the Haitian diaspora. By participating in this transnational economy, diasporic Haitians are, to quote Glick-Schiller and Fouron, "working to reconstruct Haiti." Sonic tourism goes beyond establishing a connection between Haitians at home and abroad; it provides a means for the Haitian "transborder citizenry" to engage in political action across national boundaries.

04-07

Larson, Shannon (Indiana University). **Haunted by a Woman's Madness: Unwed Pregnant Mothers and Victims of Abuse in Supernatural Legends about Female Mental Patients**

Historically, women have outnumbered men in being diagnosed with a mental illness and are also more frequently subjected to long-term hospitalization, forms of invasive psychiatric treatments, and sexual assault by male caretakers and patients. Reflecting this precedent, ghosts of victimized female mental patients are among the most commonly reported hauntings at abandoned mental hospitals. I will analyze a set of legends and memorates about the ghost of a young woman who was wrongfully confined for being pregnant and unmarried

at the Towers Hospital, an abandoned mental asylum in Leicester, England. Narratives about this spirit and others like her condemn the past failures of the mental health care system, and at the same time express a desire to achieve justice for those who suffered because of it.

06-15

Lawless, Elaine J. (University of Missouri). **The Materiality of the Word: Reclaiming Memory as Resistance**

The transcripts of a 91-year-old woman's life story caused me to rethink some of our traditional notions of how texts change in relation to context. When women tell about pivotal moments in their lives, their stories (importantly) serve to counter dominant cultural narratives that tend to invisibilize women's successes. This paper argues that often for women, words link to memory in concrete and stable ways similar to how objects link memory to wood or fabric for the woodcarver or the tapestry weaver, freezing key moments of agency to counter dominant narratives that serve to silence and marginalize their contributions.

05-11

Lawson, Sarah N. (Indiana University). **Naming the Imp: A Proposed Taxonomy for New Fairy Tale Media**

This presentation proposes a new taxonomy for categorizing and studying forms of new fairy tale media. By establishing differences between terms such as "retelling," "adaptation," "reimagining," and other currently interchangeable phrases, this presentation proposes a new tool for the study of a prominent and robust genre, which continues to take form in books, television, movies, and internet content. This taxonomy proposes six broad categories which examine new forms of tales based on their historical precedent within the corpus of the adapted tales; the presence or lack of social critique; and the use of specific, familiar folkloric motifs and narrative devices.

04-06

Leary, James P. (University of Wisconsin, retired). **Scandihoovian Lumberjacks: Songs, Songcatchers, Sources, Significance**

The widespread presence of "Scandihoovian" dialect songs and recitations in the collective repertoire of Upper Midwestern lumberjacks has been scarcely examined, yet noted songcatchers Franz Rickaby, Robert Winslow Gordon, Alan Lomax, and Earl C. Beck all reported examples circulating in the 1920s and 1930s. This presentation elaborates on their findings in relation to the era's vogue for immigrant dialect poetry, the unacknowledged influence of a 1905 collection of verses (*The Norsk Nightingale*) by Chippewa Falls humorist William F. Kirk, and the pluralist, polyglot nature of folk performances in lumber camps and the region's working class communities.

04-08

Li, Jing (Gettysburg College). **A Touristic Ethnic Festival and Meaning-Making in Xishuangbanna, Southwest China: Local Perspectives and Practices**

The Dai Water-Splashing Festival (WSF) in Xishuangbanna, Southwest China, has recently become a politicized and commercialized spectacle in the context of China's touristic modernity. Previous scholarship in this field tends to primarily read this kind of ethnic festival practice as a space of power struggles between the Han Chinese majority and ethnic minorities, the center (State) and the periphery (borderland minority regions), and authenticity and commercialization. This paper aims to study a different dimension by focusing on how local views, practices, and embodied experiences during the WSF celebration help to work the significance of this event into local reality.

06-12

Li, Mu (Southeast University). **Celebrating Chineseness In and Beyond Cultural Boundaries: The Emergence of Chinese New Year Celebration in Newfoundland as the Ethnic and the Public**

Chinese New Year celebrations were brought with Chinese immigrants to Newfoundland upon their first arrival on this island in 1895. When local Newfoundlanders, who were mostly of British or Irish descent, first encountered those alien festive activities, especially in the so-called Chinese restriction era, Chinese New Year celebrations were only observed in private ethnic space. As multiculturalism is more recognized, celebrating Chinese New Year gradually becomes a public cultural event, practiced in and beyond the diasporic outskirts. This paper attempts to reflexively describe and interpret how a diasporic culture emerges as a shared local tradition in the historic-social context.

06-12

Li, Xiaoning (Shandong University). **A New Social Relationship Produced by Folklore Tourism: A Case Study of Folklore Tourism of Pinggu District in Beijing**

In most urban areas of China, going to rural areas and having a trip at weekends has become a popular lifestyle for city dwellers. Particularly noteworthy is that farmers and tourists have cultivated a new social relationship through the interactive way of traveling. This is a new special social relationship which is different from the social relations based on blood, geography and occupation. In the course of many exchanges, tourists and villagers

develop a deep personal affection. A lot of “guests” gradually become “relatives” of the receptionist, and the farmhouse develops into the “home” of the travelers. Taking the fieldwork of Pinggu District in Beijing as an example, this article analyzes the influences of rural tourism on the city-bred visitors and hosts in villages.
07-09

Liang, Jing (Henan University of Science and Technology). **Abandonment and Regeneration: A Study on the Present Situation of the Rural Stage in Luoyang**

Villages are disappearing in the process of urbanization, so are the gods in the traditional village drama. The temple theater, as the bearer of agricultural civilization and cultural space, embodies the traditional belief system. It has also played different functions: from ancient religious shrine to theater of modern entertainment, from a new political campaign site to ruins of consumerism. This paper examines the possible ways of space regeneration and explores how village theater can be rebuilt, through reviving folk arts, as the spiritual homeland of modern life, where both villagers can live and city dwellers can return to.
05-12

Lin, Zhisen (Fuzhou University). **Family Clan, Popular Religion, and the Spatial Configuration of a Village: Luozhou Village in Fujian**

This paper reconstructs the relations between the family-based community group, non-family-based community group, random observers, and the deities in terms of spiritual communication, adaptation, re-invention, and cultivation, based on the behavior of these groups in the ritual ceremony of family-clan based settlements in the southeast coastal area of China. The ritual behaviors are important in building relations among individual villagers and forming geographic relationships. The ritual behavior is materialized in the settlements in the hierarchy of spaces from the entire settlement to individual houses in a process of separation—transformation—reintegration, and thus the different types of spaces are formed.
08-14

Lind, Mathilde (Indiana University). **Costume and Continuity in an Aging Baltic Diaspora Community**

Indiana's once-thriving Estonian community is aging, and some prominent members have passed away. Many of those who remain take part in annual Estonian and pan-Baltic cultural festivals. At these events, some elders wear handmade traditional folk costumes that afford them opportunities to engage with and teach others about their personal histories and cultural identities. This paper explores how aging Estonian Americans use traditional costumes to creatively embody their Estonian heritage and specific regional origins while also working toward cultural continuity in the diaspora community.
01-07

Lindahl, Carl (University of Houston). **Augusta Gregory, Scribe of the Imaginative Class**

Lady Gregory, long dismissed as an Ascendancy aristocrat completely out of touch with the Irish-speaking lower classes, nevertheless excelled in collecting folktales. In “*Workhouse Dreams*” and *The Kiltartan Wonder Book*, she presents texts enlivened by contextualizing details and by her faithfulness to the narrators’ language. “*Workhouse Dreams*” portrays an improbable ceili in which a group of old, impoverished Catholic men respond to their wealthy, Protestant, female visitor with tales that project mockery, warning, begging, and displays of esthetic power. Gregory’s neglected märchen collections stand among the best records of in vivo performance of the pre-audio era.
02-10

Lockwood, Yvonne R. (Michigan State University). **Rag Rugs and the Creativity of a Senior Weaver**

Anna Lassila (1906-2001) epitomized the stereotype in Finnish culture of the strong Finnish woman. The ideal woman of her era kept a good house and could weave, spin, knit, crochet, needlepoint, upholster, woodwork, sew, tailor, cook, and bake. Lassila learned these skills as a young girl, when one didn’t have a choice, but later in life she took great pleasure in performing them. Nothing gave her more pleasure than weaving; it created a new identity for her. I will examine Lassila’s attitude toward her art forms, the researcher’s influence, and the reasons she never had time to be bored.
01-07

Long, Lucy M. (Center for Food and Culture). **Constructing an Imagined Dinner Table: The Ethnic American Food Encyclopedia and Cookbook**

From 2010-2016, I edited a two-volume encyclopedia and a cookbook on ethnic American food. Contributors came from a variety of backgrounds and disciplines, bringing a range of approaches to food, ethnicity, and publications. The issues that arose in putting together these volumes and in selecting and editing their content reflect the complexity of food, ethnicity, and nationalism. Determining which dishes should represent a group raises questions of identity politics, classism, and racism, and sheds light on the processes by which individuals and groups negotiate their place in this nation through their food.
05-14

Lovejoy, Jordan E. (The Ohio State University). **"Them Girls Shake It": Affrilachian Poetry as Social and Environmental Justice Performance Activism**

The Affrilachian Poets are a group of art-activists who combat the erasure of African American identity and experience in Appalachia. Affrilachian poet Crystal Good and her video-poem "BOOM BOOM" address the tensions and activism that arise from the complex intermeshing of identity, toxicity, environment, economy, gender, race, and region by connecting the female stripper's body to the blasted landscapes of mountaintop removal mining. This video-poem creates an affective response (that extends beyond the poet) to the multiple and often slow violences within Appalachia while attempting to foster a future of environmental, economic, racial, and gender justice in a stigmatized region.

08-07

Lowthorp, Leah (Harvard University; Center for Genetics and Society). **Folklore, Gene Editing, and the Twittersphere: #CRISPRfacts and #Gattaca**

This paper explores the relationship between folklore and gene editing through a consideration of the Twitter hashtags #CRISPRfacts and #Gattaca. Approaching hashtags as a space of emergent folk commentary, it examines the ways in which #CRISPRfacts and #Gattaca respectively evidence wider social skepticism and fear surrounding the present and future of genetic modification technologies. In so doing, the paper makes a larger argument for folklorists to pay greater attention to the folklore of science and technologies, as a way of understanding how the public is grappling with the quickly changing biotechnological world around us.

02-02

Lu, Jiang (Eastern Michigan University). **Tulou, the Eternal Communal Dwelling**

Tulou, the earthen communal dwelling, in the mountainous areas of Fujian Province in southeast China, is well known to the world as a traditional housing type invented by the Hakka people more than a thousand years ago. However, the tulous are not all ancient structures, instead, many were built after socialist revolution. While most scholars focus on the traditional aspects of tulou, this paper examines how this ancient communal housing type fit well in the ideology of socialism, and how the architectural form was borrowed by contemporary architects to inspire their design for urban housing after the revolution years.

08-14

Ma, Hui (Haerbing Institute of Technology). **The Preservation of Cultural Tradition in the Architecture of the Elunchun People**

This paper takes the architecture of Elunchun villages in the watershed of the Heilongjiang River as the subject of study, to interpret the origin of the architecture of this ethnic group, and to further study its impacts on the life style and modes of production, by studying the modes of production, tools, living utensils, and garments. The study indicates that the architecture is not only the important holder of the Elunchun cultural tradition, but also the most prominent cultural beacon. Therefore, the realization of the inheritance of the cultural tradition depends on the preservation of the ethnic elements in architecture.

08-14

MacAulay, Suzanne (University of Colorado, Colorado Springs). **The Longhorn Cattle Drive: A Folklore Perspective on Human and Animal Performance**

Recent scholarly interest in interspecies performance is mainly in the field of theater and performance studies—not as much in folklore. This presentation examines a local celebration, the annual Longhorn Cattle Drive in Colorado Springs, Colorado, in light of what the study of folklore can reveal about interspecies performance and collaboration. Underlying our interest in human and animal performance are ethnographic questions such as our relationship to animals and how they relate to us, how is this interactive category constituted, why, and to what effect? Basically, what difference does our understanding make, and to whom?

03-06

Magat, Margaret (independent). **Devouring Balut: Embryonic Eggs, Culinary Authenticity, and Re-Creation of the Self in Social Media**

Hailed as an aphrodisiac by Filipino Americans and vilified by others as an object of revulsion, balut or fertilized duck eggs are now a familiar sight thanks to reality shows and online videos where contestants are urged to consume one as proof of their "courage." Its embryonic appearance elicits passionate responses from almost anyone who has seen or heard of it. Through the analysis of balut consumption as performed in social media, I explore how notions of authenticity and culinary nationalism can transform the balut eater into an instant "Filipino" or intrepid conqueror with the ability to be distinct.

05-14

Magliocco, Sabina (California State University, Northridge). **Walking between the Worlds**

This memoir reflects on factors in my personal and professional life that have contributed to my career in folklore studies. I borrow the metaphor of "walking between the worlds" from the culture of contemporary Pagans, for whom it refers to the process of communicating with spirit realms, to describe how belonging to

different cultural communities has shaped my life's journey. I consider how growing up between two continents and cultures, family history, and fieldwork drew me increasingly towards the examination of the boundaries between worlds, liminal subjects, and the lives of those who are marginalized by society.

06-05

♦ **Malone, Amitai Zachary E.** (State University of New York College, Buffalo). **Conversion: The Crisis of Identity in American Interpretations of Religion**

Traditional religiosity can be seen throughout America. However, examined closely, we appear to be entering a new paradigm where the limits of literalist and "orthodox" interpretations are fast being outgrown. As the limits of antiquated modes are revealed and replaced, individuals and groups are redefining identity, authority, and the power to self-define. Regarding religious communities, my claim is self-definition through "conversion," with implications of identification, inclusion, and association, is a progressive act of physical, intellectual, and mythical resistance, reclamation, and re-creation. I will present how this is occurring in America with examples of "conversion" from Judaism, Buddhism, Christianity, and Islam.

09-11

Manjon, Sonia BasSheva (The Ohio State University). **Ohio State Service Learning Think Tank Explores Cultural and Economic Revitalization in Fayette County, Ohio**

Connecting the Dots to Economic and Cultural Revitalization uses community engagement interventions with various art practices to investigate the local culture in Fayette County. This planning process brings together multiple partners from rural farm communities with Ohio State University students to design opportunities and interventions (storytelling, voice mapping, and art making) that will lead towards sustainable economic revitalization efforts. In light of the current budgetary attack on arts and culture by President Trump, it is intended that this project will result in a customized and scalable process that will enable rural towns and villages to stimulate economic development.

03-13

Marsden, Mariah Elisabeth (University of Missouri, Kansas City). **The Ghost in the Narrative: Spectral Intersubjectivity and Resistance in an Ozark Cattlewoman's Narratives**

In this paper, I will analyze the narratives of Marta K. Lynch—a cattlewoman working within a male-dominated marketplace in the Missouri Ozarks. Lynch's narratives employ what I call "spectral intersubjectivity," characterized by certain rhetorical shifts that allow her to inhabit the subject positions of those women and allies who have passed away. I will consider the material, economic, and imaginative constraints Lynch faces in the cattle industry; the oral dimensions of her intersubjectivity, drawing on scholars such as Sandra Dolby Stahl and Marie Françoise Chanfrault-Duchet; and the self-interpersonal-community dynamics Lynch navigates to resist a dismissive cultural climate.

01-11

Marsh, Moira (Indiana University). **Believe Me, I'm Only Kidding: The Humor Dialectic and the Legend Dialectic**

The American public is told that they can believe what the President says, except when he is joking. Common sense assumes that jokes are obvious, but others are not. Of the three kinds of untruth—errors, lies, and fictions—jokes may be all three at once. Jokers do not commit to the truth of what they are saying, but they do not always commit to speaking untruth either. "I was only joking" introduces not certainty but endless ambiguity and argument.

02-02

Martinez-Rivera, Mintzi (Indiana University). **In a Time of Violence: Performance of Social Networks and Reciprocity in a P'urhépecha Community in Michoacán**

Illustrating with several internal and external violent and disruptive events (as a consequence of the War on Drugs, mass deportations and the US-Mexico Economic recession), I will present how the performance of social networks and the practice of reciprocity allows for people in the community of Angahuan to process events of violence or disruption, helping to create a sense of balance. In this presentation, I will argue that the performance of social networks and reciprocity provided the people of Angahuan with the social and cultural tools to survive and thrive in a period of instability and violence.

08-04

Mathews-Pett, Amelia (Utah State University). **Zombies, Ubervamps, and Slayer Allies: How the Buffy Comics' New Rules Reflect and Shape Folk Culture**

Four years after *Buffy the Vampire Slayer* ended its television run, its story reemerged in a comic book series under the same title. The *Buffy* comics address and serve the established expectations of the fanbase while

offering additions to the canon, including a significant evolution of both vampires and slayers. The progression of these groups not only parallels contemporary American social concerns, but also reflects emerging forms of vampire lore. Combined with aspects of the comics' authorship, the development demonstrates how the official Buffy narrative has been influenced by and continues to contribute to folk culture with each new issue.

04-05

McAndrews, Kristen M. (University of Hawai'i, Mānoa). **Reading *The Cheese Nun* and Medieval Dairymaids: Sensuality, Costume, and Ideology**

In *The Cheese Nun*, Sister Noella Marcellino's cheese-making techniques, costume, and Benedictine philosophy create a bridge to the iconography and literature about medieval dairymaids and cheese makers. Expressions of sensuality, creativity, hard work, and responsibility link Sister Noella with medieval notions of the roles and economic value of female dairy workers.

02-14

McCormick, Kate Grow (independent). **Pageantry, Puppetry and Living Traditions Extend the Reach of Cultural and Educational Institutions into Immigrant Communities in New York City**

As a Brooklyn-based folklorist and puppeteer, I am interested in urban traditions and inclusive representation like the ones I am spotlighting here: the 50-year retrospective on Bread and Puppet Theatre's legacy of resistance at the Queens Museum, Brooklyn Historical Society's affirmation of the Puerto Rican community's living traditions in a screening of "Los Sures" by UnionDocs, and Teatro/Society for the Educational Arts' bilingual and culturally specific adaptations of familiar folktales for school and family audiences. This presentation illustrates how museums, historical societies, and arts-in-education groups recreate inclusive narratives for wider audiences through traditional and innovative expressive arts.

09-05

McDonald, David A. (Indiana University). **Critical Folkloristics, Free Speech, and the "War on Terror"**

In 2008, five affiliates of the Holy Land Foundation (HLF) were convicted of conspiring to supply "material support" to the terrorist organization, Hamas. In this paper I critically interrogate the history and development of the "material support" statute as it has evolved in the American "War on Terror." I demonstrate how the statute has been expanded so as to negatively impact humanitarian aid, non-violent peace-building advocacy, free speech, and expressive cultural practices. I argue that a critical folkloristics offers a powerful tool with which to respond to the discourses of control and dissent inherent to the "War on Terror."

07-05

McDowell, John H. (Indiana University). **Eco-performativity: Social Standing of the Performer**

Drawing on speech act theory, I am now elaborating the concept of eco-performativity in order to assess the impact of strategic vernacular discourse focused on environmental concerns. When certain felicity conditions are met, eco-performative discourse can shape people's attitudes and move them to action. These conditions include the appropriate social standing of the performer, the invocation of communal truth, and the deployment of stylized discourse textures. In this talk I attend to the social standing of performers, looking at the techniques used by elders in the Sibundoy Valley of Colombia to establish eco-performative authority.

09-07

McEntire, Nancy C. (Indiana State University). **Buzzing about *The Bee*: Public Storytelling in Salt Lake City**

In Salt Lake City, Utah, a public storytelling event, *The Bee*, takes place once a month. Modeled after the popular East Coast program, *The Moth*, *The Bee* has sold out repeatedly since its debut in 2014. Prospective storytellers put their names in "the hat," and ten people are chosen to get on stage and tell a 5-minute, personal experience narrative—without notes—that fits the theme of the evening. The author examines this dynamic example of contemporary public storytelling through interviews with storytellers and audience members.

06-12

McHale, Ellen (New York Folklore Society). **Our River, Our Home: Youth Development at the Intersection of Ethnography and Environmental Science**

The New York Folklore Society is partnering with the Schoharie River Center, an environmental education program, and with Youth FX, a film and video nonprofit. Students in Amsterdam, New York, are documenting the Mohawk River and its water quality. Concurrently, the students are exploring their community's perceptions about the river through cultural documentation and oral history, examining individual relationships to the river, and delineating a sense of place. This SRC/NYFS collaboration, and the involvement of Youth FX, has led to a student-created video documentary that explores a community's sense of place and how place influences attitudes towards environmental stewardship.

06-06

McNeill, Lynne S. (Utah State University). **"My Friend Posted It and That's Good Enough for Me": Source Perception in Online Information Sharing**

Folklorists have recently found themselves faced with several pressing questions with regard to the fake news phenomenon: How does the disciplinary terminology of folklore studies serve us (and others) in this new context? How do the mechanisms of fake news correlate and connect to contemporary legends and rumors? What role can folklorists play in today's political climate? And perhaps most pressingly, should it fall to folklorists to take on the role of debunkers, a role that folklorists have often set aside in favor of approaching questions of "truth" from an emic, culturally relative perspective? In this presentation, I will consider the connections between fake news, legends, and rumors, and I will look at the different types of sources that people perceive in their online interaction.

01-02

Mead, Chelsea M. (Minnesota State University, Mankato). **Yik Yak in the Sack: The Presence and Mediation of Sexualized and Gendered Discourse among Midwestern College Students in Yik Yak**

This paper examines the gendered and sexualized discourse utilized by college students in the social media application of Yik Yak. The geo-location and anonymous features create a dual experience of immediate proximity and distance for the users. Studying this community of practice and its members' efforts to resist and recreate understandings of sexuality and gender offers insights into the discourse practices of today's college students. It suggests that the understandings of sex and gender amongst students in higher educational institutions are heavily negotiated in this space as different sub-communities resist and reclaim diverse identities, experiences, and assumed cultural norms.

08-12

Medel, Jackson (University of Missouri; Ward Museum). **Parsing the Escalade: At a Convergence of Memory, the Sacred, the Environment, and Economic Opportunity**

This paper presents an autoethnographic account of the author's experience in the Grand Canyon that frames and contextualizes the discourse surrounding the proposed Grand Canyon Escalade project. The Escalade, in committee at the Navajo Nation Council, is a large resort development, including a gondola tramway from the Rim down into the canyon to the Confluence of the Little and Big Colorado Rivers. The cultural and environmental objections to the Escalade are countered by the economic benefits it would bring to the Navajo. The author's narrative reflects on the various aspects of the Escalade and its potential place in the Canyon.

05-11

Mengel, Maurice (Syracuse University). **Nation Building, Folkloristics, and Discourse Modalities in Romania**

Scholars of nationalism like Benedict Anderson and Liah Greenfeld suggest that the nation is not a pre-modern concept, but a relatively new one, invented and promoted largely by intellectuals in the West before it became part of rural folklore. This paper looks at how 19th-century folkloristics contributed to nation-building processes in Romania and how the role of folkloristics changed during the socialist period. Surprisingly, perhaps, the concept of discourse modalities helps to explain aspects of these processes that are otherwise opaque. I will also touch on the possibility of extending discourse modalities to traditional music.

02-15

Mieder, Wolfgang (University of Vermont). **"Time is Money": Benjamin Franklin and the Vexing Problem of Proverb Origins**

This paper is an investigation of the origins and the dissemination of "time is money," which is commonly but erroneously attributed to Benjamin Franklin. Online tools and corpora are used to uncover the British origin of the proverb, as well as possible models for its coinage. The combination of concordance tools and a theoretical framework for "proverb genesis" allow for discoveries on its British primary birth and the stages of its chronological development. Special attention is paid to the role Franklin played in the propagation of the proverb, and therefore its American secondary birth.

08-05

Milbrodt, Teresa (University of Missouri). **Performing Sexuality: The Disabled Body and Neo-Burlesque**

One of the persistent narratives about disabled bodies is that they have no sexuality; however, this perception is challenged in diverse arenas by disabled people. This paper focuses on a performance called *Sexy Voices*, a cabaret-style show performed by the Realwheels Theater Company in Vancouver, British Columbia, a community theater organization that gives people with disabilities the opportunity to participate in community theater and tell their stories onstage. I explore how disabled burlesque performers present (often comic) body-centered narratives that resist normative notions of sexuality and gender and open up spaces for disabled sexualities, owned and defined by disabled people.

09-04

Miller, Brian (Eoin McKiernan Library). **Michael Dean: Indefatigable Irish-Minnesotan Singer and Songcatcher**

Michael Dean's dual role as compiler of his own songster and as source singer for Franz Rickaby makes him a unique and important person for the history of Upper Midwest folksong. This presentation looks at Dean's life and songs as illustrative of Irish presence in the region and influence on the "woods" song tradition. New revelations about Dean's contact with other collectors, including the recent discovery of Dean cylinder recordings made by Robert Winslow Gordon, illuminate aspects of his singing style and his relationship to the songs themselves.

04-08

Miller, Caroline (Indiana University). **Distilling Tradition: The Traditionalization of Legal Moonshine at Bear Wallow Distillery**

Moonshine has traditionally been defined by the illicit nature of its production. Increasingly, micro-distilleries are basing their business on the production of "legal moonshine"—legally produced, un-aged whiskey labeled as moonshine. This paper will examine how Bear Wallow Distillery's owners have connected their legal moonshine and distillery experience to a local moonshining tradition and a broader rural American imaginary. It will also explore issues of traditionalization and commodification of heritage by examining how micro-distilleries rely on a perceived connection with an "authentic" moonshine tradition while challenging traditional definitions of moonshine in the development of their own moonshining tradition.

06-14

Miller, Montana (Bowling Green State University). **Elite Gymnastics, Sexual Abuse, and the Destruction of a Traditional Heroic Narrative**

Twenty years ago, I analyzed television broadcasts of elite gymnastics competitions. My research demonstrated how a narrative became entrenched and embodied by girls who later became storytellers themselves, perpetuating its heroic themes. The media-shaped story of the elite gymnastics star deeply influenced the rituals and culture of the sport. Today, legends once honored as self-sacrificing heroines are speaking out about rampant sexual abuse by coaches and doctors. Their voices bring a painful new body of evidence to gymnastics' traditional narrative and disrupt its sacred myths, as chronicles of heroic suffering are now being revised and retold with emerging tragic layers.

04-05

♦ **Milligan, Amy K.** (Old Dominion University). **Rebellious Hair: Jewish Feminist Reinterpretations of the Orthodox Jewish Ritual of Upsheerin**

Upsheerin is commonly practiced among the most religiously observant Jewish communities, typically among the Hasidic, Haredi, and Orthodox communities. Upsheerin includes both a haircutting ritual and a school initiation for young Jewish boys. In this paper, I contextualize contemporary feminist reinterpretations of this practice. I contend that the ritual reinterpretation for young girls represents a subversive engagement with folklore, creating space for Jewish feminist voices through the literal embodiment of Jewishness. By marking female bodies, the ritual moves beyond the creation of an egalitarian parallel and inverts religious gender norms to ensure the centralization of girls' voices in synagogue life and Jewish education.

09-11

Milner, Ryan M. (College of Charleston) and **Whitney Phillips** (Mercer University). **Digitally Mediated (In)Appropriate (In)Congruity**

As Elliott Oring famously argues, humor is predicated not just on a clash between incongruous elements, but a clash that appropriately engages with existing cultural norms. This insight remains critical to humor studies, regardless of era or degree of mediation. That said, appropriate incongruity can be uniquely difficult to assess online, given the speed of folkloric amplification across digitally mediated collectives, the frequency of context collapse within these collectives, and the subsequent unverifiability of participant motivations. Even the basic demarcation between "joke" and "not joke" often remains opaque online, a point that doesn't undermine Oring's argument, but which does complicate theories of hypermediated humor.

09-10

Mishler, Craig (independent). **Sacred Apache Architecture: The Tipi and the Arbor**

For as long as we know, the Apache people have used tipis and arbors for their traditional shelters. These were largely replaced in favor of frame houses starting in the mid-1930s, under federal government oversight. But on the Mescalero reservation in New Mexico, tipis and arbors are still used heavily during summer ceremonies. These sturdy and comfortable structures are highly important markers of tribal identity and sociality. In this slide-illustrated paper, I discuss linguistic terms, construction methods, functions, and behavioral expectations associated with these dwellings and I draw upon an in-depth interview with an Apache ceremonial leader.

05-13

Abstracts: Individual Presentations

Mitra, Semontee (Penn State Harrisburg). **Divine Feminine in Hindu Scriptures**

Hindu scriptures are abundant with female figures both as goddesses and mortal women. Goddesses are depicted as powerful creators as well as destroyers. However, the role of Hindu divine feminine is paradoxical as most of them are depicted in familial terms, as mothers, wives, and daughters, which constraint their power and role to strict gender roles prescribed for women. I therefore analyze how female divinity is portrayed in religious Hindu scriptures and why it reflects the duality mentioned above. I also examine how forms and functions of these goddesses have changed and evolved through ages to appropriate the need of the society.

05-10

Miyake, Mark (Western Washington University). **Recording Resistance: Audio Technology and Folklore Programs as Spaces for Documenting, Supporting, and Incubating Social Justice Movements and Programs in Higher Education**

In this presentation, I will discuss some of the ways in which communities express identity, promote movements for social change, and engage in acts of resistance in ways that can be documented, promoted, and/or enhanced by interfacing with audio technology and folklore programs in higher education. By better understanding these various processes and connections, those of us engaged with any one of these fields can more effectively look for them, encourage them, and, perhaps, create them as ways to help guide our students, enhance their learning, and engage them with community issues in ways that may prove to be highly beneficial to all parties involved.

08-09

Morales, Eric César (Indiana University). **Choreopoetics and the Tahitian Arioi: Narrating History through Dance**

In ancient Tahiti, the history, myths, and legends of the people were imparted through dance by the religious order of the arioi. They were revered scholars, skilled performers, and artisans, noted for their physical beauty, knowledge of religious texts, and mastery of enacting narrative through mimetic and symbolic movement. By combining a folkloric understanding of narrative and performance with research in ethnochoreology, this presentation will expand upon the concept of choreopoetics. Using the arioi as a case study, I will explore how physical movement in storytelling heightens the functions of narrative and opens up new layers of interpreting a text.

01-15

Mould, Tom (Elon University). **Village Interrupted: The Narrative Paradox of Public Housing**

Stories told by people living at or below the poverty line fit this year's conference theme of "absent, invisible, and counter narratives of communities in our midst" perfectly. Yet when studied in situ, paradoxes emerge that complicate neat political discourses of resistance. When that lens is further honed to the concept of community, the catch-22 of poverty in the United States becomes particularly apparent. This paper will explore how people living in public housing construct a sense of community in the context of competing narratives of self-sufficiency vs. neighborly reciprocity, particularly under the specter of assumptions of a limited good.

03-10

Mullins, Willow G. (Washington University in St. Louis). **Deathly Things: The Materiality of Death in America**

The problem of death is a material one. As Thomas Lacquer said, "The dead body matters even if it is just matter." In the West, the materials of death help us deal with the dead material, but corpse and casket are closely monitored, carefully legislated, and heavily commoditized. Nonetheless, they remain a mystery to most until the moment they are most needed. Like birth, death brings together cultural beliefs and fears, issues of public health, legal constructs, and a lucrative commodity market, all beset with the material of the body and the ghost that threatens to haunt those who treat it poorly.

08-06

Mundell, Kathleen (Cultural Resources). **The Elderhood Arts Program**

As we grow older, the desire to share what we have gained over a lifetime takes on special importance. Emphasizing the role cultural traditions can play in healthy aging, this essay explores some of the creative ways older adults sustain and create meaning through narrative and material expression. Based on the current work of Elderhood Arts, a program of Cultural Resources, the presentation will provide an overview of life review techniques that inspire people to discover new meaning and connections in their lives and their communities.

02-07

◇ **Musgrave, Nicole** (Western Kentucky University). **Foodways in South Central Kentucky: Exploring International Grocery Stores as Spaces for Cultivating Identity and Community**

In this presentation, I will draw on my experience creating an ethnographic film in which I explore how international grocery stores are spaces that facilitate the performance of ethnic identity and group belonging for immigrant and refugee communities. Thinking about how these spaces foster access to certain ingredients,

I will examine how the availability of various food products enables these communities to continue practicing foodways traditions from their home countries in a new context. I will also consider the multiple roles of international grocery stores, such as how they sometimes function as informal social service centers.

04-14

Neill, Daniel W. (Memorial University of Newfoundland). **Shop Talk: Life History, Labour, and Social Class in the Pedal Steel Guitar Workshop**

In 1954 Ed Fulawka heard the pedal steel guitar on Webb Pierce's hit country song, "Slowly." Applying skills acquired as an employee in the agricultural equipment manufacturing industry, he immediately began developing and fabricating pitch-changing devices for his own steel guitar. This paper explores Fulawka's reappropriation of mass production techniques to hand-built pedal steel guitars over six decades. Drawing on ethnographic fieldwork carried out over the last year, I examine intersections of life history, personal narrative, and social class for Fulawka and his instrument making practice.

09-16

Newman-Stille, Derek (Trent University). **Unseen Transitions: Queerness and Disability in Emma Donoghue's "The Tale of the Hair"**

This paper will explore how Emma Donoghue's "The Tale of the Hair" seeks to not only transform the fairy tale of "Rapunzel" for a new audience, but to also raise questions about gender identity and blindness. Donoghue plays with the assumed tropes around trans identities and disability by questioning ideas of care-giving, care-receiving, and exploring the bodily-situated knowledge of her characters and their ability to teach and learn from one another's perspective. Donoghue's tale speaks to changing the texts that have been written upon blind and trans bodies by a society that constructs normativity from ableism and transphobia.

07-12

Ngô, Thanh Nhân (Temple University) and **Gia Anh Thư Phan** (Temple University). **A Graphic Presentation and Preservation of Vietnamese Storytelling Music**

Difficulties in preserving and teaching Vietnamese traditional and folk music include the aural-oral tradition, nonstandard and extensive multiple pentatonic scales, their associated airs and modes, and Vietnamese linguistic tones. Vietnamese stories are told by verses, and sung in different styles, including a rich tradition of lullabies. A community guide to identify, preserve, and disseminate folk musical heritages was initiated to search for original musical pieces and identify the scales, ranges, background knowledge, melodic contour, motives, and temporal characteristics. A recording of Ru con miền Nam "Lullaby from southern Vietnam" is fed to a peak frequency engine, producing a pitch/intensity contour in real time. A "key pitches in context engine" lays out frequencies of occurrences of multiple adjacent pitches, revealing dominant pitch patterns in the piece. All suggest specific characteristics therein while preserving the piece in graphic form.

06-13

Noyes, Dorothy (The Ohio State University). **The Polish Plumber and the Faceless Bureaucrat: Bogeys and Attributions of Belief in European Union Politics**

This paper examines the creation of bogeys by entrepreneurial politicians in two referenda on the European project: the 2005 French rejection of a proposed EU constitution and the 2016 Brexit vote. The former is surprising for the reification by the political class of the job-stealing Polish plumber, a bogey that apparently did not alarm its target audience of French workers. Brexit offers a more successful case of populist scare tactics within a comparable elite disdain for voters. The bogeys invoked across the two campaigns—insinuating immigrants, refugee hordes, and faceless bureaucrats—arise from elite rather than popular belief.

04-02

O'Brien, Annamarie (Penn State Harrisburg). **Hot Mom's Club: Selfie-Empowerment and Community in "Facebook's Hottest Mom Contest"**

This presentation discusses the community practices that mediate the production and reception of selfies in "Facebook's Hottest Mom Contest," highlighting the social functions of selfies as vernacular digital photography, and the potent role they have in the negotiation of femininity online. In this group, established for the curation of glamorous and provocative photos of mothers, women of all ages and diverse backgrounds post selfies and engage with other users according to explicit guidelines that encourage body positivity and regulate harassment. By examining the images and discourses about motherhood and sexuality shared in "Facebook's Hottest Mom," this paper considers the persistent centrality of the body and desirability in women's self(ie) representation.

08-12

O'Dell, Tom (Lund University). See Gradén, Lizette. **08-09**

Ohrvik, Ane (University of Oslo). **Retelling Religious Past: Routes and Roots of Neo-pagan Movements in Norway**

Modern Wicca and heathen movements in Norway share a set of common features. When they reactivate and reclaim traditional knowledge about pagan beliefs and rituals, they create what seem to be narratives of "Otherness," seclusion, and resistance towards the majority culture and alleged power structures in society. These narratives are displayed and activated through social media platforms, blogs, web-communities, political manifestos and parties, membership guidelines, ritual scripts, and statements outlining religious worldviews. This paper will investigate how these performative movements and activities can be perceived as specific counter-narratives to majority culture that simultaneously reinforce given cultural and social structures.

01-05

Ölçer Özünel, Evrim (Gazi University). **Shanty-Lore at the Urban Margins: Gender Roles, Traditional Knowledge, and Daily Life Practice**

Since the 1950s the rural-urban migration has been an important subject for folklorists. The reason is that rural-urban migration led to a transformation in urban life. This paper examines the transformation of the daily life practices, gender roles, and traditional knowledges of the shantytown people with the urban regeneration projects. Data were obtained with fieldwork methods in the Karsiyaka located in Ankara-Turkey, in 2014. This work was conducted using the participatory method. The analysis shows that with the urban regeneration projects caused changes in daily life practices, the uses of traditional knowledge, and the dynamics of gender roles of urban migrants.

05-10

Olson, Ted (East Tennessee State University). **W. C. Handy: The Father of the Blues, The Blues of the Father**

This presentation will reassess the work of musician/composer/publisher W. C. Handy, will situate his work in 21st-century culture, and will illustrate that Handy has been neglected as a culture figure because his artistic identity was complex—he worked in folk, popular, and elite realms simultaneously without obeisance to rigid aesthetic categorizations. This presentation will portray and analyze Handy as a misunderstood figure who uniquely understood the potential mainstream appeal of traditional African American music. Handy's interest in that music was partly yet not entirely motivated by self-interest. Indeed, Handy saw himself as a cultural interpreter and as a cultural preservationist.

09-06

Ord, Priscilla A. (McDaniel College, retired). **Gods, Goddesses, and Mortals in Fields, Forests, and Gardens: The Role of Greek and Roman Mythology in the Scientific Naming of Plants**

In the 18th century, Swedish physician, naturalist, and explorer Carl Linnaeus (1707-1778) introduced a system of binomial nomenclature to designate the genera and species of flora and fauna by means of two Greek, Latin, or Latinized names, a practice that continues to this day. A number of plants, especially flowering plants, have taken their names that ultimately became their genus from characters in classical mythology. While both Greek and Roman gods, goddesses, and mortals associated with them provided the names for the genus, and/or species, of various plants, the current paper focuses only on those that ultimately became genera.

09-06

Orejuela, Fernando (Indiana University). **Play Is the Thing: Resisting and Re-Creating through Recreation**

Concerning children's folklore, play is the thing, yet play remains an ambiguous term to define. Play is the context for childlore and is perhaps best understood not as play but as "play spectrum," providing for a more flexible way to describe a range of events, actions, and expressions that exist and intersect within an infinity-shaped spectrum. Drawing on my teaching children's folklore studies in the field, I aim to address the current state of our study in understanding modern children's folklore and folklife with respect to resistance, reclamation, and re-creation through recreation and creative speech acts.

07-04

Otero, Solimar (Louisiana State University). **Santería's Divascapes: Healing and Confronting Sexual Violence in Latinx Cultures**

This paper explores the connections between violence, trauma, and healing found in Santería and queer Latinx folklore. Afro-Cuban mythology and folk narrative mark a long history of empowering Latinx women and LGBTQ practitioners confronting sexual violence. I will explore testimony, ritual work, as well as artistic expression from fieldwork done in the United States and Cuba to illustrate how practitioners challenge the historical, national, and patriarchal roots of sexual violence. Here, Deborah Vargas' notion of Divascapes provides a useful lens with which to understand restorative ritual work and world-making.

08-04

Özatalay, Gökçe Z. (Ege University). **The Practices of Women at Sacred Places in Izmir**

Izmir is a trade and tourism city with a population of approximately three million in Turkey. Although everyday life in this urban environment with high education rates rapidly turns Izmir into a modern city, visits and practices

of maintaining shrines is a valuable subject of folkloristic inquiry. Given this, this paper will focus on sacred places and practices that are performed by women. For this, the scope of the present study is limited to four shrines, and practices and legends about these shrines in Izmir. By utilizing participant observation and interview methods, women's practices are observed in these four sacred places, and visitor profiles of their beliefs about practices, legends, and memorates are examined. These practices in the tombs will be identified and classified, and the relationship between the social structure and the religious practices will also be evaluated in terms of the social functions of the practices.

04-15

Patankar, Mayuri Pralhad (Delhi University). **Venerating Ravana: The "Demon-King" of the Ramayana in Gondi Folk Beliefs**

Gondi shrines of Ravana emerged in the Vidarbha region of Maharashtra as a counter to the Hindu cultural nationalism in the 1980s. Through these shrines, the existing religious landscape is reimagined as Ravana signifies "evil" in dominant Hindu narratives. Looking at the folk beliefs, rituals, and festivals, popular literary and visual narratives of Ravana, I argue that the Gondi figure of Ravana subverts dominant religious narratives; and it is through this figure that a space for a dialogue between dominant Hindu and residual tribal assertions is created. Veneration of Ravana, thus, entails religious empowerment in the tribal worldview.

05-13

Patterson, Cassie R. (The Ohio State University). **Experiential Research and Archiving in Appalachian Ohio, The Ohio Field Schools**

In 2016, the Center for Folklore Studies embarked on a new field school project in Scioto County, Ohio. The significance of the location—a small post-industrial city in Appalachian Ohio—became clear following the publication of J. D. Vance's memoir, *Hillbilly Elegy*, closely followed by the election of President Trump. This presentation examines the ways in which our field school necessarily and critically engages the politics of representation (especially through the lens of Appalachian Studies); the intersections of culture, economics, and environment; ethnographic theory and method (especially seeking out diverse voices in stereotypically white areas); archival practices; and experiential learning practices.

03-13

Pearce, Laura (The Ohio State University). **Om, Let's Begin: Orality in Alai's *The Song of King Gesar***

Tibetan poet and novelist Alai's novel *The Song of King Gesar* is a retelling of Tibet's celebrated epic of King Gesar and a documentation of Tibetan traditions. The plot follows two stories: that of the divine Gesar himself and that of an illiterate Tibetan shepherd in contemporary times. As is traditional for singers of the epic, the shepherd begins to dream of the epic—it is *his* version of Gesar which is presented in the first narrative. Although writing in Chinese, Alai uses the novel to showcase Tibetan oral practices.

05-07

Peck, Andrew (Miami University). **Not All Memes: The Role of Internet Memes in the Discourse of Anti-Feminist Social Media Communities**

This paper looks at the role of Internet memes in anti-feminist discourse on social media. The nature of memetic communication allows these communities to not only circulate their own memes but also to appropriate feminist memes to convey anti-feminist messages. These appeals assume and assert "common sense" while also participating in the creation of a false veneer of institutional marginalization for anti-feminists. Ultimately, this paper argues that Internet memes function as part of a larger enclaving effect in extremist communities, deployed to reassert vernacular authority and exert control over vernacular speech and identity.

08-12

Perkins, Jodine (University of British Columbia). **"Inside of Each Story Was a Piece of My Story": Applied Folklore Addressing Stigma around Perinatal Mood and Anxiety Disorders**

Every week parent support group participants share personal experience narratives to make meaning of and heal from their perinatal mood and/or anxiety disorder (PMAD), including postpartum depression. Working with a social service nonprofit, I used folkloristic methods to create educational resources and services for clients and professional helpers. This applied project was designed to reduce the stigma of PMADs and to encourage struggling new parents to reach out for help earlier. This paper discusses and evaluates this project as well as examines the multifaceted, pervasive, and profound impact of stigma on new parents' perinatal experiences, especially those experiencing a PMAD.

08-09

Phan, Gia Anh Thu (Temple University). See Ngô, Thanh Nhàn. **06-13**

Phillips, Whitney (Mercer University). See Milner, Ryan M. **09-10**

Abstracts: Individual Presentations

Ponce de Leon, Veronica (community artist). **What Do Students Learn about Their Own Culture?**

When teaching my Mexican Day of the Dead traditions at FACTS as an artist-in-residence (longer collaboration) with the art teacher, I share my strong connection to my culture with students and encourage them to look deeply at their own traditions. We teach fifth- and seventh-graders to explore the layered meanings of Day of the Dead skeletons and sculpt their own family experiences. We focus students on developing an awareness of their choices surrounding participation in their traditions. Collaboratively, we analyze what students learn about themselves as cultural participants by examining student artwork, reflective writing, and home investigation assignments.

01-13

Porter, Trista L. Reis (University of North Carolina, Chapel Hill). **Self-Making in Global Seagrove, North Carolina: The Pottery of Chris Luther**

The complexities of heritage, innovation, and tourism in the pottery community of Seagrove, North Carolina illuminate how "tradition" and "locality" materialize as recurring aesthetics in an increasingly globalized context. Through this close examination of fourth-generation potter Chris Luther, his works, and the ways in which he makes, discusses, and presents them for public reception, I consider the ways in which he positions himself and his practice around the circulation of local and global ideas, and how his mode of self-making muddies expectations of tradition in Seagrove and expands typically fixed notions of artistic categories, communities, and identity in general.

09-15

Prahlad, Anand (University of Missouri). **The Silence of Silence: Passing as Resistance in Autism Memoirs**

It is common for people on the autism spectrum to develop "masking" or "passing" strategies, as coping mechanisms and as ways to navigate social interactions. But when can these strategies, which can take many different verbal and nonverbal forms, e.g., silence, gestures, postures, etc., and which may seem at first glance to be accommodations, in fact, be forms of protest? This creative presentation explores the notion of body-centered protests in the memoir, *Nobody Nowhere*, by Donna Williams, and in my own memoir, *The Secret Life of a Black Aspie*, focusing on moments in which normative ideas of gender and race are interrogated.

09-04

Prusynski, John (University of Wisconsin, Madison). **Politics, Media, and Stereotypes in Kirste Paltto's *Gávdnui Guhkkín Váris***

Kirste Paltto (1947-), well-known to Sámi-language readers for her short stories and juvenile novels, entered the burgeoning Nordic crime fiction genre in 2014. Her novel *Gávdnui Guhkkín Váris* follows the reunification of an adopted man with his biological family and Sámi heritage, the investigation of the mysterious death of the man's adoptive brother, and the workings of Finnish misperceptions and exoticization of Sámi. Writing in Sámi language for a Sámi audience, Paltto uses the stereotypically Scandinavian genre of crime fiction to create expectations which she subsequently subverts, simultaneously subverting stereotypes about Sámi culture, politics, and identity.

08-10

Puglia, David (Bronx Community College). **Folk Speech™: Intellectual Property, Local Identity, and the Trademarking of the Vernacular**

In this paper, I examine the trademarking of folk speech in the United States and question the cultural appropriateness of the trademarking and copyrighting of tradition. Cultural property and intangible cultural heritage have been trendy topics among scholars in the 21st century. Subjects of inquiry are frequently native peoples or residents of ancient villages. In this essay, I ask how these same notions apply to working- and middle-class Americans in urban environments. Using the dramatic story of the trademarking of the Baltimore folk term of endearment "hon" as a case study, I argue for a reconceptualization of cultural property in modern urban America while simultaneously enumerating the new challenges that arise when attempting to apply these same protections to the modern urban environment.

09-16

Pyatt, Susanna Elizabeth (Western Kentucky University). **"Living by Design, Not by Default": Blogging Modesty and Biblical Femininity in the 21st Century**

In this presentation, I examine the ways in which conservative Christian women use "modest fashion" blogs to negotiate their faith and form online communities of like-minded women. "Modest fashion" for these bloggers is not just about outward dress but is also a spiritual practice that is bound up in their beliefs regarding "biblical femininity." Explicitly anti-feminist, these women view themselves as countercultural, and blogging provides them with a public avenue through which to discuss their faith as well as a safe space in which they find encouragement from others to follow their interpretations of biblical models for womanhood.

04-10

Randhawa, Amanda (The Ohio State University). **Sikhs in the City: Women, Relations, and Religious Ritual in an Internal Indian Diaspora**

Punjabi Sikh women's religious discourses and practices in Chennai, Tamil Nadu, 1,500 miles south of their cultural and religious homeland, mobilize their distance from Punjab and simultaneously maintain Punjabi Sikh identity to form new kinds of religious bonds. These bonds reflect a complex amalgam of regional/local (Punjabi) and cosmopolitan/extra-Punjabi discourses, behaviors and opportunities. I describe and analyze women's complicated choices and lived realities through their religious practices and oral narratives that sometimes work at cross purposes. Here, we discover how the profound roles played by culture, language, and religion can enhance as well as limit women's experience.

01-10

Rankin, Tom (Duke University). **Folk Tales and Photo Stories: Making Visible the Injuries of Time and Weather in the American South**

Photographing throughout the American South for the past 35 years has been as much about documenting contemporary culture as about the specificities of folklife; about rendering the visual power inherent in lives and spaces of the region to evoke the realities, histories, and narratives of diverse cultures. Through a considered look at a range of my images—of sacred space and rural occupations—I will talk about what it means to try to make photographs that faithfully reveal what we witness, about what we can render in a photograph as well as about what the image can never reveal.

02-12

◊ **Rappaport, Anne** (Western Kentucky University). **Understanding the "Animal House": The Material Culture of Greek Life**

To date, a majority of the academic work across disciplines concerning Greek life on American college campuses has concentrated on incidents of hazing and underage drinking. My presentation will focus on previous and in-progress research on the material culture of Collegiate Greek organizations on two different campuses. I will describe how relationships are defined and expressed through material culture between members, organizations, and the non-Greek public. It is my intention to add to the relatively small amount of academic work which analyzes Greek life without the expressed purpose of critique.

04-13

Reece Holler, Jess Lamar (Growing Right Oral History Project). **The Growing Right Project: Public Environmental Folklife Experiments for Anthropocene Times**

The environmental humanities has leveled a call to a more interdisciplinary, activist, and community-collaborative public humanities practice at the same time as it radically reimagines urgencies and products of scholarly study. This talk will discuss the conceptualization, funding, and execution of Growing Right Project: Ecological Farming in Ohio, 1970's-Now—a multi-modal public environmental humanities and media arts project rooted in public folklore and oral history practice. Working in close collaboration with the Ohio Ecological Food and Farm Association (OEFFA), Growing Right reimagines both fieldwork methods and presentation venues to document, preserve, and present vernacular ecologies and grassroots movement histories for our era of Anthropocene crisis.

08-07

Riddle, Jessie (Indiana University). **Frankenstein and Furry Tale Theatre: (Re)Constructing Identity through Fairy Tale Anthologies and Tale Collections**

Fairy tale anthologies and tale collections appear in oral storytelling, printed texts, television shows, and movies. These story groups have helped reinforce the perception that fairy tales represent groups of people. Editors often de-emphasize their role in shaping these collections, which can result in essentializing representations of the people telling the stories. However, anthologies and tale collections are also structurally heteroglossic: by placing distinct tales in sequence, they offer competing and sometimes conflicting narratives that can challenge existing perceptions of cultural and individual identity. This dynamic potential is highlighted by fairy tale "mash-ups" in television, which challenge traditional genre boundaries.

09-12

◊ **Rife, Jared S.** (Central Pennsylvania College). **"Who Will I Kiss in the Dark?": NCMO, Tinder, and Hook-Up Culture among LDS Youth**

The Church of Jesus Christ of Latter-day Saints (LDS) and its sexual mores stand in sharp contrast to many beliefs and practices within the United States. For teenaged members of the LDS Church, the belief in and practice of sexual purity and abstinence before marriage often places them in awkward social situations. Despite the existence of a continuum of transgressive sexual behavior, aspects of "hook-up" culture allow participants a "clean" or "virgin" version of intimate behavior. This presentation will discuss these transgressive behaviors, in particular the Non-Committal Make Out or "NCMO" that many LDS youth engage in.

09-11

Abstracts: Individual Presentations

Rimmer, Caitlin (University of North Carolina, Chapel Hill). **Can Bodylore Be Brought to the Archive?**

Can the perspectives of bodylore be applied to archival and historical materials in order to illuminate the experiences of people who are no longer bodily with us? Combining the focus on embodied knowledge with contemporary use and understanding of archival materials, I adopt an experimental ethnographic approach, seeking to recontextualize my body as ethnographer by working with multiple groups on this project that speak to the varying intersectional elements of classic female blues singer, Clara Smith. I argue the embodied approach to bodylore emphasized in our folklore work will enable us to move beyond polyphonic interpretation, to a polysomatic understanding.

06-13

Rini Larson, Rosalind V. (Indiana University). **History, Identity, and Fricassee Soup in Vincennes, Indiana**

Vincennes, Indiana is a small, historically self-conscious city located alongside the Wabash River. Many elements of contemporary Vincennes' folk culture express an emphasis on local history, and the tradition of chicken fricassee soup is no exception. Historically, each church in Vincennes made and sold its own distinctive fricassee at its own annual church picnic; since the consolidation of all five Vincennes Catholic parishes last year, there have been many conflicts over who controls this special community symbol. In this paper I will argue that fricassee soup provides a telling glimpse into how history and identity are negotiated within this small but complex Midwestern community.

04-14

Rogner, Danielle (The Ohio State University). **Transcorporeal Toxicities: Women's Bodies, Environments, and Navigating PCOS**

The rising prevalence of reproductive endocrine disorders has led many women to recognize chemical toxins as a cause of their infertility and hormonal imbalances. In response/resistance to the medical community's often disregard of environmental factors, these women use scientific research and their own embodied experiences to explore their bodies' entanglements with the environment. "SoulCysters," an online forum for women with Polycystic Ovarian Syndrome, is a space where women document their experiences and share their findings. This talk will discuss the way these "cysters" create a discourse of trans-corporeality that offers a new framework for thinking about toxicity and environmental justice.

08-07

Rose, Amber J. (University of Wisconsin, Madison). **A Woman's Weapon: Poison and Witchcraft in Medieval Scandinavian Folklore**

Associating women with food preparation and, inversely, witches with poison, is a long-standing and widespread tradition in Western literature and folklore. I examine one iteration of this habit, namely that expressed in the medieval tradition of Scandinavia. As a folkloric motif, the poisoning witch turns up not just in medieval sagas but also in later witch trials and legends, attesting to its deeply embedded cultural meaning. I consider the intersections of feminine behavior and supernatural power, and argue that narratives of witch poisoners convey anxiety about female power in the crucial but opaque realm of food preparation.

02-14

Roth, LuAnne (University of Missouri). **From "Garlic Breath" to "Goya Bean": Immigration and the Intersectionality of Culinary Racism and Culinary Nationalism in America**

During the "racial slur montage" in *Do the Right Thing* (1989), five characters "play the dozens," passing insults from one group to another. By employing food stereotypes, the montage shows how the intersection of food and race is fraught with symbolic potential. This paper challenges scholarly models explaining how food of the racial Other (initially deemed disgusting/foreign) is eventually embraced by the dominant culture as a precursor to accepting the people themselves. Case studies of immigrant groups whose cuisine has been adopted/assimilated—despite the community continuing to be marginalized—suggest the intersectionality of culinary racism and culinary nationalism at play.

05-14

Rouhier-Willoughby, Jeanmarie (University of Kentucky). **The Ecology of Martyrdom**

Western Siberia is home to three sacred springs on the sites of former Stalin-era prison camps. The prison buildings were razed after the camps were shuttered, and portions of the sites returned to a natural state. This paper will examine how people perceive these beautiful locations in spite of (or because of) their connection to a violent and troubled past. The physical features of the sites and the practices and stories surrounding them allow visitors to come to terms with the disturbing history of their region and to forge an identity consonant with post-socialist values.

04-12

- Ruberto, Laura E.** (Berkeley City College). **Italian Transnational Media, Ethnic Communities, and the Work of Martin Scorsese**
 The anecdote about a future filmmaker, a young Martin Scorsese, watching post-war Italian films on television in his family's Little Italy apartment ranks among the most familiar. Watching Italian films at home within a larger Italian American community differed from seeing American films in public, anonymous theaters. Home-viewing showed Scorsese how to connect with an audience in more visceral ways through ethnic ties. This essay explores the history of the transnational movement of mainstream cinema from Italy to New York City in the 1950s and the effect television had on an ethnic community and specifically one young boy.
07-13
- Rudy, Jill Terry** (Brigham Young University). **Growing Up with *Let's Pretend*: Social Relations and Agency through Radio Fairy Tales**
 When radio emerged as live entertainment in the United States, shows like *Let's Pretend* (1934-1954) filled a Saturday morning or weekday afternoon with fairy tales for families. Broadcast stories create relationships that transform distances of time and space into the here and now. Fictional characters and their stories become part of the daily routine or calendar round. The metapoetics of broadcast fairy tales support relationships at a distance by tuning in producers and audiences to the inner workings and implications of storied beginnings and endings.
09-12
- Rue, Anna** (University of Wisconsin, Madison). **The Kitchen Sink Approach: Marion Nelson and the Norwegian American Folk Music Festival**
 At the height of the folk music revival of the late 1960s, Marion Nelson, then-director of Vesterheim Norwegian-American Museum in Decorah, Iowa, led an effort to revitalize the ethnic music traditions of Norwegians in the Upper Midwest. The Norwegian American Folk Music Festival became an important space for musicians to express their ethnic identity, while also connecting the community to wider musical movements, both in America and in Norway. This paper examines the approach Nelson took in framing and curating these events and considers the ways in which these musical traditions have persisted in the region beyond the festival stage.
06-07
- Sahney, Puja** (State University of New York, Albany). **Producing Sacred Purity in Hindu Homes in the United States**
 This paper examines the Hindu term pavitrata in relation to home shrines of newly arrived immigrants from India living in the United States. Pavitrata means sacred purity. Respectful honoring of god's pavitrata is an extremely significant part of showing Hindu devotion. I argue that within a diasporic domestic setting, pavitrata, to accommodate the domestic shrine, has to be produced and reproduced through a series of steps. This paper foregrounds the constantly evolving relationship of immigrants with religion on an individual level—one that is repeatedly negotiated and controlled by uncertainties and temporary or permanent residency in the country.
05-13
- Saltzman, Rachelle H.** (Oregon Folklife Network). **Pussies Grab Back: "This is What Democracy Looks Like"**
 At the 2017 Women's March in Portland, Oregon, over 100,000 women and their allies of all ages and genders showed up for a festive, public display event. All the traditional features of spectacle were there: chants, rhyming slogans, costumes, noise-making. Puns and parody ruled, and handmade signs conflated issues from the most mundane (tooth decay) to the most politically urgent (DAPL) to protest the election. Despite a palpable fear for the future, there was exhilaration amidst the sea of pink pussy hats. Even in the pouring January rain, participants insisted loudly that this was what democracy looked like.
07-02
- Salvatore, Cecilia** (Dominican University). **Unity and Identity through Cultural Heritage Preservation Using Social and Advanced Media Technology: The Pacific Islander Diaspora in the United States as a Case Study**
 In the 1980s, the Micronesian islands were allowed to determine their political status and go their separate ways. Indigenous communities from these islands have since been migrating freely to the United States in large numbers, especially due to economic and environmental factors. I describe here my research on how social media tools and advanced information technology have enabled these communities to come together to vigorously assert and preserve their identity and cultural heritage. This is made explicit in their work to preserve their folklore and their indigenous seafaring and navigation skills.
08-13
- Sanchini, Laura** (Canadian Museum of History). **"Proud to Be Hookers": Vernacular Aesthetics and Social Hierarchies in Contemporary Cheticamp Rug Hooking**
 The Cheticamp rug hooking style has grown to include multiple sub-styles of hooking, each with their own sense of tradition, aesthetic acceptability, and method. While most rug hooking traditions made their way from floor to wall, that is, from functional rug to ornamental tapestry, the "Cheticamp rug hooking style" never had

this trajectory. The specific aesthetics that were insisted upon by Lillian Burke, the founder of the tradition, such as one hundred percent two-ply wool, specific hooking techniques, and a muted color palette, had the far reaching effect of inventing a new rug hooking tradition in Cheticamp in the mid-20th century that was always self-consciously artistic. Thus, hobbyist, vocational, and artist rug hookers are all expressing different variations of this invented tradition.

04-13

Sandström, Moa (Umeå University). **The Net and the Knitting of a Decolonizing Web**

This presentation analyzes how Sámi activists narrate climate justice as a matter of decolonization, and how art/activism and social media are used to mobilize and build alliances in a globalized movement focused on the environment, justice, and liberation. A decolonizing perspective for strengthening analyses of current global environmental and humanitarian crises is proposed, as well as a decolonizing agenda. The paper argues that activism and social media are viable tools in mobilization of such movements, and concludes that the work of Sámi activists contributes fundamental threads to the knitting of an increasingly stronger and expanding web of resistance and pro-action.

08-10

Santino, Jack (Bowling Green State University). **Pussies Galore! Women, Power, and Protest at the 2017 March**

In a public manifestation, all aspects, all dimensions take on symbolic meaning. In the case of the historic 2017 Women's March on Washington, the timing (the day after the Inauguration) and place (the National Mall), both communicated direct opposition to the legitimization of Donald Trump. Along with the central, newly emergent symbol of the pussy hat, the very nature of the protest as a "Women's March" (despite the welcome participation of men) constructed women themselves, and their bodies, their sexuality, and their agency as primary symbolic forces aimed at countering the regressive hypermasculinity embodied in the candidate and now President.

07-02

Saverino, Joan L. (University of Pennsylvania). **Material Intimacies, Women, and Transnational Migrancy between Appalachia and Calabria**

I explore the relationship of material intimacies and transnational connections between two, "out of the way," Tsing places (West Virginia and Calabria) through women's stories. Narratives that focus on material intimacies (material and immaterial) elucidate how the manifestations of translocal connections/disconnections shaped the flux of women's lived experiences and memories in the Calabrian home village. The issue of remembrance as embodiment also enters into the discussion. This paper contributes to the nascent understanding of southern Italian women's migrancy through the lens of what Baldassar and Gabaccia have termed "intimacies across borders" and "transnationalism from below."

01-10

Sawin, Patricia (University of North Carolina, Chapel Hill). **"I Can't Believe I Still Have to Protest This Shit": Older Women's Participation in the Women's March**

The 2017 Women's Marches were remarkably inter-generational. Older marchers responded to an urgent sense that the Trump regime threatens gender- and sexuality-specific rights that they believed they had firmly established through earlier political activism. Signs and marching bodies highlighted older marchers' personal historical perspective and played up their intelligence, their exasperation at those who want to take the country backwards, and their status as parents with a duty to scold childish misbehavior. While the president explicitly insulted older women, the marchers symbolically reasserted the power of the crone.

07-02

Scanlan, Josie (University of Louisiana, Lafayette). **The "Alien" Within: Anti-Immigration in Clown Legendry**

The recent spike in clown legends—expressed as clown sightings and viral transmission of accounts of these sightings—parallels a surge in anti-immigration political discourse. Furthermore, the language used in anti-immigrant expressions mirrors the language present in clown narratives. Legends are inherently a negotiation of belief. An examination of political discourse during the 2016 presidential election will reveal how narratives about immigrants, when expressed and believed as truth and not recognized as legend, can have dangerous consequences, especially when these legends are transmitted by individuals backed by institutional power.

05-16

Schacker, Jennifer (University of Guelph). **Folklore as Public Discourse and Popular Entertainment: John Thackray Bunce's *Fairy Tales, Their Origin and Meaning* (1878)**

In 1878, the year the Folk-Lore Society was founded in London, Birmingham newspaper editor and antiquarian John Thackray Bunce published a children's "introduction to the study of Folk-Lore." This paper will situate Bunce's work in relation to public lectures on folklore (on which his book was based), as well as Christmas

fairytale pantomime (which likewise drew large and diverse audiences). In his introduction, Bunce invokes pantomime's "good fairy" as a potential guide through the "fairyland" of scientific folklore research—drawing on a repertoire of fairytale material that was not strictly textual but also repeatedly experienced in/as contemporary performance.

02-10

Schanoes, Veronica Lola (Queens College, City University of New York). **The Brambles, the Spinner, and the Ungrateful Dwarf: Anti-Semitism in Early English Translations of the Grimms' *Kinder- und Hausmärchen***

The anti-semitism in several of the tales in the Grimms' fairy tale collection is unmistakable: as well as "The Jew in the Thornbush" and "The Good Bargain," Jane Yolen has identified an anti-semitic subtext in "Rumpelstilzkin," and I argue that one exists in "Snow White and Rose Red" as well. But how have these stories and the prejudice they encode been handled in early translations? This paper will examine the choices in translation and the illustrations accompanying the first 35 years of English translations. I conclude with a brief discussion of English gentile attitudes toward Jews at this time, and hope to use this case study to further particularize our understanding of the effects of fantastic stories all too often portrayed as "universal."

04-05

Schmadel, Fredericka A. (Consul of the United States of America, retired). **Girl Scouts and Competence-Based Feminism**

"You're such a *girl!*" The word "girl," a synonym for "coward" or "useless person" in the American vernacular, is the first word in Girl Scout. At summer residential camp Girl Scouts acquired skills and self-respect from achievement and living ethically. Such competence-based feminism includes no parades, only indirect confrontations that occur when a girl or woman earns leadership kudos or demonstrates excellence. Members of two late 20th-century residential camp friendship groups contributed stories that show how living in wild places, in nature-based mystic communion with divine powers, permitted these mere "girls" to stand at Mother Nature's side, in true partnership.

04-09

Schmidt, Claire (Missouri Valley College). **Murder and the Folklorist: Folklore, Folklorists, and the Critique of Modernity in Christie, Allingham, and French**

In the "Golden Era" of British mystery fiction, the academic folklorist-cum-amateur detective figures as an ineffective tool to prize into local culture. In novels by Christie and Allingham, folklorists highlight tensions between traditional belief and sophisticated modernity, drawing attention to the stratifications of income and social class. In contrast, the 21st-century novels of Tana French posit traditional Irish belief and practice as an alternative to narratives of consumerism, globalization, and postmodernism. The persistent combination of violent and unjust death with folklore disrupts easy notions of folklore as a means to cultural sustainability.

08-06

Schmidt, Jared (University of Wisconsin). **Communitas on Draft: Craft Brewers and Community in Madison, Wisconsin**

Brewing and drinking beer are significant components of the history, social life, and foodways of Madison, Wisconsin, from 19th-century German immigration to the rise of microbreweries. Today, the Madison area is home to an increasingly diverse microbrewery scene, and although each one strives to stake its unique claim in a highly competitive and critical market, its brewers and employees create a sense of communitas. Drawing on ethnographic information gathered from owners, brewers, and staff, this presentation examines the community networks between breweries as they brew, pour, and imbibe their shared passion for beer in the capital of America's Dairyland.

06-14

Schramm, Katharine (Indiana University). **The "Communication Drink": Fieldwork and Passing around Otoori**

Men's social drinking culture in Japan is well documented, but a unique variation from Miyako Island called "otoori" places the drinker at the mercy of the pourer; it also comes with expectations of speech-making and individualized socializing as the pourer moves around the drinking circle. Regarded in turns as enjoyable gathering, ritual activity, social expectation, problematic habit, and source of local identity practice, the otoori circle also is a major location for fieldwork—speaking with community members, observing interactions among the tight-knit community, and witnessing many phases of intoxication, all while experiencing the varying dimensions of participation dependent on inebriation.

06-14

Schroeder, Jason (Augustana College). **"Candles on Her Head—That Seems Safe": Saint Lucia Concerts at Augustana College**

In the looming shadow of WWII, students at Augustana College spearheaded Sankta Lucia celebration at the Swedish Lutheran college in 1941. By the 1960s, the celebration had become an official college concert. This presentation examines the beginnings of this tradition at Augustana College and its continuing significance. I

trace how the tradition developed from a student run "party" with some singing into a college sanctioned event sung entirely by Swedish language students, which shaped and still shapes the college's identity as Lutheran and Swedish American in a world that is becoming more diverse.

06-07

Schroeder, Kylie Marie (Utah State University). **Logan Ghost Tours: Legend and Landscape in a Seasonal Utah Event**

Based on participant-observation, archival material, and interviews, this research examines space and place in Utah's annual "Logan Ghost Tours." The analysis focuses on the role of location in the planning process and subsequent manipulation of tour material. In contrast to folk legend-tripping, in which content plays a central role, this commercialized variant emphasizes location before content. Through the introduction of the transitive property of legendry, this research explores one facet of supernatural tourism as part of a larger project looking at the constraints that tour companies face due to commodification.

01-11

Schwabe, Claudia M. (Utah State University). **Taming the Monstrous Other in Fairy Tales: Postmodern Representations of the Big Not-So-Bad Wolf**

In 1975 Marxist political theorist Fredric Jameson declared the concept of evil to be at one with the category of Otherness itself. He noted, "evil characterizes whatever is radically different from me, whatever by virtue of precisely that difference seems to constitute a very real and urgent threat to my existence." Based on a comparative, socio-historical approach, this paper explores the concept of Otherness as embodied by the "evil" fairy-tale wolf. I argue that contemporary fairy tale reimaginings in North American pop culture twist, distort, and subvert traditional, European representations of the fairy-tale wolf and thus the concept of the "evil" Other.

05-07

Sciorra, Joseph (Queens College, City University of New York). **"Don't Forget You Have Relatives Here:" Transnational Intimacy and Acoustic Communities of WOV-AM's La Grande Famiglia**

La Grande Famiglia (1948–1961), a New York Italian-language radio program, broadcast mundane family messages and heartfelt expressions of longing from Italian Americans' relatives in Italy. Half a million families participated in this commercially-sponsored transnational communication project. My paper examines the social context and cultural content of five recorded messages in my family's collection to reveal how transnational intimacy was maintained sonically across the geographic divide that separated loved ones. Private and public lives heard on the corporate-sponsored program converged in a shared sonority, a multiplicity of reverberating voices that revealed, bolstered, and endorsed a diasporic understanding of migrant families' lives.

07-13

Seaver, James B. (Indiana University). **Secret Ingredients: Confronting Racism and Sexism in the American Bartending Industry**

A deep respect for tradition has been a cornerstone of the craft cocktail revival that has revolutionized the American bartending industry in recent decades. Unfortunately, this industry also has a long, entrenched tradition of being a "boys' club" that has offered few opportunities for women and people of color to join its ranks and advance professionally. This paper will examine recent controversies and discussions among members of the American bartending community that have challenged their leaders to confront racial and gender bias in the workplace amid larger, ongoing debates about tradition and discrimination in the 21st-century United States.

06-14

Seljamaa, Elo-Hanna (University of Tartu). **Narratives of Past and Present Military Presence beyond Community**

This paper explores narratives of past and present military presence performed by civilians living next to a former Soviet military airfield that was recently upgraded into a modern NATO air base. This presentation asks how residents of this multiethnic parish in rural Estonia draw on expressive genres to make sense of remilitarization of their home turf and to recreate distinct Estonian and Russian identities, while simultaneously maintaining a shared ground rooted in everyday life. By means of tackling the habitual and the communal, interethnic encounters and experiences of belonging, this presentation seeks to contribute to folkloristic rethinking of community.

07-05

Sellers, Mary L. (Penn State). **A Revolutionary Legend: Charlotte Temple as an Urban Legend**

In 1794, Susanna Rowson published America's first best-seller, *Charlotte Temple*. Although many scholars have proposed theories as to the reason for this book's popularity, perhaps the success of the novel should not be explained by its plot or themes but by the behavior of those who read it. The public believed Charlotte Temple to be a real person, and their reaction changed the novel from a fictional story to an urban legend. This paper examines the numerous ways Americans treated *Charlotte Temple* as a true tale and the fears and anxieties this behavior may have helped to alleviate.

08-05

- Shaterian, Larisa** (University of California, Berkeley). **Mourning Somebody Else's Kid: Images of Abject Children on Social Media**
 When the images of Aylan Kurdi, the dead Syrian child on the beach at Bodrum, Turkey, were tweeted out on September 2, 2015, the world mourned him. This paper examines where and when it is geographically and culturally permitted to show images of dead children and how these images are deployed in different zones. Looking at images shared on social media platforms from September 2015 up to early February 2017, this paper addresses the affective publics that share images of abject or dead children, especially children in the Syrian Civil War and fetuses used by pro-Lifers.
03-05
- Sheedy, Crystal** (State University of New York, Albany). **Ancestral "Words" in a Changing World: Maya Women's Oral Literature**
 The words of the elders serve as powerful reminders of ancestral knowledge that are tied to complex webs of meaning suspended in unique belief systems. In the Yucatán Peninsula of Mexico, the dominant exclusionary narrative devalues Maya cultural beliefs and works towards their assimilation into the dominant culture. However, through the discourse genre of u t'aan nukuch maak, every day Maya women are resisting cultural loss by actively maintaining a symbolically rich world resonant of past cultural ideologies and practices, even while they transition into modernity by getting jobs and pursuing an education.
05-10
- Shonekan, Stephanie** (University of Missouri). **Oh Say Can You See: Black Bodies and the National Anthem**
 African Americans reactions against the National Anthem have been captured physically by major icons, artists, and athletes who have used their platform to raise critical questions about the validity of the Anthem. These individuals have used their bodies to signify their disagreement with the notion of unity and equality that is promised by the song. By focusing on the physical and ideological gestures of Colin Kaepernick (2015), Jill Scott (2004), Janet Jackson (1989), Tommie Smith and John Carlos (1968), as well as surveys from hundreds of Americans, this paper will explore the power of embodied protest as tools of cultural critique, and political analysis.
09-04
- Shultz, Sarah T.** (Western Kentucky University). **Married Women's Renegotiation of Kitchen Mistakes Through Narrative**
 The act of preparing food the "right" way can be a source of tension between spouses. In interviews conducted with heterosexual married couples, stories of stressful or disastrous cooking mistakes were reimagined by wives as being about times when they successfully "got away" with something or pulled one over on their husbands, with the events in question presented as humorous examples of their own resourcefulness. This presentation will explore this kind of narrative and its ability to serve as an opportunity for women to reclaim and reshape these experiences of potential kitchen nightmares.
03-14
- Shuman, Amy** (The Ohio State University). **Intellectual Disability and Co-Produced Narratives**
 My paper challenges the claim (if there is one) that intellectually disabled persons cannot tell stories. Like the sociolinguist Val Williams, I find that individuals with intellectual disabilities co-produce narrative with their care-workers. Under investigation is how narrating pairs "co-operate," in Chuck Goodwin's term, the narrative apparatus without one either dominating or subsuming the other. Co-production is the opposite of speaking-for. Departing from Williams' work, I examine the affective, rather than only the cognitive, dimension of the co-producing narratives.
03-11
- Silverman, Carol** (University of Oregon). **Community beyond Locality: Macedonian Romani Diasporic Mediated Music Circuits**
 Since the 1960s, Macedonian Roma have migrated in a diasporic network encompassing Western Europe, New York City, and Australia. I trace how their technologies of dissemination of media changed from videos carried by hand, to YouTube, to Facebook, with increased performative intensity. Viewers invigorate community ties by learning vital kinship information via clips of music/dance embedded in ritual which play an important role in transnational courtship and marriage. Viewers also evaluate status displays, such as tipping and the order of kin on the dance line. New musical genres and hits spread quickly, contributing to a star system of performers and repertoire.
07-13
- Silvestrini, Nikki** (University of Oregon). **It's a Dog's Life: Contemplating the Human-Animal Relationship through Dog Adoption Narratives in the United States**
 Dog adoption is a popular way for people to find pets in the United States. With dog adoption comes dog adoption narratives, ideologically about the dog, told by humans for humans. Dog adoption narratives, a genre of personal experience narrative, enact a series of formalized conventions that reveal societal binaries, tensions,

and anxieties in the interspecies relationship. Using an interdisciplinary theoretical framework, I highlight the way these narratives are performed, organized, and interpreted. By comparing the adoption narratives of two different groups, people who regularly visit dog parks and people who do dog rehabilitation work, I argue that these narratives yield insight about the way humans perceive dogs in the United States within the context of how humans themselves want to be perceived by other humans.

03-06

Simran (Ambedker University Delhi). **Gadia Lohars of India and Their Negotiations with Modernity: A Nomadic Community in Question**

By closely studying the history of the Gadia Lohars of India and studying their position in the contemporary world, I propose to look into how this community is recreating their past and sustaining their folkloric traditions in present times. I further propose to analyze how the material culture and musical legacy of this community are adhered to in the urban centres of India, particularly Delhi. I would also analyze the efficacy of various organizations meant for the betterment of this community and their attempts to reposition this community in the modern world.

02-16

Singh, Amit (Ambedkar University, Delhi). **Retelling Rama's Story through the "Little" Traditions of Ramlila in India: A Study of the Sacred in Folk Imagination**

This paper investigates various traditions of *Ramlila*, a unique combination of performance, verse drama, and religious festivities, based on the life story and acts of Rama. I propose to examine the "little" traditions of Ramlila as against the "greater" Ramlila traditions represented by some famous and richly funded committees. Through fieldwork conducted in the villages or cluster of villages in the three blocks, namely Saidabad, Dhanupur, and Pratappur, of Allahabad district in Uttar Pradesh, India, these traditions will be established as counter narratives to dominant traditions as well as the rising Hindu cultural nationalism, especially in Northern India.

03-15

Šmidchens, Guntis (University of Washington, Seattle). **Walter Anderson's Law of Self Correction? "The Princess on the Glass Mountain" in Latvian Literary and Film Tradition**

An unpromising hero gets a magic horse to rescue a princess—ATU 530—is well known in Baltic tradition. An Estonian variant was adapted by the Latvian national playwright Rainis in 1910, retold in the 2014 blockbuster animated film by Reinis Kalnaellis. They didn't know about structuralist folktale analysis, but their modern retellings reshape the story to more closely fit traditional patterns as uncovered by Propp and Holbek. Why? A possible explanation might come from Estonian folklorist Walter Anderson's "Law of Self-Correction"—a tendency of tales to revert to traditional plots as they pass from teller to teller.

09-06

Smith, Madeleine (The Ohio State University). **Authority, Identity, Sainthood, and Complex Forms of Dissent in the Vernacular Religion of the Modern Catholic Worker Movement**

The Catholic Worker movement started in the United States during the Great Depression as a decentralized Christian movement based on Catholic social teaching and radical pacifism. Drawing its intellectual heritage in part from radical social movements of the late 19th century, the early Catholic Worker movement occupied a complex, often tense position within Catholic political and social culture. This paper is a study of memory, narrative, and material culture among some of the movement's diverse contemporary adherents. Through creative expressions of vernacular religion, they continue to negotiate complex relationships of authority and community as a diverse subcultural religious tradition.

03-12

Smith, Robert James (Southern Cross University, Australia). **"What's That Skippy? 11 Different Herbs and Spices in Your Pouch?": Negotiating Food and Nation in a Settler Society**

In Australia the early settlers' main source of meat was local fauna such as kangaroo. By the late 19th century, sheep and cattle had relegated kangaroo, already a national emblem, to be food for the poor. Yet in recent years kangaroo meat has gained another role—now as a healthy and environmentally sound alternative to beef. This paper traces these polarized discourses, and examines their role in an emerging eco-gastronomy as well as its subtle challenge to the concept of national identity.

05-14

Soble, Leslie (Goucher College). See Gerhart, Heather J. 07-09

Spalding, Susan (Berea College). **Written Out of History: Black Square Dance Traditions**

Old-time square dancing (in a big circle) was an early 20th-century home- and community-based recreation among all ethnicities in the Central Appalachian region. It disappeared in most places by the 1940s, reemerging in white rural communities in the 1960s. By contrast, the movement of the dance and its context and meaning,

kept the African American community in Martinsville, Virginia dancing longer than others until the early 1970s. Their last dances were held just as segregation dispersed the community and dancing again became popular among whites. The presentation is based on movement analysis and interviews as well as on bibliographic research.

08-11

Srivastava, Meetal (Ambedkar University, Delhi). **Chikankari of Lucknow: Delicate Motifs and the Resilience of a Traditional Craft**

The craftsmanship of Chikankari (the craft of embroidery) of Lucknow, an artistic legacy with traditional and folkloric connections, is facing several challenges in the present context. I propose to examine reasons for the decline of this ancient craft deeply rooted in artistic and folkloric traditions. I would also investigate the consequences of the transformation of this fine art from a detailed art to a mass produced business. A detailed analysis of the rich folk narratives associated with this craft will also be attempted in the process of investigating the afore-mentioned reasons and consequences.

03-15

Stein, Mary Beth (George Washington University). **“Join In!”: Eigen-Sinn and Patterns of East German Communal Engagement**

The shortcomings of East German state socialism often required individuals and communities to negotiate issues of local concern, from recycling initiatives to beautification efforts of public spaces. This paper compares the representations of the state-sponsored “Join In” campaigns, their utopian demands as well as utilitarian purposes that served the interests of the state, with examples of what historian Alf Lüdtke calls “Eigen-Sinn,” expressions of non-conformity that created distance to the organized and dominant state culture.

03-12

Stepanova, Eila (University of Helsinki). **Neo-Lamenters and Traditional Karelian Lament: Why Does Anyone Need Lamenting?**

The Neo-Lament movement in Finland started at the end of the 1990s. Today, more than 1,700 Finns have participated in lament courses. The first neo-lamenters were mostly descendants of Karelian evacuees of territories lost to the USSR during WWII. After the evacuation, most Karelians in Finland experienced bullying because of their language, Orthodox religion, and different traditions—including lamenting. Some daughters of evacuees kept lamenting alive into the 1970–80s. This paper introduces the lament revival in Finland in comparison to the Karelian tradition. It discusses motivations for modern Finns to learn to lament and lament’s meaning in the modern context.

04-07

Stoll, Jeremy (Metropolitan State University of Denver). **Comics, Diversity, and the Creative Void**

Folklorists have long analyzed the relationship between the folk group’s practical and imagined affinities, but creativity also involves certain dangers. In this paper, I analyze how creators manage such risks in the American comics world—based on the March 2017 comments by Marvel Comics executives that attributed recent sales drops to diversity. Through a market analysis and insider perspectives, I show how the concept of a creative void can better encapsulate the folk group by incorporating risk management. In so doing, I also demonstrate how creators reclaim USA’s comics world and work to build a better, more diverse future there.

09-16

Stork, Sarah Jasmine (The Ohio State University). **Not Your Good Fatties: Fat-Positive Bloggers and Readers as Folk Group**

What does it mean to be a fat person in a society convinced that fatness—given the medical designation obesity—is a death sentence for individuals and society? This paper examines a collection of fat-positive blogs to better understand lived experiences of fat people in American society and to explore the ways in which this stigmatized group calls out discrimination and resists further marginalization by identifying, sharing, and critiquing common experiences. Using concepts from folklore, this paper pushes back against dominant narratives of obesity and suggests that blogs are underutilized as sources of information and educational activism for marginalized communities.

03-12

Sturm, Naomi (Staten Island Arts Folklife) and **Ward, Daniel Franklin** (Daniel Franklin Ward Folklife Research & Consulting). **Staten Island’s Working Waterfront: Exploring Public Folklore’s Potential as a Mechanism for Sustainable Economic Development**

Staten Island Arts Folklife’s three-year initiative, The Working Waterfront: Maritime Folklife of New York City’s Forgotten Borough, is completing its second year. The project is intended to develop and demonstrate a model for the utilization of local folk traditions as a mechanism for sustainable economic development that supports both tradition bearers and transitioning communities. Work on this initiative continues to raise new questions about public folklore’s potential role in economic development and enhancing quality of life.

07-09

Summerville, Raymond M. (University of Missouri). **Firearms and Commodity Fetishism at an All-Male Juvenile Correctional Facility in Tucson, Arizona, and in Hip-Hop**

This paper uses fetish theory to analyze ways that firearms are depicted in a sub group of males that are housed in a juvenile detention center, and in hip-hop lyrics through the lens of Marxian commodity fetishism. It also seeks to uncover ways that the fetishization of firearms among this culture mirrors ways that firearms are fetishized in some sub genres of hip-hop music. This side by side comparison seeks a better understanding of the extent of the influence that music may have on young males.

03-08

Takahara, Takashi (Aichi University). **Ogre-Tile Makers: Creators of the Japanese Landscape**

Tile-roofed temples and dwellings are an enduring image of Japan. Yet today, this iconic landscape is disappearing, along with the craftsmen who carry on this tradition. Soon after I began my fieldwork with the craftsmen who make the decorated ogre-tiles, often with the face of a raging demon, I noticed that these artisans created not only ogre-tiles, but also the Japanese landscape. After WWII, under the American influence, the landscape in Japan began to be transformed. Cities gave up tile roofs for Westernized buildings. As these buildings have no ogre-tiles, the community of ogre-tile makers faces a crisis of continuation.

09-15

Tartaglia, Dominick (Indiana University). **Make America Eat Again: A Centennial Hot Dog Festival in the Summer of Trump**

On the Fourth of July in 2016, "The Nathan's Famous 4th of July International Hot Dog Eating Contest" celebrated its 100-year anniversary. The event, the largest in the sport of competitive eating, drew millions of viewers on television and thousands who crammed the boardwalk, shutting down the streets at the corner of Surf and Stillwell at Coney Island in Brooklyn, New York. The crowd used numerous forms of artistic expression to celebrate the holiday of our nation's independence, ranging from handmade signs, costumes, and chants. All of these forms of folkloric expression must be viewed in the context of the Fourth of July, but in the summer of 2016, it was impossible not to see these expressions in light of the rise of Donald Trump. This paper will examine the forms of folkloric expressions present during the 2016 Nathan's Famous Hot Dog Eating Contest and how these forms correlate to Donald Trump's presidential campaign. It will examine a hyper-patriotic festival of extreme nationalism which promises to make America great again by eating hot dogs, a campaign for the office of president which shared all the same qualities, and why the two are so similar.

06-12

Thaimei, Senganglu (University of Delhi). **The Tales of the Gods: Identity and Religious Reformation of the Zelianrong Nagas**

The paper aims to study a body of religious literature, which emerged over the last two decades, published by a newly institutionalized religion of the Zelianrong Nagas called Tingkao Rgwang Charpriak. The TRC promotes a pan-religious identity reclaiming a narrative that addresses the *misrepresentations* of the traditional religion of the tribe in the dominant Christian discourse of the Nagas. The cosmology and roles of the gods have been recast in the process of rendering a cohesive and comprehensible account in this body of work that intends to become the religious text of the sect. The paper analyzes the array of gods and divergent narrative plots found in the oral forms that were brought together in a new rendition, and argues that this endeavor is a systematic drive that serves to shape and determine a future religious canon.

06-15

Thomas, Kara Rogers (Frostburg State University). **Rubbing Shoulders or Elbowing In: A Folklorist's Contributions to Ethnobotany and Sustainability Studies**

With a growing awareness of the benefits of a STEAM educational approach in academia, folklorists are reframing their work to contribute to interdisciplinary endeavors. Whether we are considered worthy collaborators or unwelcome intruders often depends on specific projects, and the personalities and disciplines involved. This presentation focuses on my experiences integrating cultural studies into my university's major in ethnobotany and minor in sustainability studies. While both programs provide an opportunity to demonstrate the value of folklore's disciplinary leanings, receptions have been mixed. This presentation is a candid discussion of challenges faced, lessons learned, and victories achieved through my interdisciplinary adventures.

06-06

Thompson, Tok (University of Southern California). **Ghost Stories from the Uncanny Valley**

The "Uncanny Valley" refers to the aesthetic perceptions of entities that are human-like in appearance, but not human. These can include dolls, corpses, animals, animations, reflections, robots, and, increasingly, androids. In this presentation, I look especially at how ghosts and souls are employed in helping us navigate this uneasy terrain of the uncanny valley, and in particular the changing role of this in terms of humanlike robots, chatbots, and other forms of artificial intelligence. Contemporary accounts of haunted computers, servers, and cell phones hint at the wider efforts of understanding what it is to be human in an increasingly cyborg reality.

01-11

- Thorne, Cory** (Memorial University of Newfoundland). **Why Didn't They Celebrate? Discourse Modalities, Cosmopolitan Bodies, and the Restoration of Cuba-U.S. Relations**
 With great naivety, on the night of December 17, 2014, I set out across Havana to observe the celebrations following the announcement that Barack Obama and Raul Castro were beginning the process of normalizing relations between these two long divided nations. I had never seen the streets so empty and quiet. Using discourse modalities, as observed within Havana's queer community, I will examine cosmopolitanism and nationalism in relation to this historic event. How do wisdom, story, and proposition express and shape hopes and fears of gay Habaneros who seek to embody a Cuban cosmopolitanism?
02-15
- Thurston, Timothy** (Smithsonian Center for Folklife and Cultural Heritage). **Appropriate Incongruity and Ludic Modernism in China's Tibet**
 Elliott Oring's "appropriate incongruity" theory is central to folkloristic understandings of humor. In multiple marginal communities like China's Tibetans, however, questions arise about how jokers navigate between the appropriate incongruities that different interests will tolerate, and how the interplay between these levels can be used to accomplish important societal work. Building on Oring's "appropriate incongruity" theory, this paper examines how performers of Tibetan staged comedies use the interplay between different incongruities to articulate a "ludic modernism," wherein humorous and playful language promotes the ideological project of modernity. Humor's inherent polysemy, meanwhile, insulates modernist comedians from political and social critique.
09-10
- Timreck, Lee** (George Mason University). **Countering the Dominant Culture: Contributions of Post-Civil War Public Art to the African American Narrative**
 The Civil War memorials across the South reflect the historical and cultural narrative of a dominant white culture. By controlling the commemorative process, the white culture created a public memory that ignores the contributions of four million African Americans. While it is difficult to find post-Civil War public art that authentically represents the African American experience, a small number of African American sculptors created accurate representations of an enslaved and newly-freed people. This paper examines this public art in the context of post-Civil War cultural and historical challenges and contributes new text to the African American cultural narrative.
08-15
- Toy, J. Caroline** (The Ohio State University). **Sacred Shouting in the Square: Sound, Protest, and Communicating Religion in Public Life**
 What does it mean to listen to religious life—especially in conflict? The American Religious Sounds Project investigates the religious soundscape of the United States, including the overlapping and contesting sounds of religion and politics in public. This paper focuses on recordings made in Cleveland's Public Square during the Republican National Convention in July 2016. The overlapping sounds of evangelists, Islamophobia, shofars, Rastafarians, and intentional silences illuminate how sound communicates religiosity beyond its volume or content, and how religious groups intend insiders and outsiders to *hear* them in a heated political environment.
06-15
- Tsutsumi, Shohei** (Appalachian State University). **Recovering Marginalized Voices of Black Musicians and Dancers Earl White and Arthur Grimes in the Old-Time Music Community**
 The dominant population in the old-time music community is white, and little scholarly work exists on contemporary blacks. Both Earl White, a fiddler and a founding member of the Green Grass Cloggers, and Arthur Grimes, a dancer known for performing with the Carolina Chocolate Drops, were born in North Carolina in the 1950s and began to dance in the 1970s during the Southern old-time revival. How can the old-time community be truly equal and open without the participation of blacks? Faced with this contradiction, White and Grimes argue that people have to be educated about black historical contributions to the tradition.
08-11
- Tucker, Elizabeth** (Binghamton University). **Slender Man is Coming to Get Your Little Brother or Sister: Teenagers' Pranks and Games on YouTube**
 In my research on children's and adolescents' folklore, I have used YouTube as a source for understanding expressive play that addresses difficult and potentially dangerous subjects. Some teenagers enjoy playing and videotaping Slender Man pranks that they play on their younger brothers and sisters. Pranks of this kind are related to popular chasing and hiding games. This paper uses frame analysis to explore how teenagers' prank videos express a sense of power over young siblings and an awareness of gradations between truth and untruth, safety and danger, and success and failure. Through this kind of play, adolescents prepare themselves to navigate the complex, sometimes perilous realm of adulthood.
07-04

Tuohy, Sue M.C. (Indiana University). **Caring about the Environment in China: Constructing Layered Senses of Place**

This paper explores state, local, and individual efforts to promote environmental consciousness by forging links between natural and cultural heritages and by engaging traditional Chinese philosophies that emphasize connections between nature and people in pursuit of social and cosmic harmony. Focusing on the Qinghai-Tibetan Plateau region, I examine ways expressive culture is enlisted and performed as a form of ecoaesthetics and enacted ecospirituality. This layering of meanings and associational resonances is intended to foster an altered affective habitus, within which people will perceive and more deeply care about place as a more-than-human-world that includes animals, mountains, soil, and celestial deities.

09-07

Turley, Bethani (West Virginia University). **Folklore and Geography Methods for the Study of Vernacular Waterscapes in West Virginia**

This talk will address ongoing research about water—a source of disruption and recreation and contestation—in West Virginia. In the context of recurring natural disasters and a call for a “just transition,” what methods and products—humanistic and geographic—are most suitable for public-facing research aimed at promoting social justice? This paper looks at the intersections of folklore and geography research, considers the way researchers in these fields position themselves as scholars and advocates, and presents geographic methods aimed at interdisciplinary collaboration between folklore, environmental humanities, social science research, and social justice movements.

08-07

Tye, Diane I. (Memorial University of Newfoundland). **The Edible Man: Playing with Food at Bachelorette Parties**

When young women gather to celebrate a friend’s upcoming marriage with a rowdy night out with the girls, food is often not the focus. At many bachelorette parties, purchased snacks accompany drinks that are the real emphasis. Yet the hypersexualized and transgressive play that characterizes bachelorette parties also extends to the food served at these events where women often symbolically construct and consume male bodies in the form of meatballs or a cake baked in the shape of a phallus. This paper considers the bachelorette party’s playful, yet complex, culinary subversions of sexuality and gender roles.

03-14

Vaillancourt, Gregory (The Ohio State University). **Reclaiming the Pagan Past: The Neo-Pagan Revival of the Æcerbot and Early Medieval Charms**

This paper examines the revival of an Anglo-Saxon agricultural ritual by contemporary Neo-Pagans. In an early 11th century manuscript there are instructions for a “field remedy” called the Æcerbot. Neo-Pagan practitioners have revived this ritual, stripping away the Christian elements in an effort to uncover pagan substrata. This paper will explore the revival of medieval practices. While early medieval scholars attempt to reconstruct the socio-cultural world of 10th- to 11th-century England, Neo-Pagans are more interested in establishing new frameworks through which to recreate and perform the ritual. This paper will conclude by examining the “second life” of medieval practices and traditions.

06-15

Vande Vaarst, Maxine Allison (University of North Carolina, Chapel Hill). **Spirits of the High Plains: Wyoming Paranormal Investigators and Their Folkways**

The act of ghost hunting has long been recognized as a folkloric practice, combining elements of legend, play, and occult belief. Through the process of ostensive storytelling, practitioners depart from the quotidian world of work and domesticity and enter into haunted spaces—small pockets of darkness tucked into the corners of otherwise ordinary communities. But what happens when ghost hunters become “paranormal investigators?” This is to say, how is the folklore of ghost hunting transformed when those who practice it begin mimicking the made-for-TV pseudoscience of shows like *Ghost Hunters* and *Ghost Adventures*?

01-11

Varajon, Sydney (The Ohio State University). **“Not Responsible For Consequence”: Market Altars, Performativity, and Placemaking in the Greater Hilltop**

Located on the west side of Columbus, Ohio, the Greater Hilltop neighborhood comprises longtime residents as well as emerging Latino, East Asian, and East African migrant populations. I will consider how religious altars in ethnic markets across the area serve as sites for social, spatial, and spiritual connection. I will examine how these installations, as a form of public display, contribute to the contours of the community’s cultural landscape. Through interviews with members of the Hilltop neighborhood, I will explore the intersections of vernacular belief, material culture, and placemaking in a multicultural environment.

05-13

Vaughan, Theresa A. (University of Central Oklahoma). **"The Deuyll and She Be Syb": Food, Sex, and Gender in the Middle Ages**

A good wife and mother in the Middle Ages was expected to prepare food for her family. Negative depictions of women who failed to cook, or who themselves participated in gluttony or drunkenness, abound in medieval folklore, literature, art, and drama. Women who served food and drink to strangers were depicted as overly sexual, as the "starter sin" of gluttony was thought to lead to others—gambling, drunkenness, and lechery. The censuring of medieval women as poor cooks, lazy or overbearing wives, or disreputable servers is associated with negative portrayals of female sexuality in ecclesiastical and popular culture.

02-14

Virtanen, Hilary-Joy V. (Finlandia University). **Memorates, Memes, Gossip, and Ballads: Narrating a Local Criminal's Escapades**

This paper presents the case of folk narratives surrounding multiple jail escapes by Upper Michigan native John Wesley Saatio. Communications, including gossip, news interviews, memes, Tweets, and even a ballad largely fit into common discourse surrounding notable or "stupid" criminals. Locally, however, these communications met with mixed reception due to Saatio's ties in the community and to the fact that his family was directly exposed to such discourse. The tension between the desire to use familiar generic narrative forms in chronicling Saatio's misadventures and a recognition of his—and his family's—humanity will be the key focus of this paper.

08-05

Ward, Daniel Franklin (Daniel Franklin Ward Folklife Research & Consulting). See Sturm, Naomi. 07-09

Warman, Brittany (The Ohio State University). **"You Have Set Yourself to Music": Fairy Legend in Wilde's *The Picture of Dorian Gray***

Oscar Wilde's 1890 novel *The Picture of Dorian Gray* calls upon and plays with numerous folk narratives, including stories of vampires, Faustian deals with the devil, and the Greek myth of Narcissus. What has not yet been fully explored, however, are the tale's links to the author's intimate knowledge of Irish fairylore. The son of two eminent and influential folklorists, Wilde uses fairylore to craft his Gothic story. Focusing particularly on the use of legends about fairy music, this paper will examine fairylore in the text and interrogate how using this material aids in the creation of a queer classic.

07-12

Warner-Evans, Hilary (Indiana University). **The Theme of Solidarity in Contemporary Versions of "Which Side Are You On"**

While the protest song "Which Side Are You On" was written about Kentucky coal miners in the 1930s, it has been adapted and rewritten numerous times for a wide variety of social and political issues. This paper focuses primarily on two versions written in the last decade, from Wisconsin and Maine. It explores the theme of solidarity as manifested through the song's lyrics, process of adaptation, context, and performance. While this privileging of solidarity serves a practical purpose in protest, the endurance of the song can be attributed to the ideological role of solidarity, which represents a contestation of the capitalistic, individualistic status quo.

07-15

Westerman, William (New Jersey City University). **Insidious Folklore: The Demonic Construction of "Refugee" and the Place of Credibility and Gullibility in the Study and Practice of Folk Belief**

This paper concerns the social construction of "refugees" by those opposed to refugee admissions. Building on the rumor scholarship of Ellis, Fine, and Turner, this paper focuses on the intentional construction of a social category, through both narrative and conceptual material operating along the axes of credibility (intrinsic content) and gullibility (the suspension of critical reasoning). This creates moral and ethical conflicts for folklorists, challenging our democratic populism, and undermining tolerance amidst a resurgence of prejudice and hate. Discourse surrounding "the refugee" forces us to re-examine our master disciplinary origin myth and confront nationalism as a far more insidious force.

04-11

Widmayer, Christine J. (University of Wisconsin, Madison). **The Kitchen over Time: Performing Complex Identities through Cooking**

Throughout my mother, Beth's, life, the kitchen was a stage for many performances of identity. It has been a refuge for a confident and creative young cook, a space for bonding between a new couple, a site of contention for a working mother, and now, a sanctuary and prison as she rediscovers the joy of cooking, but is limited by her husband's dietary requirements. By examining Beth's narrations about or performances in each of these kitchen spaces, I explore how the kitchen has become rife with contention—not only between husband and wife, but also between Beth's own complex identities.

03-14

Abstracts: Individual Presentations

- Willsey, Kristiana** (American Academy of Arts and Sciences). **"Fake Vets" and Viral Lies: Personal Narrative in a Post-Truth Era**
In the past five years, the practice of confronting and calling out "fake vets" (both civilians lying about military service, and military embellishing their records) has generated a now well-established genre of viral video: "stolen valor," a subcategory of what Reddit calls "justice porn." I examine this performative call-out culture as a highly concentrated and visible expression of the troubled rise in the mediatization and politicization of personal narratives. The examination of entitlement critiques in social media sheds light on the broader set of contemporary anxieties over identity performance, from conservative attempts to legislate against transgender civil rights, to "transracial" lightning rods for controversy, to the popular cultural condemnation of "choice feminism" and "white feminism."
01-02
- Wilson, Anika** (University of Wisconsin, Milwaukee). **A Present Absence: A Phenomenological Exploration of a Semi-Sacred Landscape in Malawi**
This paper presents phenomenological analyses of narratives about spirits of Malawi described as simultaneously present and absent. When people of the Njakwa gorge traverse the landscape they hear, see, and feel strange things. These experiences remind them of spirits that once lived there and may still. Territorial spirit narratives have been studied in postcolonies as claims to land and political power and as windows into peoples' experience of modernity in "peripheral" places. I do not reject these insights but assert that discourse about spiritual encounters is not reducible to them. Instead, people prize familiarity, intimacy, and knowledge of these spirits.
04-15
- Winick, Stephen** (American Folklife Center). **Fake News, "Folk News," and the Fate of Far Away Moses**
Far Away Moses was an Ottoman Jewish dragoman and merchant who, as Mark Twain's guide in Istanbul, became a celebrity through *The Innocents Abroad*. Moses was an attraction at the 1893 Chicago World's Columbian Exposition. Afterward, a column in *Scientific American* alleged that Moses had died years before, and that the Expo had featured an impostor. We'll examine the story as "fake news" and "folk news," comparing it with other false reports about celebrity deaths, especially Paul McCartney and Mark Twain. We'll ultimately suggest that "folk news" may be a useful concept, but not as a replacement for "fake news."
01-02
- Xu, Zhiyin** (Henan University of Science and Technology). **Modern Inheritance and Cultural Value Reconstruction of Luoyang's Water Banquet**
The "water banquet" of Luoyang began in the eighth century, highlighting soups along with each course of dishes. It also emphasizes the process of serving all dishes as floating clouds and flowing water. It is the most complete and distinctive feast continuously practiced in China. The traditional water banquet is consciously attached to various modern concepts and modern forms, renewing its value of existence. This paper focuses on the Tang Dynasty as the representative of the perfect cultural fusion. It discusses the change of the banquet from the former imperial banquet to the current practice by the ordinary people.
05-12
- Yao, Jiachang** (Tianjin University). **The Interaction between Temple Fair and Village Community: A Case Study on the Temple Fair in Southeastern of Shanxi Province**
As a traditional custom of local society in China, the temple fair is widely distributed and has a large number. It belongs to the cultural space of intangible cultural heritage. In China, the temple fair includes important folk beliefs and customs, and has a positive effect on the local village community. This paper will study the temple fair in the southeast of Shanxi Province, and analyze the characteristics of the temple fair in this region. At the same time, this paper will explore the interaction between the temple fair and the local community. The temple fair has several functions, such as moral education, economy, and entertainment for the local community. Finally, the current situation of the temple fair will be combined in this paper, to explore the inherit significance of this custom.
02-16
- Yau, Elaine Y.** (independent). **Creolizations in the Melrose Plantation Cookbook**
This paper examines the *Melrose Plantation Cookbook* through several models of creolization theory. Published in 1956 by Francois Mignon and Clementine Hunter, it purportedly set out to document Hunter's knowledge of Creole foodways, while curiously positioning her as a black Louisiana folk painter. Through close readings of its recipes and photographs, I argue that understanding the nuances of the cookbook's cultural work requires many models of creolization in order to grasp how Hunter's voice is enunciated, her labor and racialized body is figured, and her local identity is constructed.
04-14

- You, Ziying** (The College of Wooster). **"Receiving Aunties": Feudal Superstitions as Intangible Cultural Heritage in China**
 This paper is an ethnographic and cultural analysis of conflicts over the transmission and reproduction of "receiving aunties" in several villages in Hongtong, Shanxi, China. The term "aunties" refers to Ehuang and Nüying, two daughters of the sage-king Yao, married by Yao to his successor Shun more than 4,000 years ago. This local folk belief was banned as a "feudal superstition" during the Cultural Revolution (1966-1976), but was recognized as one element of China's national ICH in 2008. This paper explores historical and modern controversies surrounding folk beliefs in China and the responses of local communities to these issues.
07-14
- Young, Katharine Galloway** (independent). **Ugly: The Aesthetics of Disability**
 Folklore provides us our cultural source for thinking about disability: monsters. Monsters are cultural creations; there are no monsters in nature. Once we invented the category, we found human beings to put into it. Disabled people are among them. Theirs are the bodies of difference, of quirkiness and idiosyncrasy, in contrast to bodies of indifference, of regularity and normativity. The normal body, pressed to its limit, circumscribes the beautiful. The aesthetics of disability reclaims the monstrous imaginary as the source of originality, creativity, and innovation in art of the body. The ugly, pressed to its limit, liberates the beautiful.
03-11
- Zahorsky, Michael Dane** (Youth Passageways). **Resilience as Resistance: The Crossroads of Rites of Passage and Cultural Transmission in Contemporary Society**
 The loss of community-integrated rites of passage in Western society has left us fundamentally disoriented; without a clear understanding of what life stages are, when they're reached, or how to mark their passing. While traditional rites of passage have been maintained by some communities, most have been lost or suppressed. As such, many communities have begun reclaiming and preserving the practices lost to them; or, when reclamation is inaccessible, reconciling this through improvisation. This paper seeks to unpack the extremely nuanced processes of reclamation/preservation and reconciliation/improvisation, and to illuminate their potential for fostering transparent, authentic dialogue: a core component of resilient community.
02-16
- Zanon, Johanna** (University of Oslo). **Fairy Tale Branding: Reawakening the "Sleeping Beauties" of Haute Couture**
 "Sleeping Beauty" tells the story of a princess who awakens from a one-hundred-year sleep after the magic kiss of a prince. The motif of a long sleep provides a serendipitous metaphor to explain all phenomena that include a period of dormancy. The fashion industry has recently come alive with stories of haute couture brands, which were reintroduced on the market after business executives reawakened them from many years of commercial inactivity. This paper aims to deconstruct the industry's fairy tale branding and to use the metaphor as an analytical tool to unpack the revival phenomenon.
09-16
- Zhang, Li** (Beijing Normal University). **The Fengshui Space in Folk Narratives in a Hakka Village in China**
 Hakka is a cultural group in China, and is well-known for its unique vernacular architecture. Its use of space is well expressed in their folk narratives centered on the concept of fengshui, or the use of space. Through a study of the text and context for such narratives, we can trace the logic behind the idea of fengshui and the practice in current everyday life. This paper is based on both fieldwork data and ancient text to explore how space, particularly the grave yard, is emphasized in a Hakka village.
05-12
- Zhao, Yuanhao** (The Ohio State University). **Imagined Landscape: Understanding Allah in Narratives about Lethal Supernatural Powers**
 This paper looks at how people in a Chinese Muslim village relate lethal supernatural powers including evil spirits and divine punishments to certain landmarks that they experience everyday such as the mosque, the river, and the woods, and what are some measures that are taken to appease these powerful beings from the Other World. The anticipated argument is that by converging real and imagined landscapes, many of the villagers manage to come to terms with sudden changes in their communities, and negotiate, question, challenge, and overcome the fear of them.
04-12
- Zhou Yang, Wu** (Tokyo Metropolitan University). **Like a General, Like an Official: The Worship of General Li Mi in Southwest of China**
 This report aims to examine how General Li Mi's image changed in local society. General Li Mi is a widely worshiped deity mainly by Dali people in southwest China. On one side, General Li Mi was a defeated invader sent by Tang who in turn become the regional patron deity of local society; On the other side, in folk narrative

Abstracts: Individual Presentations

and sacrificial ritual, the image of General Li Mi takes on a strong bureaucratic style. Based on this, this report argues that Guanxi thinking and entertaining practice play key roles in forming local cognition toward General Li Mi.

04-15

Zimmerman, Ali (University of Minnesota). **The Meaning of Marn: Reclaiming Feminine Monstrosity in *The Plague of Doves***
In *The Plague of Doves*, Marn Wolde murders her abusive husband and joins a long line of mythical female monsters, including Medusa, Medea, Lilith, and Eve, who pose a danger to men when they violate their assigned roles and take justice into their own hands. While traditional narratives punish these women for the threat they pose to the masculine order, Louise Erdrich ultimately justifies and rewards her character's decision. I argue that, in decriminalizing Marn's actions, Erdrich redeems the figure of the female monster and reclaims a space for women who refuse to submit to patriarchal domination.

04-10

Zinni, Christine (State University of New York, Brockport). **Becoming Storied**

How can a return to the land, and the stories, of ancestors foster a spiritual awakening, sense of purpose, and community involvement? This presentation constitutes a personal reflection on how the loss of loved ones brought me to places—Minnesota and western New York State—that lead to work as a folklorist and educator sharing knowledge about the land and its indigenous peoples. It seeks to remind us that it is not just people that shape our destinies, but our relationship to the earth which, like the stories we inhabit, is informed by webs of connections, kept alive in memory, always already in the process of becoming.

06-05

Zolkover, Adam (University of Pennsylvania). **Newly Woke: Giving Voice to Trump Resisters**

Facing grassroots opposition, Republican leaders and right-leaning media have floated a story of paid protesters, sometimes funded by George Soros, sometimes working for Barack Obama. The logic is that gatherings like the Women's March have been suspiciously large—activists are fringe, but these people are not. As a narrative, it is false and dehumanizing. And the antidote to both is counternarrative. This paper asks: how has the silent middle awoken? It tells the story of people who, faced with a crisis in competence in the new regime, have found their public political voice.

03-05

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1999: **Susan Slyomovics**, *The Object of Memory: Arab and Jew Narrate the Palestinian Village* (second place: **Harold Scheub**, *Story*)

2000: **Glenn Hinson**, *Fire in My Bones: Transcendence and the Holy Spirit in African American Gospel* (second place: **John D. Niles**, *Homo Narrans: The Poetics and Anthropology of Oral Tradition*)

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

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

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

2004: **Enrique R. Lamadrid**, *Hermanitos Comanchitos: Indo-Hispano Rituals of Captivity and Redemption*

2004: **Barre Toelken**, *The Anguish of Snails: Native American Folklore in the West*

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

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

Acknowledgements

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2007: **James P. Leary**, *Polkabilly: How the Goose Island Ramblers Redefined American Folk Music*

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

2009: **Ray Cashman**, *Storytelling on the Northern Irish Border*

2009: **Michael Dylan Foster**, *Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai*

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

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

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

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

2014: **David A. McDonald**, *My Voice Is My Weapon: Music, Nationalism, and the Poetics of Palestinian Resistance*

2015: **Jack Zipes**, *Grimm Legacies: The Magic Spell of the Grimm's Folk and Fairy Tales*

2016: **Jane Beck**, *Daisy Turner's Kin: An African American Family Saga*

Appropriate Behavior

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

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

We expect all participants not to engage in any form of harassment at the AFS annual meeting and at other AFS-sponsored activities. Attendees should hold themselves and each other to these expectations.

Harassment includes, but is not limited to:

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

If you are the target or witness of harassment or other inappropriate behavior, we encourage you to report the incident to AFS Executive Director Tim Lloyd (timlloyd@indiana.edu) and/or AFS Associate Director Lorraine Cashman (614.946.6038, lcashman@indiana.edu). You may also choose to ask someone else to report on your behalf, but experience suggests that we will be better informed if we hear about such behavior directly from those who have experienced or witnessed it.

Those who report an incident can expect the Society to take action to curtail behavior that disrupts the event or that makes the environment hostile for others, and to ensure that the AFS annual meeting and other AFS-sponsored activities remain welcoming environments for all participants. Anyone requested to stop harassing or other inappropriate behavior is expected to comply immediately. AFS reserves the right to prohibit attendance at any AFS meeting or activity or take other action it deems appropriate and reasonable under the circumstances.

If you become aware of immediate safety issues at the annual meeting, report them first to hotel security by dialing "0" from any hotel phone, or to police at 911, and then to the AFS staff named above.

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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 any gaps.

Social Media Use

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

Consent

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

Professional Tone

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

Fair Quotation

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For more guidelines, see: <http://blog.historians.org/2013/03/the-dos-and-donts-of-live-tweeting-at-an-academic-conference-an-update/>

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- Pollock**, Scott (scottp@asimn.org) 07-06
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- Porter**, Trista L. Reis (tristalrporter@gmail.com) 09-15
- Powell**, J. Otis (n/a) 02-04
- Prahlad**, Anand (prahlad@missouri.edu) 09-04
- Price**, John (jep311@psu.edu; thejohnprice) 07-11
- Prusynski**, John (john.prusynski@gmail.com) 08-10
- Puglia**, David (davidjpuglia@gmail.com) 09-16
- Pyatt**, Susanna Elizabeth (pyattsusanna@gmail.com) 04-10
- Rai**, Misha (mr12e@my.fsu.edu) 09-14
- Randhawa**, Amanda (amanda.randhawa@gmail.com) 01-10
- Rankin**, Tom (tsr2@duke.edu) 02-12
- Rappaport**, Anne (anrappaport17@gmail.com) 04-13
- Rathje**, Lisa (rathje.lisa@gmail.com) 06-06
- Reece Holler**, Jess Lamar (oldelectricity@gmail.com) 08-07
- Reynolds Luster**, Rachel (luster@aol.com; @LusterRachel) 05-09
- Rezaei**, Afsane (rezaeisahraei.1@osu.edu; @afsanehrezaei) 02-11, 09-02
- Richardson**, Thomas (tgrantrichardson@gmail.com; @chickenpickin) 01-06
- Riddle**, Jessie (jesriddl@umail.iu.edu) 09-12
- Rife**, Jared S. (jaredrife@centralpenn.edu; Dr_Rife) 09-11
- Rimmer**, Caitlin (cmrimmer@live.unc.edu) 06-13
- Rini Larson**, Rosalind (rrini@indiana.edu) 04-14
- Rizos**, Mary (mrizos@vermontfolklifecenter.org) 02-13
- Rogner**, Danielle (rogner.1@buckeyemail.osu.edu) 08-07
- Rose**, Amber J. (ajrose2@wisc.edu; @KilravockRose) 02-14
- Rosenberg**, Neil V. (nvros@mun.ca) Sat., 7:00 am, St Croix I
- Rossi**, Rina (Rina.Rossi@arts.state.mn.us) 05-09
- Roth**, LuAnne (RothL@missouri.edu) 05-14
- Rouhier-Willoughby**, Jeanmarie (j.rouhier@uky.edu) 04-12
- Ruberto**, Laura E. (lruberto@peralta.edu; @LauraRuberto) 07-13
- Rudy**, Jill Terry (jill_rudy@byu.edu) 09-12
- Rue**, Anna (rue@wisc.edu) 06-07
- Sahney**, Puja (psahney@albany.edu) 05-13
- Saltzman**, Rachele H. (riki@uoregon.edu; @delchic) 07-02
- Salvatore**, Cecilia (csalvatore@dom.edu) 08-13
- Sanchini**, Laura (l.sanchini@mun.ca) 04-13
- Sandström**, Moa (moa.sandstrom@umu.se) 08-10
- Sannerud**, Jim (jsannerud@gmail.com) 02-08
- Santino**, Jack (jacksantino@hotmail.com) 07-02
- Sapoznik**, Henry (sapoznik@wisc.edu) Thurs., 8:00 pm, Ballroom 4
- Saverino**, Joan L. (joan.saverino@gmail.com) 01-10
- Sawin**, Patricia (sawin@unc.edu) 07-02
- Scanlan**, Josie (josieann.scanlan@gmail.com) 05-16
- Schacker**, Jennifer (jschack@uoguelph.ca) 02-10
- Schanoes**, Veronica Lola (schanoes@gmail.com; @schanoes) 04-05
- Schmadel**, Fredericka A. (schmadel.fredericka@gmail.com) 04-09
- Schmidt**, Claire (schmidtc@moval.edu) 08-06
- Schmidt**, Jared (jschmidt29@wisc.edu) 06-14
- Schramm**, Katharine R. M. (katschra@indiana.edu) 06-14
- Schroeder**, Jason (jasonschoeder@augustana.edu) 06-07
- Schroeder**, Kylie Marie (kylie.schroeder@usu.edu; @KylieMSchroeder) 01-11
- Schwabe**, Claudia M. (claudia.schwabe@usu.edu) 05-07
- Sciorra**, Joseph (Joseph.Sciorra@qc.cuny.edu) 07-13
- Seaver**, James B. (jbseaver@indiana.edu) 06-14
- Seljamaa**, Elo-Hanna (elo-hanna.seljamaa@ut.ee) 04-02, 07-05
- Sellers**, Mary L. (teacherperson23@gmail.com) 08-05
- Shaterian**, Larisa (larisa.shaterian@gmail.com) 03-05
- Sheedy**, Crystal (crystal.sheedy@gmail.com) 05-10
- Shonekan**, Stephanie (shonekans@missouri.edu) 02-04, 09-04
- Shultz**, Sarah T. (Sarah.shultz037@topper.wku.edu) 03-14
- Shuman**, Amy (shuman.1@osu.edu) 03-11
- Shutika**, Debra Lattanzi (dshutika@gmu.edu) 02-11
- Siegel**, Virginia (virginia.siegel@wku.edu) 06-02
- Silverman**, Carol (csilverm@uoregon.edu) 07-13
- Silvestrini**, Nikki (nisilves@gmail.com) 03-06
- Simran**, . (simrantehlan98@gmail.com) 02-16
- Sims**, Martha C. (sims.78@osu.edu) 05-08
- Singh**, Amit (nishdnat@gmail.com) 03-15
- Skindeliën**, Sara (sara.skindeliën@usu.edu) 06-11
- Šmidchens**, Guntis (guntiss@uw.edu) 09-06
- Smith**, Madeleine (smith.10830@osu.edu) 03-12
- Smith**, Mona M. (n/a) Thurs., 7:00 pm, Ballroom 1/2

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- Smith**, Robert James (robert.smith@scu.edu.au) 05-14
- Soble**, Leslie (leslie.soble@mail.goucher.edu) 07-09
- Socolov**, Emily (esocolov@gmail.com; @volocose) 06-04
- Sommers**, Laurie K. (folklaurie@gmail.com) 01-12
- Spalding**, Susan E. (Susan_Spalding@Berea.edu) 08-11
- Spencer de Gutiérrez**, Jan (jan.spencer@spps.org) 02-13
- Spitulnik**, Jennifer (jspitulnik@gmail.com; jennirach) 07-11
- Spitzer**, Nicholas R. (nick@amroutes.org) Fri., 8:00 pm, Wayzata Bay
- Srivastava**, Meetal (meetalsri.sri@gmail.com) 03-15
- Stein**, Mary Beth (mbstein58@gmail.com) 03-12
- Steiner**, Sallie Anna (sasteiner2@wisc.edu) 09-13
- Stepanova**, Eila (eila.stepanova@helsinki.fi) 04-07
- Stoll**, Jeremy (jstoll@indiana.edu; @GreatBearComics) 09-16
- Stork**, Sarah Jasmine (stork.8@osu.edu) 03-12
- Sturm**, Naomi (naomi.leah.sturm@gmail.com) 07-09
- Summerville**, Raymond M. (Mrmsv58@mail.missouri.edu) 03-08
- Sunstein**, Bonnie (bonnie-sunstein@uiowa.edu) 03-01
- Takahara**, Takashi (ttakashi@vega.aichi-u.ac.jp) 09-15
- Tartaglia**, Dominick (dptartag@indiana.edu; @heydomtartaglia) 06-12
- Thaimei**, Senganglu (sengmei64@gmail.com) 06-15
- Thomas**, Kara Rogers (krogerstomas@frostburg.edu) 06-06
- Thompson**, Tok (thompst@earthlink.net) 01-11
- Thorne**, Cory (coryt2@mun.ca) 02-15
- Thurston**, Timothy (ThurstonT@si.edu; @taoyinkui) 09-10
- Timreck**, Lee (leetimreck@gmail.com) 08-15
- Titon**, Jeff Todd (jeff_titon@brown.edu) Fri., 8:00 pm, Ballroom 4
- Totten**, Kelley D. (kdtotten@indiana.edu) 02-08
- Toy**, J. Caroline (toy.36@osu.edu) 06-15
- Tsutsumi**, Shohei (shoheitsutsumi223@gmail.com) 08-11
- Tucker**, Elizabeth (ltucker@binghamton.edu) 07-04
- Tuohy**, Sue M.C. (tuohys@indiana.edu) 09-07
- Turley**, Bethani (bt0023@mix.wvu.edu) 08-07
- Turner**, Kay (nosegay@aol.com) 04-04, 09-02; Fri., 8:00 pm, Wayzata Bay; Fri., 9:30 pm, Presidential Suite; Sat., 6:00 pm, Ballroom 1/2
- Turner**, Rory (rorypturner@hotmail.com) Fri., 8:00 pm, Ballroom 4
- Tye**, Diane I. (dtye@mun.ca) 03-14
- Vaillancourt**, Gregory (vaillancourt.8@buckeyemail.osu.edu) 06-15
- Van Haren**, Kate (vanharenk@gmail.com) 09-08
- Van Orman**, Terri (terri.vanorman@yahoo.com) 05-06
- Vance**, Curtis (vance.85@osu.edu) 01-04
- Vande Vaarst**, Maxine Allison (mvandeva@live.unc.edu) 01-11
- Vang**, Mai (n/a) 07-06
- Varajon**, Sydney (s.varajon@gmail.com) 05-13
- Vaughan**, Theresa A. (tvaughan@uco.edu; @distaffgospels) 02-14
- Virtanen**, Hilary-Joy V. (virtanen@wisc.edu) 08-05
- Ward**, Daniel Franklin (shariputra@verizon.net) 07-09
- Warman**, Brittany (brittanywarman@gmail.com; britas) 07-12
- Warner-Evans**, Hilary (hwarnere@umail.iu.edu) 07-15
- Westerman**, Gwen Nell (n/a) Thurs., 7:00 pm, Ballroom 1/2
- Westerman**, William (artknob@yahoo.com; @westerman222) 04-11
- White**, Marilyn M. (mmwhite234@verizon.net) 03-09
- Widmayer**, Christine J. (cjwidmayer@gmail.com) 03-14
- Williams**, Michael Ann (michael.williams@wku.edu) 02-05
- Williams**, Randy E. (randy.williams@usu.edu) 06-11
- Williamson**, Lynne (lynne_williamson@chs.org) 09-13
- Willsey**, Kristiana (kwillsey@amacad.org) 01-02
- Wilson**, Anika (awilson@uwm.edu) 04-15
- Winick**, Stephen D. (swinick@comcast.net) 01-02, 04-08
- Woolcott**, Liz (liz.woolcott@usu.edu) 06-11
- Xu**, Zhiyin (xuchiyin@haust.edu.cn) 05-12
- Yan**, Nancy (n_yan00@yahoo.com) 01-04
- Yao**, Jiachang (bthcyjc@163.com) 02-16
- Yau**, Elaine Y. (elaine.yau@gmail.com) 04-14
- Yazzie**, Rhiana (n/a) Thurs., 7:00 pm, Ballroom 1/2
- You**, Ziyang (zyou@wooster.edu) 07-14
- Young**, Katharine (kgallowayyoung@yahoo.com) 03-11
- Zahorsky**, Michael Dane (dane@youthpassageways.org) 02-16
- Zanon**, Johanna (zanon.johanna@gmail.com) 09-16
- Zeitlin**, Steven (steve@citylore.org) 03-07
- Zhang**, Li (42548319@qq.com) 05-12
- Zhao**, Yuanhao (zhao.397@osu.edu) 04-12
- Zhou Yang**, Wu (wzy4229@yahoo.com) 04-15
- Zimmerman**, Ali (zimmerman.ali@gmail.com) 04-10
- Zinni**, Christine (cfzinni@hotmail.com) 06-05
- Zolkover**, Adam D. (adam.zolkover@gmail.com; @folklore_adam) 03-05

African Studies Section:

business meeting, Thurs., 12:45 pm, Wayzata Bay

AFS Business Meeting: Sat., 4:15 pm, Ballroom 1/2

AFS Fellows:

business meeting, for AFS Fellows only, Fri., 12:45 pm, Spring Park

Breakfast of (Folklore) Champions, preregistration required, Sat., 7:00 am, St. Croix I

Fellows Reception for Graduate Students, for Fellows and students only, Fri., 5:30 pm, St Croix I

Francis Lee Utley Lecture, Fri., 4:15 pm, Ballroom 1/2

Words and Music in Memory of Alan Jabbour, Thurs., 9:00 pm, Elk Lake

AFS Oral History Project: 02-05, 03-02

American Folklore Society:

Candidates' Forum, Thurs., 4:15 pm, Ballroom 1/2

Closing Reception, Sat., 7:15 pm, Atrium

Executive Board's Welcome for First-Time Attendees, Wed., 6:00 pm, Ballroom Prefunction

Executive Director's Breakfast with Section Conveners, Fri., 7:00 am, St Croix I

Legacy Council, for invited guests only, Thurs., 5:15 pm, Minnesota Room

Presidential Address, Sat., 6:00 pm, Ballroom 1/2

Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2

sponsored sessions, 01-09, 02-05, 02-09, 03-02, 04-02, 05-08, 07-06, 07-10, 09-02

Welcome Reception, Wed., 6:00 pm, Atrium

American Swedish Institute:

Tour: Community Cultural Anchors: Neighborhood Foodways, Sat., 9:45 am, Marriott main entrance sponsored session, 07-06

Archives and Libraries Section:

Ask an Archivist or Public Folklorist, Thurs. and Fri., 9:00 am–12:45 pm and 1:30 pm–4:00pm, and Sat. 9:00 am–1:00 pm, Ballroom 3

business meeting, Fri., 12:45 pm, Lake Nakomis sponsored session, 02-05

Ask an Archivist or Public Folklorist: Thurs. and Fri., 9:00 am–12:45 pm and 1:30 pm–4:00pm, and Sat. 9:00 am–1:00 pm, Ballroom 3

Association of African and African American Folklorists: 03-09

Book Events:

Folklore Studies in a Multicultural World Reception and Book Signing, Thurs., 5:15 pm, Ballroom 3

Gretchen Dykstra Book Signing, Fri., 10:15 am, Ballroom 3

Heid Erdrich Book Signing, Thurs., 8:30 pm, Ballroom 1/2

Indiana University Press Folklore Series and Author Celebration, Fri., 3:00 pm, Ballroom 3

Michael Norman Book Signing, Sat., 11:45 am, Ballroom 3

Breakfasts:

Breakfast of (Folklore) Champions, preregistration required, Sat., 7:00 am, St. Croix I

Executive Director's Breakfast with Section Conveners, Fri., 7:00 am, St Croix I

British Folk Studies Section:

business meeting, Fri., 12:45 pm, Wayzata Bay

Candidates' Forum: Thurs., 4:15 pm, Ballroom 1/2

Chicana and Chicano Section:

business meeting, Thurs., 12:45 pm, Birch/Maple

Children's Folklore Section:

business meeting, Sat., 12:45 pm, Lake Calhoun sponsored session, 07-04

Closing Reception with Dan Newton's Café Accordion Orchestra: Sat., 7:15 pm, Atrium

Community Cultural Anchors: Neighborhood Foodways tour: Sat., 9:45 am, Marriott main entrance

Conference on the Couch: Fri., 9:30 pm, Presidential Suite

Creative Writing and Storytelling Open Mic Night: Sat., 9:45 pm, Elk Lake

Creative Writing and Storytelling Section:

business meeting, Thurs., 12:45 pm, Pine/Cedar Creative Writing and Storytelling Open Mic Night, Sat., 9:45 pm, Elk Lake

Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2 sponsored session, 09-05

Cultural Diversity Committee:

Brown Bag Welcome Lunch, Thurs., 12:45 pm, Deer Lake Reimagination Lounge, Fri., 12:30 pm, Ballroom Prefunction

Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2

sponsored sessions, 01-04, 02-04, 03-04, 04-04, 05-04

Dan Newton's Café Accordion Orchestra: See Closing Reception.

Dance and Movement Analysis Section:

business meeting, Sat., 12:45 pm, Lake Nokomis

Latin Dance Workshop, Fri., 9:00 pm, Windows

sponsored session, 01-15

Swing Dance Workshop, Thurs., 9:00 pm, Windows

Dance:

Closing Reception, Sat., 7:15 pm, Atrium

Latin Dance Workshop, Fri., 9:00 pm, Windows

Nordic-Baltic Folklore Section Reception, Fri., 5:15 pm, Atrium

Swing Dance Workshop, Thurs., 9:00 pm, Windows

Diamond presentations: 04-06, 04-07, 04-13, 04-14, 08-02, 09-11

Don Yoder Lecture in Religious Folklife and Folk Belief: Fri., 8:00 pm, Ballroom 4

Executive Board Meeting: Wed., 9:00 am, St Croix II

Executive Board's Welcome for First-Time Attendees: Wed., 6:00 pm, Ballroom Prefunction

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Executive Director's Breakfast with Section Conveners:

Fri., 7:00 am, St Croix I

Exhibit room open: Thurs. and Fri., 9:00 am–12:45pm and 1:30 pm–6:00 pm; Sat., 9:00 am–1:00 pm, Ballroom 3

Exhibitions:

Ask An Archivist or Public Folklorist, Thurs. and Fri., 9:00 am–12:45 pm and 1:30 pm–4:00pm, and Sat. 9:00 am–1:00 pm, Ballroom 3

Artifacts and Stories of Protest: A Pop-Up Exhibit, 03-01 Reimagination Lounge, Fri., 12:30 pm–4:00 pm, Ballroom Prefunction

Fellows: See AFS Fellows

Finn Hall:

Nordic-Baltic Folklore Section Reception, Fri., 5:15 pm, Atrium

Folk Art and Material Culture Section:

business meeting, Sat., 12:45 pm, Lake Harriet
sponsored session, 02-08

Folk Belief and Religious Folklife Section:

business meeting, Thurs., 12:45 pm, Crystal Lake
Don Yoder Lecture in Religious Folklife and Folk Belief, Fri., 8:00 pm, Ballroom 4

Silent Auction for the Folk Belief and Religious Folklife Section, Thurs. and Fri., 9:00 am–12:45 pm and 1:30 pm–4:00pm, and Sat. 9:00 am–1:00 pm, Ballroom 3

Folk Narrative Section:

business meeting, Sat., 12:45 pm, Deer Lake
Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2
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Folk Songs of Resistance and Remembrance: Fri., 9:00 pm, Elk Lake

Folklore and Education Section:

business meeting, Thurs., 12:45 pm, Lake Nokomis
sponsored sessions, 01-13, 02-13, 05-06, 06-06, 07-08/08-08, 09-08

Folklore and Environments/Environmental Humanities

Brown Bag: Sat., 12:45 pm, Birch/Maple

Folklore and Literature Section:

business meeting, Fri., 12:45 pm, Lafayette Bay
Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2
sponsored session, 07-12

Folklore and Museums Section:

business meeting, Fri., 12:45 pm, Deer Lake
sponsored session, 02-09

Folklore and Oral History Section:

business meeting, Fri., 12:45 pm, Elk Lake

Folklore Latino, Latinoamericano y Caribeño Section:

business meeting, Thurs., 12:45 pm, Birch/Maple
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Folklore Studies in a Multicultural World Reception and Book Signing: Thurs., 5:15 pm, Ballroom 3

Folklore's "Man of Words": Remembering Roger Abrahams:

Fri., 8:00 pm, Wayzata Bay

Foodways Section:

business meeting, Thurs., 12:30 pm, Gluek's Restaurant and Bar, 16 North Sixth Street
sponsored sessions, 02-14, 03-14, 05-14

Francis Lee Utley Lecture: Fri., 4:15 pm, Ballroom 1/2

Graduate Student and Young Professional Section:

business meeting, Sat., 12:45 pm, Lafayette Bay
Graduate Student Trivia Night, Fri., 10:00 pm, Lake Nokomis
mixer, Thurs., 10:00 pm, St Croix I

Graduate Student and Young Professionals Mixer:

Thurs., 10:00 pm, St Croix I

Graduate Student Trivia Night: Fri., 10:00 pm, Lake Nokomis

Gretchen Dykstra Book Signing: Fri., 10:15 am, Ballroom 3

Heid Erdrich Book Signing: Thurs., 8:30 pm, Ballroom 1/2

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Independent Folklorists' Section:

business meeting, Fri., 12:45 pm, Excelsior Bay

Indiana University Press:

Indiana University Press Folklore Series and Author Celebration, Fri., 3:00 pm, Ballroom 3
How to Get Your Work Published, 01-09, Thurs., 8:00 am, Spring Park

Indiana University, Department of Folklore and Ethnomusicology:

Alumni Reception, Fri., 9:00 pm, St Croix I
Graduate Program Information Session, Fri., 12:45 pm, Lake Harriet

Instrumental Music Jam Session: Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30pm, Birch/Maple

International Society for Ethnology and Folklore (SIEF): 04-02

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Creative Writing and Storytelling Open Mic Night, Sat., 9:45 pm, Elk Lake
Folk Songs of Resistance and Remembrance, Fri., 9:00 pm, Elk Lake
Instrumental Music Jam Session, Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Birch/Maple
Song Circle (Vocal Music Jam Session), Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Crystal Lake

Jewish Folklore and Ethnology Section:

business meeting, Thurs., 12:45 pm, Lafayette Bay

Latin Dance Workshop: Fri., 9:00 pm, Windows

Legacy Council: for invited guests only, Thurs., 5:15 pm, Minnesota Room

LGBTQA Section: business meeting, Fri., 12:45 pm, Gray's Bay

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

Local Learning Happy Hour, Fri., 5:15 pm, Marriott bar
sponsored session, 07-08/08-08

Lunchtime meetings: see Meetings and Section business meetings

Markets and Communities tour: Wed., 10:30 am, Marriott main entrance

Medieval and Early Modern Folklore Section: business meeting, Thurs., 12:45 pm, Lake Harriet sponsored sessions, 01-14, 02-14

Mediterranean Studies Section: business meeting, Sat., 12:45 pm, Excelsior Bay Folk Songs of Resistance and Remembrance, Fri., 9:00 pm, Elk Lake sponsored session, 06-05

Meeting of the AFS Freelance Academic and Public Employment Committee: for committee members only, Thurs., 12:45 pm, Spring Park. See 05-08 for public discussion

Meetings:

AFS Fellows business meeting, for AFS Fellows only, Fri., 12:45 pm, Spring Park
 Cultural Diversity Committee Brown Bag Welcome Lunch, Thurs., 12:45 pm, Deer Lake
 Executive Board meeting, for Board members only, Wed., 9:00 am, St Croix II
 Freelance Academic and Public Employment Committee meeting, for committee members only, Thurs., 12:45 pm, Spring Park. See 05-08 for public discussion
 Folklore and Environments/Environmental Humanities Brown Bag, Sat., 12:45 pm, Birch/Maple
 Middle Atlantic Folklife Association (MAFA) Brown Bag, Sat., 12:45 pm, Crystal Lake
 Planning Session: Folklore Studies in the Current Troubled Political Era, Sun., 9:00 am, Crystal Lake
 Preserving America's Cultural Traditions (PACT) Meeting, Fri., 12:45 pm, Lake Calhoun

Memorial University of Newfoundland Reception: Fri., 9:00 pm, St Croix II

Michael Norman Book Signing: Sat., 11:45 am, Ballroom 3

Middle Atlantic Folklife Association (MAFA) Brown Bag: Sat., 12:45 pm, Crystal Lake

Minnesota State Arts Board: Closing Reception, Sat., 7:15 pm, Atrium
 Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2

Minnesota Transportation Museum: Community Cultural Anchors: Neighborhood Foodways tour, Sat., 9:45 am, Marriott main entrance

Music and Song Section: business meeting, Sat., 12:45 pm, Pine/Cedar
 Instrumental Music Jam Session, Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Birch/Maple
 Phillips Barry Lecture, Thurs., 8:00 pm, Ballroom 4
 Song Circle (Vocal Music Jam Session), Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Crystal Lake

sponsored sessions, 04-08, 08-11
 Words and Music in Memory of Alan Jabbour, Thurs., 9:00 pm, Elk Lake

Musical events, in chronological order:

Instrumental Music Jam Session, Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Birch/Maple
 Song Circle (Vocal Music Jam Session), Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Crystal Lake
 Nordic-Baltic Folklore Section Reception, Fri., 5:15 pm, Atrium
 Swing Dance Workshop, Thurs., 9:00 pm, Windows
 Words and Music in Memory of Alan Jabbour, Thurs., 9:00 pm, Elk Lake
 Folk Songs of Resistance and Remembrance, Fri., 9:00 pm, Elk Lake
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New Directions in Folklore Section:

business meeting, Thurs., 12:45 pm, Ballroom 4
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Nordic-Baltic Folklore Section:

business meeting, Fri., 12:45 pm, Birch/Maple
 Nordic-Baltic Folklore Section Reception with Live Music by Finn Hall, Fri., 5:15 pm, Atrium
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The Ohio State University Dessert Reception: Thurs., 9:00 pm, Minnesota Room

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Folklore's "Man of Words": Remembering Roger Abrahams, Fri., 8:00 pm, Wayzata Bay
 Words and Music in Memory of Alan Jabbour, Thurs., 9:00 pm, Elk Lake
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Phillips Barry Lecture: Thurs., 8:00 pm, Ballroom 4

Planning session: Folklore Studies in the Current Troubled Political Era: Sun., 9:00 am, Crystal Lake

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 Candidates' Forum, Thurs., 4:15 pm, Ballroom 1/2
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Politics, Folklore and Social Justice Section:

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 Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2
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Preserving America's Cultural Traditions (PACT) meeting: Fri., 12:45 pm, Lake Calhoun

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How To Get Your Work Published, 01-09, Thurs., 8:00 am,
Spring Park

Public Programs Section:

Ask An Archivist or Public Folklorist, Thurs. and Fri., 9:00
am–12:45 pm and 1:30 pm–4:00pm, and Sat. 9:00 am–
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Professionals, Thurs., 6:15 pm, St Croix II sponsored
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Folklore Studies in a Multicultural World Reception and
Book Signing, Thurs., 5:15 pm, Ballroom 3
Legacy Council, for invited guests only, Thurs., 5:15 pm,
Minnesota Room
Public Programs Section Mixer for Students and Young
Professionals, Thurs., 6:15 pm, St Croix II
The Ohio State University Dessert Reception, Thurs.,
9:00 pm, Minnesota Room
Student and Young Professionals Mixer, Thurs., 10:00 pm,
St Croix I
Indiana University Press Folklore Series and Author
Celebration, Fri., 3:00 pm, Ballroom 3
Local Learning Happy Hour, Fri., 5:15 pm, Marriott bar
Nordic-Baltic Folklore Section Reception with Live Music
by Finn Hall, Fri., 5:15 pm, Atrium
Fellows Reception for Graduate Students, for Fellows and
students only, Fri., 5:30 pm, St Croix I
Transnational Asia/Pacific Section Reception, Fri., 5:30 pm,
tbd
Indiana University Department of Folklore and
Ethnomusicology Alumni Reception, Fri., 9:00 pm,
St Croix I
Memorial University of Newfoundland Reception, Fri.,
9:00 pm, St Croix II
Conference on the Couch, Fri., 9:30 pm, Presidential Suite
Graduate Student Trivia Night, Fri., 10:00 pm,
Lake Nokomis
Closing Reception, Sat., 7:15 pm, Atrium

Registration: Thurs. and Fri., 7:30 am–2:30 pm; Sat.,
7:30 am–12:00 pm, Atrium

Reimagination Lounge: Fri., 12:30 pm–4:00 pm, Ballroom
Prefunction

**Resistance, Reclamation and Re-Creation in Minnesota
Native American Women's Storytelling:** Thurs., 7:00 pm,
Ballroom 1/2

Section business meetings:

African Studies Section Business Meeting, Thurs.,
12:45 pm, Wayzata Bay
Archives and Libraries Section Business Meeting,
Fri., 12:45 pm, Lake Nakomis
British Folk Studies Section Business Meeting, Fri.,
12:45 pm, Wayzata Bay

Chicana and Chicano Section Business Meeting,
Thurs., 12:45 pm, Birch/Maple
Children's Folklore Section Business Meeting, Sat.,
12:45 pm, Lake Calhoun
Creative Writing and Storytelling Section Business
Meeting, Thurs., 12:45 pm, Pine/Cedar
Dance and Movement Analysis Section Business Meeting,
Sat., 12:45 pm, Lake Nokomis
Folk Art and Material Culture Section Business Meeting,
Sat., 12:45 pm, Lake Harriet
Folk Belief and Religious Folklife Section Business
Meeting, Thurs., 12:45 pm, Crystal Lake
Folk Narrative Section Business Meeting, Sat., 12:45 pm,
Deer Lake
Folklore and Education Section Business Meeting,
Thurs., 12:45 pm, Lake Nokomis
Folklore and Literature Section Business Meeting,
Fri., 12:45 pm, Lafayette Bay
Folklore and Museums Section Business Meeting,
Fri., 12:45 pm, Deer Lake
Folklore and Oral History Section Business Meeting,
Fri., 12:45 pm, Elk Lake
Folklore Latino, Latinoamericano y Caribeño Section
Business Meeting, Thurs., 12:45 pm, Birch/Maple
Foodways Section Business Meeting, Thurs., 12:30 pm,
Gluek's Restaurant and Bar, 16 North Sixth Street
Graduate Student and Young Professional Section
Business Meeting, Sat., 12:45 pm, Lafayette Bay
History and Folklore Section Business Meeting, Sat.,
12:45 pm, Lake Calhoun
Independent Folklorists Section Business Meeting,
Fri., 12:45 pm, Excelsior Bay
Jewish Folklore and Ethnology Section Business Meeting,
Thurs., 12:45 pm, Lafayette Bay
LGBTQA Section Business Meeting, Fri., 12:45 pm,
Gray's Bay
Medieval and Early Modern Folklore Section Business
Meeting, Thurs., 12:45 pm, Lake Harriet
Mediterranean Studies Section Business Meeting,
Sat., 12:45 pm, Excelsior Bay
Music and Song Section Business Meeting, Sat., 12:45 pm,
Pine/Cedar
New Directions in Folklore Section Business Meeting,
Thurs., 12:45 pm, Ballroom 4
Nordic-Baltic Folklore Section Business Meeting,
Fri., 12:45 pm, Birch/Maple
Politics, Folklore, and Social Justice Section Business
Meeting, Thurs., 12:45 pm, Excelsior Bay
Public Programs Section Business Meeting, Thurs.,
5:15 pm, St Croix I
Socialist and Post-Socialist Area Studies Section Business
Meeting, Fri., 12:45 pm, Pine/Cedar
Space, Place and Landscapes Section Business Meeting,
Sat., 12:45 pm, Wayzata Bay
Transnational Asia/Pacific Section Business Meeting,
Thurs., 12:45 pm, Gray's Bay
Women's Section Business Meeting, Fri., 7:00 pm,
Spring Park

Section-sponsored lectures and events, in chronological order:

Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2
 Phillips Barry Lecture, Thurs., 8:00 pm, Ballroom 4
 Instrumental Music Jam Session, Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Birch/Maple
 Song Circle (Vocal Music Jam Session), Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Crystal Lake
 Nordic-Baltic Folklore Section Reception, Fri., 5:15 pm, Atrium
 Don Yoder Lecture in Religious Folklife and Folk Belief, Fri., 8:00 pm, Ballroom 4
 Folk Songs of Resistance and Remembrance, Fri., 9:00 pm, Elk Lake
 Creative Writing and Storytelling Open Mic Night, Sat., 9:45 pm, Elk Lake

Short paper sessions: 02-07, 03-13, 04-12, 06-14, 08-07, 09-11

SIEF: 04-02

Silent Auction for the Folk Belief and Religious Folklife

Section: Thurs. and Fri., 9:00 am–12:45 pm and 1:30 pm–4:00pm, and Sat. 9:00 am–1:00 pm, Ballroom 3

Social events: see Receptions and social events

Socialist and Post-Socialist Area Studies Section:

business meeting, Fri., 12:45 pm, Pine/Cedar
 sponsored session, 02-15

Song Circle (Vocal Music Jam Session): Thurs. and Fri., 9:00 pm–12:00 am; Sat., 9:00 pm–11:30 pm, Crystal Lake

Space, Place and Landscapes Section:

business meeting, Sat., 12:45 pm, Wayzata Bay

Student: see Graduate student

Swing Dance Workshop: Thurs., 9:00 pm, Windows

Tours:

Community Cultural Anchors: Neighborhood Foodways, Sat., 9:45 am, Marriott main entrance
 Markets and Communities, Wed., 10:30 am, Marriott main entrance

Transnational Asia/Pacific Section:

business meeting, Thurs., 12:45 pm, Gray's Bay
 Transnational Asia/Pacific Section Reception, Fri., 5:30 pm, tbd
 sponsored sessions, 05-12, 07-14, 08-14

University of Illinois Press:

Folklore Studies in a Multicultural World Reception and Book Signing, Thurs., 5:15 pm, Ballroom 3

University of Wisconsin Press:

Folklore Studies in a Multicultural World Reception and Book Signing, Thurs., 5:15 pm, Ballroom 3
 Gretchen Dykstra Book Signing, Fri., 10:15 am, Ballroom 3
 Michael Norman Book Signing, Sat., 11:45 am, Ballroom 3

University Press of Mississippi:

Folklore Studies in a Multicultural World Reception and Book Signing, Thurs., 5:15 pm, Ballroom 3

Welcome:

Cultural Diversity Committee Brown Bag Welcome Lunch, Thurs., 12:45 pm, Deer Lake
 Executive Board's Welcome for First-Time Attendees, Wed., 6:00 pm, Ballroom Prefunction
 Welcome Reception, Wed., 6:00 pm, Atrium

Women's Section:

business meeting, Fri., 7:00 pm, Spring Park
 Resistance, Reclamation and Re-Creation in Minnesota Native American Women's Storytelling, Thurs., 7:00 pm, Ballroom 1/2
 sponsored sessions, 01-10, 01-14, 02-14, 03-14, 04-09, 05-04, 06-05, 07-02, 08-02, 09-02

Words and Music in Memory of Alan Jabbour: Thurs., 9:00 pm, Elk Lake

Workshops, see also Professional development:

Cultural Diversity Committee Reimagination Lounge, Fri., 12:30 pm, Ballroom Prefunction
 Latin Dance Workshop, Fri., 9:00 pm, Windows
 Swing Dance Workshop, Thurs., 9:00 pm, Windows

This index provides only terms submitted by presenters. Terms were checked with the AFS Ethnographic Thesaurus (www.afsnet.org/?page=AFSET). We ask that presenters use the AFSET for their indexing so that we can establish a set of standard terms to aid researchers in searching the literature of our field. Terms that were submitted in proposals that are not in the AFSET have been edited or omitted here.

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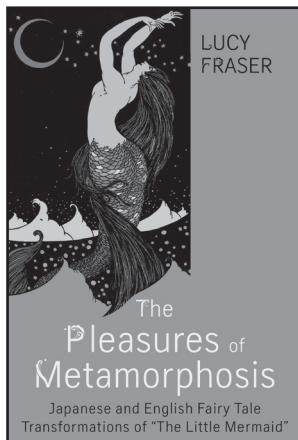
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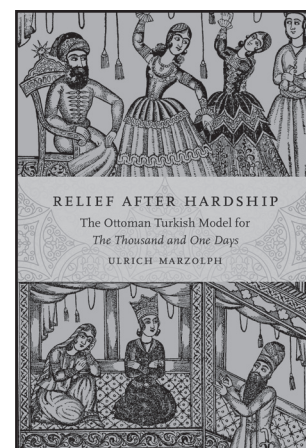
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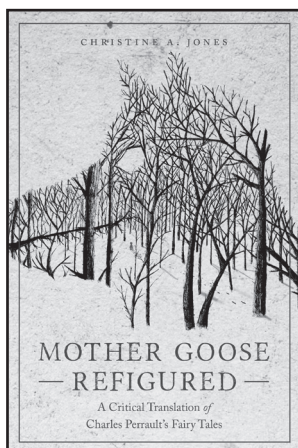
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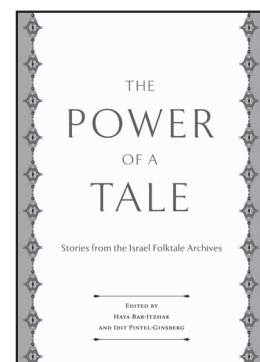
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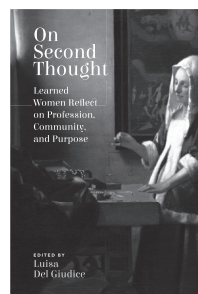


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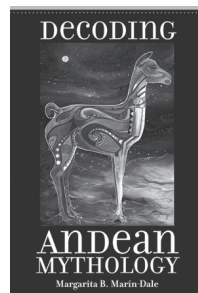


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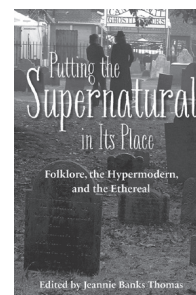
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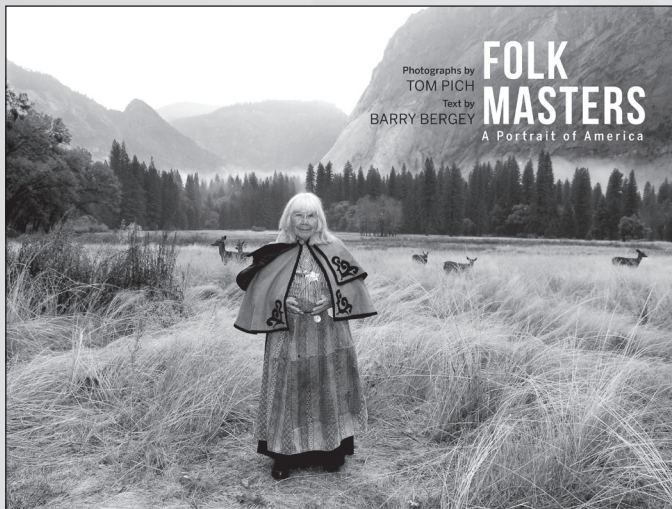
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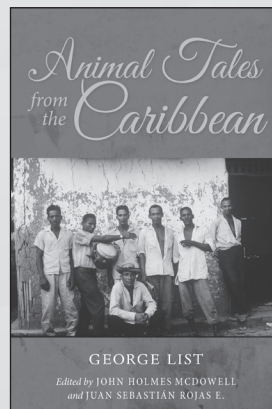
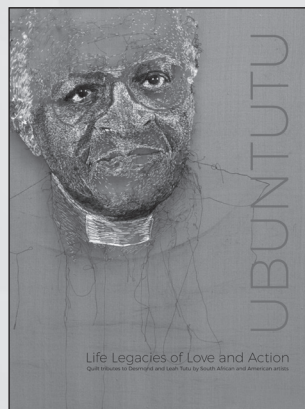
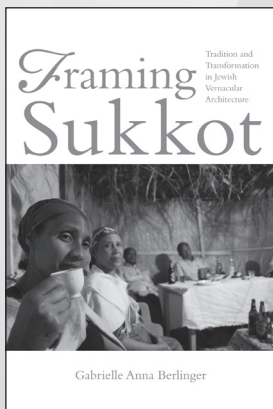
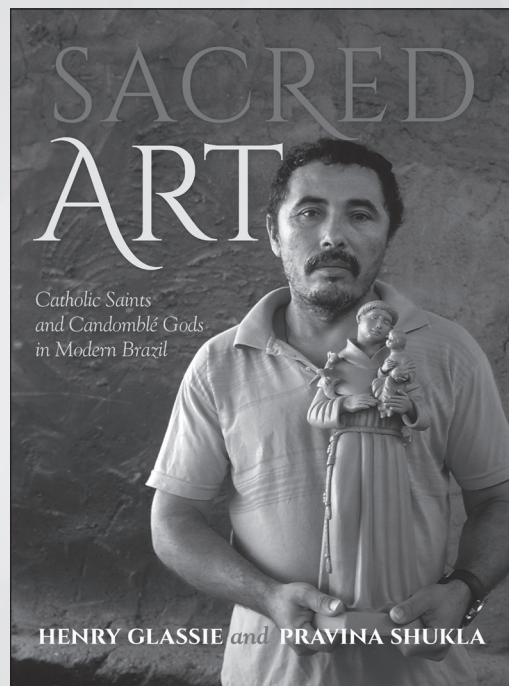


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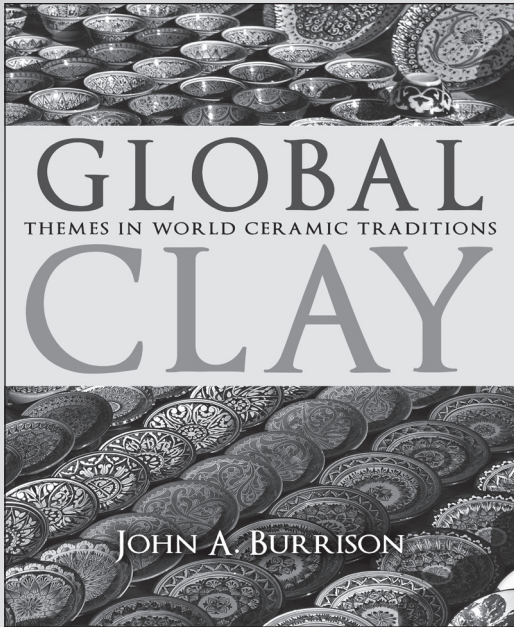
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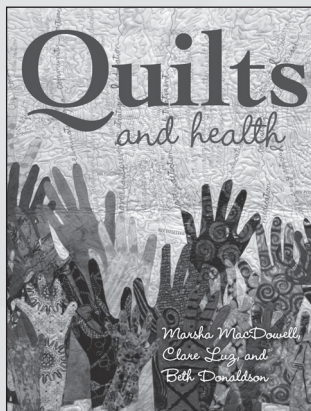
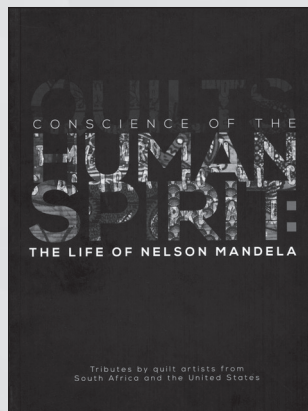
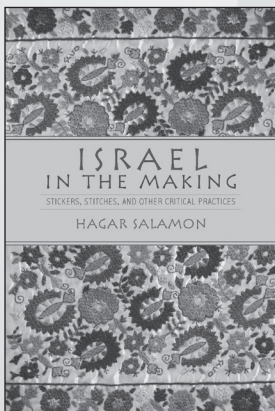
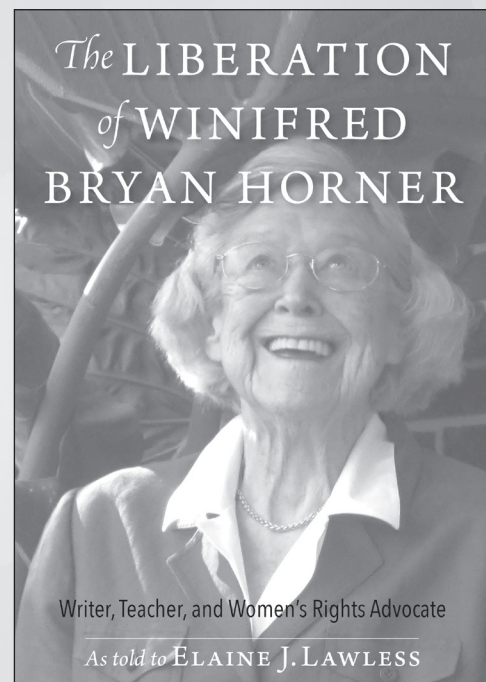
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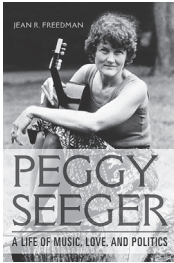
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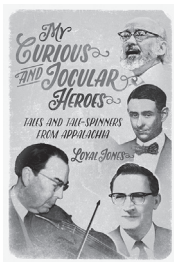
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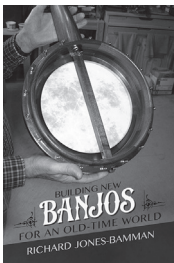


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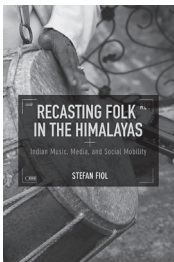
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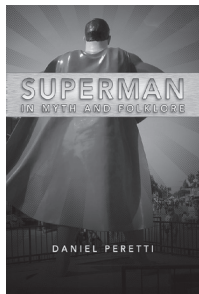
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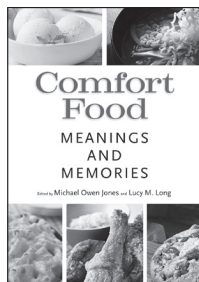
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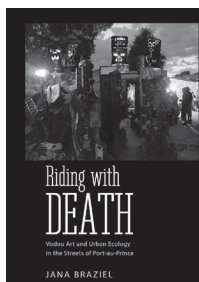


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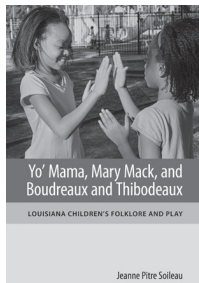
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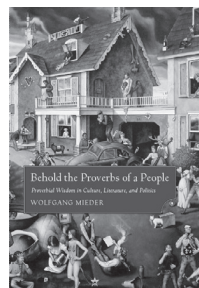
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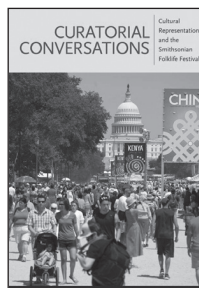
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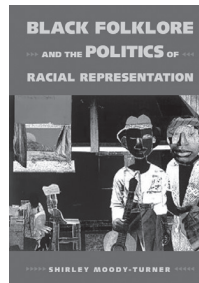
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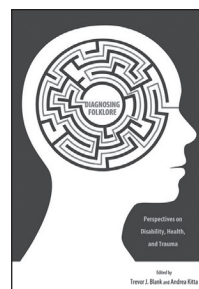
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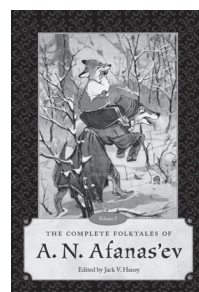
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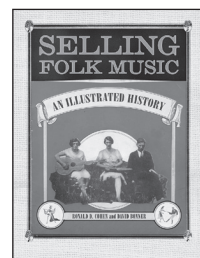


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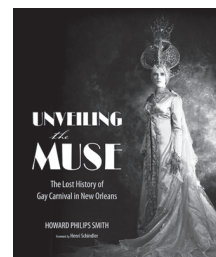
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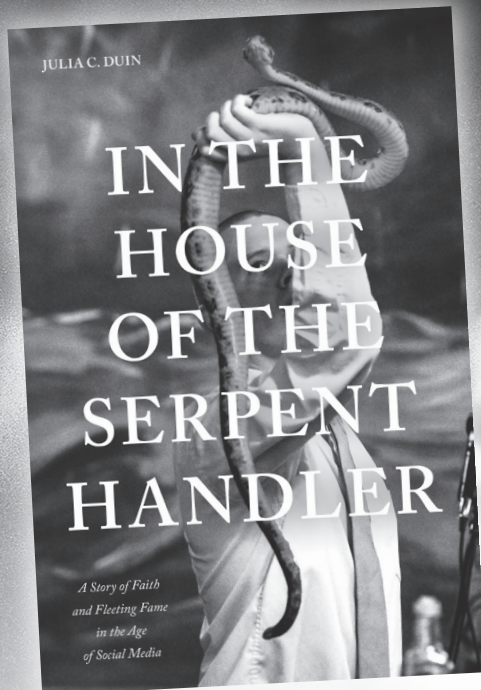


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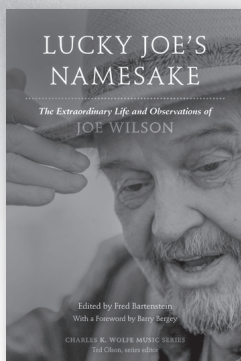


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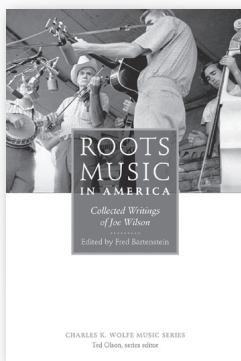
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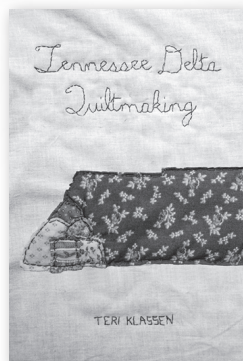
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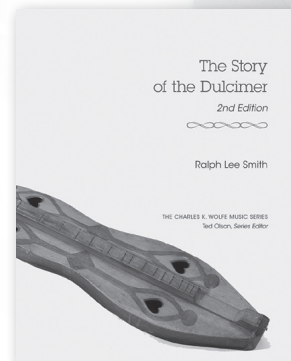
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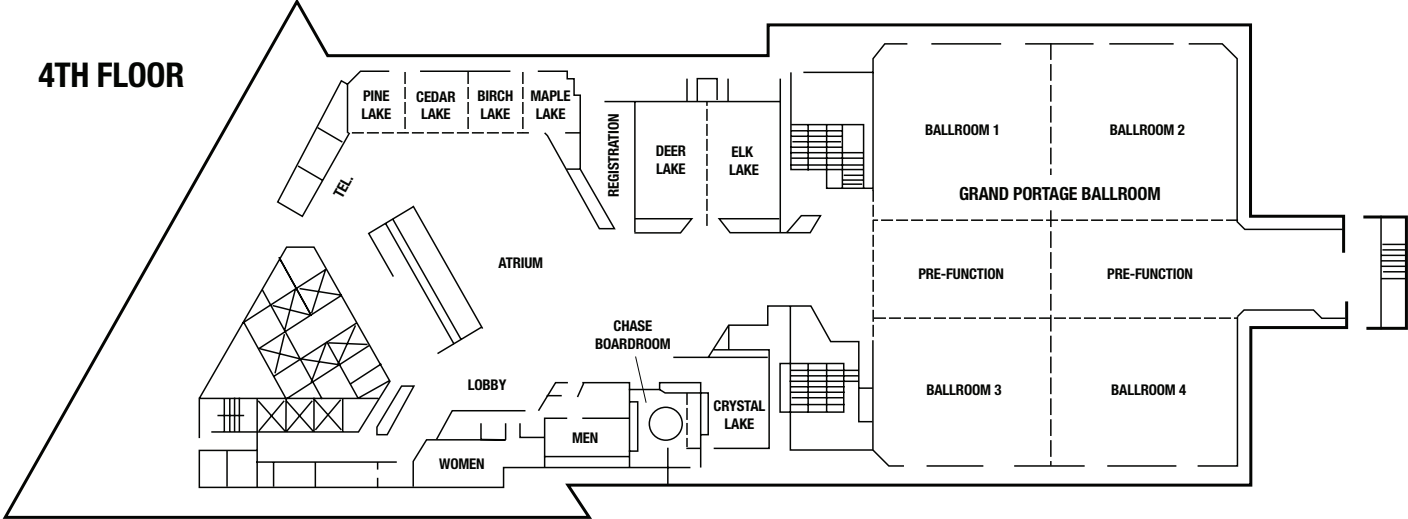
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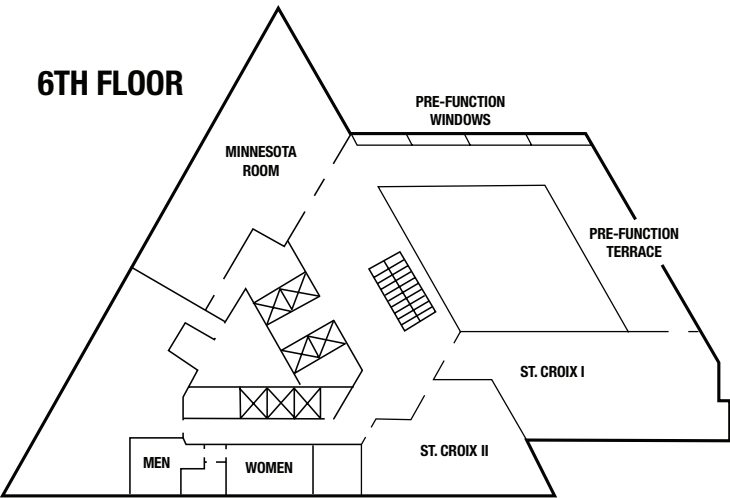
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