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01-04 Forum: Theory, Tradition, and Practice in Contemporary Puppetry [hybrid]

This forum focuses on puppetry scholarship on traditional and applied engagement as well as puppetry's links to gendered emergent technologies and posthumanism. As a cultural form that is at the margins of many centers, puppets have been vehicles for political and social critique. However, like other cultural genres, they have also been instrumentalized by authoritarian regimes. Conceived as "performing objects," puppets can include an array of materials, objects, and things brought to life by a puppeteer or actor. Traditional puppetry practices are changing as women enter male spheres, and competition for UNESCO listing alters communication and changes how the craft is represented to the public.

01-05 Women, Belief, and Everyday Religious Experiences in Contemporary Multi-ethnic China [hybrid]

Sponsored by the Transnational Asia/Pacific Section.

This panel aims to re-center the peripheral image of women in China by examining the mediation of female images and by studying women's everyday life, especially their religious beliefs and practices in contemporary China to set them free from representational violence. At the same time, it not only focuses on the Han Chinese but also includes a paper discussing shifting images of the female chieftain She Xiang in the Yi ethnic group, a Tibeto-Burman-speaking community. In all three papers, religion becomes an important category to situate the interpretation of gender in identity formations, social relations, and power structures. Vice versa, gender provides a fundamental source for structuring religious identities, traditions, and values, particularly in rural China.

01-08 Forum: Folklore and the Public Humanities Ecosystem, Part 1: Heritage, Cultural Intelligence, and Creativity in Oklahoma Nonprofits

Sponsored by the AFS Local Planning Committee.

How do Oklahoma non-profit organizations contribute to the public humanities infrastructure in the state? What is their role relative to state/city humanities and arts councils, museums, and academic programs in promoting the critical thinking, diversity, empathy, and creativity of the humanities to the public? How can Oklahoma humanities non-profits provide a model for other public-facing humanities nonprofits? To what extent are their missions for engaging heritage, teaching cultural intelligence, and promoting creativity influenced by folklore? And what can folklorists and folklore contribute to this public-facing educational mission?

01-09 Folklore and Science Section Prize Winning Panel [hybrid]

Sponsored by the Folklore and Science Section.

In this special panel, 2022 Folklore & Science Prize winner Claiborne Rice will present his winning paper, "Fly away, Jack: Identifying a Folk Illusion in The Dictionary of American Regional English." The panel will also feature interdisciplinary commentary from scientists.

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01-12 Forum: Revisiting Folklore Community Scholar Programs: A Dialogue about Past, Present, and Future

Sponsored by the Public Programs Section.

The objective of this forum is to present an overview of the development of community scholars programming models and to begin a dialogue with current practitioners, both forum participants and audience members, who are continuing, or interested in pursuing, this intimate form of educational outreach. The four members of this forum have long histories connected to federal and state agencies and non-profit organizations who carry out community-centered ethnographic fieldwork training models. Panel members will briefly present broad topics and open a dialogue with attendees for further engagement

01-13 Public Folklore, Historic Preservation, and Heritage Studies

Sponsored by the Folklore and Historic Preservation Section.

One promising way for folklorists to connect with heritage studies is through our engagement with historic preservation. Folklorists are contributing to historic preservation in projects that blend public folklore with approaches that also are relevant to wider heritage interests. This panel explores how folklorists have contributed to integrating folklore and folklife into heritage initiatives in a variety of communities. Presenters will connect their applied work and scholarship to wider research that suggests the potential furthering connections between folklore and heritage studies in ways resonant with historic preservation.

02-01 Forum: Folklore and Tourism: Challenges and Opportunities

Sponsored by the Public Programs Section.

Can folklorists contribute to sustainable tourism in ways that maintain the integrity of traditions, enable community agency, and revitalize local cultures? Recognizing that tourism brings both costs and benefits, particularly in ways it can change folklore from how it is practiced in community contexts, folklorists are collaborating with communities to create successful tourism activities. This forum addresses issues and opportunities offered through tourism by presenting examples developed by folklorists and community-driven folklore tourism. It will explore culinary tourism, presentations of performing folk arts and material culture, and experiential, participatory and non-intrusive folklore tourism that generates interactions with local people.

02-02 Emerging Perspectives in the Study of Folklore and Performance

This panel is based on an edited volume in progress, *Emerging Perspectives in the Study of Folklore and Performance*, that forefronts the ways that folklore and performance inform each other and are actively situated in our world today. Papers reflect upon performative landscapes; fieldwork as embodied performances of research; the affective dimensions of repetition in everyday life; rethinking the intellectual lineage and trajectory of performance; and the racing of performance and material culture through religious practice. The papers thus propose further discussion of place, enactment, repetition, disciplinary histories, and ritual in contexts that are both folkloristic and performative.

02-03 Forum: The War in Ukraine, Nationalism, and Folklore's Future: Re-Centering Post-Socialist Eastern Europe [hybrid]

Sponsored by the Socialist and Post-Socialist Area Studies Section.

The war in Ukraine has recentered global attention on Eastern Europe, including its history and culture. This forum of East European specialists, composed of PhD students and junior and senior scholars, centers the role of folklore in relationship to the imperial, socialist and postsocialist legacy of the region. Participants come from diverse international locations, and include Ukrainians with personal experience of the war; other scholars will make regional comparisons and offer thematic analysis of nationalism and folklore. This event will be followed by a decompression session in the same room, 12:30-1:30.

02-04 Forum: Puppetry, Embodiment, and Disruption With Performing Objects [hybrid]

This forum invites us to take a closer look at how acts of imagination between puppets, operators, and audiences/participants can perform “the conditions of possibility” for recentering peripheries. As performers, scholars, and



practitioners of puppetry, participants in this forum reflect on what it means to think of the material world as animate, whether as an expressive medium for resistance, as a conduit for ancestral wisdom, gender fluidity, or as an intermediary for healing. The puppet's liminal status as a "materially constructed body," allows it to play intermediary roles as a transitional object, or alternative body in medical environments and disability work.

02-07 Folklore and the Transformation of Museum Collection Practices

Sponsored by the Folklore and Museums Section.

The social contract between museums and the communities they serve is being renegotiated in many settings and entails addressing every element of museum practice. Using examples of collaborations with Native Americans and communities in Southwest China and Mainland Southeast Asia, this session will focus on ways in which folklorists and cultural heritage workers based in or working with museums are testing models for changes largely related to collections. These include addressing who collects and why; how collections are formed; how collections are cared for and by whom; who has access to collections; and how collections are interpreted and used.

02-08 Forum: Folklore and the Public Humanities Ecosystem, Part 2: University-Based Humanities Programs

Sponsored by the AFS Local Planning Committee.

How do academic and university-based humanities programs contribute to the public humanities infrastructure in the state? What is their role relative to state/city humanities and arts councils, museums, and nonprofit organizations in promoting the critical thinking, diversity, empathy, and creativity of the humanities to the public? And to the extent that humanities centers in academic institutions have begun to think about the humanities beyond the "old masters" model, what role have folklorists begun to play in driving the priorities of these academic centers. Using Oklahoma as a model, but also engaging with folklorists at academic humanities centers across the nation, this roundtable will discuss how academic humanities centers can reach their goals better by drawing upon folklore training and priorities. We will also argue why folklorists are ideally positioned to contribute to the public humanities ecosystem through academic humanities centers.

02-09 Forum: Radical Futures: Visionary Folklore and Intergenerational Justice

Sponsored by the Public Programs Section.

In this forum, five public folklorists will explore the concepts of visionary folklore and intergenerational justice, considering a future-focused approach to cultural work. Grounded by our respective work among incarcerated populations, repair professionals, border communities, community activists, and traditional artists facing intertwined cultural, economic, and environmental crises, we will consider how folklorists can work in collaboration with communities to fight for cultural intergenerational justice. We will discuss how a visionary framework can guide our work in the present so that future communities may gain or retain agency over how their traditions are transmitted today and in the future.

02-14 Forum: Apprenticeships and More: Methods for Transmitting Traditional Knowledge

Traditional arts apprenticeships serve as popular methods of transmission of traditional skills, knowledge, and modes of creation. These are often administered by state folklife programs and consist of a monetary stipend to support the one-on-one teaching of an apprentice by a master artist. While this model is common, what others exist for intentional, structured dissemination of these knowledges? What are the connotations, successes, and limitations of these structures? How can our understanding of apprenticeship learning be expanded to include multiple ways of knowing and forms of expertise? This forum explores the efficacy of folklife apprenticeship programs and alternative approaches to this learning.

03-01 Forum: Where Oral and Aural Tradition Meet: Recording, Producing, and Listening to Songs and Stories on the Radio

Radio—as *Vox humana*—is ideal for documenting/presenting folklore as intangible expressive culture to scalable publics from particular communities to broad national listenerships. Radio has been a means of airing recordings and live performances of traditional music and interviews with culture-bearers since the 1920s. In recent decades, folklorist/ethnomusicologist, producer/hosts on community and public radio have brought careful research, quality field-recordings,

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strong production values, and curated playlists to broadcasts. Radio remains intangible, intimate, unobtrusive, flexible and inexpensive. It offers diverse audiences for: conjoined oral tradition and oral history; performance, ethnography, celebration and critique in a public space. Folklore on the radio, literally and metaphorically, is a primary “genre of representation” in the “cultural conversation” about cultural conservation and creativity.

03-02 Environmentalisms from the Bottom Up: Knowledge Exchange in Appalachian Contexts

Sponsored by the Folklore and Science Section.

In a landscape scarred by extraction, trappers, recyclers, and watershed protectors work with environmental professionals to create a greener future. In this panel, we explore how students, teachers, and extension agents open up spaces for grassroots environmental governance to create bridges across generations in the cultural/environmental field. Where can the frictions between local knowledge and scientific expertise productively create space for talking about abstract concepts, like climate change? We examine chains of influence among differently-situated actors in the work of environmental repair and focus on the mechanisms for strengthening local governance in places that historically have suffered from expert interventions.

03-03 Jorts (Unbuttered, Unbothered, Unionized) [hybrid]

In the waning days of 2021, a Reddit user dared to ask: “AITA [Am I the Asshole] for perpetuating ethnic stereotypes about Jorts?” The deceptively humorous query (concerning a squabble over treatment of the workplace cats) set off a digital frenzy as the world was introduced to orange boi Jorts and his intrepid tortie partner, Jean. As posters debated whether Jorts was dumber than the average cat, larger conversations about accessibility in the workplace, the value of cats on the internet, and the importance of labor rights emerged under the guiding paws of the newest online folk hero. Countering social media’s reputation for hostility, posters learned to navigate difficult questions with humility and humor.

03-07 Forum: 2SLGBTQ+ History and Activism in Oklahoma

Sponsored by the AFS Cultural Diversity Committee, the AFS Local Planning Committee.

The historian Angie Debo claimed, “the one who can interpret Oklahoma can grasp the meaning of America in the modern world.” The participants in this forum, including educators, activists, and community leaders, will share the rich, diverse, and often neglected history of Oklahoma’s 2SLGBTQ+ communities and will reflect on the challenges and opportunities that 2SLGBTQ+ Oklahomans confront in 2022. Speakers will draw on scholarly research, personal experience, and present-day activism to illustrate the unique aspects of Oklahoma’s 2SLGBTQ+ experience and to contextualize those experiences in relation to national and global trends in 2SLGBTQ+ activism and empowerment. This session will be followed by a decompression session in the same room, 4:00-5:00.

03-08 On Becoming More Differentiated: Diversification of Craft Practices and Experiences in Southwest China

Sponsored by the Folklore and Museums Section, the Transnational Asia/Pacific Section.

While attentive to the diversity of cultural forms and social groups found *in* Southwest China, presentations in this panel direct attention to the growing differentiation found *within* the minority nationalities groups of this region groups as individuals, families, villages, generations, and other social units experience, and respond to, economic and social transformation differently. In particular, our focus will be on studies of differentiation within craft worlds. Acknowledging that there are profound and long-term tendencies towards social integration and cultural convergence underway in Southwest China, panelists will illuminate concurrent countervailing trends unfolding on the ground and expressed in material vernaculars.

03-09 Forum: Workshop: Visionary Folklore and Intergenerational Justice: Methods, Experiments, and Play

An optional part two of the Visionary Folklore and Intergenerational Justice Forum, this workshop dives deeper into methods of collective visioning drawing on presenters’ and participants’ personal and community ideas and experiences. Through conversation, story-sharing, writing prompts, collaborative activities, and a few “out of your comfort zone” opportunities, we aim to explore tensions between past, present, and future; the role of disruption in creating fertile ground



for transformation; mechanisms of support for visionary folklife work; and how to reclaim “speculation” from dominant legacies of extraction and empire.

03-13 Engaging the Personal in the Cultural Politics of Italian Migrations

Sponsored by the Mediterranean Studies Section.

In this panel three scholars working on aspects of ethnography, oral history, and material culture discuss their individual work as it concerns the cultural politics of transnational migrations to and from Italy. The presenters offer self-reflections on their community-based scholarship conducted at the intersect of local, national, and transnational contexts as specifically activist acts highlighting and problematizing Italian identities that address contemporary concerns of social inequities surrounding increasingly policed and surveilled environments. Together these papers offer personal and scholarly insights into how ideological perspectives inform the work of folkloristics in the intimate praxis of ethnography, collective projects, and creativity.

04-01 Translation in/of Folklore Studies: Perspectives from China [hybrid]

Sponsored by the Transnational Asia/Pacific Section.

Translation is vital to much folkloristic work. Whether referring to the translation of sound waves into ones and zeros, or to accurately portraying the words of foreign colleagues and interlocutors, renewed attention to translation in folkloristics can open up new avenues of theorization, providing valuable sources for the diversification and renewal to American Folkloristics. But the processes, politics, and practices of translation have received little critical attention recently. This panel seeks to re-center translation in folkloristics by examining of folklore translation within China, the place of translation in our folklore collaborations, and practices of translating China's oral traditions into English.

04-03 Oral Traditions of the Indian Subcontinent: Orality as Means of Re-Centering the Margins [hybrid]

This panel is a testimony to the immense strength of orality. It explores how oral traditions can lead us to an alternative view, engagement, and interpretation of life and social orders. This panel covers a significant geographical spread of the Indian Subcontinent. They engage in presenting how oral narratives can express a different rendition of established “mainstream” narratives and introduces us to a different understanding of humanity. Paper Titles: 1. “Peripheries and Peripheries: Centralizing the Discourse of Ravana as Embodied in the Folk Epic *The Kunknas Ramayana*” 2. “Sacrificial Deaths in a Tamil Folk Epic: How Regional Folk Bards have Woven Together Ancient Vedic Ideas, Local Values, and Their Own Perspective as Members of a Shudra Underclass” 3. “Centres of Pilgrimage – (Braj India): Reaffirming the Periphery by Exploring the Folk Narratives” 4. “The Gadia Lohars of India: A Nomadic Community in Exile” 5. “Who Owns the Song? Connecting the Debate of Cultural Appropriation and Authenticity to the Representation of Folk Music in Bangladeshi Popular Media”

04-04 Weatherlore, Part 1: Weather and Belief

This panel tackles questions of weather and belief. From religion to prophecy to conspiracy, this panel probes the ways that belief have a direct connection to our experiences of the weather. Sabina Magliocco (2004) has argued that our experience of reality, because it can be socially constructed, is often dependent on context. Environmental researchers, perhaps surprisingly, have drawn similar conclusions about the individual experience of local weather. This is particularly important when it comes to climate change, as studies have begun to show that people experience the weather differently depending on their cultural beliefs about it. The presentation finds that such weather experiences are deeply connected to beliefs about cultural, political, and regional identity.

04-07 Dynamic Re-Centerings and Reconsiderations of Gender and Folklore

Sponsored by the Women's Section.

This panel examines various global traditions connected to gender in ways that reexamine, rethink, and recenter the dynamics of gendered folklore. Each paper will examine some specific folkloristic tradition (fairy tale retellings that explore queer and trans themes; playful celebrations like hen nights among Irish Travellers; and ritual practice interdictions that an Ojibwe woman challenges) in ways that show how these expressive arts adapt to and are being reconsidered

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in the contemporary world while still retaining some of their traditional aspects. All three show that recentering and reconsidering gendered dynamics can strengthen folklore in positive ways.

04-08 Forum: Advanced Folklife Education Practice: Reimagining How to Recenter Public Sector Folklore Work in Education

Sponsored by the Folklore and Education Section.

Come discuss what opportunities and challenges exist toward increasing the knowledge of advanced folklife education practices within folklorists and K-12 schools. What changes might occur in the field of folklore if folklife education as an advanced practice was centered whenever education became a goal of the work with communities? How can folklorists, with our many ways of exploring and engaging with diverse cultures, be involved in fostering transformative education that deepens the relationships between schools and the communities they serve? Could assisting schools and communities with using this powerful tool open up important new career opportunities for folklorists?

04-09 Creating Connections, Community, and Comfort in Virtual Food Communities

Sponsored by the Foodways Section.

While virtual communities existed before the Covid-19 pandemic, the forced isolation over the past two years motivated many of us to participate actively in food-focused groups. Sharing recipes and information about acquiring ingredients, learning how to make new dishes, and posting photos with step-by-step instructions have long been a feature of foodie discussion boards and groups. Although the pandemic has meant limited f2f relationships, it has fostered a different kind of intimacy; different kinds of connections have resulted in actual relationships as well as the development of presentation and response “traditions” specific to each kind of virtual community and platform.

04-13 Inventing Italy from Its Edges

Sponsored by the Mediterranean Studies Section.

This panel employs ethnography, narrative study, visual analysis, and more to examine how notions of center and periphery fluctuated between Italy and its diaspora during the 20th century. From the tensions that emerged between Italian fascist radio propaganda and the process of Americanization promoted by the U.S government in the 1940s to the multifaceted and conflicting identity of Italians of Somalia in the post-World War II period, and photographic representations of Southern Italian immigrants and their children in the mid-20th century in the United States, we aim to cast light on how periphery-center narratives still impact today's transnational Italy.

04-14 Peripheral Plagues: Localizing Illness in Medieval and Early Modern Texts

Sponsored by the Medieval and Early Modern Folklore Section.

This panel focuses on illness in physically, psychologically, and spiritually peripheral places. “Between Horror and Hope: Obstetrics and Embryology in Late-Medieval Depictions of the Last Judgment” examines Italian depictions of Hell. “Holy Anorexia Reconsidered: Interpreting Saints Legends Through the Lens of Disordered Eating” suggests interpretations through the lenses of folk religion and medieval medicine. “Redefining ‘Madness’ as Mental Illness in Medieval Islamic Societies” addresses how Hellenistic and Islamic influences (re)shaped medical and social perspectives. “The Perfect Body Corrupted: The Eucharist and Spiritual Corruption in Medieval Visionary Works” examines how the medieval concept of the “polluted body” can make communion a peripheral place. Finally, “Exile and Holy Healing in *Macbeth* and ‘Crescentia’ (ATU 712)” considers faith-healing in peripheral places.

05-01 Forum: Notable Folklorists of Color, Roundtable, Part 1: Process and Praxis [hybrid]

Sponsored by the AFS Cultural Diversity Committee, the American Folklore Society.

Since 2019, with AFS’s support, a group of 50 current BIPOC scholars have researched and profiled 150 BIPOC ancestors for two linked exhibits that expand how we consider the foundations and critical practices of our field. This initiative spans the work of 19th century figures whose endeavors predate the early scholarship in academic folklore studies to those whose careers continued into the 21st century. The first of a two-part series, this session invites discussion about the process of building this initiative—its theory and praxis and the considerations and roles that contributed to it.



05-02 Folk Humor, De- and Re-Centered

This session explores a wide variety of folk humor from an equally diverse set of folkgroups and concludes with a consideration of a prevalent analytic descriptor of how folk humor works. The first three presenters examine, in turn: Jokes by and about parrots through time and across cultures, Mormon missionaries' surprisingly ribald pranks and anecdotes, and the "half-life" of humorous narratives in standup comedy. Finally, Elliott Oring will consider the strengths, limitations, and future prospects of his long-influential concept of "appropriate incongruity" to folk humor study going forward.

05-04 Weatherlore, Part 2: W(he/ea)ther the Weather [hybrid]

The weather can be prepared for, borne, weathered, but it never seems to quite do the expected. The second of a two-part series, this panel explores how we prepare for and respond to weather based on long, often fuzzily understood but deeply held concepts of what weather should do. As climate change leads to stronger and more unpredictable storms and unusual weather patterns, the received folk wisdom about how weather works and what to do about it breaks down. These essays look at how people prepare for the weather to come, what they do once it has gone, and what those practices say about community, character, and worth.

05-05 Media: Threads and Borders: Documenting the Textile Collections of Rural Women in Bulgaria [hybrid]

Often, Bulgarian villages are framed as empty, due to the drastic depopulation rates of rural communities and the institutional de-prioritization of Bulgaria's rural peripheries. Yet, the artistic and social-entrepreneurial heritagization projects of younger Bulgarians suggest avenues for imagining the latent potentialities of villages in the contemporary moment. This session explores two such projects created by the session's presenters. Through a screening of the documentary *Chergi Weavers* (2018) followed by a discussion of a related textile documentation project, Open Wardrobes, we invite attendees to critically reflect on the rural-urban connections, tensions, and relationships fostered through arts innovation in rural spaces.

05-06 Forum: Centering Community, Expanding Inclusion: Library and Archival Perspectives

Sponsored by the AFS Cultural Diversity Committee, the AFS Local Planning Committee, the Archives and Libraries Section, the Folklore and Museums Section, the Folklore and Oral History Section, the New Directions in Folklore Section, the Public Programs Section.

Libraries and archives are important centers of culture. The collections they hold preserve vast ranges of historic and contemporary knowledge. Too often, the communities who generate and use this knowledge have not had a voice in the management of these materials. However, the process of managing archival and library collections provides ample opportunities for community connections. In this forum, archivists, librarians, and collections professionals from the Pueblo of Zuni, the Tulsa City-County Library's American Indian Resource Center, the University of Oklahoma Libraries, and Gilcrease Museum will come together to share their experience and expertise with community inclusion in collections work.

05-07 In These Mountains: Stories of Fieldwork in Central Appalachia

This panel brings together three graduate students, all of whom call Central Appalachia home. South Arts' *In These Mountains* initiative supports each student's enrollment and provides experience in ethnographic interviewing and photo/video documentation. Students Jesse Barber (Appalachian State), Victoria Hewlett (ETSU), and Caitlyn Sheets (WKU) share examples of their fieldwork and its impact on their perspectives as folklorists and documentarians as well as members of the Central Appalachian communities in which they conduct fieldwork. The panel shares successes and lessons learned from a regional, place-based fieldwork project, demonstrating the value of students documenting their own communities within academic spaces.

05-12 Contemporary Jewish Folklore: Re-Thinking Community Practices and Identity

Sponsored by the Jewish Folklore and Ethnology Section.

This panel showcases recent work in Jewish folklore and ethnology with attention given to new developments and approaches in the field. The diverse topics in this panel come together with their common theme of Jewishness, but,

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moreover, in their centering of the Jewish voice in folkloristics as a field. Panelists address both the nonverbal and visual transmission of Jewish culture, as well as socialized Jewish practice, the impact of location, and the transmission of identity during crisis. In the end, these papers offer a space for discussion of new approaches to Jewish folkloristics, demonstrating the continued evolution of both Jewish folk practices and the field.

06-01 Forum: Notable Folklorists of Color Roundtable, Part 2: Expanding the Frames with BIPOC Scholars [hybrid]

Sponsored by the AFS Cultural Diversity Committee, the AFS Working Group on Curriculum Opportunities, the American Folklore Society.

Reflecting on the Notable Folklorists of Color exhibits, we will begin to examine the significance of the addition of these voices to folklore studies' curricular frameworks. Eight panel authors will lead the discussion and open the conversation to audience participants, centering our discussions around these questions: In what ways do these scholars expand frames for knowledge in our field? What new questions do these materials present and what new insights might they offer? How does this work highlight and reframe the interplay between theory and practice in folklore studies?

06-04 Forum: Making Time: Strategies for Improving Community-University Partnerships [hybrid]

Sponsored by the AFS Cultural Diversity Committee, the Public Programs Section.

This forum follows from the AFSAM2021 forum titled "This Needs More Time!": Addressing the Practical Limitations of Community-University Partnerships." That forum discussed various challenges panelists confronted in attempting to do community-driven work while based at universities, including rigidity in timeline expectations, grant-fundable expenses, modes of interaction, and acceptable project outcomes. This year's panel will bring the outcomes of last year's discussion into alignment with parallel concerns being discussed by the Cultural Diversity Committee by bringing together university-based and public folklorists, including CDC leadership, with the goal of creating a position statement that engages holistically with the challenges and best practices of community-university partnerships. This statement should be usable by universities and university-based folklorists, public folklore organizations, and other stakeholders to inform ethical and practical expectations for community-university partnerships in folklore. Then, it will discuss rollout strategies to support the adoption and teaching of the practices outlined in the document.

06-05 Forum: A Conversation with Bill Ivey

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

AFS continues the custom of including a public interview with a senior member of our field at the annual meeting. In this session, Bill Ivey will be interviewed about his life; his work at the Country Music Foundation, the National Endowment for the Arts, Vanderbilt University, and in the recording industry; and his leadership of AFS and in the field of folklore studies. This session will be video recorded, and the recording will be deposited in the Society's official archival collection at Utah State University and made available by AFS.

"A Conversation With..." is a series of oral history interviews with leaders of our field presented as panels during the AFS Annual Meeting, sponsored by the AFS Oral History Project.

06-06 Oklahoma Traditions and their Impact on Popular Culture

Sponsored by the AFS Local Planning Committee.

This panel is organized in honor of Rodger Harris, who served as oral historian and archivist at the Oklahoma Historical Society. The papers in this panel highlight the relationships between folklife and popular culture. The first paper talks about the new Oklahoma Museum of Popular Culture, the second looks at the similarities between Woody Guthrie and Pretty Boy Floyd, and the last focuses on the history of Oklahoma coffeehouses and the evolution of folk music.

06-07 Re-Centering Peripheral Ways of Knowing via Global Folklife Education Initiatives

Sponsored by the Folklore and Education Section, the Folklore and Museums Section, the Public Programs Section.

Globally, national identities are hotly contested as ethnic, tribal, religious, linguistic, and political groups vie for central authority and recognition. Once pushed to the periphery through colonialism, mono-linguistic nation-building, and narrow definitions of (scientific) "knowledge," folklife are emerging as a powerful tool for re-centering the marginalized. This



panel assembles mostly Global South folklorists who engage in social justice-based folklore as a mode of transformation and affirmation. We unite theory and practice through analysis of the effective use of proverbs, language revitalization, symbols, narratives, music, video games, museums, and other educative folklore practices that extend far past the schoolyard.

06-08 Forum: The Politics of Citation: On Not Citing the Usual Suspects

Sponsored by the Archives and Libraries Section.

The politics of citation matter because high metrics translate to dollars, status, and recognition for both individuals and institutions. By the same token, those whose work is ignored and not cited are not going to be as successful. How do we make a more inclusive citation canon for our field? Is it ethical to not cite those whose behavior we find reprehensible? Improving (or breaking) the citation canon touches on how we do research, how we decolonize syllabi, and how journals review submissions.

06-09 Forum: Folklorists and Climate Adaptation / Folklorists and Climate Interest Group Meeting

The LA Folklore Society and Folklife Program partnered to ensure that the human dimension was addressed in the state's response to climate change by creating the Bayou Culture Collaborative. Maida Owens, Shana Walton, and Mike Saunders will share their strategies to add cultural issues to the community resilience conversation and address cultural climate adaptation measures, especially climate migration. They are offered as a template for other states to adapt. The AFS Folklorists and Climate Interest Group will meet following the presentation/discussion.

06-13 Re-Centering the Periphery in the South: A Japanese Violinist, Black Fiddlers, and Frontier Poets Enlivening an International Festival

Sponsored by the Music and Song Section.

NC LocalFest and Nationals included Lady Farmers, Chocolate Drop Hubby Jenkins, NEA Fellows Wayne Henderson and Phil Wiggins. Folkmoat will include Cherokee and Scot Ed Miller Exile, but will Peggy Seeger and Triona of Irish/Appalachian Touchstone be able to travel to the InternationalFest? Blacks became predominant 18th C fiddlers from Monticello to the American Revolution frontier. York's personal awakening in Afrilachian Buffalo Dance poems critiques colonialism. Starting classical violin at age 3, violinist Maako was a superb musical note reader with her Japanese MA. She pivoted to learn old time music by ear creatively from mentor Cecil Gurganus.

06-14 Nordic American Folklore: Revitalizations and Implications

Sponsored by the Nordic-Baltic Folklore Section.

Nordic immigrants to America's Upper Midwest in the 19th and early 20th centuries established and modified elements of their Old World folk cultures which have undergone selective revitalizations fostered by creative innovators, community organizations, and the documentary efforts of ethnomusicologists and folklorists. Upper Midwesterners of Nordic descent likewise joined diverse neighbors in co-creating emergent regional subcultures with ongoing implications. This panel presents distinct yet interrelated case studies of Nordic American folklore, its revitalizations and implications, past and present.

07-04 Exalting the Folk at the Feet of Himalaya: Representations of Folklore in Himachal Pradesh, India [hybrid]

Sponsored by the Transnational Asia/Pacific Section.

This panel discusses artists, authors, and museum professionals in the state of Himachal Pradesh, India, who portray local people and their traditional practices in representational spaces that confer aesthetic and class status. Our topics include miniature paintings illustrating women characters from local folk narratives, a museum representing Tibetans and Tibetan culture as autonomous from Chinese occupation, and a book of serial poetry describing the land and people of Himachal Pradesh. The panel concludes with a discussion that connects these representational practices with our own and others' approaches to studying and representing folklore and folklife in the Himalayan region.

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07-06 Forum: A Pedagogy of Frictions: Traveling Fields of Blood, Oil, and Trauma in Oklahoma

In May 2022 four college professors traveled with 50 students through fields of blood, oil, and trauma in Oklahoma. Peripheral narratives and destinations were put on a collision course with dominant narratives to purposefully create frictions and fissures during this weeklong trip from the blood red race massacre of Tulsa to the black oil tainted tropes of Frank Phillips's Woolaroc near Bartlesville, from the Osage Nation and Tallgrass Prairie Preservation in Pawhuska to the Pioneer Woman and Standing Bear monuments in Ponca City. Learning outcomes of this traveling classroom will be shared in this panel discussion forum.

08-01 Queering Disney [hybrid]

Disney's relationship with the queer community has recently come under significant strain. This panel will discuss the relationship between Disney films and aspects of the queer community, focusing on Disney fairy tale films and queerness. The panel begins with the parodying of Disney films by Todrick Hall and Jose Rodolfo Ontiveros Loaiza. The discussion then leads to queer space and the possibility of Disney's Wonderland being a representation of queer space. Following this is an example of queercoding as found in the character of LeFou. The panel ends with a talk on queerbaiting and queercoding as found in Disney's villains.

08-02 Approaches to Conspiracy Theory: Time, Parody, Politics, and Ostension

Conspiracy theory demands diverse approaches to amorphous text, performance and reception. Its expansion into the mainstream of various political systems and social practices can be productively engaged with through a folkloric lens. The panel discusses the way conspiracy texts embed and use rhetorics or time; how audiences create conspiracy parodies to resist and comment on the genre; how the texts craft appeals to ostension; and the way ecotypification of texts is shaped by national and regional contexts.

08-03 Drawing from Ethnographic Materials: Creating Comics from Ethnographic and Oral History Fieldwork and Archives [hybrid]

Sponsored by the AFS Local Planning Committee, the Archives and Libraries Section, the Comics and Culture Section.

This panel explores ethnographic comics projects from the Oklahoma University Library and the Vermont Folklife Center. In 2022, the OSU Library will publish *Chilocco Indian School: A Generational Story*, a historical-fiction graphic novel drawn from archival interviews with Chilocco elders in the Chilocco Indian Agricultural School Collection of OSU Library. In 2021, VFC published *The Most Costly Journey: Stories of Migrant Farmworkers in Vermont Drawn by New England Cartoonists*, a comics collection created from interviews with Latin American migrant workers on Vermont dairy farms. In the same year, VFC also published *Turner Family Stories*, a comics anthology drawn from archival interviews with centenarian Daisy Turner of Grafton, VT.

08-05 Stigma: Foodways at the Intersections of What is Marginalized and Centralized [hybrid]

While we often express ourselves through food, we can never fully maintain control of how food is used to categorize us. Through topics as wide-ranging as fraught "home foods," hot chicken and whiteness, seal flipper pie, and marked categories of farmers, this panel explores how food is used as a tool for categorization; focusing on connections between foodways and stigmatization. What is the relationship between public discourses about food choices and stigma? How does stigma affect the ways we present food choices to others? How do we attempt to manage or mitigate the stigma that is associated with food choices?

08-06 Black Oklahoma: Past, Present, and Futures

Sponsored by the AFS Cultural Diversity Committee, the AFS Local Planning Committee, the African American Folklore Section.

African Americans have played an important part in Oklahoma's history even before it became a state. From free and enslaved black people who arrived as part of the forced migration of native peoples to the "Indian Territory," to black "89ers" and later African American settlers who founded numerous all-black towns in the state, to historic black city neighborhoods which were home to prosperous communities with valuable expressive traditions—the papers in this panel will address the rich and complex history, present, and potential futures of African American people in the state of Oklahoma as well as contemporary efforts to preserve the culture and histories of Black Oklahoma.



08-07 Forum: Navigating Trauma, Healing, and Reconciliation in Research Collections

Sponsored by the Archives and Libraries Section, the Folklore and Museums Section.

The many phases of collections contact harbor the possibility of trauma for those who create, care for, use, and view research collections. Content warnings provide opportunities to brace before contact, but painful materials intertwined with your life or livelihood cannot be avoided. This discussion of trauma and research collections draws upon the panelists' various experiences as researchers, collections professionals, community members, and repository visitors. We will consider: What practices reduce harm? How can we move past avoidance and trauma to healing and reconciliation? How do we care for ourselves, our students, collections staff members, and community members?

08-08 Forum: Story Sharing: A Folklife Community Engagement Model

Sponsored by the Folklore and Museums Section, the Public Programs Section.

A significant city-based museum launched an ambitious initiative in 2021 to engage with the diverse Black communities of Miami through sharing stories of life in Miami, social justice, and personal histories. With the mantra, "Every story is valuable," museum staff worked with a national folk arts service organization and community activists to develop the Story Sharing Project framework. The resulting collaborative, process-based plan embraces a folklife approach and scaffolds a variety of scenarios, allowing for individual and organizational flexibility to adapt story sharing.

08-10 Forum: Social Reform, Heritage, or Leisure? Considering North American Folk Schools Past and Present

Sponsored by the Folk Arts and Material Culture Section.

Examining the historical connections between U.S. and Canadian folk school initiatives, this round table will discuss a current surge of engagement in the Danish folk school movement as part of a trajectory spanning over a hundred years of progressive initiatives in community-based education and social reform. What can folk school histories reveal to us about today's iterations? How does traditional knowledge circulate and get re-inscribed? What tensions arise out of these predominantly affluent white spaces between progressive ideals and actualized social change? Is it summer camp for adults or is it the resistance?

09-02 Forum: A Tribute to Anna Lomax Wood

Sponsored by the Mediterranean Studies Section.

This year Anna Lomax Wood retired as the Association for Cultural Equity's executive director after 26 years. This event is an occasion to pay tribute to Anna's accomplishments and contributions as an anthropologist, folklorist, and ethnomusicologist by bringing together in conversation colleagues working within different cultural communities. Over several decades Anna has dedicated her life's work to documenting, preserving, and restoring the cultural legacy of folk artists in the United States and abroad. In turn she has mentored and served as an inspiration for the next generation of scholars and cultural workers who follow in her wake.

09-03 Forum: Making Connections: Reflections on the African American Craft Initiative [hybrid]

Sponsored by the Association of African and African American Folklorists, the Public Programs Section.

African Americans have played an important role as makers since the dawn of the American experiment. As primary makers in all areas of craft during slavery, their skills and knowledge have contributed tremendously to building this nation, even while, for the most part, receiving no compensation. Since emancipation, in the 19th through the 21st centuries, African American artisans have continued to produce, often with scant recognition of their participation or equal access to the craft establishment in the United States. The African American Craft Initiative (AACI), launched in 2020, is designed to expand the visibility of African American craft practitioners and ensure equitable access to resources. Established through a consultative process of dialogue with African American makers and organizations, as well as the mainstream craft sector in the United States, AACI outlines concrete actions for sustainable change. Through collaborative research, documentation, and public programming, the initiative seeks to amplify and support the efforts of African American makers to sustain their craft practice. Further, AACI facilitates networking, exchange, and outreach opportunities, advocates for equitable access to markets and resources, and improves the public's understanding of the history, cultural background, and aesthetics of African American craft. In this forum, AACI organizers, artist/participants and interns share their reflections on the initiative and invite discussion on its impacts, problematics, and future potential.

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09-04 Forum: Acquisitioning Data or Preserving a Life's Work: How Folklorists and Archivists Negotiate the Preservation of Folklore [hybrid]

Sponsored by the Archives and Libraries Section.

The forum presenters collectively offer experience homing personal research materials, creating the Ozarks Studies Archive, and working in six archives of North America. For new folklorists the forum offers a brief introduction to the concerns and challenges facing archives and archivists willing to accept research collections. For those looking to house collections and for those presently negotiating acquisitions, the forum offers the opportunity to re-envision ways to facilitate the donation/acquisition process while considering questions like: What should a researcher ask when homing a collection? Would training in archival acquisition at AFS aid folklorists in finding housing for research collections? Are finding aids needed to help connect folklorists with collections to appropriate archives?

09-05 Forum: Talking the Nonprofit Turn: A Conversation with the Founders of Texas Folklife Resources

Sponsored by the AFS Oral History Project, the American Folklore Society.

This forum is a conversation with the founders of Texas Folklife Resources—Pat Jasper, Betsy Peterson, and Kay Turner—in the wild and wooly days of public folklore in the 1980s. A groundbreaking, women-led nonprofit, TFR (now Texas Folklife) built an impactful and lasting institution rooted in fieldwork and community collaboration. Join Cliff Murphy (National Endowment for the Arts) and Jane Beck (founder, Vermont Folklife Center) for a discussion with the visionary co-founders of Texas Folklife Resources.

09-08 Re-Examining Musical Imaginaries: The Place of Sound in Shaping Community

This panel on musical imaginaries is composed of emerging scholars who pull from folkloristics, ethnomusicology, and human geography to critically interrogate aural imaginaries of community. The imagined boundaries of sound and the sounds of imagined boundaries are examined to incorporate Black joy at festival spaces, interrogate conceptions of the local by way of radio archives, and question motives of Irish nationalist movements via virtual ethnography. To comprehend better the sounding of place and community, our panelists point to a range of approaches for complicating ideas of the “folk” through engagement with traditional and popular music scenes.

09-12 Film: Dutch Hop!

Sponsored by the Public Programs Section.

This session will present *Dutch Hop!*, a new film by Chris Simon and Annie Hatch. It features the unique polka music and dance tradition of the Volga Germans who brought it to the Great Plains. The film features the musicians, dancers, and families who treasure this cultural gem and keep the tradition alive in the Platte River valleys of Nebraska, Colorado, and, Wyoming. The 56-minute documentary will be followed by a Q&A with producer Annie Hatch and lead folklorist Gwendolyn Meister. Filmmaker/folklorist Chris Simon and accordion musician Bob Schmer will join the session.



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Individual Presentations

Abedinezhad, Zahra (The Ohio State University). Through the Eyes of Mourners: Feelings and Beliefs of Iranian Women in Practices of the Month of Muharram

The Shia community reminds itself of the battle of Karbala through practices such as Ta'ziyeh. Ta'ziyeh (mourning) dramatically reenacts the battle to bring the event and its heroes to life. Women's participation in this performance is focused on weeping; religious mourners believe that tears are life-giving and compensate for the life of Imam Hussein. However, not all mourners follow the same religious principles. This study examines the meaning of mourning for women with various religious ideologies participating in traditions of Muharram. Mourning brings life to the community of Shiite women by providing them opportunities for liberty, resistance, and co-existence. **05-14**

Abou-Zeineddine, Ghassan (University of Michigan, Dearborn). Scheherazade Comes to Town: Representations of Arab and Arab American Women in Alia Yunis' *The Night Counter*

In my paper, I examine the narrative use of Scheherazade in Alia Yunis' 2009 novel *The Night Counter*, in which the folk heroine appears before a Lebanese American matriarch, Fatima Abdullah, in Los Angeles in 2004. At eighty-five years old, Fatima believes she will die in less than ten days, and begins to recite her life story to Scheherazade. In drawing on Sandra Stahl's notion of a personal narrative, I argue that Fatima's oral narrative serves to develop representations of Arab and Arab American women that resist western stereotypes and misconceptions of such women as being oppressed and silenced. **09-06**

Acosta, Camille Maria (Independent, New Mexico Arts Folk Arts Program). La Llorona, Picante Pero Sabroso: The Mexican Horror Legend as a Story of Survival and a Reclamation of the Monster

For centuries, the relationship between Mexico and its infatuation with the horror story has been profoundly complex and all too intriguing, but why? Perhaps it is the easiest way to communicate a Mexican culture, although proud and resilient, riddled with haunting narratives. Through fieldwork, ethnography, difficult conversations, and personal exploration, I dive deep into the legend-filled world of *La Llorona* and explore how stories that illustrate the terrifying "monsters" Mexicans may face on a daily basis could help us learn how to defeat those monsters, or even reclaim them as tools of communication. Maybe, you'll learn about your Llorona too. **07-08**

Ahlstone, Daisy M. (The Ohio State University and the Livelihoods Knowledge Exchange Network). Decomposition as a Model for Concluding Collaborative Ethnographic Projects

Collaborative ethnographic projects often begin their life expressed through feelings of hope and excitement for the empowering work to come. One important aspect for the longevity of community work often left unaddressed until it is too late is how to lay a project to rest when its intended purpose has been fulfilled. Communities are living systems, and collaborative work within those systems eventually requires a transition into new forms that address evolving needs of the group. This presentation offers an actionable model of best practices for closing collaborative ethnographic projects through a comparison to organic decomposition. **08-04**

Aksoy, Hüseyin (Karamanoglu Mehmetbey University). An Evaluation on "Ocak (Healers) Culture in Turkey": Traditional Healers of Yilancık (Erysipelas) as a Living Folk Medicine Centers in Karaman (Place, Diagnosis and Treatment)

The Yilancik Ocagi (the healer of erysipelas) in Karaman continues to exist as a popular traditional folk medicine center. There are various socio-cultural and socio-economic reasons for this popularity of folk medicine. It is interesting that folk medicine centers are still in demand by people, despite the fact that the possibilities of modern medicine are at an advanced level today. In this study, the Yilancik Ocagi in Anatolia and the folklore around it will be analyzed. After defining the concepts of Ocak (healer), diagnosis and treatment methods of the disease will be evaluated in the light of the compilations we have conducted in the field, in Karaman. **06-12**



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Alvarez, Sylas (Western Kentucky University). **Queer in South Central Kentucky: Subversive “Coming Out” Narratives**

In this paper, I draw from fieldwork done in South Central Kentucky on collecting Queer oral histories to discuss how spite and anger are important emotional tools of resistance and how coming out can subvert dominant narratives. The significance of this approach is to validate the experiences of those who contributed to this project and the ones who could not, some noting their recent realization of their Queerness and safety issues as reason not to contribute. To Folk Studies, this paper advances on-going research of Queer oral histories and Queer identity. It helps fill the gap of Queer oral histories in South Central Kentucky and expands on how identity is used in subversive ways to resist discrimination. **05-10**

Anderson-Holmes, Kathryn Marjorie (Penn State Harrisburg). **Pie and Beer Day: Celebration and Transgressive Culture in Utah**

On July 24, 1847, Mormon pioneers entered the Salt Lake Valley and settled there. Two years later, a celebration commenced to mark this event. Decades later, parades, family gatherings and other events are used to commemorate this shared heritage of pioneer fortitude and religious convictions. In recent years, those who do not align with Mormonism and its history have developed a new tradition called “Pie and Beer Day.” This celebration is promoted as Utah’s “other” holiday, signaling it as transgressive. This paper examines the rise of this tradition as a way for non-Mormons in Utah to assert their cultural identity. **04-11**

Aquino, Betty (George Mason University). **Dark Drama: American Haunted Houses, Power, Performance, and Positionality in the Face of a Shifting Economic Landscape**

This paper examines American Halloween traditions at farms and how they've adapted and influenced culture. Through participant observation and auto-ethnography at haunted house attractions in Michigan, Pennsylvania, and Virginia, I argue that farms commodify nostalgia, folk horror, contemporary legend, and fear. Halloween on the farm is big business but commodified culture “is multifaceted, complex, and as likely to be a site for social meaning as any other,” (Goldstein, 2007). I argue through the scholarship on performance, the farm turned haunted house is a place where communities reckon with power, positionality, and performance in a way to maintain cultural relevancy. **08-11**

Arnavas, Francesca (University of Tartu). **“Queer Things Happening”: Wonderland as a Wish-Landscape of Liberation and Queerness [virtual]**

In Lewis Carroll's Alice's Adventures in Wonderland, the word “queer” recurs rather frequently. Alice is “getting so well used to queer things happening”, she finds a “queer looking party”, and she even exclaims “how queer everything is today!”. Queerness in Carroll's times did refer mainly to oddity, strangeness, unusuality, rather than establishing an explicit connection with sexuality. Nevertheless, queerness is definitely a relevant trait of the text, one which the Disney version of it (Alice in Wonderland, 1951) has not managed to erase. Despite the edulcorated tones and situations, Disney's Wonderland remains a queer space, an utopian, wish-landscape, in which fixed categories and identities are questioned, rules are inverted, and disorientation and astonishment can actually be means to begin to appreciate a new reality. Theorising Disney's Wonderland as a queer space, in the sense intended by José Esteban Munoz, sheds light on how the never-ending fascination with Wonderland and its many interpretations may also relate to how binary thinking and rigid dichotomies are there repeatedly de-constructed, offering instead a whimsical space of queerness, liberation, and otherness. **08-01**

Arteze, Charlotte (Agnes Scott College). **Exile and Holy Healing in *Macbeth* and “Crescentia” (ATU 712)**

In both the traditional narrative “Crescentia” and Shakespeare's *Macbeth*, profound evil leads a victim to take refuge in a realm of holy healing and justice. Both Crescentia and Malcolm, the son of King Duncan, are framed with the same stratagem for ghastly murders. Crescentia eventually reaches a land where she is able to heal by faith. This may well have suggested the episode in Malcolm's exile in England, in which Edward the Confessor heals through prayer and laying on of hands. The Macbeths' castle, where the regicide takes place, is insistently figured as Hell. In these narrative structures, the heavenly zones are peripheral, places of exile for those cast out of their erstwhile homes. **04-14**

Atwood, Sandra Bartlett (Utah State University). **Poo'miikapii and Personhood: A Collective Approach to Improving the Wellbeing of National Parks**

Paahtómahksikimi (Waterton National Park) lies nestled in the heart of the Crown of the Continent Ecosystem and is one of the most sacred parts of Niitsitapi (Blackfoot) territory. However, due to the creation of National Parks, Niitsitapi have suffered from limited access to and management of this Chief of places. Employing ethnography and action research in concert with Niitsitapi collective methods, Niitsitapi Elder Ninna Piiksii (Chief Bird)/Mike Bruised Head and I developed an interpretive tool for Waterton Park horse trail guides to teach and assist them to more equitably and ethically work with the land, Niitsitapi, and other Park guests. **02-12**

Azmy, Janelle (Indiana University). **Reclaiming the Rebozo: Cultural Extraction and Grassroots Safeguarding in Doula Work**

The rise of birth workers in the United States has been integral in combating maternal mortality/morbidity rates. Organizations that facilitate these trainings and certifications often incorporate the Mexican *rebozo* as a ‘tool’ that doulas can use to help laboring people. In a social media campaign, two Totonaca Indigenous birth companions



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have called for these organizations to remove rebozo work from their trainings, calling the misuse of it in this manner exploitative and dangerous to birthing folks. The “Reclaim the Rebozo” movement asks us to consider what appropriation contestations mean in a landscape where pregnant people are fighting for their lives. **06-12**

Azzolina, David S. (University of Pennsylvania). **Are Spots Proverbs: The Use of Slogans and Spots in Self-Help Groups**

Self help groups became ubiquitous in the 20th century and continue to thrive today. One of their common characteristics is the use of various kinds of phrases that are proverbial in nature to help correct perceived distortions in thinking to help achieve mental health. These groups often have etic terminology for their expression. This paper will look at those used by the famous twelve-step groups, where they are called “slogans,” and in the lesser known, Recovery International, where they are called “spots.” Additional notice will be made of how cognitive behavioral therapy and dialectical behavioral therapy make use of similar techniques. **02-13**

Banks, Michelle (Prescott College). **Lo Que Recuerda el Cuerpo: Maya Poqomchi' Voices on State Violence and the Earth**

Maya Poqomchi' people identify as children of the earth, and their lifeworld is tethered to the spirits of the hills-valleys that delineate where they live. The result is a profound land ethic grounded in a reverence for all things that exist. According to some Poqomchi', their relationship with the Earth has deteriorated – many see violence as the cause. Drawing from spiritual ecology and historical memory, this presentation explores how Poqomchi' communities in Guatemala make place and conceptualize their relationship to their sacred landscape as a result of the violence that occurred during the country's armed internal conflict (1960 - 1996). **08-12**

Barber, Jesse (South Arts). **In These Mountains: Stories of Fieldwork in Central Appalachia**

Jesse Barber completed his BA in interdisciplinary studies from Appalachian State University in 2022, with a concentration in documentary studies in Appalachia. He will speak about balancing the perspectives of a photographer/documentarian and an academic researcher. Understanding the importance of visual expectations in media that is to be consumed by the public, Barber has learned to create documentary work that tells a nuanced, engaging story while also functioning as primary source data that will be deposited in an archive for use by future researchers. **05-07**

Barker, Maygan (Memorial University of Newfoundland and Labrador). **#Witchtok and Womanhood: Navigating Post-Christian Spirituality and Gender in Digital Spaces**

In 2019, Pew Research Center published a study that found Christianity was in decline. As Christianity membership has decreased, Trinity College in Connecticut found a simultaneous increase of people identifying as witchcraft practitioners. Meanwhile, social media has fostered community among disenfranchised ex-Christian women and neo-witches. There is overlap between these communities; a quick Tiktok search reveals several thousand videos simultaneously tagged as #exchristian, #witchtok, and #tarot. This paper explores these communities on Tiktok, looking at digital tarot reading as performance of feminine epistemologies before considering the ways in which women are using tarot to reclaim autonomy and spiritual authority post-religion. **09-09**

Barker, Brandon (Indiana University). **John Baker, Junior and the Washingtons of Wessyngton Plantation: From Genealogy to Art**

In 1860, middle Tennessee's Wessyngton Plantation was the largest tobacco plantation in the United States. John Baker, Junior—whose great-great grandparents were among the 274 African Americans enslaved there—has spent the past four decades doing genealogical and historical research on the people of Wessyngton. In 2009, he published the most complete study of a Tennessee plantation: *The Washingtons of Wessyngton Plantation: Stories of my Family's Journey to Freedom*. This talk presents the movement from John Baker's textual, genealogical representations of Wessyngton's history to his artful presentation of that work in a variety of performance contexts, including guided tours at Wessyngton (which remains an operating farm), family reunions, the establishment of Wessyngton's African American Cemetery, museum exhibits, and myriad public lectures. **07-05**

Bartone, Lauren (University of California, Berkeley). **Inventing Italian America through the Photograph**

The ubiquity of film photography by the mid 20th century in the United States offered Southern Italian immigrants and their children the opportunity to create their own representation of a newly emerging cultural identity. The creation, display, and preservation of these images in both domestic and commercial settings during the post-war context served a range of purposes, from the representation of personal narrative to the cultivation of an idealized Italy. This tradition paralleled a shift in identity for migrants from the periphery of a unified Italy to the center of American popular culture as Italian Americans. **04-13**

Beck, Brenda E.F. (University of Toronto, retired). **Sacrificial Deaths in a Tamil Folk Epic [virtual]**

This paper will summarize a variety of mythical and social themes relating to blood sacrifice found woven into a medieval Tamil, oral folk epic. Some of this symbolism references the ancient Vedic myth of world creation from subdividing a giant cosmic body. Other aspects of the story demonstrate that the resulting four varna categories



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derived from sacrifice get side-stepped and repackaged. These shifts reveal much about a farmer plus Dalit underclass perspective on a social system that places a minimal value on their lives, demonstrating the ways in which folk bards creatively rework the paradigms others use to define them. **04-03**

Bell, Michael J. (The Registry for College and University Presidents). *Lynn Riggs' Green Grow the Lilacs and the Staging of the American Folk (Musical)*

In 1931, the Theater Guild presented Oklahoma's most famous playwright, Lynn Riggs, only Broadway play, *Green Grow the Lilacs*. Chosen one of the ten best plays of the year, and, adapted almost unchanged by Rogers and Hammerstein in 1942 into the legendary *Oklahoma!*, Riggs described the work as a "folk play in Six Scenes, with Songs and ballads of the period." This presentation will examine the play's use of traditional folksongs, the hero's combat, the wooer's play, the sword fight, the play party, and the shivaree to explore Riggs' staging of the end of Oklahoma territorial folk culture as "the substance of an Ancient Song." **03-12**

Bell, Sara (Vance-Granville Community College). *Bread, Bocce, and Belief: Maintaining Waldensian and Franco-Italian Heritage in the Foothills of the Appalachians*

The Waldensian Festival held every August in Valdese, North Carolina might appear to be a typical small-town southern street fair with country, rock, R&B, and gospel bands, vendors selling local honey and crafts, face painting, and games for kids. But the lively bocce tournaments, bread baking demonstrations at a historic communal oven, wine tastings that celebrate a centuries-old viticulture practice, performances of sacred music sung in Occitan patouà, and an outdoor drama that recounts the long Waldensian history of faith and endurance reinforce the power of expressive practice in maintaining identity, community, and cultural heritage in this enclave founded by Italian immigrants in 1893. **05-13**

Ben-Amos, Dan (University of Pennsylvania). *Between the Intangible Cultural Heritage and Folklore [virtual]*

This is a polemic paper arguing that the discipline of folklore and Intangible Cultural Heritage constitute two incompatible paradigms, each addressing a similar aspect of society and cultural life for different purposes and functions. While folklore seeks to research, and gain knowledge and understanding, Intangible Cultural Heritage is concerned with preservation for the sake of exhibition and celebration. In the previous century when folklore faltered in the academic domain there were trends to lean upon Intangible Cultural Heritage, but the conclusion of this paper is that theoretical and methodological self-reliance that does exclude interdisciplinary interaction is preferable. **02-05**

Bender, Mark (The Ohio State University). *Three Stars in the Sky: Entering the "Storyworld" as Translator*

An enchanting yet challenging aspect of translating oral literature as a cultural outsider is gaining access to the storyworld of any particular narrative, then recreating it another language. This paper builds on ideas such as "opening oral territory" (Sarris 1993) and Suzhou storytellers ideas of "walking the story road" that conceptualize what goes on in acts of narration and seem to have parallels in translation. The paper is based in part on folkloristics, narrative, and reception theory, drawing heavily on Chinese concepts of the narrative experience and ideas about translation in play today. **04-01**

Bera, Malay (Ashoka University). *An Audience with the Thakurs: Exploring the Potential of Vernacular Belief in Bengal [virtual]*

The word "vernacular" in vernacular religion/belief is often used to mask the assumption that the religion/belief in question is a lesser form and has little power as opposed to the mainstream belief or institutional religion. However, by exploring the potential of vernacular belief through belief narratives about Thakurs (vernacular deities) in Bengal I will show, in this paper, how vernacular belief is mobilized to overrule thousands of years old oppressive traditions in the provincial town of Bagnan in West Bengal, India. Vernacular Belief indeed has the potential to bring about positive changes in society. **07-03**

Beykent, Yasemin (Pennsylvania State University). *"Sturdiest Safety Net:" Forming Collective Identity in Grad School through Memes [virtual]*

With the graduate programs' responsibilities and challenges, students go through various problems with their mental health, social relations, and finding motivation. Therefore, they seek emotional and academic support, empathy, community, in other words, a cohort. This study aims to understand the role of internet memes in building graduate student cohort communication by looking at the common values in shared memes, the motivations to use those memes, and their impact on their lives. The study uses semi-structured interviews with a group of graduate students, textual analysis of collected memes from those participants, and researchers' reflections to provide a comprehensive student narrative. **03-04**

Bishop, John Melville (University of California, Los Angeles, retired). *Winston Fleary and The Big Drum Nation Dance*

On the island of Carriacou in Granada, the Big Drum Nation Dance is performed at weddings, wakes, boat launchings, house dedications, and in this film, at a Tombstone Feast when an adult dies. The dances have very direct roots back to particular parts of Africa; an oral story-telling tradition that links dancers to their ancestors. Island scenes include boat-building, string band, children's play and lessons. Winston Fleary, Carriacou cultural leader, folklorist and



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musician, was the impetus behind this film as well as its director and interlocutor. Every voice in this film is from an islander; there is neither explanatory text nor narration. Film is 69 minutes. **02-10**

Blythe, Christine Elyse (Brigham Young University). **Turning Tradition on its Head: COVID-19 and the Latter-Day Saint Sacrament**

The sacrament is a formal ritual performed each Sunday by members of the Church of Jesus Christ of Latter-day Saints. In the modern church the ritual has been both routinized and universalized. However, in 2020 this formal ritual was turned on its head as public worship was forced out of churches and into the homes of members. This paper examines the folklorization of the LDS sacrament during the COVID-19 pandemic and how it temporarily opened the door to children and women's participation and personal variation. **07-03**

Bock, Sheila (University of Nevada, Las Vegas). **Divergent Weatherlore in Christian Hermeneutics: Climate Change and Vernacular Rhetoric in Our Current Environmental Crisis**

This presentation considers the relationship between Christianity and environmentalism, using case studies of established Christian climate groups representing the two poles of Julia Corbett's (2006) environmental ideology spectrum, anthropocentric and ecocentric. The analysis focuses not on how Christian beliefs shape understandings of extreme weather, assuming a one-way flow of influence. Rather, it brings attention to how extreme weather is interpreted in relation to Biblical text, foregrounding the ways in which meaning is constructed and negotiated at both community and individual levels. **04-04**

Bodner, John (Memorial University of Newfoundland). **North American Free Conspiracy Trade Agreement: Ecotypification and Political Vernaculars**

This presentation uses two predominantly American conspiracy theories, one currently linked to QAnon, the other to Covid-19 to describe the various forces of ecotypification these narratives underwent after their arrival in Canadian facebook groups and protests. I argue that core changes occur at the level of narrative features (characters, acts, motivation) which effect explanatory, rhetorical and emotional reception of the narrative; however, the structural core of a vernacular political theory rooted in American far-right populism remains unchanged. I conclude by outlining the problems associated with foreign violent ideologies spread through traditional folklore forms have for a small country like Canada. **08-02**

Boorum, Jeremy S. (Penn State Harrisburg). **Queer Witches, Media Scapegoats, and Moral Panics: Re-Centering Folklore in Arthur Evans's *Witchcraft and the Gay Counterculture***

This paper will consider the centrality of folklore within Arthur Evans's *Witchcraft and the Gay Counterculture* (1978). In this work, Evans traces the history of queer individuals and considers ephemeral evidence often disregarded by historians. At the same time, Evans examines the conflation of queer identities with witchcraft and pagan practices, leading to beliefs that these individuals are deviant. I will argue that central to this discussion of Evans's work is the role of the media and various historical campaigns such as Anita Bryant's "Save Our Children," in creating false narratives about queer individuals which circulate into the present. **05-10**

Borland, Katherine (The Ohio State University). **Negotiating the Research: Steps Toward Community-Partner-Centered Inquiry**

Recent trends in university-community partnerships reenvision power relations between scholar/researchers and ordinary people (Alvarez/Nabhan 2018; Peters 2006). This essay explores the nuances of developing collaborative research goals with a project that is positioned within a web of state and national agencies committed to bringing gender equity to land ownership and management. As university-based folklorists work with community partners who see themselves as providing scientific guidance to a public in need of knowledge and skills, how can we carve out a space for knowledge exchange that is mutually beneficial? I draw my examples from a two-year engagement between the Ohio Field School and the Southeastern Ohio Chapter of Women Owning Woodlands. **03-02**

Bottigheimer, Ruth B. (Stony Brook University). **Arabian Nights Tales: Written, Read, Told, and Re-Told by Hannā Diyāb**

"Aladdin," "Ali Baba," and other Hannā Diyāb-told "orphan tales" -- new to the Arabian Nights -- were ascribed to an undocumented Arabic oral narrative tradition. Long central to Nights scholarship, this hypothesis is being challenged from the geographic and scholarly periphery: motif analysis has demonstrated significant commonalities between Diyāb's "orphan tales" and European fairy tales, and structural analysis of "orphan tales" has strengthened the hypothesized connection. Recent translations of Diyāb's travel memoir containing additional, datable, Diyāb narratives further support the thesis that Diyāb's Nights tales drew heavily on Western sources. **09-06**

Bridges, Ben (Indiana University). **Murals, Countermurals, and Visual Sovereignty in Juneau, Alaska's Public Art**

Overlooking the Gastineau Channel in downtown Juneau are two murals. The first depicts a few dozen passengers on a 19th-century steamship while the second reveals a bold and colorful visualization of Tlingit civil rights activist Elizabeth Peratrovich. In this paper, I explore the recently installed Peratrovich mural as a countermonument to the already present colonialist history built into the landscape. Based on conversations with the artist and observations of



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Juneau's art scene, I examine the potential of public art to, on one hand, exclude, obscure, or favor certain voices and, on the other, include, advocate for, and democratize marginalized histories. **07-13**

Brodie, Ian (Cape Breton University). **When Is a Joke? Insights from Legend Scholarship for the Study of Stand-Up Comedy Repertoire Development**

In "When is a Legend?" Bill Ellis circumscribes the half-lives of the legend, the different moments in its arc from the teller initial's impetus to articulate a story-worthy occurrence from "the boundaries of existence" through to its deracinated, decontextualized, and anaesthetic legend report. The "half-life" of a stand-up comedy bit operates in an analogous way, with attendant qualifiers based on the professional and mediated differences between vernacular and professional humorous verbal art I have articulated elsewhere. This paper explores this idea further, both using examples drawn from recent fieldwork and suggesting a research methodology for going forward in future fieldwork.

05-02

Bronner, Simon J. (University of Wisconsin, Milwaukee). **The Huppah as Object and Symbol in Contemporary American Culture**

Being married under a huppah in the twenty-first century has become a statement of Jewish continuity because of the rise of interfaith marriages. A way that couples have heightened the significance of two Jewish partners is to decorate and personalize the covering. This presentation documents the decorative trends in huppa construction and what couples say they mean. The paper also speculates on the social-psychological meanings outside of their awareness.

05-12

Brown, Autumn (Oklahoma Oral History Research Program). **Art, Activism, and Education in North Tulsa**

This paper explores art, activism, and education in Tulsa, Oklahoma. With programs such as the Tulsa Artists Fellowship and Tulsa Remote, artists from around the country are flocking to Tulsa as the city rebrands itself as an epicenter for art & culture in the country. Black and Brown artists in North Tulsa are using their creative expression to awaken the sociopolitical consciousness throughout "The Town," while also sparking the imagination. This oral history collection aims at preserving Tulsa's art scene for future studies on art, activism, and education. **08-06**

Buccitelli, Anthony Bak (Penn State Harrisburg). **The Weight and Lightness of Tradition: Interpreting Repetition in Folklore**

This essay considers different ways of conceiving of the relationship between repetition and temporality, especially those drawn from Søren Kierkegaard's *Repetition* (1843) and other works in a similar vein. It considers how we form affective relations with the process of reiteration in everyday life. Finally, it explores these dimensions of repetition through a discussion of three connected topics: 1) the valuation of repeated action in terms of its "weight" or "lightness," 2) the utility of conceiving of tradition as an interpretive framework, and 3) how shifts in the experience of repetition can produce both stasis and change within tradition. **02-02**

Bucuvalas, Tina (Florida Cultural Resources, Inc.). **Public Folklore, Historic Preservation, and Community Activism**

National Register Bulletin 38, Traditional Cultural Properties, provided guidelines for nominating properties based on living community culture, and since 2012 the NR has encouraged expanded use of the TCP designation. The presenter will detail her integration of public folklore with historic preservation through the successful NR nominations of Tarpon Springs' Greektown Historic District and Cycadia Cemetery as TCPs. Recently her efforts have expanded to community activism to guide city policies affecting the Greektown district. She will also discuss her international work with Greece to elucidate connections between US public folklore and Greek approaches to Intangible Cultural Heritage. **01-13**

Burke, Christina (Philbrook Museum of Art). **Best Practices: Engaging Community and Changing the Narrative**

Colonial collecting institutions, like museums, are striving to address long-standing issues inherent in their relationships with Indigenous communities. From ensuring a welcoming environment for visitors to tackling entrenched collection access policies and individualist frameworks for curation, museum staff seek ways to be authentically engaged, and share power and authority with Indigenous communities. Creating new relationships and decentralizing the western narrative must involve every facet of museum practice, from reframing collection acquisitions, cataloging, and storage to collaborating on interpretation and presentation. Presenters will share examples of museum and community-directed projects illustrating how such opportunities can improve contemporary museum practices and discourse. **02-07**

Burns, Richard (Arkansas State University, emeritus). **Outsiders**

Consistent with this year's meeting, this presentation focuses on S.E. Hinton's *The Outsiders*, specifically, socs and greasers, whose antics the folklorist recall from his own experiences as a young teenager living in the Tulsa Boys Home. Negotiating the stigma associated with involuntary institutionalization, he hid to avoid connections to the Home as the TBH bus unloaded residents each morning at Horace Mann Junior High School. He observed violent incidents between rival gangs engaged in knife fights as well as other kinds of rumbles. The sting of social marginalization helped provide insight when characterizing the customs and world of outsiders. **05-09**



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Burrison, John A. (Georgia State University). **Talking Jars: David Drake, Antebellum Potter-Poet**

David Drake (1801-ca. 1875) is now renowned as one of America's most extraordinary historic folk potters. Until the 1980s, however, little was known about this enslaved African American artisan who achieved a degree of freedom through his craft. He has since become the subject of museum exhibitions, a book-length biography, and a book of essays about his pot-poetry. This presentation will substantially update what's known about Dave (as he signed his pots), placing him in the context of his equally remarkable antebellum pottery-making community, South Carolina's Edgefield District. **09-01**

Basic, Jason (Denison University). **Re-Centering Migration through Folk Narrative in Milūdī Shaghmūm's "The Burning of the Boats" (2000/2001)**

Shaghmūm's "The Burning of the Boats" appears in the Spanish-Arabic *Stories from the Two Shores* (2001). This collection by authors from Spain and Morocco explores the complex relationship of these neighbors. "The Burning of the Boats" engages this theme through narrating emigration, an emigration old and new. This presentation argues that the story re-centers concepts of belonging by blurring boundaries between orality and writing, individual and community, original and traditional. It asserts that Shaghmūm's use of moroccan folk narrative in the privileged space of literature brings marginalized ways of interpreting experience, of understanding emigration, into the center. **09-10**

Cai, Lei (Wuhan University). **The Power of Rural Market: Reshaping Relocated Villagers' Sense of Place in North China [virtual]**

In recent decades, with the rapid urbanization lots of Chinese villagers have relocated from farmhouses to new-build multistory buildings. Losing traditional rural landscape affects their attachment to place. The new lifestyle extends their living space from village community to a larger area, bringing fading and reconstruction of sense of place. Compared with moving to another religion, relocation within the same town can provide better condition to help relocated villagers reduce frustration and adapt to new surroundings. This paper will examine how rural markets help relocated villagers to sustain and reshape sense of place. **07-05**

Chandra, Tulika (Shiv Nadar University). **Centers of Pilgrimage (Braj India): Reaffirming the Periphery by Exploring the Folk Narratives [virtual]**

Inhabitants of popular pilgrimage get benefited from its economic development and its persistent growth, braving the obstacles that tended to stem from the region, generating several narratives that skillfully adapted the changes. The paper explores forms and functions of holdovers from past in a continuous transmission. Taking spatial and temporal expansion, the samples would be from narratives collected from Braj (India). Braj is a perceived periphery with its own centralized ideas. Questions are put forth to get deeper into the narratives present in these pilgrimages: Are these narratives radically torn? Do these radically torn narratives help in reaffirming the periphery? **04-03**

Chapple, Hannah (The Weber School). **"The World of Sensible Seasons Had Come Undone": Climate Change and Regional Folklore in Barbara Kingsolver's *Flight Behavior***

This paper undertakes a study of region at the nexus of Folklore and bioregionalism and suggests a bioregional folklore is necessary to study region under climate change. I apply this approach to constructed folklore, analyzing the impact of climate change on weather lore in Barbara Kingsolver's *Flight Behavior* through a bioregional lens. I argue that the impacts of climate change in *Flight Behavior* disrupt and displace community weatherlore, and that the relationship between folklore and region in the text supports a shift in concepts of regionalized folklore, away from anthropocentric tradition and towards bioregionalism. **05-04**

Chavez, William Samuel (University of California, Santa Barbara). **Gothic Horror Gameplay and Interactive Fiction: A Study of Betrayal at House on the Hill, Fury of Dracula, and Abomination: The Heir of Frankenstein**

The use of horror as an instrument of moral sensationalism hinders the genre's immediate game design. Gothic dread, however, presents the ultimate equalizer for both horror gameplay and interactive fiction. The selected tabletop games are constructed around downward transcendence, fatalism, and self-destruction. They exploit fears of inundation (to be overpowered and seized by oppressive game spaces and mechanics). Narratives progress and conditions worsen as certain players are made abject; producing asymmetric gameplay and monster control/builds reflective of villain sympathy and heroic disenchantment. Gameplay variance stems from mystery and forced repetition, prompting the academy to reconsider the legacy of gothic storytelling. **05-11**

Chocano, Rodrigo (Pontificia Universidad Católica del Perú). **Working Together: Afro-Peruvian Musicians, Digital Humanities, and Collaborative Research Method**

Conexiones Musicales Afroperuanas is a web-based crowdsourcing project application intended to expand ethnographic and archival research capacity in the study of Afro-Peruvian music while involving grassroots practitioners in the knowledge production process. Based on critical race theory and social network analysis, Conexiones Musicales Afroperuanas seeks a better understanding of the connections among Afro-Peruvian musicians, institutions, and other stakeholders throughout the 19th, 20th, and 21st centuries. This presentation



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outlines the way this app expands ethnographic and archival research capacity; involves grassroots practitioners; collectively produces an open-source data repository; and aligns with the agendas of Afro-Peruvian musicians and activists. **06-10**

Chomitzky, Katya Jacqueline (Indiana University). **Hold My Javelin: Visual Culture and Ukrainian Folklore in the 2022 Russian Invasion of Ukraine**

Within the framework of the 2022 Russian War on Ukraine, visual culture has been used as a method to unite national and diaspora Ukrainians. This is especially prominent through the creation of folk heroes such as Saint Javelin, and the prominence of the farmers who steal tanks with the aid of tractors. The available media surrounding these figures has been circulated primarily through the means of social media platforms, such as Instagram and TikTok. Through an analysis of these examples of visual culture, this research explores the effects of digital platforms on wartime folk narratives through the context of Ukraine. **08-12**

Christensen, Danielle Elise (Virginia Tech). **"Slava Ogirky": Pickles, Genre, and Power in the Context of Asymmetric Warfare**

Early in Russia's 2022 invasion of Ukraine, a widely circulated tweet reported that a woman in Kyiv had hit a Russian drone with a jar of cucumbers. Online discussions tried to name the tweet's genre: was it news? propaganda? a legend? a joke? an extension of matriarchal networks of surveillance and discipline? Redditors also generated their own genres, including heroic epithets and pickle puns. These forms of cultural production highlighted the absurdities of (asymmetric) violence and the arts of vernacular resistance, but they also sparked talk about the ethical implications of performing specific genres online, especially in the context of war IRL. **08-12**

Cobb, Emma Carey (The Ohio State University). **Queering Memes: Making Space for Instagram Lesbian Meme Pages**

This paper interrogates theoretical models of memes, looking at a collection of single authored memes that have become popular in queer communities on Instagram. Interviewing both meme creators and people who follow these accounts and share these memes, I hope to extend the definition of memetic practice, offering a queer account of how memes are used. I examine not just how memetic texts are altered, but how they are woven into queer vernaculars in a way that allows them to be situated to specific contexts without altering the memes themselves, allowing meme creators authority over the texts. **03-04**

Conway, Cece (Appalachian State University). **West African Roots of African American Fiddling from the Coastal Plain to Monticello the Frontier during the American Revolution**

Music crosses borders easily and has contributed to cultural exchange among diverse Southern communities. Proficient on the West African one-string fiddle, black musicians developed complex rhythmic and bowing skills. In 1690 a black fiddler played for whites to dance in Accomac, VA. During the 17th C, blacks became the primary dance fiddlers—from the coastal plain plantations to Monticello. Fiddler Alan Jabbour observed that the earliest black and white instrumental exchange took place in the “dance music played primarily on the fiddle.” This radical shift resulted from the collision of European dance masters, African Americans and the Scots Irish fiddlers. **06-13**

Craycraft, Sarah (The Ohio State University). **Film: Chergi Weavers (28-min)**

Chergi Weavers (2018, dir. Elena Stoycheva) is a short documentary which reveals a story of humor, improvisation, and colorful characters. A young designer arrives in a small Bulgarian village, where most remaining inhabitants are elderly women. She convinces the grannies to weave a new model of a carpet in the traditional way. As they start to assemble an old weaving loom, they discover that parts are missing. The film offers an exploration of the missing links between people, generations, and shared knowledge. (28 minutes) **05-05**

Daglaris, Patrick (Oklahoma State University). **Which Campus Communities Speak? Revisiting Past Alumni Interviews to Determine Future Archival Directions**

The presenter will discuss the ways that their university oral history program has surveyed its 500+ alumni project to determine the strengths and weaknesses of the collection and identify new research directions. They will describe how they have analyzed the interviews by academic degrees, spatial and temporal coverage, staff or faculty affiliation, etc. to evaluate its coverage of the academic, occupational, demographic, and physical aspects of campus history. By comparing this data with contemporary student body data, they will discuss how the program can position itself to work with campus groups to capture a more representative history of the university. **09-11**

Daly, Jack (Penn State Harrisburg). **The Specter of Shoeless Joe: Hauntology and American Sports Conspiracies**

This essay examines sports conspiracies from a hauntological perspective. Others have noted that conspiracy theories exist at times because theorists can point to actual conspiracies of the past and say that it could happen again. Similarly, hauntology holds that we are haunted by our imagined pasts and possible futures. I argue that this is the case with sports conspiracies: the verified scandals from history cause us to be in a sense haunted by them and in turn create imagined futures and presents where those conspiracies are re-enacted. By analyzing the Chicago Black Sox scandal from 1919, I show how its specter haunts contemporary sports conspiracy theories. **08-13**



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Dayen, A.S.M. Abu (Jahangirnagar University). **Bengal Food Cultures in the Eyes of Global Corporatism: Folklore, Tradition, and Modernity**

The foodways of the Bengal Delta serves as a crucial symbol of unity of the greater Bengal people. The urbanization of the rural Bengal delta has led to considerable degrees of culture loss. Bengal food, an important unifier, is being threatened by this urbanization. The modern trend in the urban Bengali life is to adopt more global customs. Interestingly, the urban settlers, those who are fond of the global lifestyle, are now chasing after the traditions and folklife that they formerly overlooked. Because corporate businesses and the more affluent are focusing on the beauty and attraction of the traditional folklife, we are now witnessing a meaningful rebirth of traditional foodways in Bengal life. In this paper, I am trying to find out how corporate capitalism is running behind the folk foodways. **09-13**

De Luca, Mariagrazia (University of California, Berkeley). **Indigenized Italian Identity in the Postcolonial Somalia of the 1950s**

What did being Italian mean in the 'peripheral' space of the (post)colonial Somalia of the 1950s? This paper explores how "Italianità" (Italianness) underwent a process of redefinition by looking into postcolonial Somali writers' literary works and putting them in dialogue with textbooks and newspapers of that time. The mediatization of Italian identity through newspapers and radio, the presence in the cityscape of elements that reiterate an imperial version of Italian history, and the Italian educational system created a tension between the "center" of Italianità and its "periphery," resulting in a multifaceted, conflicting, and 'indigenized' identity of the Italians of Somalia. **04-13**

Del Giudice, Luisa (Independent Scholar, Los Angeles). **From Auto-Ethnography to Global Politics: A Personal Journey through the Italian Diaspora**

This paper offers a personal and scholarly journey of meaning-making to better understand immigration and ethnic history, family, class, and culture to contribute to a global politics of migration and human rights. As a triangulated Italian migrant—Italy to Canada to the United States—and a folklorist who has engaged in academic activities and public sector programming, I explore my growing sense of social and political advocacy from a diasporic and transnational perspective over three decades. My profound awakening about global citizenship and politics emerges directly out of my folklore work, a journey I explore in this paper. **03-13**

DeLoge, Alana (University of Pittsburgh). **Language and Culture in the Andes and Beyond: The Social Capital of Global Quechua**

Rooted in translinguistics, I showcase how Quechua languages and cultures thrive amidst global multilingualism, a domain often ignored in attempts to understand Quechua vitality in and beyond the Andes. When Quechua speakers' invocation of folklife and folkways takes center stage, this widely spoken Indigenous mother tongue becomes a powerful means of building social and political capital across borders. Women and men broadcast Quechua through entrepreneurial digital media. Activists evoke foodways, folklife figures, and cosmologies to counter ever-encroaching neo-colonialism and capitalism. Drawing on extended ethnographic scholarship and teaching in Bolivia and the US, I spotlight productive pedagogies for teaching Global Quechua. **06-07**

Deutsch, James (Smithsonian Center for Folklife and Cultural Heritage). **Oklahoma Knew Them Well: Woody Guthrie and Pretty Boy Floyd on the Periphery**

Fellow Oklahomans Woody Guthrie and Charles Arthur ("Pretty Boy") Floyd never met in person, but they might have found much in common. Both were marginalized and pushed to the periphery—Floyd because of his criminal activities, Guthrie because of his left-leaning politics. Their connection is the ballad Guthrie wrote ca. 1939, which begins, "If you'll gather 'round me children, a story I will tell, about Pretty Boy Floyd, an outlaw. Oklahoma knew him well." This paper explores the positions on the periphery of Guthrie and Floyd, and how the folk of Oklahoma have come to know them well. **06-06**

Dewhurst, C. Kurt (Michigan State University) and MacDowell, Marsha L. (Michigan State University). **Reciprocity and Community Engagement in Building and Using Museum Collections Representing Ethnic Communities of Southwest China and Mainland Southeast Asia**

Since the late 1970s, Michigan State University Museum staff have been involved in several projects on tangible and intangible traditional cultural heritage that have involved ethnographic field documentation and historical research in archival and museum collections. Project results included digital and physical collections of documentary materials and objects, exhibitions, educational programs, and publications. Today museums strive to create institutions whose programs and collections are more diverse and equitable in content as well as more meaningful to more diverse audiences. This session will examine what strategies employed in two projects in Southwest China and Southeast Asia have relevance for contemporary museum practice. **02-07**

Downs, Kristina (Tarleton State University). **Billy the Kid Probably Never Slept Here: Texas's Not-Dead Outlaw Legends**

In Hico, Texas, a local legend states that a resident named Ollie P. "Brushy Bill" Roberts who died in 1950 was actually the famed outlaw Billy the Kid, having faked his death, assumed a false name, and lived the rest of his life in Texas.



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The nearby town of Granbury has similar local legends surrounding presidential assassin John Wilkes Booth and the outlaw Jesse James. This paper will look at the ways these legends are commemorated and consider their role in tourism. I will also consider the similarities between the legends within the broader frame of outlaw legends. **08-13**

DuBois, Thomas A. (University of Wisconsin, Madison). **From Liepmabiergu to Suovas: The Development of Sámi Culinary Tourism and Food Sovereignty in Contemporary Sápmi**

In comparison with other cultures in the Nordic region, Sámi foodways have not become widely codified and shared via cookbooks, commodified by culinary institutions, or consumed by culinary tourists. Preparing, sharing, and consuming Sámi foods remains largely an insider activity by which Sámi mark a sense of belonging within the community. This paper examines the beginnings of more outsider-oriented Sámi dishes for sale in restaurants or food trucks, markets and festivals—dishes that meet the tastes and expectations of outsiders while also asserting or underscoring Sámi identity for producers and vendors. **09-13**

Dunaway, David (University of New Mexico, Albuquerque). **Route 66: A Secular Pilgrimage**

Route 66, A Secular Pilgrimage: The Scallop and the Shield (Short) "The Road was a historic monument, the work of heroic people who had left everything behind to become a part of that solitary place The journey, which prior to this was torture because all you wanted to do was get there, is now beginning to become a pleasure. It is the pleasure of searching and the pleasure of an adventure. You are nourishing something that's very important-your dreams. Pay attention to the road. It is the road that teaches us the best way to get there, and the road enriches us as we walk its length. Paulo Coelho, The Pilgrimage (1992) The pilgrimage, the voyage of a stranger on a land (pilgrim means stranger), is one of the oldest stories in Western literature. In the fourteenth century, when the pilgrimage described in Chaucer took place, those venturing from London to Canterbury departed "with full devote courage" in the introduction and Pardoners tale, their voyage becomes an honor and a rebirth. Skipping ahead 600 years, Paulo Coelho, a Brazilian fabulist, imagined a pilgrimage along the sacred road to Compostela, similarly to seek enlightenment and a magic sword. The essence of the pilgrimage lies between these literary goalposts: a voyage of honor, redemption, and magic; a pilgrimage to heal the soul and redeem the pilgrim. But today, in a more secular world, we find more secular pilgrimages. If we are to track the changes in a changing world, we can reimagine what it means to be a pilgrim today. There are few better examples of this secularization of travel for the above purposes than Route 66. As Angel Delgadillo, the barber of Seligman, Arizona put it, "I have seen the foreign tourists get off their tour bus from Las Vegas, go down the steps of the bus, and kneel and kiss the ground: 'This is the true America.'" **05-09**

Dutt, Smriti. **Painted Words: Investigating Mythological and Folk Narratives in Pahari Miniatures [virtual]**

My paper focuses on the Pahari paintings, an age-old folk painting tradition from Himachal Pradesh, India. Traditionally produced on the natural walshi paper, these works constitute a form of miniature art, with elaborate mythological and folk narratives painted across them in a pictorial mode derived from the Mughal painting traditions. Once considered the glory of Pahari kingdoms, these miniatures were lost to a fast-progressing world but have been revived in the recent decades. The paper will focus on the school's origin and its unexplored historical contexts. I also intend to address the problematic representation of women in Pahari miniatures. I will draw upon and complicate feminist art history to consider Pahari Paintings' systems of production and representation, which simultaneously position women as agents of creativity and change, and as hyper-sexualised bodies within patriarchal religious and secular narratives. **07-04**

Ecenbarger, Charles (Southwestern College (KS)). **There Is No Bigfoot, Just Like in Real Life: Analyzing Digital Culture, Daily Life, and Folkloric Traditions in Video Game Communities**

Video game Easter eggs have engendered cultural practices, traditions, myth, and legend within video game communities. In turn, they have provided a renewable cultural resources as digital artifacts for communities which contribute to the expanding, retelling, and persistence of the folklore through video games. This paper focuses on one such Easter egg – The San Andreas Sasquatch. This paper works through this telling of Sasquatch as folklore in video game culture. This is accomplished by examining the transmittable aspects of digital artifacts being used to propel the story beyond the confines of the game world and into the milieu of players. **05-11**

Eldridge, Brittany (University College London). **Fear the Queer: Vilifying Queer Characters in Disney Films**

With Disney's apathetic response to the "Don't Say Gay" bill, it is important to shed light on Disney's past interactions and understanding of the LGBTQ+ community. Disney has only recently begun to make strides with representation of queer characters in their television shows, but they have yet to produce a queer main character in one of their films - even though Disney has stated on multiple occasions that a character will be their 'first' queer character. This essay seeks to establish that Disney implements queerbaiting and queercoding in some of its most famous villains, and in doing so, vilifying queerness. **08-01**

Eliany, Marc (Retired). **Jewish Folktales from Morocco: The Case for the Use of Tales in Socio-Historical Research**

In simple yet witty Jewish Moroccan folktales, about the popular fictional hero Seha, a sage and clown, the author



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conveys intergenerational transmission of life lessons with commitment to social fairness. The author contextualizes the tales in socio-historical information, shedding light on processes of social change and modernization experienced by Moroccan Jews while subject to three competing national movements in Morocco, France and Israel. Following immigration consequences, socio-economic opportunities and related inequities in Israel and elsewhere are also discussed. Marc Eliany, a survey methodologist specialized in international health survey research, who became a transformational agent making a case for folktales and sung poetry in socio-historical research with focus on social change, modernization, immigration and equality. **09-14**

Eliason, Eric A. (Brigham Young University). “*¡Estoy embarazada ... and it's the bishop's fault!*”: Appropriate Incongruities and Latter-Day Saint Missionary Language-Learning Narratives and Pranks

Mormon missionaries world-wide struggle to learn new languages. Senior missionaries may prank their junior “greenies” with instructions like, “Yes, ‘sayonara’ means ‘goodbye’ but in this part of Japan, the locals say ‘sayo onara.’” For weeks, the unsuspecting greenie says this to everyone before realizing it actually means, “Oh! A fart!” Stories about such pranks, and of greenies’ self-created language bungles, are among the most popular student submissions to BYU’s folklore archive. This paper will explore reasons why this might be and examine the relationships between the various genres involved—PEN, FOAF, legend, prank, custom, and initiation ritual. **05-02**

Ellis, Larry (Arizona State University). Wrangling the Wild Graffito: Containment and Trickster Discourse in a Central Arizona University Town

On a street corner just north of the Arizona State University campus in Tempe, an eight square foot cube of rusty iron was installed by the city to deflect graffiti from public buildings to a containable space. Chalk was provided, as well as prompts to direct the efforts of participants, and at intervals the spaces were erased to make room for new rounds of conveniently constrained folk expression. Despite the efforts of the city council, postings on the tower subverted control in texts that reaffirmed the uniqueness of individual utterance. **09-11**

Evans, Michael (Peru State College). The Art of the Igloo: The Vernacular Architecture of the Arctic

In the Inuktitut language, igloo means a house of any kind. Traditional igloos were constructed of snow, as in the classic icon, but also sod and hides. Regardless of materials used, the architectural form held remarkably consistent, refined over centuries in a brutally harsh climate. And as with any domicile, the way the igloo was built, and by whom—and how it was managed, and by whom—simultaneously reflected, negotiated, recapitulated, and challenged cultural norms. The replacement of the traditional igloo with prefab houses disrupts many of these long-established relationships, forcing a shift in the unspoken language of the home. **07-13**

Evenson, Sara (State University of New York, Albany). “Espeneme will show you whether it is too slack or too stiff”: Foodways and the Communication of Cultural Identity in 18th- and 19th-Century New York

In my paper, I explore how Catherine Beck Van Cortlandt negotiated and communicated her family identity via food and cooking in early 19th-century New York. Through the sharing of family recipes and the subsequent preparation and consumption of those foods, the Beck and Van Cortlandt families communicated their position as old Dutch elites in a shifting state and national society. **05-13**

Everett, Holly (Memorial University of Newfoundland). Flipper Dinner: Centralizing Collective Memory

The Canadian province of Newfoundland and Labrador is infamous for its seal fishery, first begun in the 1790s. The seal hunt tragedies of 1914, which altogether claimed 271 lives, loom large in the province’s master narrative(s), which manifests in both folklore and popular culture, including literature, art, and tourist productions. At the same time, environmental competence, especially regarding food procurement, continues to be an integral aspect of male identity and conviviality in the province, as well as of local character in general. In consideration of its place in the calendar of annual observance, and its continued link to religious and fraternal institutions, I submit that the traditional flipper pie dinner, usually held in April, is a memorial feast and thus a mechanism of collective memory and the management of stigma. **08-05**

Farmer, Dale (Alt452 Productions). The Mountain Minor Film, Discussion and Live Music with Writer/Director Dale Farmer

In the 1920s-1950s, millions of Appalachians left their homes in the mountains and migrated to urban Midwestern factory centers. *The Mountain Minor* is the story of a life-worn Charlie Abner, a generation later, as he struggles with leaving his present life and family in Cincinnati, Ohio to return to the Kentucky Mountain home and musical heritage that once defined him. This film is unique in that all of its principal actors are traditional musicians—such as Smithsonian Folklife artist Elizabeth LaPrelle, Susan Pepper and acclaimed banjoist and fiddler Dan Gellert. **08-09**

Farris, Anelise (College of Coastal Georgia). “I had a dream last night we drove out to see Las Vegas”: Elder Emos and the When We Were Young Festival

This paper examines the controversial response to the When We Were Young festival by the elder emo subculture—which is comprised of people who enjoy emo music from the early 2000s and are now in their 30s and 40s. The



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presenter of this paper identifies as an elder emo, is a member of affiliated Facebook groups, and has purchased a ticket to the When We Were Young festival. Speaking as an insider, the presenter will analyze the turmoil surrounding the event, noting in particular how it divided this subculture and created additional division among emo music fans of various ages. **03-05**

Fernandez, Loretta (University of Pittsburgh). **Language Quest: A Videogame to Preserve Endangered Languages in a Cultural and Folkloristic Context**

Worldwide, 40% of the 7,000 documented languages in the world are endangered. Many could disappear completely in the next century. This does not mean only the languages as words and grammatical rules but all the traditions, knowledge, and folklore that is present in those languages. In this presentation, I will introduce Language Quest, a videogame designed to provide an immersive interactive experience in Alaskan Yup'ik and Gwich'in languages as a means to preserve and revitalize those languages. Through the game we present typical cultural situations and illustrate through graphic organizers how different situations happen in each specific culture linguistically. **06-07**

Ferrell, Ann K. (Western Kentucky University). **"And you'd love to be the big rancher driving the new trucks": Mutually Stigmatizing Categories of Farmers and Farming**

"Farmer" evokes a host of ideas and images for non-farmers and farmers alike. In this paper, I will examine examples from interviews with Kentucky farmers of how farmers mark and categorize both themselves and other farmers based on perceptions of difference. I will focus particularly on marked categories related to what farmers raise (e.g., vegetables, grain, cattle, tobacco), how they do so (organic, conventional, sustainable), and in what context (family, factory, hobby, backyard). Ultimately, I will argue, such categories are produced through an interaction of public discourses and personal experiences, and they are mutually stigmatizing. **08-05**

Fivecoate, Jesse A. (Indiana University). **Laughing with Conspiracy Theories: Humor and Parody in a Serious Genre**

Recent scholarship on conspiracy theories and conspiracy thinking has necessarily given more attention to the complexes that have motivated or inspired violent acts such as Pizzagate and QAnon. While these complexes will surely continue to move our thinking on this genre, I want to turn our attention, momentarily, to discuss the role of humor and play in conspiracy theory and thinking in online communities. Here, I am thinking of the "Birds Aren't Real," or "Ted Cruz is the Zodiac Killer," as a couple of examples. In looking at humor, we can see the ways in which conspiracy thinking is further encoded as "stigmatized knowledge" as Michael Barkun terms it. From this frame, we also see how play and humor help us investigate the boundaries of the amorphous genre of conspiracy theory by looking at the inversion of the generic script. **08-02**

Floyd, Jessica (Community College Baltimore County). **"I have a hell of a job trying to explain the difference to the Philistines": Hugill, Chanteys, and the Position of the Unpublished Manuscript in the Field of Folksong**

This presentation extends the work of looking critically at chantey collector Stan Hugill's corpus, focusing specifically on the unexpurgated texts from his repertoire. Specifically, I interrogate the reality that the songs collected by erotic folksong collector Gershon Legman, from Hugill during the 1950s, are relative outliers in the field of chantey collection. I investigate how these songs might be outliers for two distinct reasons: perhaps the songs are the production of this one man (Hugill) or they represent the willingness of one man to do what other informants could not, which is reproduce the songs in their full bawdy capacity. **03-12**

Floyd, Minnette (University of South Carolina). **African-American Camp Meeting Traditions through the Lens of Women**

Camp meetings are outdoor religious worship services that take place annually, usually in rural areas of the United States. They are institutions that have been a part of the black religious experience, with large numbers of people traveling great distances to participate. Today, these traditions still exist in some communities. However, within the broader context and history of camp meetings, the voices of black women remain unheard. This presentation will "lift" the contributions of black women, taking into account their leadership and activism on the campgrounds, thus moving them from the periphery to the "center" of the camp meeting story. **07-03**

Fluker, Amy Laurel (Youngstown State University). **Ghosts, Fakelore, and the Memory of the American Civil War**

At the margins of history and folklore lie hundreds of Civil War ghost stories that appeared in late-nineteenth century newspapers. These stories promise new insights into the collective memory of the Civil War, but they pose a methodological challenge. Few historians are willing to take the supernatural seriously and folklorists are skeptical of the authenticity of the popular press. And yet, popular ghost stories have much to teach us about how Americans interpreted their Civil War experiences. This paper presents a representative ghost story and proposes an interdisciplinary approach for analyzing this untapped well of cultural history. **05-14**

Frog, -- (University of Helsinki). **Rethinking Scribal Performance: From Medieval Manuscripts to Kalevala and Current Poetry**

'Scribal performance' developed as a way to talk about variations introduced into medieval or ancient manuscripts based on a scribe's tradition-based knowledge. I revamp and theorize it to approach the performance of a traditional



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form of verbal art through a written medium. The approach is illustrated through a variety of cases, including a 17th-century boom in copying long-dead poems, encoding them with performance rhythms and sometimes collapsing the boundary between copying and composition; Elias Lönnrot's ever-transforming epic *Kalevala*, based on oral poetry; and current oral poets transcribing recordings of their performances. Conclusions consider academic editing and digital discourse. **03-14**

Fulford, Kyle (Indiana University and Traditional Arts Indiana). **"Between Sound and Silence": Quaker Mysticism and Music**

This presentation features the ethnographic case study of Carrie Newcomer, a Quaker folk musician and recording artist. My analysis builds on the work of Richard Bauman (1983) and his notion of sound and silence as a symbolic complex of performative belief. The essay extends Bauman's analysis to musical performance and the "silent" practice of songwriting. I contend that the reflexive, individualized process of songwriting is an inward reflection of Quaker values expressed in the music of Carrie Newcomer. **06-10**

Gabbert, Lisa (Utah State University). **Performative Landscapes: A Preliminary Schema**

This paper applies a performance orientation to place to more fully develop the concept of a "performative landscape," a term that refers to places that somehow "do"; that can be considered an "event"; or that are on display and responsible to an audience for evaluation. Drawing on a variety of examples, I outline a preliminary schema of performative landscape types. **02-02**

Galvin, Sean (LaGuardia Community College). **Food Insecurity and Inequality in the Classroom**

This research, begun in 2020 under COVID-19 conditions and brought through to the present, was part of a college-wide effort. A small group of professors, drawn from different disciplines, explored and created approaches to introducing these topics to college students to increase their awareness and to invite them to become more involved including: organizing food drives; volunteering at food pantries and community kitchens; and, conducting ethnographic research in their communities. **09-11**

Gibson, Nathan D. (University of Wisconsin, Madison). **Beth Hoven Rotto, Musician-In-Residence: Scandinavian-American Old-Time Music and University-based Artist Residencies**

In 2022, traditional fiddler Beth Hoven Rotto spent the spring semester as UW-Madison's Musician-In-Residence. Beth's knowledge and mastery of Upper Midwestern fiddle traditions enhanced the university's archival collection guides and her residency provided undergraduates with firsthand access to Upper Midwestern fiddle and dance traditions, offered pedagogical opportunities to enhance fieldwork skills, and provided students and community members alike an opportunity to learn Scandinavian-American old-time tunes from Beth's repertoire and the Mills Music Library collections. This presentation highlights the resident-musician, institutional, and communal benefits unlocked when Universities incorporate folk musicians and traditional artists into their existing, and often distinguished, residency programs. **06-14**

Gilman, Lisa (George Mason University). **"We Are All Human": Music as Survival for Refugees in Global Contexts**

This paper, based in preliminary fieldwork in Malawi, Turkey, and France, explores musically-oriented initiatives by refugees/displaced peoples for refugees/displaced peoples. Focusing on the arts festival in the Malawian refugee camp, a Uyghur language and cultural institute in Paris, and a Syrian arts center in Turkey, the paper outlines some important relationships between music and trauma, memory, community-formation, and survival in the lives of displaced peoples. **03-06**

Goertzen, Chris (University of Southern Mississippi, emeritus). **Eck Robertson's "Sally Goodin": The Norwegian Roots of a Seminal American Fiddle Performance**

Pioneer Texas fiddler Eck Robertson's signature piece, "Sally Goodin," became the first commercial Country Music recording. Today's fiddlers consider it to be the first piece in contest fiddle style; many play it following Eck's 100-year-old version closely. A Norwegian immigrant luthier farmed in Oklahoma near Eck's Texas Panhandle home in the 1910s-20s, and sold violins and one hardingfele to the leader of a fiddle trio to which Eck belonged. Eck's variation technique in "Sally Goodin" resembles that typical of contemporary contest fiddling less than it does Norwegian hardingfele style. American fiddling may owe an enormous unacknowledged debt to Norway. **03-12**

Goldstein, Diane E. (Indiana University, emerita). **Pods, Bubbles, Displacement and Togetherness: Vernacular Concepts of Quarantine and Lessons for Pandemic Policy**

In March of 2020, as Americans faced shelter in place orders, many struggled with the implications of lockdown in homes that presented insecure situations. The problems of quarantine were obvious immediately to those who could not go home and those who feared isolation. Shelter in place policies immediately affected the homeless or those precariously housed, those who lived with domestic abusers, and essential workers who feared carrying the virus home. This paper explores the potential of vernacular responses to quarantine housing situations for the development of future public health policy. **09-07**



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Gordon, Sarah M. (Memorial University of Newfoundland). **Performing Research: Frameworks of Accountability and the Presentation of Self in Ethnography**

Ethnographic research has always been performative. Malinowski's diary revealed his professional presentation of self to diverge greatly from his lived experiences in the Trobriand Islands. Scholars have long struggled with the apparent duplicity in Zora Neale Hurston's work. Ethics procedures and reciprocal practices prevent contemporary ethnographers from being so malleable in their self-presentations, but still, the conducting of ethnographic research requires the embodiment of a research persona geared toward the achievement of research goals. This presentation considers fieldwork as a stage for the embodiment of the research-as-performance, arguing that effective research-performance is informed by heteronormative ideas of generation and reproduction, and considers whether reimagining the field in terms of queer temporality encourages a reconsidering of research that reduces performative burdens while advancing practical changes advanced in Indigenous methodologies. **02-02**

Gould, Jillian (Memorial University of Newfoundland). **Deliberately Jewish: Jewish Identities and Expressive Cultures in St. John's, NL**

The Jewish communities of St. John's, Newfoundland and Labrador do not strictly follow denominational models and instead focus on Jewish identities more generally. In broad strokes, this paper highlights how residents are connected to Judaism (either deliberately or unselfconsciously) through community events, as well as everyday and holiday customs. At the heart of this paper is the question: to what extent does Judaism inform the lives of Jews in St. John's? This paper seeks to identify threads of Jewish culture that are strong throughout lifetimes, as well as to understand how and why traditions endure. **05-12**

Griff-Sleven, Hanna (New School, NY NY). **Zoom Seders, Zoom Shul and Hybrid Celebrations: Narratives in Jewish Practice during the Pandemic**

The Covid-19 pandemic has challenged Jewish traditional life and forced people to create different ways of participating in religious practice. With restrictions on gatherings, Jewish traditions were transformed. Thousands of Jews worldwide observed Passover by video-sharing their seder tables and festive meals with family members and loved ones – some just around the block, others, towns, cities, and countries away. People also observed High Holiday Services online. There have been Zoom weddings, funerals, and brit milot. My presentation examines how Jewish traditional culture evolved and how quickly many Jews adapted to technology as well as the challenges more observant Jews experienced. **05-12**

Groth, Charlie (Bucks County Community College). **Negotiating the Gate: One Small Island Navigates Pandemic Politics and Place-Bound Folkways**

As a nimble discipline trained to observe unofficial and emerging traditions, folkloristics is well poised to document and interpret the way people adapt to changes in the social and physical environment during the Covid19 global pandemic. Lewis Island in the Delaware River in Lambertville, New Jersey provides an apt case study for examining the disruption to sense of place, to a folk ethics of kindness, and to "elective belonging" (Savage, Bagnall, and Longhurst 2005). This paper explores this problematic phenomenon and the Lewis extended family's attempts to mitigate the disruption for people who visit the island. **02-12**

Hansen, Gregory (Arkansas State University). **Integrating Public Folklore with Historic Preservation into Heritage Initiatives**

Public folklorists are re-connecting with historic preservationists through a wide range of projects. Their work can be placed in relation to a vibrant heritage discourse that is thriving across the globe. This presentation outlines nodes where public folklorists who work with historic preservation can also connect with researchers and practitioners in Heritage Studies. This wider nexus includes consideration of salient topics such as the blurred boundary between tangible and intangible heritage, perspectives from critical heritage studies, community-based heritage initiatives, engagement with heritage values, and challenges to safeguarding heritage. **01-13**

Hanson, Debbie A. (Augustana University). **A Remembrance of Recipes: A Bit of Cookery from WWII Midwest City, Oklahoma**

As WWII drew to a close in 1945, the women of Midwest City, Oklahoma's First Methodist Church created a cookbook of recipes contributed by those brought together in the Women's Society of Christian Service by the church, the war, the local Douglas Aircraft plant, and the Oklahoma City Technical Air Service Command. "A Remembrance of Recipes: A Bit of Cookery from WWII Midwest City, Oklahoma" examines how this cookbook functions as a way for these women to commemorate a time, a place, and a folk group they valued and did not wish to disappear, unnoticed and unrecognized, at the war's end. **05-09**

Harris, Marie (Putnam City Public Schools, retired). **Okie Folkies: The Singer, the Song, and the Coffeehouse**

This paper will present some of Rodger Harris' own research on the history of folk music and the coffeehouse scene in Oklahoma during the 1950s-70s. American traditional music was historically produced in intimate spaces such as homes and churches but increasingly became more public as it migrated to taverns, juke joints, community halls, and ethnic clubs. Toward the latter half of the last century, folk music began to be performed in, and be identified



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with, coffeehouses inspired in part by small jazz clubs and beatnik poetry dives. This point in history has gone on to influence commercial food-and-music venues today. This presentation discusses the role venues in Oklahoma played on the evolution of folk music. Emphasis is placed on the venues, the musicians, and the organizers associated with this period in history. **06-06**

Hatch, Annie. Dutch Hop! Movie

This session will present "Dutch Hop!", a new film by Chris Simon and Annie Hatch. It features the unique polka music and dance tradition of the Volga Germans who brought it to the Great Plains and features the musicians, dancers and families who treasure this cultural gem and keep the tradition alive in the Platte River valleys of Nebraska, Colorado and Wyoming. The 56-minute documentary will be followed by a Q&A with producer, Annie Hatch, and lead folklorist, Gwen Meister. Filmmaker/Folklorist Chris Simon and accordion musician Bob Schmer are invited to join the session. **09-12**

Hatch, Evan Andrew. From LocalFest to the National and International Folk Festivals: What Challenges arise with an International Festival?

Exceptional and sustainable festivals must consistently book talent that will draw, challenge, entertain, and educate. Informal networks of folklorists and event planners are great resources with strong recommendations. Local Fest included Women Farmers and Cheese Makers, Food Trucks, Border Collies herding sheep, Piedmont potters and diverse musicians like Chocolate Drop Hubby Jenkins. The National Festival included NEA Heritage Fellows like guitar maker Wayne Henderson and harmonica player Phil Wiggins. What are the special challenges of an international conference? The Cherokee are inspiring, but may we include an Irish/Appalachian Touchstone band (Triona) reunion, fiddler Martin Hayes, or singer Peggy Seeger? **06-13**

Hatchett, Brittney (Brigham Young University). Nothing About Us, Without Us: A Folkloristic Approach to Creating Neurodivergent-Friendly Pedagogies for Secondary Classrooms

This paper proposes an applied folkloristic/ethnographic approach to secondary school educational reform. In the last decade, understanding of ADHD and autism has begun to move towards a model of difference instead of deficit. However, most scholarship neglects the voices of ADHD and Autistic individuals themselves, and is typically not conducted by people in the neurodivergent community. Since education is inherently about teaching people whose lived experiences, culture, and identities inform the way they view the world, the narratives and experiences of ADHD and Autistic individuals can create educational pedagogies that more equitably consider the culture of neurodivergent people. **03-11**

Hertz, Carrie (Museum of International Folk Art). Refashioning Dress in Dong and Baiku Yao Communities of Southwest China

This presentation highlights individual textile artists and entrepreneurs from Dong and Baiku Yao communities in Southwest China, focusing on their experiences, creative strategies, and attitudes within shifting social and economic realities. Based on fieldtrips to Nandan (2015, 2017) and Sanjiang (2018) counties in Guangxi Zhuang Autonomous Region, this report surveys important ways the local production, circulation, and use of textiles and traditional ethnic dress are being refashioned through individual acts of preservation, commercialization, and self-representation on an expanding national stage. **03-08**

Hewlett, Victoria Grace (East Tennessee State University). Social Justice and Community Organizing in Appalachia

Whether it's an Old Time Jam, a black-led Arts & Cultural center, farming/agricultural programs or a good old-fashioned Fish Fry, people and grassroots organizations across both urban and rural Appalachia are taking initiative to organize their communities towards a more equitable and inclusive future. Based on interviews with grassroots, non-profit, arts and cultural leaders in Central Appalachia, Victoria Hewlett shares experiences, lessons and aspirations of regional efforts towards social, racial and economic justice. As illustrated by these stories, the struggle for justice and equity isn't just in big American cities—it is reaching across the Appalachian mountains. **05-07**

Holmgren, Meredith (Smithsonian Center for Folklife and Cultural Heritage). Music in Museums

This paper presentation reflects on the process of curating, narrating, and designing the Smithsonian exhibition *Music HerStory: Women and Music of Social Change*, open June 2022–February 2024 at the National Museum of American History. Collaboratively produced, the exhibition features rarely-displayed multimedia music collections from across the Smithsonian that are centered on women's history and social change. This presentation will examine the processes, rewards and challenges, of curating these music collections for public audiences. From enthusiastic collaborations to exposing inclusivity gaps in our national collections, there are many lessons that can be learned from this experience and applied to future exhibition projects in folk and traditional arts. **05-03**

Hooda, Ojaswini (University of Delhi). Affective Investments in a Rite of Passage: A Study of Marriage Songs, Rites, and Rituals in Haryanavi Culture

Marriage is considered as a huge marker of destiny for the girl child, especially in rural Haryana, for which she is prepared from a very young age. This ideological subject constitution often makes an emotional pitch, especially in the songs sung during wedding and its accompanying religious rites and rituals marking this crucial rite of passage of



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daughter into wifehood. This paper specifically explores songs sung on various occasions accompanying marriage, not to unearth the emotions in themselves, but to unearth the affective investments and the politics of emotions in a gendered subject constitution. **01-03**

Horigan, Kate Parker (Western Kentucky University). **"Of biblical proportions": Flood Motifs in Personal Narratives of Katrina Survivors**

This paper examines flood motifs in personal narratives of Hurricane Katrina survivors, particularly Motif A1018, Flood as punishment, and Motif A1020, Escape from deluge. Contrary to expectations regarding "modern" explanations of disaster, mythological flood motifs are a dynamic resource in contemporary vernacular interpretations of catastrophe. These motifs serve survivors in at least two ways: first, they offer a category of experience appropriate in its enormous scale; second, they enable reflection on what is valuable and what is not valuable, before and after the storm—who deserves punishment, and what ought to be saved. **04-04**

Horn, Jenn (University of Southern Indiana). **Re-Centering the Student as the Center of FYE by Building Community through Folklore**

FYE (First-Year Experience) programs were originally designed to help students transition to university life and show them how to be academically and professionally successful. Universities believed that if these courses were successful, that success would translate into higher retention rates. The issue, however, is that FYE programs were designed by administrators and/or faculty who haven't been freshman for some time and have little experience of the realities of today's freshman experience. This presentation will discuss using students' folklore as the basis for FYE programs, effectively recentering the program around students in order to increase their engagement with the university community. **03-11**

Howard, Robert Glenn (University of Wisconsin, Madison). **Giving Mother Mary Her Gun: St. Javelin and The Ethical Entailments of a Digital Wartime Meme**

At the outset of the 2022 Russian invasion of Ukraine, a conservative American social media influencer posted an icon of the Virgin Mary dubbing her "St. Raytheon of the Javelin." Soon, vernacular variations of Mother Mary cradling an American-made antitank weapon flooded social media. Deriving its power by combining two already powerful images—a tool of war and the Christian conduit of divine compassion—some feel she is a sacrilege. Others find her an inspiration. As we recreate, reedited, re-post, and give her our likes, what responsibility do we bear when we participate in giving Mary a gun? **08-12**

Hoyt, Heather M. (Arizona State University). **Redefining "Madness" as Mental Illness in Medieval Islamic Societies**

People labeled "mad" have been marginalized for centuries, often as the result of fear and lack of knowledge about mental illness. The belief that madness was caused by demonic possession was widespread in Medieval Christian Europe. That belief was also prevalent in Medieval Islamic societies. However, this perspective was challenged by scientific knowledge and applications by Medieval Islamic medical practitioners. This presentation will address how Hellenistic and Islamic influences (re)shaped medical and social perspectives of causes and treatments for mental illness. Examples from the Quran, *hadith*, and texts by Islamic physicians will illustrate how scientific and religious thought affected perceptions of mental illness during the Medieval Islamic period. **04-14**

Hufford, Mary (Livelhoods Knowledge Exchange Network). **Citizen-Science and the Forest Commons: A Case Study of Knowledge Exchange among Trappers and Wildlife Biologists in West Virginia**

On the edges of Central Appalachian landscapes dominated by large-scale forest-based industries and preserves are signs of an enduring formation of household forest provisioning. Embedded within vernacular practices and theories of commons, and constrained by state regulations and particular industrial histories, is a provisioning system that remains largely unrecognized. My ethnographic case study explores this system's interactions with state programs of scientific management. How do fur-trappers, root diggers, hunters, educators, and non-timber forest product aggregators engage state scientists in articulating the management of commonable natural resources with goals and objectives of community well-being? **03-02**

Hunt, Marjorie (Smithsonian Center for Folklife and Cultural Heritage). **Public Folklore, Historic Preservation, and the Traditional Building Crafts**

Craftspeople in the traditional building trades play a critical role in historic preservation. Their skills and knowledge help local communities preserve historic places and vernacular buildings that hold cultural heritage, identity, and meaning, and are vital to ongoing community life and values. Yet this important body of intangible cultural heritage is endangered today in United States. Few young people are learning the crafts and traditional contexts for apprenticeship have been shrinking. This presentation will discuss efforts of public folklorists, preservationists, and artisans to help sustain and foster the continuation of these traditional crafts and the cultural heritage they preserve. **01-13**

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Inam, Dilara (Indiana University). **Narrating Memories of Past and Place through Bahçelievler Apartments**

This paper is an exploration of Bahçelievler residents' narratives and their memory of place—and of the past—as understood through apartments. It aims to understand Bahçelievler residents' narratives of local spaces and meaningful times in relation to their emotional attachment to their apartments. Furthermore, these attachments are not directly linked to the apartments, which are either demolished or in danger of it, but they are linked to felt meanings and social values that residents attribute to these apartments. **09-10**

Ingram, Shelley (University of Louisiana, Lafayette). **Green Skies Above: Cultural Identity and Perceptions of the Weather**

This paper takes as its focus the connections between regional and cultural identity as it relates to personal experiences with and perceptions of weather events, tracing the theme through the motif of a tornado-predicting "green sky." The presentation finds that such weather experiences are deeply connected to beliefs about cultural, political, and regional identity. Thus, our physical experiences with or memories of weather can actually be shaped by our lore. This is particularly important when it comes to issues like climate change, as we seek ways to address deeply held convictions. **04-04**

Inserra, Incoronata (Nadia) (Virginia Commonwealth University) and Timreck, Lee Ann (Independent Researcher, Richmond, Virginia). **From Center to Periphery: Reframing Confederate Monuments in Richmond, Virginia [virtual]**

On May 29, 1890, Robert E. Lee's statue in Richmond, Virginia—the lightning rod for Richmond's greater Confederate memorial landscape—was unveiled. In the summer of 2020, BLM protests targeted these Confederate statues as long-standing symbols of white supremacy. This paper explores how the protests questioned the hegemonic vision behind the Confederate project and put it in conversation with a grassroots and community-engaged vision. From tagging to BLM memorial displays, art installations, and various cultural projects, Richmonders engaged in material culture practices that helped reframe this memorial landscape as a space where black culture and identity could flourish. **07-05**

Ivey, Bill (Mike Curb Foundation/IU Center for Cultural Affairs). **Framing the Ineffable: A Third Stage in Folkloristics**

Elliott Oring has challenged colleagues to engage "the great questions of folkloristics." This paper posits that over the past 75 years (mostly) American scholars have advanced multiple strategies for adapting our field to research in literate societies steeped in mechanical reproduction and other trappings of modernity. Have new tactics settled all outstanding questions? No, the essential character of "tradition" and "authenticity" remain elusive. To approach outstanding mysteries, folkloristics may need to modify or even set aside fundamental assumptions that have reliably sustained enlightened, scientific, observation and analysis. **08-04**

Jackson, Jason Baird (Indiana University). **On the Different Ways of Selling Baskets in Southwest China**

As part of a larger project on the ways that bamboo baskets are created, circulated, used, displayed, and valued in Southwest China, this presentation will focus on diversity and differentiation in contemporary basketry marketing. Drawing upon research undertaken since 2013 in predominantly Bai (Yunnan), Dong (Guizhou, Guangxi), and Yao (Guangxi) areas, a range of marketing techniques will be described and contextualized. The existence of a diversity of sales strategies for baskets is not itself new but—as in other aspects of the craft economies of the region—the present time is one of diversification shaped by quickly changing social contexts. **03-08**

James, Christian Morgan (Indiana University). **Speaking Mountains: Critical Regionalism in the Kangri-Language Poetry of Naveen Haldoonvi**

Throughout his career as an author and educator, Naveen Haldoonvi (1948-2022) worked tirelessly to promote the Kangri dialect as a medium of artistic and intellectual expression. In homage to these efforts, this paper examines some of the processes by which Haldoonvi's book-length serial poem *Bolla Karde Phār* ("Speaking Mountains") emphasizes the distinctiveness of Himachali language and customs. Through close reading alongside interviews with Haldoonvi's colleagues and family, I show how Haldoonvi's writing interrogates local and global conceptions of what makes Himachal Pradesh unique, exemplifying a method of cultural critique known to Americanist folklore and cultural studies as critical regionalism. **07-04**

Jindal, Priyanka. **Subversive Leanings in Marginalized Literatures: The Idea of "Distancing" and "Panoptic-Surveillance" in Dalit and African-American Narratives**

My paper works with the idea of Social-Distancing in context of the marginalization practiced against Dalit and African-American communities. It engages with the idea of Panopticon in context of untouchability and apartheid practiced against the above mentioned communities. To understand these concepts, I have used the narrative-political voice of authors Ajay Navaria(Dalit) and Paul Beatty(African-American) who explicate and subvert the signifiers associated with margins and center, overturning the hierarchies and undercutting the ideas of freedom and equality sold by neoliberal world order. They deploy the concept of antipodal culture(Richard Lannoy) to celebrate the existence of multiple centers and margins, decentring the voice of the hegemonic order. **03-14**

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Jobo, Meshesha Make (Wolaita Sodo University). **Implementing Culturally Responsive Pedagogy Using Proverbs in Ethiopian English**

Ethiopia has more than 80 ethnic groups with their distinct languages, cultures, beliefs, traditions, rituals and social identities. It is a home of indigenous folklore having proverbs, fairytales, folktales, festivals, puzzles and oral stories as part of people's everyday discourses. Among them, proverbs remain veritable ecological traditional knowledge that reflects the overall realities of Ethiopian people. They promote societal integration, cultivate a culture of respecting each other, mock evil activities, discourage idleness, promote saving and motivate gender equality. Therefore, they should be maintained and transferred from one generation to the next by implanting culturally responsive pedagogy (CRP) in English classrooms. **06-07**

Johnson, J. Zavaan (Indiana University Bloomington). **Old-Time Canceled: Anti-Essentialist Approaches for Affective Communitas**

The Fort Worth African American Roots Music Festival is a crucial space work against white-privileged imagined boundaries of Black musicality. This presentation explores the gap in critical scholarship that discounts the lived experiences of Black individuals in American Roots music festivals. The constellations of musical styles evoked by 'American Roots' can be seen throughout the festival with numerous musicians performing a variety of genres, fortified by musical Africanisms. Beyond dismantling the white imagination, I use historical analysis, interviews, and autoethnography to demonstrate a focal shift in African American Roots music research towards the expression of Black joy. **09-08**

Jordan, Michael (Texas Tech University). **Material Culture and Indigenous Knowledge: Community Engagement and the Southern Plains Beadwork Collection at the Denver Museum of Nature and Science**

Recent research on the Denver Museum of Nature and Science's Southern Plains beadwork collection has provided opportunities for community outreach and engagement. DMNS has collaborated with beadwork artists from the Kiowa Tribe of Oklahoma and the Cheyenne and Arapaho Tribes. In addition, the museum hosted a delegation of over fifty Cheyenne and Arapaho elders. The project has served as a catalyst for cultural revitalization efforts, as indigenous community members have utilized information recovered through the study of DMNS collections to develop programs designed to reinvigorate culture practices. Ultimately, the project serves as a model of museum-community collaboration. **02-07**

Jorgensen, Jeana (Butler University). **A Trans Cinderella?: Tradition as Resource in Transgender Fairy-Tale Retellings**

In the last five years, multiple fairy-tale retellings featuring transgender characters have been published. In these texts, magic facilitates the gender transitions of the main characters and boosts their experience of self-acceptance and self-worth, leading to the narrative intertwining of magic and gender in ways that are highly patterned, innovating on tradition. By utilizing traditional tale texts and motifs as a resource, these authors join the centuries-long heritage of fairy-tale tellers and writers who employ tradition in order to make sophisticated commentary on gender and identity. **04-07**

Karki, Meghal (Ambedkar University Delhi). **Kumaoni Holi Folk Songs and Baithaks: Expressions of the Collective as Sites of Affective Affinities and Intimacies**

This paper shall attempt to engage with Holi congregations in the Himalayan state of Uttarakhand, and how the collective musical experiences in the space of festivity can be sites of affective affinities and intimacies that can transcend the boundaries of personal identification and foster a vernacular sense of belonging to a community.

The paper shall draw on the emotions that men and women experience and evoke while they sing folk songs in the voices of women whose husbands have migrated for work, and grapple with layered questions of identification and appropriation in the musical congregations by drawing on personal interviews and participant observation. **04-11**

Kelley, Greg (University of Guelph-Humber). **Talking Back: An Analysis of Parrot Jokes**

Since ancient times humans have been fascinated with parrots for their faculty of speech, from the storytelling parrot of the Sanskrit *Suka Saptati* to the exotic imported parrots that dazzled courts of Chinese Emperors to the sailors' companions whose salty locutions were as colorful as their plumage. In the panoply of parrots in folklore and popular culture, some are helpful, clever agents like advisers to kings' courts or the darling pets of pirates, others mischief makers and taboo-breakers. Situated within that historical and cultural context, this paper analyzes a corpus of contemporary jokes featuring wisecracking and surprisingly perceptive parrots who always get the last word. **05-02**

Kerst, Catherine Hiebert (American Folklife Center, emerita). **Coffee Drinking, Lectures, Communal Singing: Grundtvigian Danish Americans Celebrate Heritage at the Danebod Folk Meeting: 1980s-2022.**

Each year, over one hundred older Danish Americans travel to Tyler, Minnesota to participate in the five-day Folk Meeting, held in the Danebod Folk School, built by their Grundtvigian immigrant forbears in the 1880s. Since 1947, when a microcosm of the folk school experience was created as a revitalization, they have gathered for the Folk Meeting—to sing, listen to lectures, join in fellowship, and reminisce "in the spirit of the old folk school." This paper examines and contrasts mid-1980s field research at the Folk Meeting with its more recent virtual expression held during the pandemic. **06-14**



Abstracts • Individual Presentations

Kibirkstis, Ema Noëlla (Memorial University of Newfoundland and Labrador). **Tasting Devotion: Narrating the Terroir of Orval Beer**

Under the supervision of monks and within the monastic walls of Abbaye Notre-Dame d'Orval in southeastern Belgium, Orval beer is made. As one of the eleven Trappist breweries worldwide and produced within a country famed for its beer, Orval beer provides the unique opportunity for consumers to participate in a Belgian brewing tradition, monastic tradition, and the unique Trappist tradition of Orval Abbey. This presentation demonstrates a folkloristic approach to taste, focusing on how narratives construct the terroir and taste of Orval beer. **09-13**

Kitta, Andrea (East Carolina University). **"Are you helping or are you buttering the cat?" Jorts and Disability Twitter**

People with disabilities have created an interesting and complex space on Twitter, often discussing their own experiences both to connect with other disabled people, but also to clarify their experiences and discuss pertinent issues to those currently without disabilities. Shortly after Jorts started trending, several people on disability twitter saw parallels to Jorts' experience in the workplace with their own struggles obtaining workplace accommodations. Their discussions often centered on the differences between what people with disabilities need vs. what others believe are helpful. Jorts quickly became an easy example of disability in the workplace and a way to reach those currently without disabilities. **03-03**

Kolovos, Andy (Vermont Folklife Center). **Ethnographic Cartooning: Fieldwork, Archives and Comics [virtual]**

In 2021 the Vermont Folklife Center (VFC) published two non-fiction comics anthologies from ethnographic fieldwork and archival holdings. *The Most Costly Journey: Stories of Migrant Farmworkers in Vermont Drawn by New England Cartoonists* emerged from a partnership with a local free clinic and embraced approaches from graphic medicine, applied cartooning and collaborative ethnography. *Turner Family Stories* drew on the Turner Family Collection from the VFC archive, presenting in comics form the remarkable accounts of centenarian Daisy Turner, whose formerly-enslaved parents settled in Vermont in the 1870s. This presentation highlights the methods and approaches used to create comics from ethnographic materials. **08-03**

Koons, Ryan (Maryland Traditions). **A Model to Combat Indigenous Erasure: The MSAC Land Acknowledgment Project**

Land Acknowledgements – statements delivered by non-Indigenous people recognizing Indigenous peoples dispossessed of their land by settler colonists – remain a controversial practice. However, these statements can become effective tools to promote Indigenous sovereignty and begin educating non-Indigenous publics. In response to constituent requests, staff of Maryland Traditions, the traditional arts program of the Maryland State Arts Council (MSAC), crafted a Land Acknowledgement Project. Staff conducted research, formally consulted with tribes, and developed public-facing resources for constituents. This paper presents the MSAC Land Acknowledgement Project as a successful and positive model that combats Indigenous erasure and builds networks to promote Indigenous sovereignty. **08-04**

Kwok, Mackenzie. **Cyphers: Cannabis Consumption and De-stigmatization**

I would like to propose "Cyphers", a film in progress. A cypher is a smoking circle. It is a space for consumption. It is folklore. Cannabis consumption has its own sets of norms and etiquette one learns by doing, often with regional or cultural distinctions – hit it two times and pass, what goes around comes around; bring goods to share, never use a white lighter, etc. When you enter a cypher you step into a space with mutually understood group norms. Examining these distinctions is necessary for truly destigmatizing those left at the margins of cannabis justice and legalizations. **04-05**

La Shure, Charles (Seoul National University). **Innocence Lost: Games and Memory in the Korean Drama Squid Game**

The hit Netflix drama *Squid Game* drops its characters into a terrifying world of children's games with deadly consequences. Commentary on the series has usually focused on aspects of social criticism, framing the show as an indictment of capitalism. This paper, however, examines the role played by children's games and memory in a decidedly adult environment. How do the characters approach these games when the stakes have changed and the innocence of childhood is long gone? Are they truly on a level playing field, or is inequality inevitable? And how do our memories shape us as individuals? **05-11**

Lanzendorfer, Judith K. (University of Findlay). **The Perfect Body Corrupted: The Eucharist and Spiritual Corruption in Medieval Visionary Works**

"Holy anorexia" is often glossed as a positive spiritual activity where life is sustained through the Eucharist; there are, though, instances where the Eucharist is corrupted. A 14th century visionary noted, "as the body of the Lord [was] raised on the Altar, I kept thinking, because of the afterbirth, that the host was something polluted...I could no longer believe it was the body of Christ" (qtd. in Bynum 266). This presentation examines the communal Eucharist meal, fear of the peripheral space of the postnatal body, and ritual and medical purification used to normalize postnatal bodies, thus preventing "spiritual starvation". **04-14**

Abstracts • Individual Presentations

Larson, Mary A. (Oklahoma State University). "When we were married, she gave us a dozen pullets": Using Food to Cement and Negotiate Relationships During the Dust Bowl

Resources in rural communities were scarce during the Dust Bowl, especially in the areas of Oklahoma, Texas, Kansas, New Mexico, and Colorado that were hit hardest by the almost decade-long drought. Because of this scarcity, food was a strong signifier of relationship and community as recalled through the words of women who lived during that time. This paper investigates the symbolism and importance of food beyond nutritional value. Based on archival resources, including oral histories, journals, diaries, letters, and articles from the period, this talk will touch on how food functioned in symbolic as well as nutritive ways. **05-09**

Laudun, John (U.S. Army). Weathering the Storm: Folk Ideas about Character

Focusing on two meme/legend complexes that arose out of large weather events, this paper explores the relationship between folk ideas and folklore forms, arguing that memes and legends offer similar "functionality": the ability to break larger, more complex events into discrete accounts that focus on particular "happenings." The topical fluidity and (re)generative rapidity of legends and memes offer analysts access to the ideational networks upon which individuals, in their groups, rely; the goal being to develop a methodology to map the relationships between ideas and the forms in which they are embedded. **05-04**

Leary, James P. (University of Wisconsin, Madison, emeritus). Whitewater Ole: Legends, Log Drives, Dead Immigrants, and Intersectionality

Norwegian-born Ole Horne, a log driver on Wisconsin's Chippewa River, was one among many poor immigrants and refugees who, as poet Philip Gaston put it, "died in the hundreds with no sign to mark where/save the brass in the pocket of the entrepreneur." Nicknamed "Whitewater Ole" for log-riding through rapids, Horne nonetheless drowned while breaking a jam in 1905. Legends surrounding Horne's life, labor, and death variously portray a jovial, daring, admirable yet exploited fellow worker. As we topple monuments to some questionably exalted dead white men, we might honor others whose humbler experiences intersect those of contemporary marginalized workers. **06-14**

Lesiv, Mariya (Memorial University of Newfoundland). Place, Placism, and Belief: Re-Centering Periphery in Ukraine Via Supernatural Apparitions

Apparitions of the Mother of God were recurrently reported in pre-war Ukrainian villages. Village residents are often the victims of placism, defined as "discrimination against people based on where they live" (Jimerson 2005, 211). On the hierarchical scale of settlements, villages occupy the most marginalized position. The apparitions were powerful vehicles for creating the charisma of place by symbolically turning peripheral villages into spiritual centres. This paper discusses comparative links as a distinct pattern in the charisma-building processes. Through material culture and related narratives, these new sites were often symbolically linked to prominent established centers worldwide. **01-07**

Lindahl, Carl (University of Houston). Toward a Grand Theory of Humble Theory, or Vice Versa [virtual]

Folklore's most glaring social and methodological errors, most notably those connected with cultural evolution, grew from an uncritical embrace of grand theory and "universalist paradigms." Yet some of our most sweeping generalizations, re-examined, do not contest, but rather validate, the descriptive, "close-to-the-ground," "how"-centered perspectives now pervading folklore studies. This exploration considers one of folklore's most durable universalist paradigms -- J.G. Frazer's characterization of magic -- in tandem with the linguistic and psychological discoveries of Roman Jakobson, Lev Vigotsky, and A.R. Luria as a way of further grounding the methods and practice of twenty-first-century folklorists. **02-05**

Lipa, Israt Jahan (Memorial University of Newfoundland). Reviewing Folklore Scholarship on Death

Folklorists' explorations of grief culture extend from historical and contemporary death customs and rituals to legends and personal experience narratives. Because individuals mourning the death of a loved one negotiate complex fields of emotion, folklorists have struggled with the responsibilities of eliciting, recording and reporting extremely sensitive, personal information, and emotions of grief and loss. They have faced challenges of representation as they attempt to represent family members' re/creation of memories of the deceased person. In this regard, I ask: How have folklorists dealt with the losses faced by their interlocutors? How have they positioned themselves in this work? How have their own emotions shaped approaches and understandings? **05-14**

Liu, Wei. Freeing Her from Representational Violence: Autoethnography of Writing Women in Contemporary Chinese Lineages

In 2019-2020, I conducted my dissertation fieldwork in villages of Qimen County, Anhui Province, eastern China. I find that women's voices are often muted. In genealogies or other documents edited or written by men, women become a representational symbol that sustains the male-dominated patrilineal ideology. This paper analyzes both local autoethnographic accounts and my own autoethnography to study how women are silenced and represented and how to set them free from the representational violence by lending a voice to them. Autoethnography as a form of "social realization of the self" offers a vantage point for understanding both female subjects in fieldwork and the female ethnographer. **01-05**



Abstracts • Individual Presentations

Lochetto, Stephen M. (Penn State Harrisburg). Love, Loss and Blue Ribbons: An Ethnographic Study of 4-H Animal Projects in Rural Community Fairs

Every summer, rural America comes alive with agricultural fairs, centered around 4-H animal projects. During the course of these projects, a child raises an animal over the course of a spring and summer to be competitively judged and ultimately sold. How do children negotiate this short-term relationship with their animal? I conducted an ethnographic study of 4-H participants among Lancaster County (PA) as well as Ohio community fairs to elucidate this question and others. The experience gained during animals projects, especially showing an animal, serves as a tool to teach children about desirable, human constructed cultural traits that will help them navigate life's challenges. Additionally, children learn about foodways, material culture and community-driven aesthetic values. **07-05**

Lovejoy, Jordan (University of Minnesota). Youth Recycling, Environmental Stewardship, and Slow Activism in Southern West Virginia

Since 2015, the Wyoming County East High School Friends of the Earth student group in West Virginia has successfully developed and run the county's only recycling program. The group, led by their science teacher, has gained both national attention and local support for their recycling and environmental efforts in the southern coalfields. This paper explores how a youth-run program's bottom-up work, slow efforts, and environmental advocacy have led to a local promotion of environmental stewardship, investment in public space, and an ability to speak across political and generational divides to discuss topics like climate change, environmental advocacy, and future livability. **03-02**

Luo, Wenhong (Fudan University). Quilts: A "Thick Translation" through Museum Exhibits [virtual]

Quilts, an important form of material culture in the United States, do not have perfect counterparts in China, either in concept or form. This sort of intercultural ambiguity is important but complex terrain for scholars, translators, and curators alike. The gaps of meaning that often open up when exhibits translate across cultures presents a persistent and thorny barrier to effective exhibition design. Using examples from two quilt exhibitions that toured China and the US, I will discuss how ethnographers and curators attempted to "thicken" their translations through a rich process of clarification, demonstration, description, annotation, and interpretation in fieldwork. **04-01**

MacDowell, Marsha L. (Michigan State University)

See Dewhurst, C. Kurt . **02-07**

Magliocco, Sabina (University of British Columbia). Jean, Jorts, and the Discourse of Animal Personhood [virtual]

Jean and Jorts are workplace cats whose antics electrified the Twitterverse by critiquing a range of human relations issues in the workplace. In addition to encouraging workplace unionization and advocating for disability rights, they also provide a platform for the discourse of animal personhood. The vernacular ontology of animals as persons has gained increasing visibility through the prominence of animal rescue organizations on social media. Through the magic of cute cat photos and humorous narratives, Jean and Jorts address color stereotypes, racism, speciesism, and the commodification of animals, arguing for a more just and inclusive world. **03-03**

Magoulick, Mary J. (Georgia College). Engaging Women's Power in a Nishnaabe Context

Nishnaabe woman Oogima Ikwe speaks poetically about widespread practices of excluding women from Indigenous rituals during menstruation. She perceives the nature of such restrictions as arbitrary and recent, acting on her insight by encouraging women to attend rituals whenever, perhaps intuiting the benefits of communitas, a unified, reflexive, plural pleasure in ceremonies (Turner 2012). She perceives "all culture" as needing to embrace change and creativity: "Everything has to adapt or . . . it doesn't exist." Her thoughtful recognition of the nature of culture embraces agency in hopeful, forward-thinking activism that recenters considerations and methods of engaging gender. **04-07**

Marin-Dale, Margarita B. (American University). Sumaq Kawsay: A Native Andean Sociopolitical Construct Challenging Western Notions of "Living Well"

For centuries following the Spanish Conquest, Native Andean communities have been marginalized and have lived on the periphery of Eurocentric Andean life, fighting for equal justice and equal rights. Inspired by Native Andean beliefs, *Sumaq Kawsay* ("Living Well") is a sociopolitical construct that promotes social and ecological responsibility, collective well-being, and a halt to endless capital accumulation and non-sustainable development. It has inspired reforms in the Ecuadorian and Bolivian Constitutions and has refocused larger public debates about Andean culture, politics, and identity. **03-06**

Marker, David (City University of New York). The Social Life of Rocco Costello's Zampogna

This paper tells the story of a Rocco Costello's zampogna (bagpipes). Rocco immigrated with his zampogna from rural southern Italy to New York City at the turn of the 20th century. I present Rocco's zampogna as an "instrument of culture" that has the power to shape and construct society and cultural life. Additionally, I argue that Rocco's zampogna helped to reify an ontological belief system among Italian Immigrants that was a foundational component of their worldview and spirituality. Rocco's zampogna and its accompanying music helped to carry on a tradition of pastoral imagery and imagination in an urban environment. **08-11**



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Marsden, Mariah E. (The Ohio State University). **Revisiting Region: Folklore and Print Culture in the Ozarks**

I propose a connection between print culture and folklore that can offer new insights into the communicative and cultural resources of a region shaped by its rurality. Rather than centering popular publications with broad circulation, I take a folkloristic approach to explore how people collect and share news, traditions, and knowledge through everyday genres of print that are often imagined on the periphery of media networks. Ultimately, I demonstrate how Ozarkers make use of print, both as a technology and as a modality tied to history and tradition, to envision and navigate their region in creative and unexpected ways. **03-14**

Marshall, Kimberly (University of Oklahoma). **The Bumper Stickers of Erasure: Fostering Idaho Cultural Intimacy through Vernacular Practice**

Colorful bumper stickers in the shape of Idaho are ubiquitous in the state's capitol city of Boise. But while the silhouette remains consistent, the variation contained within this portable symbol is multivocal, contradictory, artistic, political... and often outdoorsy. As a vernacular practice, they allow for a kind of "folk political debate" (Salamon) about what Idaho means and what it means to be Idahoan. This paper analyzes a field collection of over 300 Idaho-shaped bumper stickers, attending carefully both to what is asserted about Idaho and to what is erased, a critique that re-centers peripheral narratives about Idaho as Native land. **05-08**

Mayer-García, Eric (Indiana University Bloomington). **Contested Ancestors: The Power of Transdisciplinarity**

My presentation examines influential theorists writing in the decades preceding the performative turn in folklore, theorists whose inquiries point to the intermeshed nature of folklore and performance studies. Fernando Ortiz, Mikhail Bakhtin, and Erving Goffman each present their own kind of anomaly to a historiography of performance studies as they write from the cusp, anticipating and setting up major theoretical turning points in their study of culture through performance. In revisiting their non-conforming, taxonomically transgressive writings as the root of performance studies and the performative turn in folklore, I argue that theoretical turning points hinge on transdisciplinarity. **02-02**

McHale, Ellen E. (New York Folklore). **The Environmental Study Team at the Intersection of Folklife and Youth Activism**

The Schoharie River Center's "Environmental Study Team," is an award-winning model for the engagement of youth in citizen science, especially for promoting water stewardship in the Mohawk/Schoharie Watershed. The EST methodology for experiential learning includes hands-on environmental science alongside folklife documentation. Joining folklife/oral history collection with scientific data collection provides opportunities to further place-based identity and advocacy among youth. The model has been used successfully by youth to advocate for stream ecology as well as to raise awareness of micro-plastic pollution. By partnering with the Smithsonian's Stories/YES program in 2020, youth discovered opportunities for environmental advocacy through the digital humanities. **03-02**

McKean, Thomas (Elphinstone Institute, University of Aberdeen). **Putting the Periphery at the Heart**

This paper looks at a so-called "minority" language that is actually part of a national identity of deep relevance and significance, and discusses an activist folklore approach to addressing issues of hegemony, inclusion, and access, using three initiatives around language promotion in the North-East of Scotland. **03-11**

McKeown, Denise L. (Memorial University of Newfoundland). **Overcoming Silent Representations in Companion Dog Cloning through Ethnographies of Silence, Non-Human Ethnographies and the Construction of Composite Narratives**

As a folklorist who researches animal-human relationships in general, and people's decisions to clone their pets in particular, I am interested in how dogs are represented in the cloning process. In popular media, cloning discourses are often polarized as negative or positive. This results in beloved dogs and their clones being positively represented while the rest, whose bodies are integral to the cloning process, are dramatically underrepresented or absent. This paper considers ethnographies of silence, non-human ethnographies, and composite narratives for possible models in my quest to reach a deeper understanding of these representations and to create more nuanced portrayals. **06-11**

McKnight, Addie. **Representations of an Exiled Nation: The Tibet Museum in India [virtual]**

Originally established in 1998, the Tibet Museum in Dharamshala, India, reopened with a new location and a new vision in February 2022. As part of the Tibetan Government in Exile, the museum's leaders see it as the authority on Tibetan cultural representation. Contesting China's 'official' narrative of Tibet's history, and supported primarily through US and European sources, the Tibet Museum navigates issues of coloniality at many turns. By incorporating progressive methods in museology with culturally derived notions of value, permanence, and care, the Tibet Museum uses its status to refute oppressive narratives and tell a collective story through individual voices. **07-04**

Medel, Jackson (Western Kentucky University). **Oddities and Propensities: Folk Art in Museums**

This paper briefly overviews the folk art digitization project at the Kentucky Museum as a case study to discuss folkloristics and museum studies as natural, complementary partners. Folklorists and museum professionals ask many of the same questions and, from a disciplinary perspective, are both interested in the process as well as the product, tracing out the inspirations, motivations, teachers, and traditions that frame any particular piece. Folklorists in



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museums are well-positioned to highlight cultural productions that elide notice, unpack the odd things that museums collect, tease out the stories of these items as expressions of communities, groups, families, and individuals. **02-11**

Melikyan, Gohar (Institute of Archaeology and Ethnography, Academy of Sciences of Armenia). **Armenian Folktales in Russian Publications of the 19th Century**

The presentation will deal with the history of Russian language publications of Armenian folktales in the 19th century and the differences in terms of national peculiarities found in them. **09-14**

Mercil, Maggie (Utah State University). **Presenting a Reimagined Analytical Model for Engaging with a Reimagined Literary Fairy Tale**

Contemporary literary fairy tales have a way of challenging not only the traditional themes and patterns persistent in classic variations, but they also challenge the existing models of long-established fairy tale analysis. As such, this paper presents a unique model intended for applying existing scholarship to newer texts. Following Vladimir Propp's linear structure, Bengt Holbek's three-dimensional cube illustrating binary oppositions, and Jeana Jorgensen's quantitative approach, this new model applies their methods for the analysis of "Thorn", a retelling of "Beauty and the Beast" written by Anna Burke. This model, an octahedron, is not only a multifunctional tool for mapping out various approaches, but it is also a multidimensional tool capable of rotating and shifting relationship dynamics and broadening perspectives. **09-14**

Merrell, Steven (Utah State University). **Belief, Unbelief, Rebelief: A Theory of Cyclical Belief or A Belief Cycle [virtual]**

Merrell, Steven (Utah State University) "Belief, Unbelief, Rebelief: A Theory of Cyclical Belief or A Belief Cycle" An Introduction. Regardless of cultural or personal attributes, everyone has belief(s) and (a) belief system(s) of some kind. Through an examination of Christmas movies depicting the widely held belief in Santa Claus, this article formulates and illustrates a theory of belief consisting of three primary states: belief, unbelief (divided into disbelief and misbelief), and the created and applied state of "rebelief." It illustrates how people transition from belief to unbelief and from unbelief to rebelief based on romanticizing and pathologizing attitudes/approaches. **06-03**

Mieder, Wolfgang (University of Vermont, emeritus). **"I could neither run nor hide": Hans-Jurgen Massaquoi's Proverbial Autobiography *Destined to Witness* (1999)**

Hans-Jürgen Massaquoi's (1926-2013) autobiography *Destined to Witness: Growing up Black in Nazi Germany* (1999) recounts his life at Hamburg as a biracial child of a German mother and a black father from Liberia who returns to Africa leaving his wife and Afro-German son to fend for themselves in a working-class neighborhood. Their struggle to survive Nazi Germany is described in small chapters replete with proverbs and proverbial expressions that add metaphorical expressiveness to this emotional and informative account of survival among prejudice, stereotypes, and racism. The book is a telling example of how proverbs function in a family and beyond as social strategies to carve out a marginalized existence between 1926 and the early 1950s in Germany, Liberia, and the United States. **02-13**

Miller, Caroline H. (Indiana University Bloomington). **"We Celebrate Our Girls": Creativity and Competency in Performing Feminity at an Irish Traveller Hen Night**

Two pervasive and seemingly contradictory stereotypes about Irish Travellers are that Traveller women and girls are hypersexualized while simultaneously expected to adhere to strict Catholic behavioral norms, and thus stripped of agency. This paper seeks to challenge these stereotypes by examining the performance of femininity in the intergenerational all-female space of an Irish Traveller hen night celebration. Though most of the young women's costumes would be considered revealing by outsiders, these parties are not about hyper-sexualization but highlighting young women's creativity and competency in adhering to community standards of feminity while subverting community norms by centering attention on female relationships. **04-07**

Miller, Montana (Bowling Green State University). **One Big Family? Exclusion, Power, Politics, and Silence in the Skydiving Subculture [virtual]**

The past two years have thrown into relief some glaring contradictions in the idealistic self-image of the skydiving community. This sport, encompassing amateurs and professionals who jump together across the globe, prides itself on the concept of "one big family." Most skydivers hear ubiquitous references to the bond we share, to the innate connection that theoretically transcends politics, religion, race, age, and gender. But this cherished identity and purported tradition of "everyone getting along at the drop zone" has suffered severe cracks since the advent of Covid-19, debates over institutional racism, and finally, the crisis of Russia's invasion of Ukraine. **07-01**

Millerwhite, Phoebe (Independent). **The Collecting Conundrum: Power and Ethics in the Acquisition of Self-Taught Art**

Prices for self-taught art have skyrocketed on the global art market, while issues of representation have become increasingly thorny. Less initiated into the intricacies of commercial art norms, self-taught artists are more often from marginalized communities such as neurodiverse, socioeconomically disadvantaged, ethnically underrepresented, or a combination of the three. Stories of plundering a poor artist for their body of work in exchange for a paltry sum



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abound in the commercial art world. These narratives are sometimes framed as an unfortunate but necessary evil (i.e. work might be lost if a sophisticated art dealer did not come along to save it), while at other times these narratives are held up as examples of exceptionally savvy business acumen. Through a historical and ethnographic lens, this paper examines the contemporary power dynamics at play when self-taught art becomes big business. **02-11**

Moe, John F. (The Ohio State University, retired). **An Examination of Traditional Narrative Motifs in African American Bas Relief Wood Carved Folk Art: the Material Folk Culture and Art of Elijah Pierce**

I focus on the bas relief wood carving by Elijah Pierce (1892-1984) investigating the extent to which African American folk material cultural materials draw on traditional narrative belief motifs existent in the Black community historically and contemporaneously. Throughout, I will draw upon the Aarne –Thompson folk motif approach to narrative study in order to illustrate some of the origins of Pierce's painted wood bas relief carvings. The focus will be in part to demonstrate the historic impact of narrative folk motifs on the material folk culture within and throughout the Black community and the Black experience in the United States. **02-11**

Moonsammy, Rita (Bayshore Project). **On the Shellpile**

"On the Shellpile" documents the community of African Americans that grew from Shellpile, where they and their forebears worked in the oyster shucking houses on the docks of Bivalve, NJ, during the early and mid-20th century. Old photos provide historical background for former residents to talk about their town, their work, their families, their churches, and their singing. The work was hard and dirty, the shucking houses cold, and the pay low, but singing spirituals together "lifted us up and got us through." Shellpile was razed in the 60s, but today their churches and songs testify to the resilience of the community. **06-10**

Moore, Jeffrey (Oklahoma Historical Society). **Oklahoma Pop: Intersecting History and Popular Culture**

This presentation will talk about the Oklahoma Museum of Popular Culture (OKPOP), which is dedicated to Oklahoma history and traditional art as they inspire artists through creative expression. OKPOP is a new museum slated to open 2023 and will be located in the Tulsa Arts District. Stories featured in the museum will include movies, radio, television, illustration, literature, theater, wild west shows and Route 66 – all connected to a sense of time and place through the language of music. The presenter will focus on the history of new museum, the aim behind its creation, and the roll it will play in preserving and presenting Oklahoma traditional culture. **06-06**

Morollon Diaz-Faes, Alba (NOVA University of Lisbon). **The Queer Fairy-Tale Web: Parodying Disney from Online Counterpublics [virtual]**

According to Nancy Fraser, counterpublics are alternative discursive spaces where members of subordinated groups "invent and circulate counter-discourses" (123). Nowadays, the existence of counterpublics is almost inseparable from the Internet, where queer fairy tales are often produced and disseminated by independent creators. This paper will investigate how texts emerging from online queer counterpublics contest Disney-inflected fairy-tale narratives, particularly in relation to the representation of sexuality and gender. To this end, I will analyze Todrick Hall's music videos and Jose Rodolfo Ontiveros Loaiza's art pieces, which went viral on YouTube and Instagram, respectively. I will explore how these fairy-tale parodies expose the company's cis-heteronormativity, how they challenge its cultural hegemony, and how they test the representational boundaries of the fairy tale. **08-01**

Mould, Tom (Butler University). **Choctaw Saints: Intersectional Identity in Prophetic Narratives**

In 1996, Choctaw elder Estelline Tubby recounted the prophecy of the Third Removal. Her performance fit within a genre of Choctaw prophetic narratives well established within the community. Yet more than two decades later, and only after years of fieldwork with Latter-day Saints, I realized that Estelline's story also fit within another narrative tradition: that of LDS personal revelation. Having focused primarily on her ethnic identity, I missed the impact of her religious identity. This paper explores how theories of intersectionality and contextualization offer folklorists methods of narrative analysis that help identify key interpretive contexts while simultaneously revealing the artistry of cultural bricoleurs. **02-05**

Muldoon, Anna (Arizona State University). **Knowledge Practices in Conspiracy Theory**

Conspiracy communities create shared narratives through participatory story telling, leading to constant evolution of narrative details. However, the resulting narratives include consistent patterns of logic, style, rhetoric, and sense-making across topics, time periods, and conspiracy communities even as they evolve. I will discuss these patterns and how they combine across conspiracy forms. **08-02**

Mullins, Willow G. (University of Edinburgh). **Feeding the Storm [virtual]**

'Feeding the Storm,' begins with a question: There was a storm coming. What food do you buy when you know there is a storm on the way? What are the things you will need to get you through the weather? The answer seems to lie in the space where climate and culture co-produce one another. Warren Belasco has argued that food reveals a tension between practicality, what is available to cook, and desire, what we want to eat. Storm food, which must be bought in the moment for events and extremities to come, brings that tension to a crisis point. **05-04**



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Mutsoli, Joyce N. (University of Pittsburgh). **Incorporating Utamaduni in Curriculum of Instruction**

Incorporating Utamaduni in Curriculum of Instruction Critical folklore studies can foster a robust consciousness of oneself, others, and the world. My Kenya is a multi-ethnic country that is fundamentally redesigning a post-colonial national curriculum to instill pride through non-Anglocentric content and pedagogies. Against this backdrop of reclaiming Kenyan cultures and revitalizing Indigenous languages, I address how folklife programs can foster social justice via multicultural education that honors varied traditions of competency (knowledge, skills and attitudes). Further, as a Kenyan Fulbrighter in America, I relate these aims to my involvement with Imani Christian Academy, an Afro-centric and Swahili-promoting US school where critical folklore studies instill pride in Diaspora students' heritage, achievements, and potential. **06-07**

Naithani, Sadhana (Jawaharlal Nehru University). **Recentering the Wild Life in Postcolonial Discourse**

Colonialism has been widely discussed for economic, political and cultural subjugation and exploitation of a country by another. What has not been adequately discussed is the impact colonialism has had on the non-human animals, particularly of the colonised country, and the its consequences which are still with us. Hundreds of species went extinct in the process and many more suffered loss of large numbers and degradation of their habitat. The list of endangered animals today reflects that colonial exploitation is the root cause of the current situation of many species. This is a global issue that requires historical perspective so as to decolonize mentalities and find enthusiastic support of the public. **06-11**

Najafian, Azadeh. "Nerd" an Insult or a Compliment? Analyzing Stigma and Stereotypes among Comics Readers [virtual]

Comics readers have faced various stereotypes and challenges as a diverse fan community. One of the most common labels for comics readers is calling them "Nerd." In this paper, based on the ethnographic method, I argue how this label has made this fan community a stigmatized group, how it has affected the community members, and how its meaning and impact have changed over time. **04-05**

Neurohr, Karen (Oklahoma State University). **"Do not mention gravy!" Food in the Writing of Okie Poet**

Wilma Elizabeth McDaniel

Wilma Elizabeth McDaniel (1918-2007) and her family left Oklahoma for California in 1936. Throughout her life, she depicted the everyday lives of working class people in poetry and prose. Her subjects included the importance of food within her culture, migrant experiences, and popular culture. With this presentation, I will introduce Wilma Elizabeth McDaniel and her cultural expressions of food, discuss changing patterns of food in her writing, and share perceptions of her contention with the "biscuits and gravy poet" label given by a newspaper reporter. **09-06**

Ó Meachair, Tadhg (Indiana University Bloomington). **Sounding the Nation from the Far-Right Fringe in Ireland**

Traditional and folk musics in Ireland have long been associated with Irish nationalist movements and the sounding of national imaginaries. This paper addresses one such musical voicing – the song "Ireland Belongs to the Irish" – composed by a member of the far-right Irish National Party, and offers a close reading of the song and its accompanying video. Through examining the roles of genre, entextualisation, and mediatisation as they relate to processes of traditionalisation, and through contrasting with alternative soundings of Irish identity, I argue that notions of Irishness and claims of its ownership are in ongoing contestation and negotiation through traditional and folk musicking practices. **09-08**

Oliver, Elisha Renee (Oklahoma State University). **All-Black Towns in Oklahoma: Forgotten Spaces and the Power of Membered Storytelling**

Oklahoma's history books make little mention of the sociocultural significance and impact of all-Black towns within the state. The town of Eudora was an all-Black town settlement in Western Oklahoma. Miles away, the town of El Reno would become home to many of Eudora descendants. Their voices are privileged in this presentation. Very little remains in these mostly forgotten spaces and places; however, the stories of these communities are alive. The privileging of these narratives helps create an understanding of the ways in which the sharing of stories of the past, present, and future are emancipatory and empowering practices. **08-06**

Oprelianska, Alina (University of Tartu). **Queering Age: Gender Assignment through Beliefs and Age in Ukrainian Folklore**

The paper aims to define the meaning of age for social status regarding beliefs people of various ages and statuses are surrounded by in traditional societies, like Ukrainian peasantry of the 19th century. Traditional society was based on the concept of marriage and childbirth. It leads to the marginalization of people, who has not approached marriageable age, were past childbearing age, or widowed. In its turn, marginalization brings in beliefs that follow and define one's social status. The paper is based on Ukrainian ethnographic material from the 19th – beginning of the 20th century. **09-09**

Oring, Elliott (California State University, Los Angeles, emeritus). **Incongruous, Appropriate, Spurious**

I have employed the notion of appropriate incongruity as central to understanding how jokes are structured to produce amusement. But the analysis of jokes based on this concept, while very useful, has limitations. (1) It is necessarily



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post hoc. (2) It is incomplete. There is something additional underlying how the appropriateness of an incongruity is established—spuriousness. It is not always clear how a spuriously appropriate incongruity resides within a joke. Such problems of analysis are explored with specific examples. **05-02**

Orlovsky-Schnitzler, Justine (University of North Carolina, Chapel Hill). **American Girl, the Business of Self-Expression, and the Future of Nostalgia**

American Girl dolls have been a childhood staple since 1986. While the dolls have always demanded financial privilege, the broader world of AG online play, flagship stores, and book series have provided many avenues for engagement and consumption. In recent years, sales have declined while much of AG's original offerings are experiencing an online renaissance, particularly among those who originally engaged with them in the early aughts. This ecosystem represents mythologizing and storytelling in its own right. This panel will examine nostalgia for early-aughts girlhood culture and the future of AG as a vehicle for self-expression. Ultimately, we argue that American Girl represents a significant cultural step toward personal legend development for millennials. **06-03**

Otero, Solimar (Indiana University). **Ancestoring: Materializing Afrolatina Memory, Mourning, and Resuscitation through Performance**

Performances and objects that are passed along in Afrolatina religions contain elements of mourning, loss, and remembering associated with slave and indigenous pasts of ancestors and practitioners. This presentation situates the performance of the Cuban spirit mediums' songs alongside Maria Hamilton Abegunde's poetry to flesh out the idea of gestural archiving. This type of "ancestoring" through performance suggests that the body can mold itself into material sources of memory in ways that extend the temporal and spatial dimensions of who and what performs race and memory. **02-02**

Ottenweller, Cecelia A. (Independent Folklorist). **The Fat Lady's Lament: Cushing's Survivors' Stories of Navigating Implicit Bias around Obesity**

Cushing's syndrome – a rare endocrine disorder that floods the body with cortisol – disfigures by causing sufferers to gain tremendous amounts of weight, amongst other symptoms. 13 million people are diagnosed annually; women are five times more likely than men to have it. Due to implicit bias in medicine, Cushing's is often needlessly fatal due to failure to diagnose. This paper brings together the stories of Cushing's syndrome patients and their caregivers to reveal the deeply-rooted attitudes and beliefs about fat bodies within the wider culture and American medicine and demonstrates how these beliefs rob people of dignity, agency, and community. **05-08**

Ozata, Ozgun (Indiana University Bloomington). **The Examination of a Murder from the Lens of Urban Legends**

The decapitated body of a seventeen-year-old high school student named Munevver Karabulut was discovered by a garbage collector in a waste container in Etiler, Istanbul on 3 March 2009. Law enforcement officers identified Karabulut's seventeen-year-old boyfriend, Cem Garipoglu, as the prime suspect. Garipoglu disappeared the day of the murder. He was fugitive for 197 days. Meanwhile, Karabulut's family organized declarations and demonstrations in various districts of Istanbul to keep the murder case continuously on media's agenda. In parallel with that, Garipoglu's extremely wealthy family were accused of using their connections to hide their son. As a result of increasing public pressure, Garipoglu turned himself in to the police in September 2009. He was sentenced to 24 years in prison in 2011; and approximately four years later, he committed suicide through asphyxiation in his cell. However, the public's interest in the murder case has never ceased even after Garipoglu's suicide. There were no apparent motives behind the murder; and this situation paved way for the emergence of rumors regarding Garipoglu family's "dark connections with secret Satanic cults". Today, the rumors in question are still circulating through oral sources and online platforms as well. It might be claimed that the murder case has turned into an urban legend. In this project, the murder of Munevver Karabulut will be examined from the perspective of urban legends by focusing on the concept of "projection". **05-14**

Öztürkmen, Arzu (Boğaziçi University). **Bodily Responses to Everyday Life in A Black Sea Town: A Historical Ethnography of Women's Ways of Moving [virtual]**

This research explores how women narrate their bodily ways of knowing and their sense of movement in Tirebolu, a town in Eastern Black Sea, Turkey. The study attempts to focus on two dimensions of bodily memory. The first is the "movement" dimension, examining the domestic and public spaces in which Tirebolu women lived. The other dimension consists of the "bodily ways of knowing," and examines how women perceived their body since their childhood and learned enacting in it through their youth and middle age. The study explores the domains of both movement and the body as situated in everyday life. **01-03**

Palange, Isabella (University of Wisconsin, Madison). **Sofia Aleksandrovna Will Certainly See: Images of the "Folk" in War and Peace**

In Leo Tolstoy's *War and Peace*, there are several instances of folk culture being performed by members of the upper classes. These emulations of the "folk" lend a sense of authenticity to performers and situate them within a historical, often idealized past. This paper will analyze a scene in the novel in which two young girls perform a traditional



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divination ritual. Although many scholars may read their vision-come-to-life as mere coincidence, by participating in the ritual, they integrate themselves into a traditional, folk story line that can be traced throughout the novel through the laws of proximity and replication. **09-06**

Peach, Douglas (Sandy Spring Museum). **"It's A Proud Thing": Reclaiming and Representing Gullah Geechee Identity at the Original Gullah Festival SC**

This presentation focuses on the role of musical performance at the Original Gullah Festival—one of the first public events to celebrate Gullah Geechee history by Gullah people, beginning in 1986. Using ethnographic and historical research, I argue that the festival's musical performances are a key modality through which Gullahs celebrate, define, and affirm themselves. This presentation contributes to folkloristic debates on cultural sustainability, memory, and processes of reclamation from the perspective of African American communities in the Southeast United States. **03-05**

Pearley, Lamont Jack. Blues Narrative: Blues People, COVID-19, and Civil Unrest

The Blues Narrative: Blues People, COVID29 & Civil Unrest" presentation will discuss a specific aspect of the ongoing project documenting African Americans born between 1945 and 2004 which raises awareness of how interviewees defended what some call an 'all-out attack' on the Blues People in modern-day utilizing traditions of old. This presentation will focus on an interviewee from Oklahoma while referencing some of the other narrators who have similar stories of blackness while being Indian. **08-06**

Pearson-Little Thunder, Julie (Oklahoma State University). **Making the Chilocco Indian School: A Generational Story Graphic Novel**

This panel explores ethnographic comics projects from Oklahoma University Library and the Vermont Folklife Center. In 2022 OSU Library will publish Chilocco Indian School: A Generational Story, an historical-fiction graphic novel drawn from archival interviews with Chilocco elders from the Chilocco Indian Agricultural School Collection of OSU Library. In 2021 VFC published The Most Costly Journey: Stories of Migrant Farmworkers in Vermont Drawn by New England Cartoonists, a comics collection created from interviews with Latin American migrant workers on Vermont dairy farms, and Turner Family Stories, a comics anthology drawn from archival interviews with centenarian Daisy Turner of Grafton, VT. **08-03**

Peck, Andrew (Miami University). **Selling Ostension: Vernacular Hybridity in the Success of Slender: The Arrival**

Slender: The Arrival—the popular video game based on the Slender Man—received a mixed reception on its release in 2013. Despite this initially mixed reception, Slender: The Arrival would go on to become a major influence on the legend cycle because of the social experiences it created. Crucial to this process was the role of popular YouTube personalities, whose videos about the game actively cultivated the appearance of backstage interaction. This paper examines how these users channeled this institutional product back into vernacular expression by creating parasocial experiences for their viewers through their ongoing use of the vernacular mode. **05-11**

Peterson-Veatch, Ross (Southwestern College (KS)). **Leadership for Culture Workers: Toward a Model for Leading across Cultures with Integrity**

This presentation will outline a model of leader and leadership development initially created for the cultural sustainability program at Goucher College. The model begins with requiring students to examine the nature of Action proposed in Arendt's *The Human Condition*. In this conception, action is activity and speech together, and drives the human connectivity necessary to generate and use power. Adding a working theory of culture as negotiated agreements, the model supports future culture workers in understanding how to partner with communities, navigate unequal social dynamics, and effect both preservation and transformation in their work with culture groups. **07-09**

Ponce Cori , Jennifer Karen (University of Pittsburgh). **Museums: Innovations in Curating Folklore to Embolden Local and National Identities**

As a Fulbright-sponsored Peruvian, I led a project to virtually connect curators and local activists from the San Juan de Lurigancho Community Museum (Lima, Peru) and the National Portrait Gallery (Washington DC, USA). By curating innovative dialogues despite the pandemic, periphery-center relations shifted as curators and visitors reached out to new audiences and redesigned ways to use folklore to embolden local and national identities. These museums are effective, even transformative, means to center community folklife, local/national identity, and languages. Both extend beyond concrete buildings; they are potent spaces to foster identification with heroes and recommit to an enhanced sense of place. **06-07**

Pontecorvo, Adriane (Indiana University). **A "Global Citizen" on Hyperlocal Media: Live Performances of Place and Personhood on Community Radio**

Concepts of community radio tend to define the medium through a set of fundamental ideologies linking it to a hyperlocal sense of place. This presentation analyzes sonic layers of music, voice, and narrative in an archived performance by Ghanaian-born musician Rocky Dawuni on Indiana-based community radio station WFHB as offering new understandings of how performances of music from outside a community radio station's primary listening area have the potential



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to shape aural imaginaries of a local community. These moves yield more general insights into how radio can both deconstruct and reinforce community boundaries through live broadcasts and their subsequent archiving. **09-08**

Porter, Maureen K. (University of Pittsburgh). **The Cryptic Mayan Jaguar: Embodiment as Costume, Regalia, Uniform, and Traje in the MUREM Folklore Museum's Educative Curation**

Sponsored by the Creative Writing and Storytelling Section of the American Folklore Society. Despite colonial efforts, Mayan legends and folklife centering the mystical jaguar survive in the jungles of the Yucatan. Whether as fellow beings or supernatural gods incarnate, these storied creatures inhabit local minds and hearts. In the Museum of Ethnic Clothes of Mexico (MUREM), curators have brought together an extraordinary collection of masks and clothing that push back on traditional tropes and offer fresh insights into their modern relevance and enigmatic power. Jaguars are no longer the denizens of dusky, obscure dreams and fantasies - through educative curation their relevance to modern cultural revival comes alive, literally jumping off the walls. **05-03**

Price, John E. (Independent Folklorist). **Broadway Joe Namath: Manufacturing a Popular Culture Folk Hero**

After the underdog Jets defeated the dynastic Colts in Super Bowl III, sportswriters declared Joe Namath "the folk hero of the new generation." A man of his time, Namath transcended media celebrity and engaged marketing like no one before him. His manufactured persona weaved into and reflected the larger burgeoning youth counterculture and Namath made himself a symbol—a hero of popular culture, distributed and celebrated by popular culture. Figures like Namath both allow and demand folklorists to reevaluate the definition of "folk hero" to reflect the mass media environment that defined the twentieth century and beyond. **08-13**

Priegnitz, John E. (Utah State University). **Queer Voices in Deseret: The Intermountain West LGBTQ+ Oral History Project**

Following the passing of a friend who witnessed firsthand the transformation of Salt Lake City's Queer community from the 1950s to 2020, I created the Intermountain West LGBTQ+ Oral History Project to document the queer experience within the Intermountain West. Since beginning the project in 2021, I have documented several diverse stories that intersect class, race, gender, sexuality, faith, and politics. By documenting the queer experience, a marginalized community will have their voices heard and preserved for the enlightenment of future generations. This presentation provides an overview of my project and its preliminary findings. **07-09**

Pryor, Anne (Madison, Wisconsin). **Contrails to Chemtrails: Atmospheric Scientists and Belief Narratives**

Two University of Wisconsin professors of Atmospheric Science are long-standing monthly guests on a popular call-in radio show. Personal experience narratives often frame the callers' questions. This paper discusses the calls that raise the topic of chemtrails, the scientifically disproven idea that contrails are actually the purposeful poisoning of the atmosphere by nefarious actors. It will explore the evolution of chemtrail narratives, the anxieties they display, what efforts atmospheric scientists make to educate against them, and how these two "Weather Guys" respond to callers. It will present how another occupation handles conspiracy theories, in contrast to folklore's typical accepting stance. **04-04**

Rana, Ruchi (Department of Modern Indian Languages & Literary Studies, University of Delhi). **Tehri Dam Induced Eviction of Old Tehri: Memory and Narrative of Resistance and Belonging**

Forced migration and development-induced eviction are recurrent tragedies of our times. From it grows an experience that complicates historical past as well as present of the affected place and evicted people. In the case of the tallest dam in India, the Tehri Dam, there is an underlying paradox confronting its construction that places the supposed narrative of development in antithesis with the coerced displacement it caused. The paper explores the interwoven areas of memory studies, place-lore, and identity from a cross-disciplinary perspective. The attempt is to provide insights into the long-held resistance movement and trace the direct consequence of the physical death of Old Tehri. This will be accomplished by critically analyzing the role of memory, narrative, and identity in conflict. It focuses on the trauma arising with loss of intangible heritage and values attached with the place, of nostalgia and belonging following the distressing circumstances. **09-10**

Reepschlager, Anna (Memorial University of Newfoundland). **"Do I smell Pfefferkuchen?": Oma's Gingerbread and Family Folklore**

This paper examines my family's multi-generational Pfefferkuchen (German gingerbread) tradition. Through a combination of auto-ethnography and an interview with Angela Reepschlager, this paper follows the foodways traditions that surround each stage of making the cookie: 1) preparing the dough, 2) decorating the cookie, and 3) eating the cookie. I examine the meanings expressed by each of these stages and the ways that they have adapted to our changing circumstances. I find that they act as a means of remembering through preserving patterns of speech, and as a means of expressing and reinforcing cultural identity. **05-13**

Reyes, Daniel (Independent Folklorist). **It's Also About Me: The Power of Autoethnography and Personal Storytelling Performance**

In this presentation I focus on two projects where I worked across the disciplines of folklore, performance studies, and documentary arts to advocate for the use of personal storytelling and critical autoethnography in research. **01-03**



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Rezaei, Afsane (Utah State University). **Conspiracy Belief and Political Identity: COVID-19 Conspiracy Narratives in Iran**

This paper examines COVID-19 conspiracy narratives and their political dynamics in Iran. While incorporating the more globally spreading themes, many of these narratives identify the Iranian state as the primary “bad actor” in the creation or spread of the virus, faking the pandemic, or using vaccines or quarantines as a means of control. The paper shows that these conspiracy narratives, while scrutinizing the state’s claims of truth, lead to a form of political boundary-work that brands pandemic deniers and conspiracy believers as “us” and those questioning their anti-science rhetoric as “regime supporters,” in essence equating belief in COVID conspiracy narratives to being on the side of the people. **09-07**

Rice, Clai (University of Louisiana, Lafayette). **“Fly Away, Jack”: Identifying a Folk Illusion in DARE**

Systematically searching The Dictionary of American Regional English for textual traces of folk illusions turned up a likely candidate under the heading of “Jack and Jim” (also called “fly away, Jack,” or “Peter and Paul”). Following Elliot Oring’s recent appeal to folklorists to highlight deductive analyses in their work, I deduce that “Jack and Jim” is a folk illusion based on five general principles governing FIs and illusions more broadly. Examining the variants cited in the dictionary’s sources illuminates different ways that collectors have understood the embodied elements of the performance text. **01-09**

Richardson, Todd (University of Nebraska, Omaha). **Indigenous Art, Pop Mythologies**

While Nebraska is home to many Native tribes, most were dislocated and forcibly removed by American settler colonialism. Consequently, the diversity, sophistication and intelligence of contemporary Native culture is not as visible there as it should be. Through 49 Minutes of Fame, an exhibition shown at the National Willa Cather Center, and The Art of Tom Farris, an exhibit at the University of Nebraska at Omaha, the present inhabitants of Nebraska interacted with contemporary work by the original inhabitants of the region, work that, as often as not, speaks through the shared mythology of popular culture. **05-03**

Riddle, Jessie (Indiana University). **La Virgen Peregrina y la Virgen de la Morada: The Virgin of Guadalupe's Pilgrimages and Dwellings in Salt Lake City**

Rose Park, a neighborhood in northwest Salt Lake City, Utah, is home to the parish of Our Lady of Guadalupe, which is well known among local Catholics for its annual celebrations for the feast day of la Virgen. In the last two years, much smaller celebrations have thrown into relief the relationships between la Lupita, clergy and parish members, and the neighborhood community. This paper explores how performances of Guadalupan devotion and associated material objects are rooted in vernacular religious creation and habitation of place, referred to in this paper as “dwelling,” and in translocal rituals of pilgrimage. **01-07**

Rife, Jared S. (Central Penn College). **Heavenly Mother and the LDS Faith: Online Discourse and Derision**

Since the 1840s, members and leaders of the Church of Jesus Christ of Latter-day Saints have acknowledged the role of a Heavenly Mother, a companion to God, or Heavenly Father. Her roles have been described as Heavenly Wife, Parent, co-creator with the Father and co-framer of life and its divine plan for humanity. Yet, little is known about her role and personality until recently. With recent scholarship and creative works increasing about her, the reverence and care towards her have also been captured online where lay members have talked about their personal worship and spiritual devotion opening up questions about practice and belief in a Heavenly Mother. **09-09**

Roberts, Hayden (Oklahoma State University). **NOAA Blogs and Auto-Ethnography**

In 2019, Hayden Roberts was selected to participate in the Teacher at Sea program through NOAA. He spent two weeks in the Gulf of Mexico job-shadowing a research team. As part of fellowship, NOAA asked him to post blog entries of his time aboard ship in order to generate educational material. Alternatively, the collection of these blogs has value outside of its intended audience. The blogs are an example of auto-ethnography whose content serves as a point of engagement for scholars interested in studying cultural groups. In this case, the groups are research vessels, which exist as their own microcosm. **09-11**

Romero, Brenda M. (University of Colorado, Boulder, emerita). **Filming a Native Ceremonial with Permission**

Finding suitable classroom materials to teach indigenous musics of the United States has been problematic, due in part to the “Code of Ethics Related to Native Americans” that conforms to the principles of relevant public law (<https://www.neh.gov/grants/manage/code-ethics-related-native-americans/>). The code rightly prevents the use of sacred indigenous materials without official permission. This presenter set out to bridge the classroom gap by seeking permission to record, for educational purposes, an important ceremonial tradition in the area near to the Southwestern Four Corners Region. The presentation will begin with a 10-minute introduction and proceed to the full hour showing followed by general discussion. **07-13**

Ruberto, Laura E. (Berkeley City College). **Migration, Cultural Memory, and a Scholarship of Praxis**

This paper places into dialogue my ethnographic and oral history research on migration emerging from Southern Italy and expanding across multiple national borders—from Belgium to Ukraine, from Morocco to Argentina, and from Uruguay to the United States. I highlight how migratory experiences are accessible through various means and that expressive memories are part of the lived experiences of individuals. My own familial relationship to Italy and migration



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is threaded throughout. I create an embroidered narrative of my scholarship and life experiences connected to larger discourses that counter xenophobic practices and perspectives through cultural memory work. **03-13**

Ruiz, Myfawny Sierra (Appalachian State University). **Affrilachian Frank X. Walker's Buffalo Dance Poems Provide a Critical Examination of Colonialism through the Personal Awakening of York**

This presentation provides a glimpse of York's multiple forms of intelligence. The spiritual beliefs of the Sioux tribe act as the transcendental signifier through York's journey of self-acceptance, proving a more valuable expedition than Lewis and Clark's ambition for manifest destiny. In the imagery of the Sioux "Spirit Mound," York says "This piece a land so full a spirits/I felt little hairs praising on the back a my neck...but Capt. Clark don't seem to understand what be sacred to others any more than he see the difference tween me ana pack mule." This devastation of colonial thinking is dehumanizing. **06-13**

Saltzman, Rachelle H. (Oregon Folklife Network). **Fish Tales and Friendship**

Virtual communities abound and even more so thanks to the 2020-22 pandemic. Many are built on members' having a previous/current real-life relationship, but others have developed among strangers with a common interest such as food in general or a particular kind of food or food preparation. Sitka Salmon Shares, a fish CSA, has its own Facebook group, a supportive venue for fish prep stories, meeting those who turn out to FOF, and a mostly congenial exchange of recipes, advice, and ideas. Posts involve a range of storytelling subgenres from a photo and brief description plus recipe link to full-blown narratives with photos that carefully explain how to prepare a particular dish. While there are occasional negative comments, for the most part, this group functions to provide support and affirmation for members. **04-09**

Samokovlija Baruh, Ruzhica (Memorial University of Newfoundland). **"You Don't Mess With Ajvar": Food Preparation as a Manifestation of Macedonian Identity**

This paper consider the emergence of *ajvar* in 2018 as a response to the imposed referendum on the controversial "Prespa Agreement". The agreement was a compromise between Macedonia and Greece, aimed at resolving a twenty-seven-year-old name dispute. Many Macedonians expressed their displeasure with the government's decision by participating in a variety of traditional and modern activities, including the production and consumption of *ajvar*, a popular Macedonian dish. I examine how *ajvar* became a symbol of resistance and subversion, as well as how its' cultural and national meanings challenged the political hegemony in Macedonia. **05-13**

Sandell, David (Texas Christian University). **Performing the Rancho: Procession, A Miraculous Figurine, and the Quotidien**

This paper addresses expressive culture in a Mexican rancho and asks: How do the residents define their rancho and themselves in contradistinction to an elite discourse about ranchos and peasantry that sustains a nationalist ideology? The formal qualities of a figurine of Christ and procession—the way people bring together the spiritual and lifelike—heighten existentiality that resonates with activities of daily life. The paper pays attention to performance, inclusive of the spark of people's activities and the process of carrying them out to achieve an aesthetic and ideological orientation, thereby giving their rancho and themselves definition. **03-05**

Sawin, Patricia (University of North Carolina, Chapel Hill). **Jean and Jorts: Feline Champions of Labor**

What would Archie Green think of Jean and Jorts? Would he find common cause with the tortie and orange boi who have become unofficial mascots of multiple labor unions and whose social media followers devise clever ways (virtual and IRL) to support Starbucks unionization and decry neoliberal capitalism's particular means of exploiting workers? While classic laborlore includes pranks to initiate the greenhorn, it treats labor's struggle against the capitalist owners as deadly serious. Jean and Jorts mobilize the revolutionary potential of the imperious independent cat and the restorative cuteness of cat videos watched on stolen time to militate humorously for a compassionate and respectful twenty-first-century workplace. **03-03**

Schanoes, Veronica (Queens College, City University of New York). **Sorcery, Soil, and the Jew in *The Blue Fairy Book's* "The Bronze Ring"**

The Blue Fairy Book, edited by Andrew Lang was first published in 1889, and has been in print in one form or another ever since. Here we find the very opening story taking part in discourses of antisemitism, racism, and white supremacy. But its connections to such ideologies have long been masked. This presentation puts this story into the context of British antisemitism and the imperial project of Lang's colored fairy books, paying special attention to the illustrations of the tale and the rhetoric surrounding the impoverished Ashkenazic immigrants coming into Britain at the end of the nineteenth century. **09-14**

Schmidt, Jared L. (Tillamook Bay Community College). **Dale Baumgartner "Can't Stop Thinking About Cheese": The Occupational Folklore of Tillamook Creamery's Celebrated Cheese-Maker**

Dale Baumgartner "can't stop thinking about cheese." Raised on a dairy farm in coastal Oregon, Dale began working at a rural creamery at sixteen-years-old. During these formative years, he learned the laborious craft of creating cheddar which defined both his career and the quality of Tillamook Creamery as the head cheesemaker for three decades. Drawing on interviews conducted as part of an Archie Green Fellowship, this presentation shares fifty-years' worth



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of cheese-centered occupational folklife and how Dale's career embodies the legacy of Oregon's creameries which continues to flavor cheeses consumed from the Pacific to the Atlantic coasts and beyond. **07-01**

Schmidt, Claire M. (Missouri Valley College). **Canning for the Apocalypse: Climate Change, Zombies, and the Early 21st-Century Canning Renaissance**

American foodways are and will continue to be tied to weather and climate. One expression of that relationship is the 21st century canning renaissance embraced by new Millennial and GenZ canners and continued by older practitioners. This paper explores the role changing weather patterns play in how 21st century Americans talk about, think about, and practice home canning. While weather is, colloquially, safe conversational territory, climate change is politicized. That politicization calls upon shared ideas of the end of the world, deserved or not. I suggest canning for the zombie apocalypse is an aesthetic and communicative act that exerts local and imaginative control over a future that remains out of our hands. **05-04**

Schwabe, Claudia (Utah State University). **"I Know You Killed My Mother": The Good Stepmother and the Serial Killer in Disney's *Cruella* (2021)**

In 2021 Disney's *Cruella*, based on the character Cruella de Vil from Dodie Smith's 1956 children's novel *The Hundred and One Dalmatians*, premiered in Los Angeles. I argue that Disney's *Cruella* presents a powerful counter-narrative to the hegemonic trope of the wicked stepmother in traditional fairy tales and its contemporary adaptations. However, *Cruella* also lacks a more complex depiction of the stepmother character and does little to challenge the portrayal of motherhood as static, conventional binary of all evil versus all good. Thus, it is problematic that stepmothers continue to be either villainized or martyred, which undermines other messages of equality in the film. **09-14**

Sciorra, Joseph (Queens College, City University of New York). **The Cultural Politics of the *Presepio*: Autoethnography, Artistry, and Protest from the Italian American Imaginariun**

This paper is an autoethnographic consideration of my two-decade long involvement as a creator of *presepi*, the Italian-style miniature Nativity landscape, as well as my thirty-year interest in the medium as a scholar of Italian American lived religion and vernacular expressivity. This analytical self-reflection is intended to shift my standard scholarly perspective to reveal, through my own creative praxis, the holiday diorama's emergent artistic and political possibilities in the twenty-first century. This paper considers the intersections of artistry, social commentary, and cultural identity in the re-imagining of a living folk tradition. **03-13**

Scoria Pacheco, Carmella (University of Arizona). **Feminine-Voiced Balladry of the U.S. Southwest Borderlands: Poetics of "La Indita de Juliana Ortega"**

This project responds to the urgent need to recover omitted histories of Mexican-American women's voices through contextual analysis of mid-19th century feminine-voiced folkloric balladry of New Mexico. This is the first study which conducts a poetic analysis of the ballad, "La indita de Juliana Ortega." Ethnopoetics is utilized as the primary methodology to conduct an in-depth analysis of formalistic components of oral literature which connect to key historical moments and contextualization. This study examines the complexity of children's and women's rights during a pivotal moment of New Mexico's history as a recent territory of the U.S. **07-08**

Seaver, James B. (Indiana University Institute for Advanced Study). **The Camera Adds 150 Years: The Enduring Appeal of Tintype Portrait Photography in the 21st Century**

Tintype portrait photography experienced its heyday in the second half of the nineteenth century. Nevertheless, it remains alluring for many dozens of skilled photographers around the United States who are committed to preserving its arcane chemical processes and traditional skill sets while simultaneously innovating upon them in ways their predecessors never could have imagined. By highlighting the work of the Indiana-based tintype portrait photographer Megan Snook, this paper will examine why she, her peers, and the people they photograph still find value in the blurred margins, slight imperfections, and many shades of grey that typify these exquisite handmade images. **07-01**

Segretario, Michele (University of California, Berkeley). **Italian Radio Broadcasting in the U.S. during the Interwar Years**

In the interwar years, about 200 U.S. radio stations began to serve the listening interests of an audience of 25 million immigrants by hosting "foreign-language" programs. Among these, those in Italian constituted the majority of the radioscape of the time. This paper employs ethnographic analysis to show how interwar radio broadcasting mediated Italian identity and the tensions established between Italian fascist radio propaganda and the process of Americanization promoted by the U.S. Government. Such tensions generated fluctuation in the perception of the idea of center and periphery, which alternatively switched between an idyllic, ideologically charged Italy, and Italian America. **04-13**

Sellers, Mary L. (Penn State University). **FYC Meets Folklore: Exploring Identity and Rhetoric through Definition**

Typically, universities mandate some type of compulsory first-year composition (FYC) course. Thus, students from all majors, backgrounds, and abilities comprise the FYC classroom, making this course an excellent place for projects that expand students' rhetorical and writing skills as well as challenge their worldviews. In this presentation, I will share the assignment details and rationale for a project adaptable for most FYC courses that integrates the genre



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of definition, the rhetorical skills of assessing audience and purpose, the technology of video, and the framework of folklore to create an entertaining project that advances conversations of identity and culture. **03-11**

Seriff, Suzanne (The University of Texas, Austin). **Disaster Tourism: Fetishizing Loss as Art in the Covid Marketplace**

This paper builds on a 2021 AFS double panel on “Folk Arts in the Time of Covid” to examine an under-theorized aspect of what folklorist Barbara Kirshenblatt-Gimblett refers to as “anticipatory heritage.” Where last year’s panel focused on the archivization and exhibition of Covid-themed arts, this paper shines a light on the uncomfortable underbelly of such heritage production—their circulation in an ephemeral global marketplace. From ETSY entries, to internet websites, to museum shops, to weekend folk art markets, these “pop up” destinations, I propose, become the necessary locus for a new kind of “disaster tourism” whose voyeuristic destination is reached only through its artistic representation. **04-11**

Shao, Wenyuan (Shanghai University). **Revolutionary Woman, Song Queen, and Passionate Sister: Contextualizing Three Enactments of She Xiang's Marriage and Love Life [virtual]**

This paper examines shifting images of the female chieftain She Xiang (1361-1396) and her husband Ai Cui (1307-1383) in several representations. Their legacy is attributed to a Tibeto-Burman-speaking community in Southwest China, also known as the Yi. The Yi language genealogy portrays She Xiang as a capable woman who married Ai Cui to strengthen political alliance, while the folktale emphasizes a typical courtship romance between the two. In the nationally watched television program, their marriage is a combination of both free choice and social responsibility. These revisions have deeper roots in Yi and Chinese religion-based social structures which vary in the definitions of what count as “proper” marriage. **01-05**

Sheets, Caitlyn B. (Western Kentucky University). **Changing of Appalachian Death Care Industry Amid Covid**

Caitlyn Sheets is an MA student in folk studies at Western Kentucky University, who will discuss her fieldwork with death industry professionals. Funerary traditions have drastically changed over the last 50 years with advances in technology, higher mobility of families, and shifts in religious communities. A recurring topic within Caitlyn’s interviews are additional changes brought about by the COVID-19 pandemic on both funerary processes and the grieving process. These professionals emphasize the stigma placed on their industry because of their work with the dead. They want the public to know that they do this work out of love for their communities. **05-07**

Shiratori, Maako (Duke University). **Japanese Classical Violinist Maako Shiratori Learns Old Time Fiddle by Ear from North Carolina Local Mentor Cecil Gurganus**

Cecil spent years with fiddler Ora Watson, a NC Folk Heritage recipient, who played cakewalks at the senior center and sometimes duets with Doc Watson. Cecil remains integral to the mountain music community and has taught local fiddle styles to young people at the Jones House Cultural Center. Meade Richter, a fiddle virtuoso from Boone, NC, learned from Cecil before mastering bluegrass at ETSU and jazz at the Norwegian Academy of Music. Richter’s ASA 2015 presentation, as well as Anissa Burnett’s video interview, exhibit Cecil’s powerhouse contributions keeping local traditions alive. Cecil praises Maako’s playing liberated and inspired by listening. **06-13**

Shultz, Sarah Tiberio (Memorial University of Newfoundland). **Making Whiteness Visible: Race, Class, and Hot Chicken in Nashville, Tennessee**

Nashville has always been a tourist destination, but recently the city has enjoyed increasing attention from the national media. One draw for tourists is the opportunity to try hot chicken, a spicy local dish. For locals, Nashville’s growth has been a mixed blessing, and hot chicken has become a symbol for the city’s past, and its rapidly changing present, sparking debates about racial and class inequality. This presentation explores how discussions about hot chicken make whiteness and class visible as marked categories from outside perspectives and enable locals to play with the experience of stigmatization. **08-05**

Siegel, Virginia (Arkansas Folk and Traditional Arts, University of Arkansas Libraries). **Squid Game: Children’s Games and Conversations on the (Play)Ground**

In 2021, Netflix’ South Korean drama, *Squid Game*, took the United States by storm. My survey of American news coverage reveals that the “top-down” reading has focused on the show’s dystopian world, including speculations that the show’s appeal is centered in its critique of late-stage capitalism. A look at conversations “on the ground,” however, reveal viewers’ preoccupation with the traditional children’s games that feature prominently in each episode. Using both folklore and cultural studies theory, I argue that the transnationally recognizable games are the primary driver of interest, as well as the show’s most effective tool in crafting the dystopian. **06-03**

Simran (Indiana University Bloomington). **The Gadia Lohars of India: a Nomadic Community in Exile**

I will explore how narratives of a community become the means to create their identity, communal heritage and traditional framework of knowledge. The Gadia Lohars are nomadic blacksmiths who originated from Chittorgarh, Rajasthan, India, at least 400 years ago. The community has been living a nomadic life for centuries. My focus is on



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exploring how narratives become the absolute important means to learn about an ethnic community whose history is lost in an unwritten past. I will further investigate how the narratives of the community become a window into their world and worldview and lead us to various aspects of their lived life and belief systems. **04-03**

Singh, Amit (Ambedkar University Delhi). **An Immortal Tree and a Pilgrimage Tradition at the Holy Confluence of Rivers: A Study of Akshay Vat and the Kumbh Consciousness**

The city of Prayag in North India attains significance in people's consciousness primarily because of its location at the holy confluence of three rivers: Ganga, Yamuna, and the mythical Saraswati, which has also at its periphery various symbols that comprise significant part of the narratives that define this space. One significant example of such symbols is Akshay Vat, i.e. the "Immortal" Bunyan Tree, which has narratives that span through the deluge story to cultural exchange across national boundaries to fertility rites to crematoriums and funeral rites to abode of man-eating demon to hermitage to pilgrimage routes to death of humans and gods to salvation and so on. I propose to investigate the significance of this "Immortal Tree" in the context of the narratives that define this space and re-center multiple and diverse traditions. **01-07**

Singh, Bhumika (Ambedkar University Delhi). **Understanding the Personal Narrative of the Mask-Maker in Mukha Bhaona, the Ritualistic Mask Dance of Majuli District, Assam**

Singh, Bhumika (Ambedkar University Delhi) *Mukha Bhaona*, the traditional mask dance of Majuli district (a district situated in Assam, Northeastern state of India), is associated with the dramatization of folktales in the form of *Ankiya Naat* based on Hindu mythology wearing intricately designed handmade masks. I propose to investigate the personal narrative of the mask-maker with the mask through the connection between the *Bhaona* masks and the mask-makers of *Chamaguri Sattra* of Majuli district. I also propose to investigate the sacred geography of these cultural masks impacted by the spatiality and socio-ethnic aspects, because Majuli district, being the largest river island, preserves this art form geographically, socially, and culturally. **02-11**

Skillman, Amy E. (Goucher College). **Women at the Helm: Storm Stories and Environmental Sustainability**

Storm stories are the heart of the genre of seagoing narratives. They are empowering stories about facing the elements and overcoming fear. Yet women's storm stories have lived on the periphery of the genre. Until the 20th century, women longing to go to sea had to "pass" as men and run the risk of discovery. They were associated with selkies and sirens – creatures of the sea who threatened male dominion on the planet. This paper draws on storm stories from women - stories of communion rather than conquest - to offer new imaginaries to counter the forces threatening the ocean. **02-12**

Smith, David E.K. (University of Pittsburgh). **The Float Coat Song: Solving Social Problems through Iñupiaq Song and Dance**

As part of a larger ethnography exploring the teaching and learning practices of Iñupiaq dance and drumming communities of practice, I illustrate how Alaska Native folklore practices can be used to educate about and address enduring and modern social problems. A striking example is the creation "Float Coat Song," a new song/dance by an Anchorage-based Iñupiaq dance group aimed at reducing drownings, a severe concern in many Iñupiaq communities, through promoting wearing life jackets. The success of this approach has inspired similar Alaska Native songs/dances, and the model is potentially transferable to other contexts. **06-07**

Smith, Kyle Troy (Indiana University of Pennsylvania). **LeFou: The Queer Sidekick [virtual]**

For years, Disney has snuck subliminal messages into many of its films, like the letters "SEX" in *The Lion King* (1994) and the naked woman hidden in one scene in *The Rescuers* (1977). While humorous when spotted by adults, far more important is the queer coding of mainstream characters. "Queer coding" is the term used to describe the habit of suggesting, without saying outright, that a character would identify as LGBTQIA+ if they could. As Disney has been seen as straight-family-friendly for many years, it was not until very recently that they could have non-straight characters. In this paper, I will argue that the character LeFou was merely queer-coded in the animated *Beauty and the Beast* (1991), as this was the safer way to write the character then. However, much has changed in the past 30 years, and the 2017 live-action film brought us a much more obviously gay LeFou. I will show that the re-imagining of LeFou is but one example of how American society overall has become much more accepting of people who are part of the queer community. **08-01**

Solanki, Avani (University of Chicago). **From Deification to Decoration: A Study of the Mohra Idols of Himachal Pradesh State in India [virtual]**

The paper explores the social, economic, and religious factors that influence the production, sale, purchase and usage of the mohra idols in Himachal Pradesh state in India. The perspectives of four main stakeholders in the craftsmanship of the idol will be emphasized using an ethnographic approach: the metalsmiths who create the *mohras*, the jewelers who sell them, the customers who purchase them, and the devotees who worship the deities whose *mohras* are sold. Finally, since idol-making is a folk cultural practice, questions of artistic agency, aesthetic demands, and economic influences on the process of production will also be elaborated upon. **09-01**



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Sommers, Laurie K. Why Fishtown Still Matters: Lessons from the Field

National Register Bulletin 38 (Traditional Cultural Properties), published in 1990, states that "Properties and their intangible attributes of significance must be considered together." Leland, Michigan's historic Fishtown—an increasingly threatened working waterfront—recently was listed as traditional cultural property on the National Register of Historic Places. The nomination addresses tangible and intangible cultural resources, includes the voice of fishers expressed in oral histories, and highlights the continuity commercial fishing since the 1860s. Fishtown offers an evolving model of the collaboration of fishers, folklorists, and preservationists. The presentation will discuss the process of listing Fishtown and why it is significant. **01-13**

Stanich, Allison (George Mason University). Queering Cosplay and Conventions: Intersections of Folklore, the Cosplay Community, and Gender Identity

Within the field of folklore, little attention has been given to the study of cosplay, a form of fan interaction in which one dresses as a particular character from a fixed medium such as a TV show. Cosplay is both an example of fan translation of popular culture into folklore and a method through which cosplayers can explore their identity (e.g. LGBTQIA+) and experiment with gender through the liminal, ritualesque space of the cosplay convention. This presentation draws upon ethnographic fieldwork to examine the act or performance of cosplay, cosplay conventions, and the broader cosplay community from a folkloric lens. **05-10**

Stoll, Jeremy (Columbus College of Art and Design). Curating Community: Comics Festival Organizing in India [virtual]

In 2011, Comic Con India set a strong precedent for community-building and events in India's comics worlds. However, it built upon the work of many other events and their organizers - even as it became a touchstone for debates around the roles such events should have. This paper reviews the history of cons, fests, expos, and related events in the history of India's comics culture. With a focus on creators who are also organizers of recent events like Indie Comix Fest, I hope to show the complex considerations that go into building these spaces - and curating the communities that inhabit them. **03-05**

Summerville, Raymond Melton-Javon (Fayetteville State University). "Eternal vigilance is the price of liberty": The Proverbs and Proverbial Sayings of Ida B. Wells-Barnett

This essay seeks to recontextualize the proverbs and proverbial expressions that Ida B. Wells Barnett uses throughout her life. They come from a variety of different sources including literature, the Bible, and other famous leaders. She uses proverbs in diverse and ingenious ways for a multitude of purposes. She employs proverbial rhetoric to persuade political leaders to put an end to lynch law and mob violence in America, and to bring attention to the temperance movement and to other causes that she cared deeply about. By understanding Wells-Barnett's use of proverbs one may also understand various aspects of her worldview. **02-13**

Sundusiyah, Anis (University of Pittsburgh). Treasured Folklife and Language Pluralism Face off with Sweeping National Mandates for English-language Instruction: Who Will Win?

Indonesia presents a fascinating, consequential case study of the promises, perils, and political nature of national language/ culture policy, namely declaring English to be the mandatory second official language. Given the greatly dispersed and ethnically diverse population of this nation of islands, the logistics of this shift were not the only factor imperiling its success. Conflicts over political and cultural values fed ideological clashes (e.g., nationalism vs neoliberalism) and cultural struggles (e.g., speeding up losses of local languages). I examine how stakeholders framed the unacceptable risks of significant shifts away from thriving folklife practices for greater integration into international markets. **06-07**

Tartaglia, Dominick (Florida Folklife Program). Yeast or Famine: The Social Bonds of Pandemic Baking

An increase in digital literacy was an unexpected but appreciated side effect of the Covid-19 pandemic. Zoom itself has become a folk name for video calls in general. One group of friends has taken advantage of the virtual intimacy that Zoom makes possible and created a virtual baking group. Examples from family groups, activism and charities, and personal experiences show how bakers made use of video calls to create and share recipes and dishes in the pandemic and to strengthen social connectedness in an age of physical distance. **04-09**

Tatem, Caroline Joy (Indiana University). Mumming Meets Drumming: Re-Contextualizing Performance for Peace in Northern Ireland

I describe a children's ritual that blends mumming folk drama with the Lambeg drumming tradition. I use participant observation and draw on performance studies articles to argue that the process of folklorization made it possible for the Armagh Rhymers to perform in the political setting of an Orange Lodge. By establishing themselves as professional performers, rather than amateur actors as mummers traditionally are, the group was invited by the county council. I discuss how narrative in ritual drama can soothe social tensions in a political context. I consider the ritual's effectiveness in building friendly relations between children and adults involved. **03-12**



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Thaimei, Senganglu (University of Delhi). Land, Rivers, and the Forests: Re-Centering Indigenous Knowledge through the Wise Sayings of the Rongmei Nagas

Land, rivers, and the forests: recentering indigenous knowledge through the wise sayings of the Rongmei Nagas The Rongmei proverbs display the community's knowledge of specificity in regards to the plants, animals, and topography embedded as metaphors. Drawn from familiar environment, they naturalise abstract conceptions of their cultural philosophy, and serve a mnemonic purpose for the rapidly changing ecology and the lifeways closely associated with it. Studying indigenous knowledge about vegetation, animal behaviours, and prognostics in the natural world, my paper argues for recentering indigenous knowledge in the debates around fragile ecology and climate change.

Keywords: proverbs, indigenous knowledge, climate change. **02-13**

Thomas, Jeannie Banks (Utah State University). Performative Prods and Improvisational Ostension in Conspiracy Theories

Conspiracy theories that deal with our fears imply an imperative—something along the lines of, "Look, here's important information. You should do something with it!" Legend ostension often involves acting out script that is more explicit. Frequently, conspiracy theories do not necessarily provide a text for specified and clear actions. This paper explores how—even without providing a call to action—conspiracy theories can prod a person toward individual and improvisational action. **08-02**

Thurston, Timothy O'Connor (University of Leeds). Translation in/of Cultural Sustainability: Thoughts and Experiences from a Collaboration in Tibet

How might we translate folkloristic concepts into Tibetan? What gets carried across when choosing different translations and what gets lost? How do translations reflect and shape the expectations of Tibetan stakeholders? To address these questions, I examine discussions with Tibetan stakeholders about translating 'cultural sustainability' as part of the Tibetan Sustainable Heritage Initiative. These discussions provide valuable insight into local concerns about cultural change and loss, popular attitudes toward translation and language purity, views on education, and approaches to the protection and transmission of expressive cultural practices. They also illustrate the importance of careful translation in collaborative research. **04-01**

Timreck, Lee Ann (Independent Researcher, Richmond, Virginia)

See Inserra, Incoronata (Nadia). **07-05**

Toole, Connor (Independent). From BITNET to LITMUS: A History of Digital Tools and Technologies and Their Uses in Folklore Studies

This presentation is sponsored by the Archives & Libraries Section. In "Tags and Burners, Cycles and Networks: Folklore in the Electronic Age," John Dorst painted a picture of Folklore Studies in the information age. His article examined how electronic mailing systems and online networks can be used to disseminate folklore phenomena among scholars. Since then, the internet and digital technology have changed how individuals interact. In this paper, I aim to present a history of the effects of technology on folklore and provide an outlook on how digital methods can develop the field. **07-09**

Tullis, Millie (Utah State University). Love Magic among the Mormons: The Legacy of the Logan Peepstone Woman

While love magic is recognized as a major folk magical practice, scholars have not focused on the role love magic has played in Mormon communities. Therefore, this research focuses on a 19th century Mormon woman who practiced love magic through peepstone divination [scrying], utilizing both archival materials and contemporary fieldwork through family oral histories. Because Mormons marry for eternity, when it comes to marrying the "right one," the stakes are high. Many Mormon families tell marriage narratives that utilize peepstone divination. Therefore, this research examines the Logan peepstone woman's influence on family narratives in the 20th and 21st centuries. **03-06**

Turner, Patricia A. (African American and African Diaspora Studies). The Last Weekend in April: A Bipartisan Launch of Covid-19 Conspiracy Theories

Rarely in agreement on any political matter, within hours of each other during the last weekend of April 2020, Republican Rudy Giuliani and Democrat Robert F. Kennedy, Jr. both publicly attached themselves to conspiracy theories alleging nefarious behavior on the part of Dr. Anthony Fauci. In keeping with their political identities, the conspiracy theories they espoused were not identical and reflected their respective political agendas. This paper will explore the timing and context of their utterances and trace the dissemination of these theories from that weekend until the present. **09-07**

Tye, Diane (Memorial University of Newfoundland). Problems with Home Food: Managing Stigma through Foodways [virtual]

A common theme in food writing, from social media posts to foodways scholarship, is food's ability to ground and offer comfort. But food that embodies warm memories of childhood and home can also make us feel uncomfortable. Shared publicly, it can instill feelings of embarrassment and shame if outsiders consider it either weirdly foreign or too mundane. Drawing on my own efforts to publicly distance myself from food of my white Anglo Protestant background, this autoethnographic analysis reflects on perceptions of food eaten in the home as "less than." I explore issues that arise when stigmatized "home food" is replaced by seemingly more acceptable, yet potentially problematic, public facing alternatives. **08-05**



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Vahali, Diamond Oberoi (Ambedkar University Delhi). **Peripheries and Peripheries: Centralizing the Discourse of Ravana as Embodied in the Folk Epic The Kunknas Ramayana [virtual]**

The Kunknas Ramayana, is a folk epic of the Kunknas indigenous people who mainly reside in Gujarat and Maharashtra in India. This paper attempts to discuss the manner in which this epic humanises the anguish of Ravana who otherwise is portrayed in an extremely malicious manner in most central representations of the Ramayana. I would like to affirm that folk narratives, though outwardly coded in simplistic terms, carry within them layered and complex understandings of life. The Kunknas Ramayana opens itself to diverse perspectives around the peripheries and I will be focussing on many of these perspectives in my analysis. **04-03**

Valenzuela, Cecilia A. (University of San Diego). **Sonic Testimonios: Centering Embodied Listening and Place-Making Narratives**

Discourse on social justice often marginalizes the narratives and place-making experiences of those most impacted by injustice across very local levels. This paper features the sonic testimonios of three bilingual, first-generation Latina/Chicana university students who engage with and resist their socio-political locations across deeply imaginative and embodied listening experiences. Specifically, these young adults immerse themselves within ambient sounds to convey experiences imbued with critical relationships. Overall, this work highlights how testimonio and critical listening offer a complex approach to personal narrative and place-making that express a collective sense of social urgency and render historically marginalized voices and sounds audible. **07-08**

Van Orman, Terri M. (Folklore Village, Dodgeville, WI). **The Aslak Lie House: An “Impossible Project”**

Prominent Norwegian craftsman, Aslak Lie and his family left Valdres in 1848, bound for Wisconsin. The home/workshop he built was a hybridization of Norwegian and American styles. In 2002 the building, slated for demolition despite its spot on the National Registry of Historic Places, was “saved” by a nearby arts and culture organization, which encountered project fundraising difficulties due to the great recession of 2008. Resuming the project in 2014, rather than using money, the organization relied on one very knowledgeable volunteer foreman, along with community volunteers, local farms, apprentices, interns, and students, who are seeing the project to completion. **09-01**

Vaughan, Theresa A. (University of Central Oklahoma). **Holy Anorexia Reconsidered: Interpreting Saints Legends through the Lens of Disordered Eating**

Medieval accounts of “holy anorexia,” or of refusal of food by women, have been interpreted in various ways. Focusing primarily on women, these stories were told as evidence of extreme piety in hagiography, especially for those who were reputed to survive only on the Eucharist and water. Looked at in light of modern understanding of eating disorders, these stories certainly can be interpreted as manifestations of mental illness cloaked in an aura of piety and saintliness. This presentation will offer several interpretations of holy anorexia focusing on folk religion and medieval medicine. **04-14**

Ware, Carolyn E. (Louisiana State University). **“That Life Thing”: Occupational Folklore in a Wildlife Veterinary Clinic**

A juvenile possum with a head tilt who refuses to eat. A bald eagle with a broken leg, and a turtle with a broken shell. All are patients at the Wildlife Clinic at a veterinary teaching hospital, typically brought to the school by Good Samaritans. Clinicians and vet students perform expensive surgeries on these patients, feed and medicate them, talk and sing to them, until they are healthy enough to be released outdoors or treated by wildlife rehabilitators who are close partners in wildlife care and the necessary fundraising. The aim is not to make pets of these animals, but to nurse them back to a state that allows them to return to their own environment. Yet technicians, veterinarians, and students name their patients, soothe the panicked animals who attack them, and often grieve if a patient must be euthanized. “It’s all about life, isn’t it?” one practitioner said. “That life thing.” Veterinary medicine, like “human” medicine, is rich in work-related folklore. This paper draws on fieldwork and interviews to explore the occupational culture created and shared by employees in the Wildlife Clinic, particularly humor and narratives about patients. **06-11**

Warner-Evans, Hilary (Indiana University). **“He wanted to bring them together”: Notions of Community in the Songs and Work of Albert “Bert” Baily**

Albert “Bert” Baily and his wife Helen spent summers in Maine running Three Fevers Camp (c. 1935–49), a service work camp that was geared toward improving living standards in the villages of Phippsburg. Bert also wrote several songs about local topics relating to Phippsburg and the Maine coast. This paper examines how the songs reflect the work of the camp as a project of community building for both out-of-state campers and for local adults and youth. It also focuses on the revival of the songs in the 2000s and how they were utilized as a means of validating contemporary Phippsburgers’ idea of what community should be. **06-10**

Westerman, William (New Jersey City University). **Folklore in/and/after the Mueller Report**

The 2019 Report of Special Counsel Robert Mueller, viewed through a folkloristic lens, teaches us something about the nature of propaganda as applied folklore and its influence on folk belief for political ends. Knowledge about the work of the 13 propagandists indicted as a result of the investigation was pre-empted by the diverting



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catchphrase, "No collusion!" that cast the report as ineffectual when in fact it revealed a great deal about the nature of communication, rumor, and the formation of folk belief in the digital age. Folk belief scholarship helps us understand the applied folklore of power. **04-05**

Widmayer, Christine J. (Wisconsin Humanities). **Gathering Around the TikTok Table: The Intimacy of FoodTok**

On FoodTok—the “side” of TikTok where people share everything from what they ate in a day to beautiful recipe videos—variety abounds. FoodTok provides a rare look into the true breadth of cooking practices found in homes across the world. Somehow, despite its sweeping scale, FoodTok feels intimate. By bringing viewers into the homes of the cooks, the viewer feels welcomed at the table. This paper will examine the sense of connection created on FoodTok—especially in ethnic communities, like the author’s own Chaldean American community, where cooks and viewers find validation and a sense of home. **04-09**

Wieneke, Marisa (Indiana University). **Memetic Genes from the Paperwork Empire: Finding Meme Formats in Xeroxlore**

Examining the xeroxlore collections of Alan Dundes and Carl Pogter I have found examples of xeroxlore that have the same format as memes that now circulate fifty years later. I illustrate this by comparing examples of xeroxlore with modern memes broadly and particularly through a case study of the meme format “What People Think I Do/What I Really Do.” I argue that the recognizability of the format and the overlapping social functions point to this type of office humor as a historical predecessor of present memes and this continuity provides insight into traditional ideas at the core of a meme. **03-04**

Wilf, Shadow (Graduate Theological Union). **The Gutters of the Sistine Chapel: Modern Visual Storytelling Tools in Religious Artwork**

The Bodhisattva stands on a clifftop overlooking himself falling to his death, and another one being eaten by tigers at the base of the cliff. Biblical narratives flow into each other on the Ceiling of the Sistine Chapel, separated loosely by marble columns like gutters in a comic book. Religious artwork is often challenged to translate scripture and myths into the limited space of church windows and stupa arches. This talk will examine the storytelling in various examples of religious art through the lens of comic book storytelling as outlined by Scott McCloud. **08-11**

Willsey, Kristiana (University of Southern California). **Covid Illness Narratives and Viral Grief**

Throughout the uncertainty of the Covid-19 pandemic, as new variants emerged and scientific studies lagged behind public anxiety, the most accessible and persuasive source of information has been personal experience narratives, shared and re-shared on platforms like Facebook, Twitter, and TikTok. This paper examines how an emerging genre of covid illness narratives has been shaped by the consumption and anticipation of public audiences on social media. Working from Judith Butler’s notion of “grievable” deaths, I analyze the rhetorical shift away from framing the pandemic as a war, and how this impacts the visibility/tellability of stories of covid symptoms, suffering, and loss. **09-07**

Wilson, Anika (University of Wisconsin, Milwaukee). **“For You to Conquer, You Need to Be Meek”: Prophets, Profit and Pilgrimage**

This paper explores ways prospective prophets in contemporary Malawi talk about their journeys to spiritual greatness and the remote sites where their new identities were birthed. My research maps the process of transformation, its goals, and markers of a successful journey toward prophethood expressed by Malawians. One powerful narrative not only told but enacted and re-enacted, is that of someone from humble and/or impoverished beginnings achieving an ultimate elevation. For prophets, marginal origins are an advantage, yet movement toward the center both prove the worth of the prophet while simultaneously undermining the credibility of the prophet and his/her message. **01-07**

Winick, Stephen (American Folklife Center). **La Llorona: Roots, Branches, and a Missing Link from Spain**

The terrifying Latin American legend of La Llorona, or the Weeping Woman, is known to have both Indigenous and European elements. We’ll discuss some of this rich history. In particular, we’ll address a mystery observed by scholars such as Americo Paredes, Bacil Kirtley, and Stanley Robe: European “White Lady” ghost stories seem to be a source for many details about La Llorona, but scholars found no such stories from Spain. This paper presents a solution, or at least a “missing link”: a tale published in Spain in 1866 about a drowned woman who becomes a weeping ghost called “La Llorona.” **07-08**

You, Ziying (The College of Wooster). **The Transmission of Buddhism among Lay Women in Rural Northern China**

This paper examines how Chinese lay Buddhist women cultivate and exercise agency in their religious practices in rural northern China. My research is based on the fieldwork that I conducted at a Buddhist temple in rural Shanxi in 2019, and on the virtual ethnography conducted in 2020. I illustrate the role of lay Buddhist women in transmitting Buddhism in rural China, their engagement in building local communities, and their creative agency in everyday practices. Particularly I examine how they have formed hybrid communities, empowered themselves to transcend life and death, and make everyday rituals to integrate vegetarianism and community building. **01-05**



Abstracts • Individual Presentations

Young, Nathan (The Ohio State University). *Celebrating the Turkish Centennial: Memory and Nostalgia*

The year 2023 marks the centennial of the Turkish Republic. During this year, citizens will leverage personages, places, and cultural artifacts as discursive strategies to delineate “essential” notions of ethno-national identity. Through interviews and participant observation, I examine which people are recognized, which spaces are revered or chosen as host sites, and which historical events are emphasized. Corporate and individual narratives will undoubtedly be suffused with nostalgia. I evaluate such discourses through lenses of nostalgia theory and memory studies. In this presentation, I share observations to date, profile next steps for completing the project, and invite input from attendees. Extra time has been requested at the end of this short paper for discussion and feedback on this in-progress project. **09-10**

Zeme N, Haidamteu (Indian Institute of Technology Delhi (IITD)). *The Teller, the Tale, and In-Betweens: Re-Centering Peripheries through Transformative Collaborations*

The paper argues for seeing acts of translation beyond the one-dimensional ‘text-to-text’ or ‘a single translator’ framework. It focuses on first-hand oral tellings of the Zeme-Naga community of Northeast India to examine what these alternatives are. For instance, the porosity of meanings in the Zeme word for translation which is Kaheletbe hints at ideas of collaboration, participation, and return simultaneously. To transcribe orality in such a terrain is to then also recognize polysemic utterances as crucial to the archiving tendencies of indigenous cultures. My paper foregrounds the mutable nature of oral forms as its very rationale for continued relevance. For minoritized communities whose histories are documented in non-textual ways, orality becomes the site for reimagining identities, resistances, and histories through collaborative authorship. **03-14**

Zhang, Juwen (Willamette University). *Translation in the Development of Chinese Folkloristics: Issues Beyond Semantics*

The diversity and development of human cultures are inseparable from translation of terms and ideas, but the latent ideology is often outweighed by semantic challenges. Chinese folkloristics is an example of how modern Western academic terms reshaped traditional Chinese concepts, but are now being re-examined and replaced with local terms. This presentation discusses how ideological and religious clashes in translation have influenced Chinese folkloristics and the public image of Chinese culture in the world, and how translation reveals the struggle of the rights and power of discourse in developing a discipline. **04-01**

Zhang, Lijun (George Mason University). *The Differentiation and Dynamic of Basket Making in Southwest China*

Drawing from fieldwork conducted in Southwest China in 2017, 2018, and 2019, the presentation offers a research report on the differentiation and dynamic of basket making in the Dong and Yao communities in Guangxi Zhuang Autonomous Region and Guizhou Province. I focus on the various ways basket making as a form of community living culture is practiced, adapted, and sustained by basket makers of different backgrounds in a fast-changing social, cultural, and economic landscape. I also briefly compare the basket crafting practice in the Dong and Yao communities to the broader situation of basket making in other parts of China. **03-08**

Zhang, Minglei “Hart” (University of Maine). *Collective Joy by Comfort Creators: Craftsmanship and Foodways in the Digital Lifeworld*

On Weibo, the largest social media platform in China, comfort food creators promote curated productions and foster craftsmanship in the creation and sharing of comfort foodways that results in “collective joy.” By encouraging this affective quality of appreciation the site animates the aesthetic expertise among viewers who regard platform-based social media as recognized pedagogical sites for productive engagement. This approach highlights structural and ecological attributes enabled by digital media in studying the quality of networking experience. **04-09**

