

**Aasland, Erik A. (Fuller Theological Seminary). Proverbiality Revisited**

Shirley Arora in "The Perception of Proverbiality" explores what makes a proverb identifiable as a proverb (1984). She designed a proverb survey that she administered to 46 Spanish-speaking residents of Los Angeles. In my recent research on proverbiality, my colleague and I interviewed 45 senior scholars in Kazakhstan. We had participants group eighteen sentences into the categories of traditional Kazakh proverb, aphorism, and contemporary saying (Qaidar 2004, 14-23). I will discuss the results based on the proverb markers indicated by Arora: traditionality, currency, repetition, grammatical and syntactical features, metaphor, semantic markers, lexical markers, and phonic markers.

**05-02**

**Acosta, Camille Maria (Western Kentucky University). "They tried to bury us, they didn't know we were seeds": A Folk Art Response to Tragedy in Chuco Town**

On August 3rd, 2019, an individual took the lives of 22 Mexican and Mexican Americans in El Paso, Texas, out of racist hatred. While this horrific instance aimed to silence the Latinx community, Chuco Town's art community spoke louder. In response to the tragedy, artists began creating folk art to memorialize and heal our shaken community. Through participant observation, photography, and personal interview, I dive deep into the world of Latinx folk art through the lens of #ElPasoStrong to explore how symbolism, tradition, and personal narrative can offer a voice to those who feel they cannot speak. "We Will Not Be Erased."

**01-01**

**Addison, Wanda G. (National University). Breached Periphery: Black Lives Matter and the Black American Church**

Cultural history, oral history, and storytelling are political actions, acts of resistance and counter-narratives reshaping landscapes set forth as "the only" truth in the contexts of belonging, value, and home. As abstract notions, centering/recentering and periphery leave us with two sharp distinctions: first, a binary inherent in the concepts of centering/recentering and periphery, and second, the presumption of that which is being recentered from the periphery was ever at the center.

Reverend Al Sharpton's eulogy for George Floyd is an act of storytelling, a counter-narrative shifting the story of blackness in America from secondary to primary position. Reverend Al calls forth those from the periphery—the forgotten victims, the forgotten families, and the dismissed ancestors—implicitly naming some of the victims and foregrounding their family members in attendance at Floyd's funeral. George Floyd's niece, Brooke Williams, in her remarks at Floyd's funeral likewise calls forth the periphery toward change.

Videos of Black men and women being killed by police officers, on and off-duty, and private citizens, of non-Black people accosting Black people in parks, at their homes and jobs, and while they are out living their daily lives center a specific view of blackness in America. The Black Lives Matter Movement has been, and continues to be, a counter-narrative to these stories and others told about Black Americans. One unmistakable point that persists is just how long the arc of the moral universe is, but also that it inescapably bends toward justice. During the presentation, I plan to briefly discuss the place of the Black American church in the fight for rights and change in this country. I also plan to close by posing a cogent question from the local committee's write-up about the meeting, which I hope will spark meaningful conversation: How might folklorists contribute to larger conversations

in productive ways?

**07-01**

**Ahrens, Rosanna Esparza** (Alliance for California Traditional Arts). **Altars and Offerings: Ofrendas as Community Resilience and Resistance**

An ofrenda is an altar, a sacred space that represents a tapestry of identity: who we are personally, emotionally, and culturally. Ofelia Esparza (2018 National Heritage Fellow) and her daughter Rosanna will highlight the traditional Mexican practice of altar making, private and public. They demonstrate that private altars provide ancestral connections to help minorities deal with the acute stresses of housing/food insecurity, immigration status, and healthcare costs, while public altars help neighbors recognize one another's needs, challenge harmful stereotypes, and aid them in working together towards collective action and expression. These semi-permanent installations also assist in inscribing local histories into public memory.

**09-01**

**Ardeni, Viola** (University of California, Davis). **Invisible Dispossession and Metamorphic Prominence: Enslaved Women in Giambattista Basile's Baroque Fairy Tales**

In Giambattista Basile's Baroque collection of fairy tales, *The Tale of Tales* (Lo cunto de li cunti, 1634–1636), an enslaved woman is almost uniquely a Black or Moor person, rarely bears a proper name, is associated with a fraught morality, and suffers a painful death. By analyzing three of the collection's 50 fairy tales, I contend that slavery serves both as an ironic narrative device, which would be favorably received by the book's original aristocratic audience, as much as a mode of representation that, by the way of bodily and visual metamorphoses, grants prominence and narrative capital to the enslaved characters.

**07-02**

**Artese, Charlotte** (Agnes Scott College). **Hell on Earth: Dragons and the Infernal in the Legends of St. George and Macbeth**

The legends of St. George and Macbeth are tied to each other through the motif of the unborn hero. A prophecy by a "weird woman" or a demon is fulfilled when a man "unborn" (because he was delivered by cesarean section) kills a Satanic blight upon the land. Hell seems portable on Earth, in the forms of demons, dragons, and tyrants. The unborn is both in life and in before-life, whereas the infernal figures are both in life and in after-life. The unborn hero is unsullied by birth into the corrupt world. His infernal nemesis, however, is already damned, and so is bound to be conquered and nullified by the unborn.

**03-05**

**Atwood, Sandra Bartlett** (University of Calgary). **Niitsitapiisinni as Scientific Method: Granting Academic Authority to Indigenous Ways of Knowing**

This paper explores ways to infuse current Western approaches to science with Niitsitapi (Blackfoot) perspectives.

We employ Niitsitapiisinni (Blackfoot ways of knowing) as found in creation stories to demonstrate how Niitsitapi worldview recenters the peripheries of Western science. We argue that because Niitsitapi creation stories embody a more comprehensive framework than the various Western sciences—in fact, these stories provide the most generalizable statements about the natural world that can be made—they must be seen as more foundational and therefore be taken more seriously by the Western academy and integrated into radical new education and research models.

**09-03**

**Bacchilega, Cristina** (University of Hawai'i, Mānoa). **Contextualizing Decolonial Approaches to Mo'olelo and Their Adaptations**

This paper contextualizes historically and politically the other panelists' discussion of mo'olelo—a Native Hawaiian narrative tradition of both histories and stories, some of which (mo'olelo kamaha'o) are wondrous—as an emic genre that has a conflicted but vital legacy of translation and adaptation. Decolonial approaches offer ways to look to mo'olelo as an adaptive tradition that is the backbone of Native Hawaiian knowledge and storytelling, resources that feed a just and sustainable future. Indigenous critical frameworks for interconnection and activism via storytelling provide ways to think with stories that encourage a politics of relation and alliance.

**09-06**

**Bahl, Erin Kathleen** (Kennesaw State University)

**Baird N'Diaye, Diana** (Smithsonian Center for Folklife and Cultural Heritage)

**Barker, K. Brandon** (Indiana University)

**Barker, Maygan** (Utah State University). **Hush Little Baby: A Forgotten Revival and Feminist Manifesto**

Rooted in the work of William Bascom and Bess Lomax Hawes, this paper performs a close reading of Peter, Paul and Mary's "Hush Little Baby." The analysis examines the classic lullaby and looks for the hidden things a mother might hope for herself, repositioning these hopes and fears as equally political and poignant as the political ballads of the 1930s and 1960s. Under these critical lenses billy goats, diamond rings, and mirrors transform from bribes for Baby into markers of Mother's social inequality. These interpretations, taken together and in the context of second-wave feminism, become a quiet call for women's liberation.

**09-04**

**Baron, Robert** (Goucher College)

**Bealle, John** (Urban Appalachian Community Coalition). **Computer Games of 1976**

During the 1970s, key technological innovations (time-sharing systems and BASIC programming language) produced an environment where young amateur programmers played, modified, and composed games in quasi-utopian “terminal rooms.” Drawing from games and interviews collected in 1976, this paper examines the vernacular space that fostered informal gaming during a brief period before the gaming industry emerged. Themes include the development of gendered tech spaces, the invention of the cyber-other, agency and servitude in interactive computing, and vernacularity in gaming practices.

**07-03**

**Bell, Sara Jane** (Vance-Granville Community College). **Recentering Southern Italian Identity: The Case of Matteo Salvatore**

Matteo Salvatore, an Italian singer-songwriter from Puglia, wrote achingly beautiful songs that depict life in the impoverished south of his youth with understated poetry. He garnered a measure of success during the folk revival of the 1960s, but his career was abruptly cut short after he was convicted of murder in 1973. Newspaper accounts sensationalized the crime, amplifying enduring racist perspectives that viewed southerners as essentially “savage.” This narrative has recently been countered by the revivalist efforts of younger musicians who embrace southern culture, introducing Salvatore to new audiences and recentering southern Italian identity away from margins where poverty and class disparity have been both demonized and romanticized.

**02-04**

**Bhutia, Kikee Doma** (University of Tartu). **Looking Back into the Glorious Past: Revival of the Ethnic Bhutia Identity through Ritual Performance**

I aim to explore the phenomenon of revival and reformation by the Bhutia community and show how they use historically powerful narratives as the formation of the tradition. I do so through the lens of the Buddhist ritual performance called Bumchu in Sikkim. It brings out two issues for reconsideration: the nature and forms of ritual performance and its impact on the revival of the ethnic identity in an ever-growing multicultural setting.

**01-03**

**Bock, Sheila** (University of Nevada, Las Vegas). **On SpongeBob, Ambivalent Laughter, and the Queer Art of Failure in the University Commencement Ceremony**

Putting the expressive tradition of wearing decorated mortarboards in conversation with Judith Halberstam’s *The Queer Art of Failure*, this paper considers how the visual, textual, and intertextual acts of expression found on mortarboards provide both playful and powerful opportunities for graduates to position themselves in relation to conventional notions of being a “successful” adult. It also considers how we might understand these mortarboard displays as sites for reworking some key ideas central to US American worldview and envisioning alternatives to these notions of success grounded in the “American Dream,” alternatives that embrace decidedly undisciplined ways of knowing—the naive, the nonsensical, the unruly—and the liberatory potential of failure.

**09-03**

**Bridges, Ben** (Indiana University)

**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.

. **discussant**

**01-02**

**Brooke, Kinsey B.** (Indiana University). **Irish Newfoundland Music: Culture, Politics, Identity, and Place**

The Canadian province of Newfoundland and Labrador was very nearly not a province at all. Inhabited primarily by immigrants, namely from Ireland and England, the island of Newfoundland became home to a people who formed an infused identity, and who, for the most part, opposed unification with the mainland of Canada. This paper examines the political undercurrents and their ensuing effect on Newfoundland identity as expressed through regional folk songs, in addition to the cultural adaptation patterns, which have given rise to the Irish Newfoundland music genre, and the Irish Newfoundland identity cultivated through political unrest, ancestral ties, and island tourism campaigns.

**09-04**

**Brown, Chloe J.** (The Ohio State University). **"As Christians in Clinton County, it is time that we let our voices be heard": Tourism, Rhetoric, and Resistance in a Rural Kentucky County's Alcohol Vote**

This paper will examine the rhetoric surrounding a vote to legalize the sale of alcohol in Clinton County, Kentucky. The vote was the subject of intense debate within the county, with supporters arguing alcohol sales would bring in additional tourist revenue and those opposing the vote arguing that alcohol consumption is a sin that endangers children. The paper will examine local news accounts and letters-to-the-editor published in the local newspaper, paying special attention to the way in which culture, tradition, and religion are invoked to differentiate between locals and outsiders and highlight differences in rural and urban values.

**05-06**

**Buccilli, Marissa** (University of Pittsburgh)

**Buccitelli, Anthony Bak** (Pennsylvania State University)

**Burden, Taylor Dooley** (Western Kentucky University). **To Worship and Conserve: The Role of American Christian Churches in the Conservation of Deaf Culture**

In this paper, I will draw on my fieldwork in the Owensboro, Kentucky, deaf community and Gospel Community Church, one of 39 deaf churches in the United States and an advocate for deaf individuals in the Owensboro community. My fieldwork reveals the need for proper conservation of deaf culture and American Sign Language in this local community, but serves to address issues of conservation of deaf culture in society at large. The significance of this fieldwork is relevant to the 2020 annual meeting CFP, which seeks to focus on marginalized community members, such as the deaf community, and promote advocacy for members of this community who have historically been silenced and pushed to the periphery.

**06-02**

**Cantú, Norma E.** (Trinity University)

Event-Remove

**Castleman, Samantha** (University of Louisiana, Lafayette)

**Chapman, Joel Reid** (Western Kentucky University)

**Chitra, FNU** (Ambedkar University Delhi)

**Christensen, Danille Elise** (Virginia Tech). **Knowing Best: Deploying *Tacit*, *Empirical*, and *Scientific* in Home Canning Discourses**

Home canning discourses—instruction manuals, popular and academic histories, advertisements, cookbooks, letters to the editor, and the like—regularly qualify claims to or performances of knowledge and expertise as "tacit," "empirical," "scientific," "common sense," "trial and error," or even "guesswork." This paper examines descriptors used in accounts of innovation and invention in canning, teasing out the distinctions that relegate some actors and spaces of knowledge production to the socially dubious and unfortunately familiar realm of the Old Wives' Tale.

**09-03**

**Cobb, Emma Carey** (The Ohio State University)

**Craycraft, Sarah** (The Ohio State University). **Buying Baba: Translating Heritage Across Place and Generational Boundaries**

In rapidly depopulating rural Bulgaria, villages have become a site of activity for young, urban Bulgarians taking part

in rural revival projects. In these projects, the commodification of village practices and traditional culture as heritage for urban consumption yields a fascinating entanglement between (il)legibility, translation, and taste. I will argue that the border maintained between rural and urban, positioned as periphery and center, holds the potential to become a site of recognition between places and generations, where urban actors can gain a new understanding of heritage and tradition as processes in flux.

**04-03**

**Daglaris, Patrick** (Oklahoma State University). **Navigating the Use of Oral History in Storytelling and Podcasting**

This presentation will focus on the use of oral history interviews in podcasting and the sensitive nature of interpreting and synthesizing these narratives into a new creation. It will identify the ethical, methodological, and technical considerations of producing public engagement products such as podcasts and the implications they have on oral history as a field of practice. Overall, this presentation seeks to explore the ways in which our increasingly varied and innovative use of oral history interviews can inform the way we conceptualize and conduct them.

**08-03**

**Dassler, Georgia Ellie** (Western Kentucky University). **Ballet Dancers' Personal Narratives of Pain and Injury**

This paper draws on rhetorical analysis of personal narratives about injury and pain, collected through my fieldwork with current and former ballet dancers. This work exists at the intersection of several areas of study, including bodylore, personal narrative, and gender performance. It suggests that the dancers I spoke with have a complicated relationship with their pain, describing it as both devastating and as a badge of honor or proof of their own strength. In all cases, these stories provide insight into the crucial role injuries play in the formation of identity for female ballet dancers.

**04-05**

**DeCarlo, Evan Paul** (The Ohio State University). **Identifying the Game Space Legend: Boundaries of Belief, Ostensive Layers, and Reciprocal Transmission**

This article represents an attempt to reconsider conceptions of the natural and supernatural by examining them through the lens of a particular mode of new digital legendry: the ludo-legend, a form of legend originating in a digital game space where it is also ostensibly performed by user groups. Mediated across various orbiting discursive channels, the ludo-legend both relies upon and simultaneously complicates the notion of the boundary, both digital and social, as structures of belief, authority, and reality are all performatively transgressed.

**04-03**

**Del Giudice, Luisa** (Independent) and **Primiano, Leonard Norman** (Cabrini University). **Sicilian St. Joseph's Tables and Political Advocacy in Southern California**

This paper considers the St. Joseph's Day Table as a ritual of radical hospitality, and the author's three-decade long engagement with the tradition in Southern California, with public programs on behalf of food justice, interfaith and intercultural peace initiatives in challenging areas of the city (i.e., Watts), while highlighting the current politics of

migration, and lobbying for compassionate action. It further examines the evolving meanings and uses of the tradition in Italian diaspora and other contexts.

**Downs, Kristina** (Journal of Folklore Research). **Discourse on Serial Killers as Contemporary Monster Narratives**

This paper will examine the ways serial killers and other criminals have come to function as monsters in contemporary American culture. It will focus in particular on the vernacular narratives that develop in online true crime forums and social media. I will discuss the ways that the American scientific-rationalist worldview contributes to a focus on monsters that are human rather than supernatural. At the same time, I will show how the discourse—from the use of nicknames to the specific descriptors—that develops around serial killers serves to distance them from humanity in order to make their actions more comprehensible.

**06-04**

**Dutt, Smriti** (Ambedkar University Delhi). **Kangra Painting: A Scrutiny through the Folkloristic Lens of Art, Tradition and Mythology**

Kangra, the hilly district of Himachal Pradesh in India, has preserved and kept alive its several folkloric traditions. This paper attempts to investigate such traditions revolving around an age-old art form from this region, known as the Kangra painting and investigate the rich yet unsung myths and legends that enwreathes this notable art form. The paper will also focus on the elucidation of the techniques involved, and the transformative journey that this style of painting has undergone. Through this study, I intend to present the forgotten and obscure lore surrounding this traditional art form, presently grappling with the fear of extinction.

**04-02**

**Dziba, Luthando** (South African National Parks). **discussant**

**08-06**

**Ecklund, Angela** (Modern Language Association of America). **Authorship, Authority, and the Periphery: Subject Names in Folklore Research**

The *MLA International Bibliography* Thesaurus serves as an authority file for subject names and works in language, literature, linguistics, and folklore research. Traditionally, authority files for names and work titles privilege a single form over all others. The privileged form is determined by the presumed audience of researcher-users. A more decentralized model is realized by the Virtual International Authority File (VIAF), which compiles variant forms from library catalogs all over the world. This presentation examines the theory and practice that inform the ongoing process of name authority creation and maintenance for a folklore research tool used by an international audience.

**07-04**

**Enriquez, Sophia Marie** (The Ohio State University). **Latinx Migration and Music in Appalachia**

Despite widespread narratives of homogeneity and "pure White stock" in the Appalachian region of the United States, the migration of Latinx people to Appalachia is rapidly re-shaping the racial and cultural footprint of the region. My work demonstrates how Latinx musicians in Appalachia build connections across Latinx and Appalachian cultures through song. Latinx Appalachian music brings nuance to under-investigated migration histories of Latinx people (specifically Mexican communities) in the United States, articulates new relationships of people, place, citizenship, and belonging through emergent traditions, and deepens understanding among cross-cultural relationships and communities.

**01-01**

**Escobedo, Gabriel** (Indiana University). **Bachelor Degrees and Bachata Dance: Use of Expressive Art as Cultural Retention in Higher Education**

Through the examination of Latinx youth culture and dance one can see how the expressive art is a physical manifestation of self through a series of embodied symbolic movements. This intersection gives insight in the formation of identity while combating the forces of a hegemonic structure within the United States. Such processes can be fostered when provided with enough cultural resources to engage in by an individual's community. However, when upon entering higher education, a sense of self can be tested and often fought for. It is here where Latinx students use dance as a form of cultural retention.

**01-01**

**Esquivel, Mariana** (Memorial University of Newfoundland). **La Llorona as a Symbol of Protest**

The story of La Llorona, a murderous mother turned restless spirit, has been traditionally used as a cautionary tale for children. However, she has acquired a new meaning in present-day Mexico. The war against drug cartels that began in 2006 resulted in unprecedented violence. The Mexican government has failed to address this crisis. In response, activists have been raising their voices to help bring justice and closure to the families whose sons and daughters have gone missing. La Llorona has become a symbol of this struggle. My presentation will explore why this "villain" has become an appealing symbol of protest for Mexican activists.

**01-01**

**Evans, Timothy H.** (Western Kentucky University). **Expressions of Group Identity in Covid-19 Internet Memes**

Covid-19 internet memes are "glocal": global, but circulating in specific political or religious groups, fan cultures, regional groups, and others. My paper begins with a brief taxonomy of COV-19 memes with an emphasis on what the memes do: create humor, offer advice, spread rumors or conspiracy theories, spread blame. I will then focus on two groups: *Star Trek* fans and Kentuckians. *Star Trek* memes use esoteric references, offering a kind of "comfort food" for fans. In Kentucky, many memes focus on Kentucky Governor Andy Beshear, his reassuring presence during the pandemic, and contrasts to neighboring states, especially Tennessee.

**08-04**

**Evans, Craig R.** (Smithsonian Institution)

Event-Remove

**Fernandez, Pono** (University of Hawai'i, Mānoa). "**I ka wa ma mua, i ka wa ma hope**": **Grounding the Future in Storied Past**

Stories are the channel through which knowledge flows between generations. Ancestral stories are the foundation reconnecting Native Hawaiians to our intellectual genealogy (Silva 2017), however fractured, as we face the future establishing an environment in which Hawaiian ways of knowing may thrive. This presentation traces the mo'okū'auhau (genealogy) from which the Maui mo'olelo arises in Hawai'i as an example of how story illustrates a Native Hawaiian perspective, and sets the foundation for the continuum of intellectual genealogy through the creation of new, culturally grounded moolelo for current and future generations to engage with aina (land), ike (knowledge), and Hawai'i itself.

**09-06**

**Ferrell, Ann K.** (Western Kentucky University)

**Finchum, Tanya** (Oklahoma State University)

**Fivecoate, Jesse A.** (Indiana University). **The Politics of Ghosts and the Ghosts of Politics in Ireland and Northern Ireland**

Recent reimaginings of the United Kingdom have sparked headlines that state that the ghosts of Northern Ireland haunt Brexit. This metaphorical language of Northern Ireland's history presenting itself as a specter in national and international politics is recurring. In terms of scholarship on hauntology—the study of the persistent past as ghostly or spectral—ghosts have become social and cognitive metaphors for an unsettled and traumatic past. This persistence of metaphorical ghosts is a uniting strand in the literature on social memory studies, cultural trauma studies, and in the popular representation of Irish history. For traditional folklore about ghosts and hauntings, the language of expression encapsulates both the metaphorical aspects of ghosts and the ontological reality—or the belief in that reality—of ghosts. This paper explores the ways in which folk narratives of ghosts navigate the belief and rhetorical use of ghost narratives in Ireland and Northern Ireland to discuss political action and maneuvering.

**02-05**

**Floyd, Jessica** (Community College Baltimore County). "**They're red-hot divils from the other side of hell**": **Female Characters as Dangerous "Others" in Bawdy Chanteys**

In looking at a selection of songs, excerpted from Gershon Legman's manuscript of bawdy song, this paper contributes to the conversation concerning registrations of difference as they attend to gender formation and articulation. Specifically, the songs to be covered locate their narrative focus on words of warning that expressly separate sailing characters from the land-bound world. This paper asks that we look at representations of sailors, in whatever form, as capturing an embedded cultural registration of self and other that distances the male character (and, by extension, his living male relative) from the spectre of danger the female figure conjures.

**06-04**

**Frog, Mr. (University of Helsinki). Recentring the Periphery in Folklore Studies: Some Thoughts on the Field**

Folklore studies is an inherently interdisciplinary field because folklore is simultaneously such a basic phenomenon in society while simultaneously being incredibly dynamic. Transformations in the field across especially the second half of the 20th century moved away from the types of folklore and research questions around which folklore studies had emerged and advanced outward in all directions. As a consequence, the center of research shifted to the peripheries and the earlier center became peripheral. This paper considers the issues of periphery and center for the history of the field and what folklore studies can bring to interdisciplinary research.

**01-05**

**Gabbert, Lisa (Utah State University)**

**Galvin, Sean (LaGuardia Community College). Inquiry-Based Learning and Assessment in the Community College**

The required ethnographic projects produced by students in introductory anthropology classes are often less than stellar attempts at original research. In order to infuse some modicum of rigor I have regularly required students to use inquiry-based learning as a learning strategy based on research-focused processes where the teacher's role is that of a facilitator. The results yield increased critical thinking, higher levels of engagement, more retention of content, and higher average grades on the final paper.

**01-05**

**Garcia, David F. (Independent). In the Threshold of This Door: Performance of Insider and Outsider Indo-Hispanx and Mexican American Poetics in Northern New Mexico**

In the new year celebration of Los Dias or Los Manueles dances and music present and model symbolic practices of integration, and are generative of community cohesion. Embedded in dialogue with the historical memory of multiple colonizations, languages, and musical literary practices, these performative traditions utilize the house or its threshold as a liminal space. This presentation will reflect on my work with three community "puetas" [poetas], who practice local genres in the midst of language shift and outsider critique of fiesta practices, often seen on the surface as promulgating Hispanofilia while obscuring indigeneity.

**07-06**

**Garfinkel, Molly (City Lore). Community Anchors and Cultural Sustainability**

This paper will discuss the concept of "community anchors," described here as religious institutions, social clubs, and small businesses that operate largely outside of the arts philanthropic world. This in-depth qualitative research study explores these community anchors in terms of their social value, cultural impact, and relationship to arts sustainability, all of which allow local arts and cultural forms to thrive. As an example of this typology, Garfinkel will

highlight the historic preservation initiative of New York City-based Puerto Rican casitas. This project has been developed in partnership with peer organizations in ten cities across the US.

**09-01**

**Gelfand, Lynn** (Central Arizona College)

**Gillett, Claire** (Brigham Young University). **Maritime Yarns: Preserving and Perpetuating Fiber Art Traditions in Atlantic Canada**

The Maritime provinces of Atlantic Canada have a rich culture of textile art. Spinning, weaving, rug hooking, knitting, and quilting are deeply ingrained in the history of the area, particularly for older generations. With declining youth populations in Atlantic provinces, the number of experienced textile artists is ever waning. This presentation introduces "Folkway," a narrative-style podcast that preserves and highlights fiber art traditions in the area. Drawn from the oral histories of Maritime textile artists, the podcast captures and preserves their stories and techniques, making these customs available and engaging for a younger, popular audience.

**02-02**

**Glass, Andrea L.** (University of Delaware). **Once Upon a Time: Los Angeles's Redemption Narratives and the Cult of Nostalgia Surrounding Old Hollywood**

When Quentin Tarantino released his ninth film, *Once Upon a Time... in Hollywood*, it spurred a wave of nostalgia—reinforcing the complicated relationship between popular culture, folklore, and nostalgia, as well as redemption narratives, historical revisionism and consumerism. In this paper, I explore redemption narratives about Los Angeles and show how Tarantino is among the many White cisgender men that are canonized as redeemers in the nostalgic rhetoric and folklore that surrounds urban change. Popular culture fueled nostalgia and folklore can be weaponized with positive and negative results, redeeming a city that exists in the urban imagination, but not in reality or for the marginalized.

**07-03**

**Gordon, Sarah M.** (Memorial University of Newfoundland)

**Grazevich, Gregory** (Modern Language Association of America). **Issues of Equity in Taxonomies and Controlled Vocabularies: Implications for Folklore Research**

Taxonomies are all about putting everything in its place, but can they also help researchers (re)discover the peripheral and marginalized by finding a place for everything? Controlled vocabularies allow for consistency in description and indexing and precision in searching, but they also allow researchers to enter the scholarly conversation from wherever they happen to be by linking synonymous and related concepts in ways that promote equity. Using these tools, with a special emphasis on the *MLA International Bibliography Thesaurus*, folklore researchers can find secure footing, explore unexpected intersections, deepen their subject knowledge, and enrich their students' understanding of the field.

**07-04**

**Guo, Zhen** (The College of Wooster). **Rumor Patterns of COVID-19 on Chinese Social Media: Analysis of a Fact-Checking Platform**

Rumors, widespread statements unconfirmed by authority, are especially prevalent during the Covid-19 period. Posts with false beliefs, titled “Banlangen (a traditional Chinese herb) can prevent coronavirus,” “Zhong Nanshan’s team proves smokers are less likely to be infected by the coronavirus,” etc., are spread rapidly in China with the assistance of social media, WeChat and Weibo. This paper focuses on finding rumor patterns using a WeChat based fact-checking platform, 较真(Fact), as a source. The platform, owned by Tencent News, a corporate media, posts circulating Covid-19-related rumors marked as true or false along with the expert or official investigation. I analyzed approximately 680 rows of posts between January 18, 2020 and August 3, 2020. Most rumors are demonstrated to be false, while some of them are proven to be true. Themes, including illness and treatment, cause of the pandemic, governmental policy, and international affair, etc. emerged. It is interesting to note that refutations to “false” rumors sometimes confirm them, which one cannot tell from the headline. Towards the conclusion, I will use moral panic theory as a framework to suggest the social implications of rumors.

**03-02**

**Gutiérrez-Rivera, Julia L.** (Los Pleneros de la 21, Smithsonian Folklife, Independent). **Bomba y Plena en Acción || Bomba and Plena in Action**

This presentation examines how bomba and plena, two percussion-driven musical genres from Puerto Rico, serve as long-standing vehicles for expressing voice and channeling empowerment. Hurricane Maria devastated the area, leading to increased economic and political turmoil as well as the ousting of a sitting governor, with the recent island tremors only further exacerbating issues. Gutiérrez-Rivera, an arts administrator and New York raised second-generation Bombera Plenera, utilizes stories and personal experiences to reveal how Puerto Ricans on the island and in the diaspora are currently using bomba and plena as a platform for mobilizing the community towards positive social change.

**09-01**

**Guyker, Robert** (Studio School). **Peripheral Myths in the Semiotics and Design of Everyday Things**

The objects a person keeps around them daily form a kind of domestic cosmology. When objects affect a wider community, they have the potential to become “mythings,” peripheral myths that may (re)construct a remote past, inform design practices, and motivate speculative models for a future. Building on the biosemiotics of Jakob von Uexküll and Thomas A. Sebeok as well as Roland Barthes’ semiology, I consider how mythologies inform a group’s Umwelt, or experience of the environment. Mythings, then, reify discrete vernacular expressions of these larger modeling systems, enabling affordances that designers appropriate with a user-base (‘folk’) in mind.

**Hamilton, Anna** (University of North Carolina, Chapel Hill). **"We eat incredible dozens": Negotiating Oysters and "Knowing How Things Are"**

This paper interrogates the northeast Florida tradition of oyster roasts as simultaneous sites of celebratory seasonal rejuvenation and community mourning for a collapsing resource. The pressures of climate change, coastal development, and boat traffic have negatively impacted oysters, a vital foodway for coastal Southerners. Oyster roasts and the human stories attached to them present a sensory opportunity to sup on tangible heritage, and I explore how a tradition experiencing a surge in popularity as the ecosystem declines imbues the practice with new significance. I also show how ecological narratives of loss can be empowering sites for resistance and reclamation.

**05-05**

**Hasken, Eleanor** (Indiana University)

**Hedge Coke, Allison Adelle** (University of California, Riverside)

Event-Remove

**Hertz, Carrie** (Museum of International Folk Art)

**Heth, Charlotte** (University of California, Los Angeles, emerita)

Event-Remove

**Hillers, Barbara Lisa** (Indiana University). **Defining Our Own Search Terms: Tradition Archives and Textual Digitization**

Between 1937 and 1939 the Irish Folklore Commission implemented its most wide-ranging collecting effort, the so-called Schools' Scheme. Since 2013, the 1128 manuscript volumes collected by the school children have been digitized, and over half of the 444,335 digital pages have by now been transcribed by an international army of volunteers. The result is an enormous fully text-searchable folklore corpus that can be probed by novel research methods. We no longer have to rely on disciplinary indexing categories but are free to define our own search categories, empowering us to explore hitherto marginalized subject matter.

**07-04**

**Hoyt, Heather** (Arizona State University). **Retreating into Madness: Lear's Attempt to Preserve His Slender Sense of Self**

Shakespeare's play, *King Lear*, presents the tragic figure of Lear descending into madness. Or, is Lear purposefully retreating into that madness? This presentation will analyze passages from the play illustrating an underlying madness to Lear's sense of self and its manifestation in his unwillingness and inability to face reality. Anger is the chief manifestation of Lear's madness. According to Kelly Lehtonen, "Lear finds moral and psychological protection in anger" (262). Articles by Lehtonen, Richard Rushbringer, and Ken Robinson will inform this discussion's application of psychological terms and theory to Lear's madness.

**03-05**

**Ingram, Shelley** (University of Louisiana, Lafayette)

**Inserra, Incoronata** (Virginia Commonwealth University). **Folklore and College Education in a Time of Pandemic: Teaching/Learning Fieldwork Methodology as Coping and Healing**

This paper discusses my work as a folklore educator in the college classroom during the 2020 pandemic, particularly my use of ethnographic methodology in inquiry-based and locally-engaged research. The sudden shift to online teaching spurred by the Spring 2020 pandemic affected my students' ability to conduct local and ethnographic research but also spurred them to envision alternative ways to define ethnography, locality, and community, therefore leading to new pedagogical possibilities. At the same time, limited computer and internet accessibility did not only affect several of my students' class status but also denied them the possibility to practice ethnographic research online.

**01-05**

**Ivanova-Nyberg, Daniela L.** (Bulgarian Cultural and Heritage Center of Seattle). **"Bravo, Bulgarians!" Observations on Performer-Audience Connection via Social Media**

This anthropological and ethnochoreological research is concerned with performer-audience connection, or with methods of communication, in shared online videos where performers are Bulgarians living in North America, the medium is social media, and the audience includes Bulgarians and non-Bulgarians across the globe. The study suggests that we look at this connection as correspondence rather than as interaction (after Ingold) which invites a linguistic approach. Such an approach sheds light on an important dimension of Bulgarian folk dance activities abroad and their relationships with the homeland. The research aims to contribute to both dance and migration studies.

**04-05**

**Jaye, Victoria S.** ()

**Jorgensen, Jeana** (Butler University). **Speaking the Unspeakable: Folk Theories of Trauma in Fairy Tales**

Despite their penchant for formulaic happy endings, many fairy tales detail acts of violence and trauma, leaving protagonists invisibly scarred and temporarily voiceless. Yet trauma is a human phenomenon that researchers in many fields are trying to understand, with recent advances in neuroscience proving multiple previous theories either correct or incorrect. This paper lists early or "folk" theories of trauma, describes where they appear in fairy tales and fairy-tale retellings, and compares them to recent scientific findings in the field, combining folkloristic, feminist, and trauma-informed approaches to fairy tales.

**04-04**

**Katz-Harris, Felicia** (Museum of International Folk Art). **Monsters on Display: Shape-Shifting Research and Modes**

## of Exhibition

Vivid in Japanese art and imagination are creatures that are at once ghastly and comical. Yokai generally refers to Japanese demons, ghosts, shape-shifters, and “strange” and supernatural beings. They are commonly associated with classical literature, folklore, theatrical performances, festivals, art, and other forms of expressive culture. Beyond “traditional” depictions, yokai are also prevalent in contemporary Japanese popular culture; you find them in manga (comics), anime (animation), and Pokémon (“pocket monster”). This presentation details collaborations with scholars, artists, and haunted house engineers that transformed theory and field research into a popular and immersive exhibition experience.

**03-03**

### **Kibirkstis, Ema (Memorial University of Newfoundland). "This is our wine, we're going to drink it": Exploring Newfoundland *Terroir* through Berry Wines**

Herbert Greening was born November 29, 1945, in Musgrave Town, Newfoundland and Labrador, Canada, and has been making wine from sarsaparilla since he was a child and continues to make wines from dogberries, blueberries and gooseberries. In producing these wines, Greening deploys a knowledge of local ingredients and techniques, enacts a unique connection between taste and place. Based on the student paper that won The Sue Samuelson Award for Foodways Scholarship 2019, I demonstrate the adaptability and usefulness of the French concept of *terroir* in folklore research through an analysis of Greening's berry wines.

**05-05**

### **King, Kathi (Albert-Ludwigs-Universität Freiburg). "I met people who were willing to talk about everything": African American Women Writers Writing Collaborative Narratives in the FWP**

Folklore collecting was revolutionized and institutionalized in the 1930s in the United States. Federal Writers' Project (FWP)-employees documented the experiences of “ordinary people.” A democratization of ethno- and historiography took place. Among the small number of African American writers tasked with documenting the country's diverse Black communities were three Black women writers, namely Margaret Walker, Dorothy West, and Zora Neale Hurston. They conducted interviews with Black women (and men) of various backgrounds, and used both their time and material on the FWP for their own fiction. This way they created collaborative narratives, outlining what it meant to be Black and female in 1930s America.

**02-02**

**Kinney, Kaitlyn L. (George Mason University)**

**Knox, Marquise (Artist)**

**Kumar, Shweta (Ambedkar University Delhi)**

**Kuutma, Kristin** (University of Tartu)

**La Shure, Charles D.** (Seoul National University). **The Trickster in Korean Mythology**

The trickster figure, whether in folktales or myth, is characterized by a liminal nature; he or she is a being that lives on the borders between worlds. There are a number of trickster figures in Korean mythology that express this liminality differently from their cousins in Korean folktales, or indeed even from other trickster gods around the world. A distinction must also be made between the trickster as he or she appears in foundation myths and in shamanic myths. An examination of the differences between these figures will shed light on the function of these myth types in Korean history and society.

**Lamadrid, Enrique** (University of New Mexico, Albuquerque, emeritus). ***Sueños del Coyote: the Emergence of Genízaros in the Nuevomexicano Imagination***

Emergent Genízaro characters and themes are a scarcely known facet of expressive borderlands culture. In colonial Nuevo México, Genízaros were a class of Hispanicized Natives held as captives and slaves. Their earliest appearance dates to the 1780 equestrian play *Los Comanches*. In the 20th century, they appeared in the work of Fabiola Cabeza de Baca, Rudolfo Anaya, Nasario García, and Jim Sagel. Twenty-first century writers include Gilberto Benito Córdova, Leslie Marmon Silko, Lorraine López, Gabriel Meléndez, and Joseph P. Sánchez. Spanish, the first Genízaro lingua franca, still survives, but now English is second nature to us all.

**07-06**

**Langlois, Janet L.** (Wayne State University, retired)

**Lanzendorfer, Judith K.** (University of Findlay). **The Medieval Influence of AT 769 Folktales and the Speaker of "Pearl"**

This presentation focuses on AT 765: Death of a Child, Excessive Mourning tale types and their connection to the medieval masterpiece "Pearl." Although Heaven is presented as a literal place in these texts, so is the co-existing peripheral space of Purgatory. The folktales prompt the question, "If trapped in Purgatory, can one ever attain Heaven?" This question is answered in "Pearl." Through the wisdom of the speaker's recently departed child, "Pearl" cleverly inverts the question, changes perspectives, and through this teaches the audience how one can be freed from literal (or even metaphorical) Purgatory to attain the glory of Heaven.

**03-05**

**Lara, Aracely** (). **Visual Forms of Transformation and Resistance: A Close Reading on East Austin's Murals**

This research will be a close study on East Austin's community murals. This study will look at murals in low socio-economic Mexican American communities. For this study community murals will be used as a text. By close reading

the communities this study will examine the relationship between mural and community. Murals are visual representations of resistance and transformation for the East Austin Mexican American community. Murals uncover the nuances of their history with the city of Austin. In low income communities that are under threat of gentrification, environmental issues, and loss of cultural history, murals become huellas or markers of transformation.

**01-01**

**Lawson, Sarah N.** (Indiana University). **Silent as a Swan: Sexual Assault and Silence in a Retelling of "The Six Swans"**

In Juliet Marillier's retelling of the Grimms' tale "The Six Swans" (ATU 451), the heroine, Sorcha, agrees to live in silence for years to disenchant her brothers. The trauma of living in such silence is powerful enough, and yet Marillier chooses to subject Sorcha to a gang rape while she is living in silence. This trauma does linger and affects Sorcha's story, but the addition of a gang rape brings up questions of the presentation of assault and role of silence in fiction and fairy tale, and the ways in which assault victims still find themselves unable to speak of their trauma.

**04-04**

**Lee, Linda J.** (University of Pennsylvania). **"Who lives, who dies, who tells your story": Testimonies of Trauma and Abuse in Folk and Fairy Tales**

Many folk and fairy tales include trauma and abuse of female characters. They may be threatened with sexual assault ("Donkeyskin") and death ("Bluebeard") or raped ("Testimony of the Serpent") and killed ("Hans My Hedgehog"). And the male protagonists often inflict this violence. Frequently, resolving the story's central conflict requires the narration of the heroine's traumatic story. These folk tales offer a range of perspectives on how, whether, and by whom stories of abuse and trauma are told. This paper considers how traditional narratives contribute to discrediting and distrusting women's testimony and personal narratives about sexual abuse and violence.

**04-04**

**Lemons, Shelly** (McKendree University)

**Linford, Autumn Lorimer** (University of North Carolina, Chapel Hill). **The Distracted Boyfriend: More Than a Meme**

The Distracted Boyfriend meme has proliferated since its introduction in 2017. The image of a man holding hands with one woman while he turns his head to whistle appreciatively at an attractive passerby has been used to summarize everything from complex geo-politics to the plots of all seven *Harry Potter* books. I argue that this meme's extreme popularity is more than a fluke; I argue it is evidence of a larger preoccupation. The three years since the Distracted Boyfriend's introduction have been markedly difficult worldwide, and in these turbulent and frightening times, we—like the boyfriend—are all too willing to be distracted.

**02-03**

**Long, Lucy** (Center for Food and Culture). **Foodways Narratives and the "Real" Meaning of Thanksgiving Dinner**

Personal experience narratives about food not only tell us about individuals' experiences around food but also express their ethos and worldview. This paper explores narratives about Thanksgiving collected from university students in the Midwest. The narratives affirm the common assertion that the holiday actually celebrates family rather than a unified national identity as originally intended by official proclamations. They also demonstrate that food is intertwined with numerous other domains of life. It is perhaps this potential for connectedness that explains the current popularity of foodways narratives in popular culture and social media.

**09-05**

**Lovejoy, Jordan (The Ohio State University). Beyond the Flood: Appalachian Writer-Activism and Strategic Environmental Storytelling for a Livable Future**

Floods are a slow violence; their effects often lose attention through time, especially in places with other social, economic, and environmental issues. As intense encounters, floods bring trauma and destruction, often leading writer-activists to create political and imaginative responses to redemand witness throughout time. This paper explores writer-activism through vernacular representations of Appalachian floods in dance, music, theater, and poetry. How do these writer-activist artists demand witness to the collective, ongoing trauma of floods throughout time and space, and what might they reveal through floods as aesthetic tools for organizing experience and action, building scientific understanding, and imagining livable futures?

**01-04**

**Magliocco, Sabina (University of British Columbia). Return to "Monteruju": Community-Based Tourism and Recentring Peripheries in the Mediterranean**

In the summer of 2019, I returned to "Monteruju," the Sardinian community where I had done fieldwork in the 1980s, with a group of university students. Our stated goals were to study Sardinian understanding and use of cultural heritage in response to global tourism, and to give students hands-on fieldwork experience. But the project had an additional, less obvious goal: to provide cultural and economic capital to my fieldsite through existing structures in collaboration with community members. This paper explores how community-driven projects can recenter peripheries in the Mediterranean, and how folklorists can be part of that process.

**02-04**

**Marsden, Mariah E. (The Ohio State University). The Folklore of the Pump: Contested Space in the Center of a Missouri Road**

In recent years, residents of La Russell, Missouri, have rallied around the rural town's iconic feature: the hand-operated water pump that sits in the center of main street. Aware that it is both a driving hazard and a relic of the past, residents nevertheless campaign for its protection through legends, stories, and Pump parades. I analyze these traditions within larger discussions of rural displacement and feelings of alienation. What are the affordances of the Pump as a symbol of resilience, obstinacy, and the residual? What visions of rural life are codified through this icon, and what operate on the periphery?

**08-02**

**Marsh, Moira (Indiana University). *Recentering Folklore in the Library***

The Indiana University Libraries Folklore Collection began as an assemblage of books placed on reserve for Stith Thompson's courses and has grown into a world-renowned special collection. What makes it special is not so much its contents as its arrangement. In order to collocate everything that would be of interest to folklorists, we cannot rely on the Library of Congress classification system. Fully one-third of the IU collection is classed outside of the LC ranges explicitly devoted to our field. By shelving folklore books "out of order," we are recentering folklore from the periphery.

**07-04**

**Mathews, Holly Rae Machacek (Indiana University). *Power in Belief: A Folkloric Study of Female Clients of Psychics and Access to Power***

The ways in which women are denied access to power by religious and societal organizations serves as a significant focal point in academic research. Entities that seem to evade patriarchal influence offer females the best chance to acquire power. One of these entities includes Spiritualist practices. Some researchers have shown that Spiritualism functions as a way for women to improve their status in society, while others have identified it as limiting them to traditional feminine roles of family, relationships, and household. Through an analysis of five memorates, or supernatural narratives, gathered from interviews, I argue that clients of psychics receive religious autonomy from their experiences with psychics. However, clients of psychics are not pursuing societal power with Spiritualist practices as they predominantly report supernatural messages that are defined within the bounds of the traditional female role of the family.

**02-05**

**Mathews-Pett, Amelia (The Ohio State University). *Know Your Enemy: Violence and the Monstrous Other in Supernatural Television Narratives***

Supernatural television dramas like *Buffy the Vampire Slayer* and *Grimm* are the inheritors of centuries of Western folklore regarding who can be good or evil and how conflicts should be resolved. These programs are a continuation of narrative patterns in Western culture where violent acts are justified through binary oppositions, heroes define and patrol the borders of morality, and supernatural creatures frequently represent an ethnic or racial other that must be killed. Though the violence in each series is generally fantastical, it comes from, and has the potential to propagate, real-world mentalities regarding acceptable behavior against outsider groups.

**06-04**

**McDowell, John Holmes (Indiana University). *Interrogating Perspectivism***

The ecological turn currently ascendant in our fields derives in large part from immersion in the mythologies, cosmologies, and rituals of local communities and tribal peoples with a longstanding relationship to particular territories or locations. Here I interrogate essential premises in perspectivism, the idea that all living creatures have an integral subjectivity, based on ethnographic research in the Andes. My goal is to assess this stream of thought,

for its positive recentering of dominant ideologies, but also for its potential to lead us into an inadvertent ethnocentrism spawned by a well-meaning romance of the native.

**01-04**

**McEntire, Nan** (Indiana State University, emerita). **Recreational Folklore on Two Wheels, Coast to Coast**

At times of recreation—when we are not working—we find ourselves surrounded by examples of folklore, even if they seem peripheral at the time. This paper documents the folklore that the author has encountered on a recent bicycle ride from coast to coast in the United States. From one week to the next, riding through 15 different states, she collected jokes, folk beliefs, and legends, and witnessed examples of folk culture related to or in response to the experience of cross-country cycling.

**05-06**

**McNeill, Lynne** (Utah State University). **discussant**

**02-03**

**Mieder, Wolfgang** (University of Vermont). **"There's nothing better than a healthy mush of lies and phrases": Proverbial Language in the Diaries of Joseph Goebbels**

Joseph Goebbels' (1897–1945) voluminous diary that he kept between 1924 and 1945 is replete with proverbs and proverbial expressions. He uses proverbs to justify or to explain the aggressive policies and dangerous actions of the regime. The many proverbial expressions, especially those that refer to various parts of the body (somatisms), express in colloquial language his anti-Semitic tirades and his devious warmongering. Some of these phraseologisms became leitmotifs for his lies and attacks, showing once and for all that proverbial language is by no means sacrosanct and can become a dangerous weapon when used to manipulate, deceive, and violate others. Many contextualized examples show that Joseph Goebbels employed certain words and expressions in such inhumane fashion that they have become taboo today out of respect for the victims of his evil designs.

**01-02**

**Miller, Montana** (Bowling Green State University). **Georges and Jones's *People Studying People* 40 Years On: Continuity and Change in the Tools, Tactics, and Processes of Folklorists in the Field**

In the forty years since Robert Georges and Michael Owen Jones published *People Studying People: The Human Element of Fieldwork*, the landscape has transformed in dramatic and unpredictable ways. Boundaries have shifted and dissolved, and IRB restraints enforce awareness of ethical concerns while frustrating ethnographers whose methods are fluid and emergent. How has the “human element” changed and remained consistent? Georges and Jones' voices speak wisdom persisting through time and (real and imagined) space. I bring the enduring insights of *People Studying People* into direct, meaningful dialogue with the research compliance officials and regulatory terms that increasingly govern qualitative/ethnographic inquiry.

**08-03**

**Mirzeler, Mustafa Kemal (Western Michigan University). African Oral Tradition as Folkloric Discourse of Identity**

African oral tradition has long provided historians with an enticing source in reconstructing Africa's past, and has also been the subject of continuing debate over the last several decades. The historicity of African oral tradition is exhaustively debated by generations of scholars, but its folkloric significance has been either dismissed or understudied. The social features of African oral tradition are not merely a background for Africa's history, but they are an integral component of its communities' folkloric communication with vital symbolic inflections. The emphasis of this paper therefore is the actions of storytelling; the concepts of history and historicity and the modalities of performances of oral tradition in the construction of the past as well as regarding identities across Africa.

**04-02**

**Mish, Jeanetta Calhoun (Oklahoma Poet Laureate)**

Event-Remove

**Misumi, Takafumi (Kwansei Gakuin University). The Possibility of Re-Establishing Order in Festivals: With Special References to Mikoshi Parades in Tokyo Metropolitan Area**

Mikoshi parades in the Tokyo metropolitan area are still conducted energetically. One reason for this phenomenon is the arrival of new participants from outside the area of the neighborhood association, who form mikoshi clubs. Certainly, neighborhood associations and host organizations of mikoshi parades were troubled by mikoshi clubs. Nevertheless, the present-day mikoshi parades maintain a degree of order. The answer lies in the formation of a tripartite relationship and sanctification. The tripartite relationship refers to the relationship between the neighborhood associations, mikoshi clubs willing to help neighborhood associations, and non-cooperative mikoshi clubs. And sanctification refers to the strategies implemented by host organizations trying to maintain their administrative control in mikoshi parades.

**03-03**

**Miyake, Mark Y. (Fairhaven College, Western Washington University). Sound Control: Music Zines and Community Radio in University Communities as Platforms for Local Narratives on Intersectional Identities**

As is true in many local music scenes around the world, many local musicians in Bellingham, Washington, have increasingly turned to zines and community radio broadcasts as forms of personal public expression. This discussion, based on the work of and interviews with local musicians in Bellingham, focuses on the ways in which systems and institutions of higher education influence and often directly generate these forms of local artistic expression for local musicians that these musicians perceive and position as being foundational elements of their own understandings of the intersectional identities of themselves and others.

**02-02**

**Momzikova, Maria (University of Tartu). Pidgin Govorka vs Russian in the Soviet Union: Language Editing as Recentering of Indigenous People in Time**

This paper focuses on the field drafts of folktales recorded from the nomadic Nganasan people in the Russian-based Taimyr pidgin "Govorka" by enumerators of the First Soviet Polar Census in 1927. Later, these drafts were rewritten to the standard Russian language in the 1930s and published in the 1970s in Russian. The transcriber probably imagined the Soviet future of indigenous peoples, when they become proper Soviet citizens, which would involve them studying Russian literary language at Soviet schools. In editing, the transcriber recentered the indigenous people in time and made them involuntarily closer to the Soviet citizens all speaking the standard Russian language.  
**01-03**

**Morales, Eric Cesar (). From Gentrification to Gente-fication: The Roots of Community Displacement**

This presentation seeks to reorient our understanding of the root causes, effects, and ramifications of gentrification. Rather than interpret gentrification as the displacement occurring when wealthier individuals move into or buy up a neighborhood, Morales seeks to reposition it as the product of generations of systemic violence performed upon ethnic minorities that prevented them from initially owning their communities or building up necessary infrastructure. Attempts by locals to improve their own communities can thus create similar effects, as the term "gentefication" suggests in regards to Latino community revitalization attempts. With this in mind, how should folklorists navigate this terrain?

**09-01**

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

**Najafian, Azadeh** (Western Kentucky University). **"I had a normal life": The Effect of War Trauma on the Lives of Bosnian Refugees**

In this paper, I will discuss the effects of the Bosnian war in 1992 as a crucial trauma in the Bosnian American community in Bowling Green, Kentucky, based on interviews collected through the Bosnian Oral History Project of the Kentucky Folklife Program. I will analyze how they describe their lives before the war as a normal life compared to their present situation. The war divided their lives into two parts: a "normal" life and a different life after the war. In this paper, I will focus on these similarities and how it shapes their concept of the past.

**04-03**

**Nakachi, 'Alohi** (University of Hawai'i, Mānoa). **discussant**

**08-06**

**Ngô, Nhân Thanh** (Temple University, emeritus). **An Approach to Revitalization of Hát Xẩm: The Blind Beggar Folk Songs of Vietnam**

Hát Xẩm, "the blind beggar folk music," is marginalized in the Vietnamese written history. It is believed that illiterate beggars, the lowest class, are incapable of creating music and literature. Bibliographic search for this genre is impossible. Yet, hundreds of singers and musicians are still performing in the lower Red River delta. The national approach, since 1954, is research, preservation, and advancement, which has not yielded any significant results. The

current approach calls for a series of studies mixing performers and researchers, using web technologies, and multi-disciplinary approach, chiefly folklore, ethnomusicology, sociology, and oral history. The song "Giọt nước cánh bèo" (A fern petal in the turbulent stream) shows its richness in the Vietnamese folk arts.

**08-02**

**Niedwick, Josh** (Western Kentucky University). **Marathon Running as a Form of Pilgrimage: The Manifestation of a Ritual Process**

In this paper I explore whether or not the experiences of distance runners possess the qualities of a spiritual pilgrimage, and I consider whether the manifestation of the ritual process as described by Victor Turner is dependent on the intent of the participants to "go on" a pilgrimage. While most of the scholarly work and debate surrounding the phenomenon of pilgrimage has been centered on identifying it through its religious, spiritual, and cultural aspects with the question of the pilgrims' intention assumed as given, my fieldwork focused on the experience of marathon running as either unintended or unplanned pilgrimage.

**04-05**

**Noyes, Dorothy** (The Ohio State University). **discussant**

**01-03**

**Peach, Douglas Dowling** (Indiana University)

**Peretti, Daniel** (Memorial University of Newfoundland). **Delimiting Myth: Genre, Disciplinary Boundaries, and Santa Claus**

The 20th century saw a broadening of the concept of myth to include ideology, seeing myth as an active force in the modern world. Using Santa Claus as a case study, this paper discusses how the broadened and the "traditional" view of myth facilitate different yet complementary understandings of culture. The folkloristic approach to Santa might classify him as a figure of legend, though associated with ritual; the cultural studies perspective sees Santa as the embodiment of capitalism, an advertising icon. These views can be most valuable when reconciled, a process that draws upon the interdisciplinary nature of mythology.

**Primiano, Leonard Norman** (Cabrini University). **"Why bury St. Joseph's statue upside down?" Vernacular Belief, Practice, and Imagery in a Contemporary Tradition of Saint Devotion**

One of the primary benefits of the study of vernacular religion is the lesson to be learned about the "informal," "unofficial," "unsanctioned" ways of knowing employed by humans and observed in a variety of religious and even secular contexts of belief and practice. A fascinating example in the contemporary United States of informal religious knowledge is the tradition of assisting sales of real estate by burying plastic statues of the foster father of Jesus, St. Joseph, upside down in the front yard next to the property's "For Sale" sign. This paper discusses this St. Joseph real estate tradition: its origins and expression as a form of votive ritual of punishment and then public veneration of the saint, as well as its place within a still-potent vernacular Catholic culture of sacramentality. It

stands as a way of informal American Catholic knowing, even in an era of diluted denominational knowledge, participation, and adherence.

See Del Giudice, Luisa .

**Priskos, Stefani** (University of North Carolina, Chapel Hill). **STOP Making Fun of This Meme: Structure and Creativity in a Text-Based, Shade-Throwing Meme**

In September 2019, a new meme emerged on Twitter. The format: in a list of similar items, each is followed by a positive adjective in all-caps—except for the last, where a blank space snarkily speaks for itself. Whether the meme critiques an easily-recognized scapegoat or an obscure Novus Ordo hymn, it must follow a set of unwritten rules. I explore what these rules are and how an individual's ability to properly identify, employ, and manipulate them enables or prohibits their ability to create fleeting spaces of bonding and to enter and be accepted into memetic discourse as a whole.

**02-03**

**Provenza, Fred** (Utah State University, emeritus). **discussant**

**08-06**

**Reece Holler, Jess Lamar** (Caledonia Northern Folk Studios). **"Rogue" Public Folklore: Folklife Praxis for Equity and Justice in Local History Work**

This hybrid paper/workshop session considers the model of the emerging Marion Voices Folklife + Oral History Program: a three-year-old public folklore and racial justice cultural work initiative, housed at the Marion County Historical Society in Marion, Ohio. I'll lay out the key ethics and praxis of the Marion Voices project, and share how community partners and organizational leadership alike have embraced folklife as a transformative method for initiative deep diversity, inclusion, and equity and decolonization work at a historically White-serving local history organization. In particular, the talk will focus on the boons of launching public folklore work at traditionally non-arts organizations; and will provide a hands-on mini-workshop in two of Marion Voices' core praxes: community-collaborative open house sessions; and equity budgeting.

**08-03**

**Revak, Kelly** (Integrated Library System Program Office, Library of Congress). **Using and Contributing to the AFS Ethnographic Thesaurus**

The AFS Ethnographic Thesaurus (AFSET) is seeing increased use as ethnographic description moves to linked data environments. The AFSET is a living language resource that needs constant maintenance to reflect current concepts and usage in ethnography, while providing stable linked data points for indexing and retrieval of content across institutions. To remain relevant, the AFSET must continue to add new terms as new concepts emerge as well as make appropriate changes to existing terms as preferred language shifts. The presenter will discuss recent AFSET updates driven by real-world use cases as well as how you too can propose changes and new terms.

**07-04**

**Reyes, Daniel** (University of North Carolina, Chapel Hill). **Collaboration and Community Engagement in Documentary Filmmaking**

Our short documentary, *Cantina*, focuses on La Perla—one of the last Tejano bars in East Austin, Texas—and the community that has supported the establishment over the years and has changed dramatically with gentrification. We used our relationships with the Latinx community and La Perla to get permission to begin the project. We fundraised and fostered participation in the project through social media, while maintaining transparency. We held a preview of a work-in-progress to get input from the community. I am interested in exploring how our approach mirrored elements of collaborative ethnography, resulting in community support throughout the project.

**01-01**

**Richardson, Todd** (University of Nebraska, Omaha). **“It’s a dangerous business, going out your door”: Mediated Companionship, Loneliness and the Management of Social Risk**

My paper examines the function and value of digital mediation in the facilitation of shared meaning-making and folkloric expression both during and after the experience of social distancing. Put more plainly, I consider what it means for human beings to rely so heavily on the internet for social connection during the present pandemic. Building on recent work on television viewing as both a response to and cause of loneliness, I consider various strategies for social expression and co-cognition used in order to connect with others when social distancing and their longer-term consequences.

**08-04**

**Rini Larson, Rosalind V.** (Indiana University). **Food, Festival, and Community: Fricassee Soup and Church Picnics in Vincennes, Indiana**

Vincennes, a small city on the Indiana bank of the Wabash River, is home to fricassee soup and church picnics. Fricassee, made of chicken, pork, vegetables, and seasonings, is always served at church picnics. Refocusing from traditions to people, many current residents trace their lineage to the earliest Native, French, British, and German inhabitants of the area. Ethnic heritage is intertwined with family connections to churches, with each congregation having its own picnic with its own fricassee; inevitably, religious and ethnic identity seep into these traditions. My project illuminates how the community expresses identity by engaging in these folkloric activities.

**05-05**

**Romero, Brenda M.** (University of Colorado, Boulder, emerita). **Anna Marie Houser’s *La Casa al Lado del Camino* and the Decline of Communal Values in Northern New Mexico**

This presentation discusses Anna Marie Houser’s *La Casa al Lado del Camino* as a picture of late 19th-century Rio Arriba County in northern New Mexico, when the region was a newly developing breadbasket and Abiquiu was an important community center. I will note some early traditions—many with indigenous roots—that Houser documented and were still practiced in the 1950s. I will foreground the subsequent decline of community infrastructure, including the local saint’s day fiesta, emphasizing the historical trauma inherent in *Genízaro* identity

and tracing its trajectory to alcohol and drug addiction mortality rates in contemporary times.

**07-06**

**Rosenberg, Jake** (City Lore)

Event-Remove

**Roth, LuAnne K.** (University of Rhode Island). **From “Stocking Up” to “Hoarding”: The Paradox of Communitas during a Quarantine**

Since gathering to break bread creates communitas, what happens when gathering is prohibited due to large-scale quarantine? With this question in mind, I examine food narratives related to the 2020 Covid-19 crisis. Emerging patterns reveal themes ranging from Coronavirus hoarding and panicked frenzy at groceries to creative cooking and (remote) community-building. Paradoxically, these diverse quarantine chronicles reveal efforts to create communitas in the midst of “social distancing” policies, while also maintaining an apocalyptic “every man for himself” mentality. Taken together, these food narratives reveal the folk’s conflicted, contradictory, and inventive efforts to come together... with the goal of staying apart.

**09-05**

**Ruberto, Laura E.** (Berkeley City College) and **Sciorra, Joseph** (Queens College, City University of New York).

**“Columbus might be dwarfed to obscurity”: Italian Americans’ Engagement with Columbus Monuments in a Time of Decolonization**

The once-glorified Columbian legacy has been challenged within and beyond indigenous communities for the atrocities established in a genocidal approach to colonization. Our paper focuses on Columbus statuary in New York City and San Jose and contemporary debates around their continued presence within public spaces. We understand Columbus monuments as “sites of memory” that function within a system of remembrance (à la Pierre Nora) and consider how Italian Americans’ attachment to public displays of Columbus perpetuates a master narrative regarding earlier Italian migration developed during the White ethnic revival which in turn reaffirms a racialized ideology of privilege and exclusion.

**05-06**

**Rygovskiy, Danila** (University of Tartu). **“Jerusalem Time” in Siberian Monasteries of Russian Old Believers**

In Russian Old Belief (ROB) many important for Orthodox Christianity attributes, such as priesthood and holy communion, have been lost due to various historic reasons. To prove their belonging to Orthodoxy they need to substitute these visible symbols to similar objects or practices. Regarding this, I consider the case of the monasteries on the River Dubches in Eastern Siberia, founded by ROB. In these monasteries, a specific “Jerusalem time” has been established, which represents the time in which the ROB imagine ancient Christians lived. This practice helps the community to regain control over time, which contradicts overwhelming notions of modernity.

**01-03**

**Saltzman, Rachelle** (Oregon Folklife Network). **L'Dor V'Dor: Passing on Passover Foods and Stories**

Passover re-enacts the foundation story of the Jewish people with iconic foods that serve as metaphors for key concepts and prompts for the annual retelling of the story of how we came to be who we are. The seder (literally “order”) uses a Haggadah as the guide through the ritual meal, yet there are as many ways to read/rewrite the Haggadot as there are families—as well as ways to encode our own values. As we re-enact our peoplehood, we also reproduce our own families and our relationship to the whole—concepts that change with each generation, l'dor v'dor.

**09-05**

**Sanchez, Alexandra** (Indiana University). **El Diablo is in the Details: The Representation of Temptation in Mexican Folk Narratives and the Fear of Female Sexuality**

In societies worldwide, women and their sexuality have been deemed as something to be feared. Women are perceived as having an insatiable sexuality that is framed as destructive to society. This fear arises across many different forms of media, and narratives have been one outlet in which this fear is depicted. Typically, stories dealing with this subject shape women into grotesque forms, making them no longer humans, but monsters. This common trope is known as the monstrous-feminine. I explore the possibility of this trope being utilized in a different form in which women are framed as monstrous through their antagonism rather than through their appearance as illustrated in Mexican folk narratives that incorporate plotlines of humans interacting with the devil.

**01-01**

**Santino, Jack** (Bowling Green State University, retired) and **Sawin, Patricia** (University of North Carolina, Chapel Hill). **The Meaning of Memes**

What do memes mean? Lynne McNeill argues that internet memes give viewers a sense of being “in the know” about current internet culture and that their promoting a sense of belonging is usually (although not always) more important than conveying a concrete message. We take up the alternative possibility, that the referential function of memes may be as important as the phatic. Exploring the “STOP making fun of...,” “Distracted Boyfriend,” and “#SharpieGate” meme sets, we suggest the range of other genres and interpretive means that viewers invoke to “glean” (in Barre Toelken’s term) a specific, culturally informed message from memes.

**02-03**

**Sawin, Patricia** (University of North Carolina, Chapel Hill)

See Santino, Jack . **02-03**

**Schmidt, Jared L.** (University of Wisconsin, Madison). **Creating “Cognitive Souvenirs”: Living History Museum Costumed Interpreters as Ethnographic Objects through Exhibition and Photography**

Old World Wisconsin is a living history farm which interprets the 19th-century agricultural heritage of “America’s

Dairyland.” The museum features recreated immigrant farmsteads complete with livestock and gardens. Critical are the Experience Facilitators, period-costumed third-person interpreters who conduct folklife demonstrations. Through the tourist gaze and camera lens, Experience Facilitators become part of their exhibits as objects of ethnography. This presentation explores how they are transformed into what I call “cognitive souvenirs.” In this capacity, they become memories as pixelated forms and neurological trinkets merging the past and present. As cognitive souvenirs, Experience Facilitators become ancestral stand-ins, entertainment, and historical encounters.  
**03-03**

**Schramm, Kate** (Connecticut Historical Society). **Digital, Historical Folklife Exhibits: Challenges and Lessons**

The Connecticut Cultural Heritage Arts Program (CCHAP) Archive Project is establishing a professionally organized and categorized archive of nearly three decades of fieldwork with Connecticut traditional arts and cultural communities, fully integrated with the Connecticut Historical Society collection and openly accessible. Funding from the Gladys Krieble Delmas Foundation has broadened the archive project to include six of CCHAP's original folklife exhibits. The process of giving these exhibits a contextualized second life provided challenges in terms of cataloging, digitization, project scope, and usual museum procedures related to interpretive content. Now live, these exhibits gather data that will inform future digital projects.  
**03-03**

**Schwabe, Claudia** (Utah State University). **When the Mirror Starts to Sing: German Fairy-Tale Music Videos**

German fairy tales have an established history of appropriation in popular media, from oral traditions to mobile media. The mimetic quality of fairy-tale motifs and tropes provide ideal conditions for intertextual adaptation. Based on a comparative, socio-historical approach, this article analyzes German fairy-tale themed music videos as powerful vehicles of parody, satire, and subversion. Specifically, I argue that German artists draw on the genre of the fairy tale in their music videos in innovative and humorous ways for societal critique and commentary, but also resort to the form of the meta-fairy tale to question the pedagogical values of the Grimms' fairy tales.  
**07-02**

**Sciorra, Joseph** (Queens College, City University of New York). **discussant**

See Ruberto, Laura E.. **05-06**

**Seaver, James B.** (Indiana University)

**Sengar, Bina Kumari** (Dr. Babasaheb Ambedkar Marathwada University). **Rewriting Folks and Legends and Marginalization of Indigenous Narratives in India**

There are multilayered narratives which coexist in the folk traditions and mainstream epic texts of Indian traditions. Ramayana and Mahabharata are two such important epic tales of India which emerge from folk traditions and for the first time came into written format in the Sanskrit language around the fifth century C.E. However, the different

versions of these texts remain in both the written texts and in the folk traditions. How we understand the dominant textual and peripheral versions of these two folk traditions in the post-colonial socio-political scenario is discussed in the proposed paper.

**01-04**

**Shankar, Guha** (American Folklife Center)

**Shisheliakina, Alena** (University of Tartu). **Women's Narratives of Tradition: Playing with Temporality**

I discuss veiling and tradition, drawing on ethnography of the Tatar-Muslim communities in Siberia and Estonia. Through women's voices I demonstrate how people, based on their family history and their own understanding of veiling tradition in the late 19th and early 20th centuries, interpret it in the modern moment. By skillfully using understandings of the past and present—by playing with time—Tatar women negotiate the complexities of their world. The tradition of veiling, then, becomes a constructed project of modernity, claiming to be rooted in the past while engaging the present.

**01-03**

**Shukla, Pravina** (Indiana University)

**Sims, Martha C.** (The Ohio State University). **discussant**

**04-05**

**Singh, Mayanglambam Sadananda** (). **Revitalization Movement of Sanamahi Religion in Manipur: A Folkloristics Perspective**

The adoption of Hinduism as the state religion of Manipur during the reign of King Garibniwaz (1709–1748) initiated the marginalization of Sanamahi religion in the state. To make Manipur a stronghold of Hindu culture, various processes of Sanskritization continued until the earlier faith was marginalized. In response to it a resistance movement emerged in 1930 for revitalizing the Sanamahi religion. As a consequence, today many traditions of pre-Hindu faiths and beliefs have gradually been revitalized and recentered. The paper attempts to discuss the ramifications of revitalization movement of Sanamahi religion from a folkloristics point of view.

**08-02**

**Singh, Amit** (Ambedkar University Delhi). **An Intangible Cultural Heritage Site and the Negotiations of a Religious Order of Transgenders: A Study of *Kinnar Akhara* in the Context of Kumbh Mela**

My paper attempts to investigate the processes through which an extremely marginalized community of transgenders at the periphery organized itself into a powerful and influential religious order, known as Kinnar Akhara, i.e. "The Religious Sect or Order of Transgenders." Further, this paper would investigate some specific spatial conjunctions as the factors of change and negotiation that facilitated the entry of Kinnar Akhara into the elite and

absolute “center” occupied, governed, and dominated by the mainstream Hindu religious orders since time immemorial. I, also, propose to highlight the Kumbh Mela as the anomalous site that blurs the conventional boundaries of infallible institutions and structures. In the process, a mosaic of various struggles, myths, histories, epics, scriptures, perceptions, legal battles, etc., would be investigated to testify and justify, via the success story of Kinnar Akhara, the subversion, appropriation, and/or restructuring of what seems to be an infallible center.

**08-02**

**Smith, Madeleine (The Ohio State University). Narrative, Horror, and Life History Among Formerly-Incarcerated Ohioans**

This paper examines narrative and life history among men who have lived at the Southern Ohio Correctional Facility in Lucasville, Ohio, as part of an oral history project covering Ohio state-run prisons. This paper looks at belief, memory, resilience, and “moral geography” at the level of everyday life and vernacular expression, in a historically-significant place to which access is heavily restricted. The goal of this project was to learn how former prisoners in Ohio understand themselves, their memories, and their lives in relation to a narrative economy, and how their own stories circulate locally and shape their (and others’) ongoing engagement with society.

**05-06**

**Sottilotta, Elena Emma (University of Cambridge, UK). Between the Island and the Continent: Grazia Deledda’s Contribution to Folklore Studies in Late 19th-Century Italy**

Nobel Prize winner in Literature in 1926, at the dawn of her career, Sardinian writer Grazia Deledda (1871–1936) published several folkloric writings, including ethnographic sketches, legends and fairy tales, an aspect of her production which has received scant critical attention. Her work as a folklorist reached its peak with *Tradizioni popolari di Nuoro in Sardegna*, published in installments under Angelo De Gubernatis’ editorship in *Rivista delle tradizioni popolari italiane*. This paper aims to reassess the specificity of Deledda’s contribution to folklore studies in post-unification Italy as a woman who collected popular traditions from the margins of her peripheral island.

**04-02**

**Srivastava, Himani (Ambedkar University Delhi). The Secret Language of Marginalization: Hijraism and Farsi**

Hijra Farsi, the language of the Hijra community of South Asia, is a unique linguistic tradition. The Hijras, an ambiguous gender identity which folklore suggests to have come into existence in Mughal courts, have been systematically marginalized in the years since the British Raj, resulting in the use of Hijra Farsi as a secret code in order to avoid persecution and protect community secrets. I propose to investigate this language socio-linguistically to arrive at the factors which led to its emergence, survival and innate linkages to the identities of the Hijras themselves.

**06-02**

**Srivastava, Meetal (Ambedkar University Delhi). Kathak as a Legacy: Understanding Tawaif Community through Its Art Form**

Kathak, a dance form of Northern India with varied origins, saw a shift from the purely devotional to a more abstract form of dance when the Tawaifs (courtesans) entered the Mughal courts. I propose to investigate Kathak as a legacy of the tradition stemming from the multiple regional variations of folk dances that got incorporated in it, especially by the Tawaifs, and evaluate social-cultural-political aspects that culminated into the modern understanding of Kathak vis-a-vis the Tawaifs community. I also propose to investigate the colonial impact on this art form and the marginalization of the Tawaifs community who contributed to current Kathak and the South Asian cultural heritage.

**04-05**

**Sturm-Wijesinghe, Naomi** (Philadelphia Folklore Project). **Porch Places, Street Spaces: Transformations of Urban Life in Philadelphia**

Porch Places, Street Spaces is a developing initiative of the Philadelphia Folklore Project, devoted to documenting, interpreting, and advocating for the arts of everyday life carried out on porches, stoops, and streets throughout the city. While these ubiquitous public/private intersections are emblematic of Philadelphia's folk character, changing neighborhood demographics, zoning plans, and institutional pressures threaten their continuation. Sturm unpacks two branches of this initiative: Philly Folk Cycle Sessions, block party inspired livestreams; and OFRENDIA, an interactive multicultural altar-installation. These projects are examples of reclaiming and renaming community space as well as models of alternative sites for displaced cultural practices.

**09-01**

**Tao, Fuwen** (Fudan University). **Overcoming Anxiety: Cultural Metaphor of "Plague Movie"**

As a cultural metaphor derived from fear, plague has the characteristics of strong ethnic exclusiveness, natural moral criticism, and global integration. As the appearance of human fear, it will present the plague anxiety of being helpless, overflowing of science and technology, expanding of individual desire, and strong political appeal. As a modern image, "Plague Movie" has become the "Apocalypse" to overcome this anxiety. It is not only a reflection on the beginning of the outbreak of the plague, a panoramic presentation of the spread of the plague, but also a repeated representation of the plague in order to prevent the next plague.

**03-02**

**Thompson, Tok** (University of Southern California). **An Evaluation of Beringean Mythology**

Beringea is an area now mostly underwater, between Siberian and Alaska. Recent archaeological and genetic data posits the "Beringeans" as a stable and relatively isolated human population group for several thousand years. Native Americans are thought of as all arriving through Beringea. Recent mythological research of Yuri Berezkin has investigated possible linkages in the myths of the descendants of the Beringeans in both Asian and America utilizing his own database of mythic motifs. The possibilities of extreme *longue durée*, the value of Berezkin's database, and the integration of folkloric with archaeological, linguistic and genetic data, will be explored in this talk.

**Thurston, Timothy** (University of Leeds). **Cultural Carriers and the Scientific Metaphors of Tradition in China**

In recent years, folklorists have increasingly turned to scientific metaphors to understand cultures and traditions. In this paper, I aim to examine one such concept, the “cultural carrier,” as it is used in China to refer to everything from popular music, to handicrafts, to film. In particular, I ask what a focus on “cultural carriers” can tell us about how knowledge is structured, whose knowledge is privileged, and what perspectives are left unexamined. Finally, I ask how the attention to cultural carriers shapes the types of interventions different stakeholders and cultural brokers consider valuable in China’s vaster heritage regime.

**09-03**

**Togafau, Kristina R.** (University of Hawai‘i, Mānoa). **Fa‘a in the Future: Becoming Posthuman in Enos’ Paraverse**

Solomon Enos returns from the future with visions of an abundant indige-queer world; built around a unifying ecotism. In his work, *Polyfantastica*, and the subsequent artwork of the *Polyfantastica Paraverse*, Enos presents us with a world that centers the materiality of “affect” as power and the necessity of sensuous and queer intimacies with “otherkin”, whose progeny are (non-)organic posthuman bodies made of coral and tides (Justice). In this presentation I will explore the ways in which Enos’ artwork interrogates our Indigenous present and the reverberating colonial entanglement through speculative fiction so as to cultivate a possible decolonial future where Indigenous bodies are more-than-human and never less than.

**09-06**

**Tripathi, Aayushi** (Ambedkar University Delhi)

**Trujillo, Michael L.** (University of New Mexico, Albuquerque). **Genízaro Nation, or, the Indo-Hispano Poetics of G. Benito Córdova**

Anthropologist and fiction writer G. Genito Córdova was both among the first scholars to elaborate the ethnic/racial category of “Genízaro” given to detribalized “Indians” in colonial New Mexico and among the first native Nuevomexicanos to formally (re)claim this same identity. This paper analyzes the Genízaro poetics of Córdova’s unpublished autobiographical essay “The Genízaro” and his final major work, the fictional novel *Big Dreams and Dark Secrets in Chimayó* (2006). I find that Córdova employs, perhaps naively, a post structural semiotics that addresses the complexities and contradictions of our fraught times.

**07-06**

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

**Turner, Kay** (New York University)

Event-Remove

**Tye, Diane** (Memorial University of Newfoundland). **Making the Self: Aspirational Food Narratives**

In contrast to folklorists’ more usual focus on the past, here I consider food stories that are firmly set on the future

and that overtly embrace possibilities. Aspiration is an important theme running through many forms of food narratives from professional cookbooks and cooking shows, to community compiled cookbooks, and personal recipe collections, performances, and oral and written accounts of cooking itself. These aspirational stories offer insights into subjects that arguably are not often emphasized in other narrative forms: how we want others to see us, and, perhaps more importantly, how we want to see ourselves.

**09-05**

**Üdre, Digne (University of Tartu). Quest for Mythological Time: Latvian Folk Ornament**

National Awakening in Latvia took place between the powers of Baltic Germans and Tsarist Russia, and this postcolonial situation intensified the need to look for heroic past and mythic ancestors. Baltic tribes of the pre-Christian era embodied a newly-found golden age, the search for roots reaching back even to the Indo-Europeans. Along with these ideas, Latvian folk ornaments were read as symbols rooted in mythology. By analyzing publications of the interwar period, I reveal how the quest for a mythological time affected the interpretation of folk ornament that is still relevant today.

**01-03**

**Unseth, Peter (Dallas International University and SIL International). Tools for Community Members to Collect and Analyze Their Proverbs**

The paper presents tools for native speakers of under-documented languages to collect, translate, analyze, apply traditional proverbs. These tools first lead researchers to explore the definition of “proverb” in their culture, developing principled understandings of which to include within their study of “proverbs”. Second, the tools enable collecting proverbs quickly, ranging from interviews to community Web involvement. Third, formats are presented for translating proverbs, e.g. for explaining cultural assumptions, for language learners, linguists. Fourth, tools are given for analyzing proverbs, e.g. poetry, symbols, structures. Fifth, how traditional proverbs can benefit the language community, e.g. peace building, public health, education.

**08-03**

**Vande Vaarst, Maxine Allison (University of North Carolina, Chapel Hill). Together on the Edge: Urban Exploration and Radical Community-Making**

Urban exploration is a form of recreational trespass in which participants seek to uncover the off-limits beauty of the built environment. Though news media have a tendency to view exploring as an anti-social pastime, this presentation argues that it is in fact a highly communal experience. All across the globe, explorers have developed strong networks of association based on mutual care. These explorers are not looking to cause trouble or engage in destruction. Instead, they seek a kind of creative comradeship at the edge of the city, reshaping the interstitial “urban void” into a site for collaboration and invention.

**05-06**

**Vasic, Holly (Utah State University). Hospice Memorates and Legends: The Spirits Who Come to Take You Home**

In hospice, medical professionals enter vulnerable spaces to care for people as they die. For this paper, I will explore the supernatural events that many hospice care providers experience with/hear from their patients. My research takes a discovery-based grounded approach, in which I collect memorates and legends from hospice nurses and identify themes that emerge. I will engage in supernatural scholarship, such as David J. Hufford and his experience source hypothesis. I will also add to the conversation on the afterlife and belief, engaging in and contributing to the work of Dr. Raymond A. Moody, Jr. This research will highlight a unique supernatural experience and give deeper insight into death.

**02-05**

**Vegas, Amy K.H.** (University of Hawai'i, Mānoa). **Adaptation and Mo'olelo as Pedagogy: "Why Māui Snared the Sun"**

Oral histories are essential to the survival of Indigenous cultures, and evolve over time through mediums of adaptation. For Hawaiians, the fact that we/they have told and continue to adapt various mo'olelo from oral (hi)stories, to other modes and mediums suggests the need for, importance, and continued emphasis of and on Native Hawaiian intellectual production as an act of "survivance". This presentation focuses on the Pacific Resources for Education and Learning (PREL) adaptation of the mo'olelo of "Why Māui Snared the Sun," which serves a variety of pedagogical purposes by instigating wonder and political action through mo'olelo.

**09-06**

**Warner-Evans, Hilary** (Indiana University). **"Local Songs": Sense of Place in Bert Baily's Saltwater Ballads**

This paper focuses on songs written by Albert Baily, a teacher at Westtown School who ran a camp in Phippsburg, Maine, between 1934 and 1950. When Baily started spending summers in Maine, he was disappointed to not find people singing "local songs," so he decided to write his own. After examining how Baily's songs are coded as local, I discuss the changes in Phippsburgers' sense of place from Baily's time to today to posit that Baily's concept of "local" songs speaks more to the needs of summer people and Phippsburg locals today than it did to Phippsburgers of the 1930s.

**09-04**

**Webber, Sabra Jean** (The Ohio State University). **From Periphery to Center: Movement in Mediterranean Cultural Quality Space**

Scholars of the Mediterranean evidence Mediterranean folk as bricoleurs who share similar folk strategies for artistically managing shared geographical and social challenges that have had to be dealt with over the longue durée. However, Mediterranean cultural cacophony also results in individuals who are highly reflexive about their local imaginaries in relation to those of other Mediterranean communities. I offer three examples from the Mediterranean town of Kelibia, Tunisia: riddles, a WWII local legend, and a disagreement between mothers- and daughters-in-law about Italian foodways. Here, expressive culture points to issues such as local-regional cultural challenges that need creative intervention.

**02-04**

**Westerman, William** (New Jersey City University). **The Weaponization of Applied Folklore**

Our field maintains a sanguine view of folklore and the wisdom and beauty that can be gleaned from its study and diffusion. Yet, within our discipline we have overlooked more negative uses of folklore, even when others have used folkloric transmission and materials for ends that support domination, subordination, violence, and destruction. The past few years have witnessed a refinement in these techniques applying folkloric knowledge and processes against people or to consolidate power and wealth. This paper will discuss five ways folklore and its transmission can be and have been deployed to these ends.

**01-02**

**White, Marilyn M.** (Kean University, retired). **Recentering the Periphery in Orīsha: Reading Tomi Adeyemi's *Children of Virtue and Vengeance***

In the second book of her trilogy, Adeyemi continues the story of Zélie, who brought magic back to Orīsha, with the help of her brother, Tzain, and Princess Amari. The return of magic was supposed to enable equality and justice for an oppressed group and install Amari as queen; what it did was enable those in power to manifest magic, as well. Adeyemi explores issues of oppression and reactions to it; power, its uses, and possible corrupting effects; and the extent to which a society can be structurally changed.

**07-01**

**Widmayer, Christine J.** (University of Wisconsin, Madison). **Food Narratives and Differential Identities: Understanding Folk Groups and Foodways Through the Stories We Tell**

Understanding foodways has always required meaningful collection of narratives told on, around, and over food in order to contextualize food performances. However, food narratives provide more than context: they also demonstrate how foodways create intimacy within folk groups despite differential relationships to food traditions. Looking at the author's family's engagement in a Chaldean Christmas cookie tradition, this paper argues that food narratives can be read as expressions of differing identities that mediate food performance, reinforce or complicate relationships among folk group members, and create differential meanings to the tradition that are, nonetheless, powerful in bringing the family folk group together.

**09-05**

**Wieneke, Marisa** (Indiana University)

**Wilson, Anika** (University of Wisconsin, Milwaukee). **Power at the Periphery: Spiritual Pilgrimage in Central Malawi**

In central Malawi, people climb Bunda Hill to receive spiritual blessings and power. Those who make this journey are enacting a new rite of passage drawing on Biblical narratives about the beginning of Jesus's ministry. Some devotees additionally liken their time in the wilderness to nearer inspirations of African Pentecostal televangelists. These narratives about pilgrimages recast Malawi, a globally peripheral country, as a site of power and an origin

from which powerful spiritual leaders are sent. This new narrative partially reverses the story of Malawi as a place of receiving missionaries that has prevailed since David Livingstone's arrival in 1861.

**04-03**

**Winick, Stephen D.** (American Folklife Center). **"Omnes Omnibus": Legends, Songs and Sayings about the Etymology of the Word "Bus"**

Public transportation has long been a populist way of recentering the periphery: allowing poor people to move between the center and outskirts of town in ways previously restricted to the wealthy. This is reflected in the French word "omnibus," which comes from the Latin "for everybody": an omnibus is a vehicle for everybody. This presentation traces the development of a French legend about the creation of omnibus services by a man named Omnès. It then uses broadside songs to explore the connection of the company that coined the word "omnibus" to later services in England that abbreviated it to "bus."

**05-02**

**Woodward, Jordan Paige** (The Ohio State University). **Environmental Racism as Diffused Carcerality: Stories from "The Women of Cancer Alley"**

This essay presents an analysis of the digital storytelling collection titled "Women of Cancer Alley," created by eight African American women who reside in or moved away from Cancer Alley, the 85-mile strip of the Mississippi River spanning from Baton Rouge to New Orleans, Louisiana. Cancer Alley is home to over 200 petrochemical plants that produce toxic air and water pollutants. This essay argues that petrochemical plants in Cancer Alley act as extensions of the carceral state through which biopower and precarity are enforced over a community rendered captive by socioeconomic repression and destruction of the ecosystemic health of land and human bodies.

**07-01**

**Wuerxiya, Wuerxiya** (Indiana University)

**You, Ziyang** (The College of Wooster). **Graves in One's Heart: Online Memorization of Doctor Li Wenliang during the Outbreak of Covid-19 in China**

This paper draws on Chinese people's online memorization of Dr. Li Wenliang to illustrate the grassroots agency in coping with public health crisis, and examines how ordinary people use social media to enhance their sense of solidarity and advocate social justice. Dr. Li warned people about the outbreak of Covid-19 in late December 2019, but was reprimanded by police in early January for spreading "rumors" about the epidemic before the city of Wuhan was locked down on January 23, 2020. Despite strict censorship, Chinese people memorize Li as a national hero after his death, and build graves in their hearts.

**03-02**

**Young, Nathan** (The Ohio State University). **Nostalgia and the "Good Life": Visions of the Self and Nation in Turkey**

How do individuals and communities construe notions of the “Good Life,” an idealized mode of existence that ameliorates present ills and mitigates current threats? For some, the past seems to contain answers to current existential crisis. Based on ethnographic fieldwork conducted in Turkey, I apply theories of nostalgia to interview testimony regarding concepts of the “past” within cultural imaginaries. Emerging themes illustrate that the loss of former lifeways is perceived as an underlying cause for personal, social and even national deficiencies. In Turkey, regaining such lifeways becomes a vision for both individual happiness and national identity.

**07-03**

**Zeitlin, Steve** (City Lore). **Retelling Fairy Tales as Short Poems**

This paper explores an ongoing project to retell and reinterpret fairy tales as short poems. The project brings together my lifelong interest in writing short poems with my work as a folklorist. It is both a creative writing project and an effort to collect work from other poets drawing on the same kinds of traditional folktales for their shorter poems. I draw on two previous collections: *The Poets' Grimm: 20th Century Poems from Grimm Fairy Tales* edited by Jean Marie Beaumont and Claudia Carson (2003), and *Disenchantments: An Anthology of Modern Fairy Tale Poetry* edited by Wolfgang Mieder (1985).

**07-02**

**Zhao, Yuanhao** (The Chinese Academy of Social Sciences)

**Zinni, Christine Frances** (State University of New York, Brockport). **A Moveable Feast: Migration, Caritas in Saint Joseph Day Celebrations in Western New York and New Orleans**

Incorporating archival images and video documentation, this presentation looks at some of the comparative elements of Saint Joseph’s Day celebrations as practiced in the northern towns of Western New York and the southern port city of New Orleans—examining the connecting threads involved in the migration stories and histories of Sicilian Americans to both places. Documentation of Saint Joseph’s Day practices in Western New York was accomplished over the course of decades. In 2020, the opportunity to document celebrations in New Orleans came about through a symposium entitled *Devotion, Artistry, and the Cult of St. Joseph* organized by Drs. Joseph Sciorra and Leonard Primiano in collaboration with Xavier University of Louisiana.