

Welcome

Thank you for joining the **135th annual meeting of the American Folklore Society!** The theme of the conference is [Roots, Rootlessness, and Uprooting](#), pointing to historic, natural, and social processes of connection, creation, and removal. This year, AFS is offering two days of dedicated virtual programming, October 11-12, in addition to a four-day, in-person gathering in Portland, Oregon, November 1-4. AFS will also offer virtual access to some Portland-based programming in the form of streamed keynotes, a limited number of hybrid sessions, and more session recordings.

This program PDF contains general information about the Annual Meeting as well as policies, a program summary, detailed schedule, event abstracts, session abstracts, presentation abstracts, and person index.



AMERICAN
FOLKLORE
SOCIETY

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General Information

The [AFS Annual Meeting Hub](#) will serve as the center of access and up-to-date information during our fully virtual days and as we gather in Portland. Use the Hub, which is readable on mobile devices, as a complement to the special commemorative program notebook that you can pick up at the registration desk.

If you can't find what you need on the Hub, there's more information about the [2023 AFS Annual Meeting](#) on the main AFS website, where we round up all available, current meeting information, resources and announcements.

Accessibility

- **Guidelines for Accessible Presentations:** AFS asks all presenters to read and follow these guidelines and to ask for assistance if needed.
- **Virtual sessions:** This year, AFS is offering two days of dedicated virtual programming, October 11-12.
- **Hybrid sessions:** A limited number of hybrid sessions are being offered at the Annual Meeting in Portland this year, November 1-4. "Join Session" links will be visible on session detail pages the day of the session, but not before. Can't see them that day? [Log in!](#)
 - Since most virtual and hybrid sessions will be recorded and available for asynchronous access afterwards, our limited tech support staff will prioritize aiding virtual and hybrid presenters. If you are a viewer and cannot log in, we invite you to contact us, but we may not be able to assist you in time to attend the live session.
- **View Recordings:** Recordings of some sessions and events will be added about a day after they occur. Go to the session details page to find the embedded video. Recordings will be available through January 2024.
- **Quiet Room:** Boardroom West on the Hilton's Third Floor is reserved for those who want to work or just enjoy some relative peace. Please remove yourself from this room for conversation, phone calls, or any

other potentially disruptive activity. Hours of availability are posted to the schedule.

- **Room for families:** Boardroom East will be available as an extra space for attendees with children throughout the meeting.

Hub Log In

Anyone may view this entire program, including the Schedule and Showcase, but only registered, logged-in users are able to access contact information in [the Presenter Index](#) and live and recorded sessions during the meeting.

Your access to this platform is tied to your Annual Meeting registration; it is NOT the same login you use to access the AFS Member Portal. Look for an email from annualmeeting@afsnet.org with your Annual Meeting Hub login information, then [log in here](#).

[Register today](#) to ensure you have access when the annual meeting begins! If you register after business hours, allow up to 1 business day between registering and gaining access to the platform.

Memorials

Tributes to the colleagues who we lost this year will be read during the Time of Remembrance on Saturday at 6:00 pm in the Pavilion Ballroom. Only statements that are submitted to AFS by October 15 will be included in the ceremony.

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

Covid Updates

We ask participants to be mindful and respectful of each other, recognizing that individuals have different health vulnerabilities (which may or may not be visible) and levels of risk tolerance. We encourage attendees to stay up to date on their vaccinations. For more about our Covid prevention measures, see our [Annual Meeting Covid Updates](#).

Presenting

See [Information for Presenters](#), including Guidelines for Accessible Presentations, tips for chairs, etc.

We urge all presenters to stay on schedule. Keeping to the published schedule makes it possible for audience members to find the presentations that interest them.

Follow the schedule of presentations as it is published in program material, with adjustments only as noted on the program addendum when necessary.

Program and Events

The program consists largely of sessions and events submitted by participants and approved by the 2023 AFS Review Committee, except for those organized by AFS and the Local Planning Committee.

Almost all sessions, meetings, and special events are open to all meeting participants. Exceptions are noted in the schedule as “for invited participants only” or as requiring preregistration; preregistration for most events closes October 1.

- [Search the Hub](#) to look for people and sessions and events using your own search terms.

Program Updates

Changes to the program inevitably arise at any moment before and during the conference.

Report Changes

It's very important that you notify AFS staff as soon as possible with information about changes or cancellations, even during the meeting itself. AFS staff will attempt to share this information with attendees via the [Addendum](#) and the online program.

Inform Yourself

Use the [Addendum](#), which is the best source of up-to-the minute schedule changes. We will record all information there that we receive about changes to the program from October 1 through each day of the meeting.

The Hub schedule will be updated on a daily basis when possible during the annual meeting. A print addendum that contains all changes received by October 20 will be distributed with the print program book and available at the meeting registration desk.

It is especially important to check the addendum each day of the conference for withdrawals: typically, when a paper is withdrawn, all subsequent presentations move up to fill the gap. The adjusted schedule will be noted on the addendum and the online program.

Social Media

Follow AFS on Facebook, Instagram, and Tiktok @americanfolkloresociety. Track posts about the meeting with the hashtag #afsam23.

Please review our [policies on social media use](#).

Portland and Conference Venues

- [Hilton Portland Downtown](#) is the primary conference venue; external venues and their addresses are noted in the program schedule.
- [Local Information](#): including booking a guest room at the conference hotel, visitors' information, maps, and the Portland Local Committee's Guide to Portland.

Policies

For full AFS annual meeting policies, including information about audiovisual equipment, visit:

<https://americanfolkloresociety.org/our-work/meeting/annual-meeting-policies/>

Appropriate behavior

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

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

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

- Personal remarks about individuals that reinforce damaging social structures of domination (e.g., related to age, body size, class, disability, ethnicity, gender, gender identity and expression, physical appearance, political perspective, race, religion, sexual orientation, or any other legally protected characteristic)

- Inappropriate use of sexual images in public spaces
- Deliberate intimidation, stalking, or following
- Unwanted photography or recording
- Sustained disruption of talks or other events
- Inappropriate physical contact
- Unwelcome sexual attention
- Advocating for, or encouraging, any of the above behavior

The Society seeks to provide meaningful support to members who have experienced harassment at AFS meeting program events. If you are the target or witness of harassment or other inappropriate behavior, we encourage you to report the incident to AFS staff: [Jessica Turner \(jturner@afsnet.org\)](mailto:jturner@afsnet.org), [Rosalind Rini Larson \(rrinlarson@afsnet.org\)](mailto:rrinlarson@afsnet.org), or [Cassie Rosita Patterson \(cpatterson@afsnet.org\)](mailto:cpatterson@afsnet.org).

These officially designated contacts can serve as intermediaries, sounding boards, confidantes, and informal advisers; they can also confer with you about possible next steps. Reporting an incident of harassment does not obligate the reporter to pursue any further action. Our goal above all is to support vulnerable members of the community and to strategize to end the harassment in question. As a voluntary professional organization, the AFS is limited in its ability to respond formally to charges of harassment, but it will follow its professional and ethical responsibility to respond to reports of harassment among its membership, to protect the privacy of all concerned within the limits of the law, and to report complaint statistics to its members. AFS reserves the right to prohibit attendance at any AFS meeting or activity or to take other action it deems appropriate and reasonable under the circumstances.

In an emergency, or if you have immediate concerns about safety, get help from security or the police first: call security at x2156 on any hotel phone, ask for help from any Hilton staff person who can radio for assistance, or call the police at 911. When you are safe, report the incident to AFS staff.

We ask you not to report inappropriate behavior in social media, but to quickly and privately contact AFS through appropriate channels, including cell phone, email or in person at our events. For one thing, AFS staff may not see your social media posts. Additionally, social media posts could create a more volatile or dangerous situation for the individual(s) experiencing this harassing behavior.

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

Social Media

AFS supports social media as a mode of communication that can complement our annual meeting. However, it is not the best way to communicate with AFS. If you have questions or concerns about AFS policies or meeting implementation, it is important that you contact us directly at annualmeeting@afsnet.org.

AFS expects all meeting participants to adhere to our standards of professional annual meeting behavior in all contexts surrounding annual meeting participation, whether digital, analog, or in-person; as the social media community and its norms continue to emerge and evolve, we particularly ask social media users to be mindful of the standards of ethical engagement below.

Consent

Do not use any visual or audio recording devices to record presentations without the express approval of the presenter. The session chair should take steps to communicate the presenters' preferences at the start of the session, and at the beginning of each individual presentation where the presenter does not give consent to record. Audio and video recordings of sessions should not be made or posted without the permission of all panelists or seminar

members, ideally secured through the chair in advance of the session. Any speaker has the right to request that his or her work and comments not be shared on social media. Please ask subjects involved before posting and tagging photos.

Wednesday, October 11

8:00 am–12:30 pm

Workshop: Decolonization 101, with Deana Dartt and Heron Brae, Live Oak Consulting

1:00 pm–3:00 pm

Virtual Concurrent Sessions (V1)

V1-03 The Folklore and Folklife of Material Culture

V1-04 Growing in the Gutter: Comics, Culture, and Vernacular Narrative Art

V1-05 Toward a Theory of Mind in Folkloristics

3:30 pm–5:30 pm

Virtual Concurrent Sessions (V2)

V2-01 Partnership Processes where Institutions Meet Community: Meet Our Collaborators!

V2-02 Self-representation in Cultural Documentation and Archival Preservation: Projects in the American Folklife Center's Community Collections Grants Program

V2-03 Women, Violence, and New Mexican "Traditional" Music

V2-04 Belief and Bonding: Three Insider Explorations of Community Narrative and Ritual

V2-05 Belonging, Folklore, and Identity

5:30 pm–6:30 pm

Grad Student and Young Professional Virtual Social Hour

7:30 pm–9:30 pm

Virtual Concurrent Sessions (V3)

V3-01 Folk Singing in India

V3-02 From Uprooting to Re-rooting: Modern and Contemporary Discourses and Practices of Popular Religions in China

V3-03 Chinese Myth, Translation, and Transnational Exchange

V3-04 Vernacular Religion and Festival

V3-05 The Diversity of Folk Religious Beliefs in Contemporary Chinese Society

V3-06 The Emergence and Inheritance of Folk Literature

V3-07 The Body and Belief Practice of Contemporary Folklore

Thursday, October 12

8:00 am–10:00 am

Virtual Concurrent Sessions (V4)

V4-01 Wisconsin Humanities' Community Powered Initiative: Building Community from the Grassroots

- V4-02 Expressive Culture on the Indian Subcontinent
- V4-03 Race, Gender and Animacy in Object Performance
- V4-04 Folklore Methodology: New (and Old) Approaches
- V4-05 Folklore, Gender, and Literature
- V4-06 Asphalt Kitchens: The Communal Meanings of Roadside Food
- V4-07 Panel in Honor of Dan Ben-Amos

10:30 am–12:30 pm

Virtual Concurrent Sessions (V5)

- V5-01 Discussion : Anti-Extractive and Trauma-Informed Oral History Work
- V5-02 Ghost and Found
- V5-03 Spaces, Places, and Sites of Folklore
- V5-04 "When Things Are Very, Very Bad, We Laugh": Folklore from the War in Ukraine
- V5-05 'Homebound' Unbound: Equity and Access Issues in Crafting a Statewide Folk and Traditional Arts at Home Program
- V5-06 Folklore Work Today

1:30 pm–2:30 pm

Comics & Culture Annual Business Meeting

1:30 pm–2:30 pm

JFR Networking Event

Chair: Solimar Otero (Indiana University) and Marisa Wieneke (Indiana University Bloomington)

One-on-one and small-group breakout conversations with JFR editor Solimar Otero and managing editor Marisa Wieneke. An opportunity to talk about the academic article publishing process, pitch article or special issue ideas, and discuss the process of turning a presentation into a publication.

3:00 pm–4:00 pm

Archival Access and the Principles of Shared Stewardship

4:30 pm–5:30 pm

Candidates' Forum

Portland, Oregon

Wednesday, November 1

9:15 am–3:00 pm

Front Lobby, Hilton Portland
Communities of Southeast Portland

Downtown Walking Tour: Arts, Foodways, and

1:00 pm–4:00 pm

Forum Suite Rooted through Writing: Connecting with Our Spaces,
Ourselves, and Our Communities with Write Around Portland

1:00 pm–6:00 pm

Plaza Foyer Registration

3:30 pm–4:30 pm

Park First-Time Attendees: Welcome and Networking

6:00 pm–7:00 pm

Pavilion Ballroom Opening Ceremony

7:00 pm–8:30 pm

Skyline I/II Welcome Reception

Thursday, November 2

8:00 am–3:00 pm

Plaza Foyer Registration

8:00 am–5:00 pm

Boardroom West Quiet Room

8:00 am–5:00 pm

Boardroom East Room for Families

8:00 am–6:00 pm

Atrium Ballroom Exhibit Room

8:30 am–10:00 am

Concurrent Sessions (01)

Pavilion Ballroom 01-01 Revisiting the Fairy Tale

Park 01-02 Talking about Work

Broadway I/II 01-03 Ethics Statement for Folklore Research with Children
[Hybrid]

Broadway III/IV 01-04 Deploying “Grassroots Authenticity”: “Everyday Folk”
As Moral Index and Boundary Mechanism

Studio Suite 01-05 Heritage on the Move in the name of Democracy

Directors Suite 01-06 Navigating Revitalization and Heritage Work in Nordic American Music and Dance Communities

Council Suite 01-0 Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 1*

Forum Suite 01-08 Mambomania, Birthworkers, and Onomastics: Activating Cultural Memory

Senate Suite 01-09 Folklore, Art, and Education

Galleria I 01-10 Music and Folklore

Galleria II 01-11 National Politics, History, and Folklore

Galleria III 01-12 The Idaho Mexican Music Project

Parlor A 01-13 Scary Stories Middle America Tells in the Dark

Parlor B 01-14 Media: Film, Podcasts, and Web Resources in Folklore Studies

Parlor C 01-15 Analyzing Traditions of Naming

9:00 am–12:00 pm

Skyline III Workshop: Climate Migration for Folklorists

10:00 am–10:30 am

Pavilion Foyer Meet the AFS Executive Board

10:15 am–11:15 am

Skyline II Folklife Media Producers Coffee Break

10:30 am–12:30 pm

Concurrent Sessions (02)

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|-------------------|--|
| Pavilion Ballroom | 02-01 Tending the Taproot: Opportunities to Support Folk & Traditional Arts in the United States – A Call and Response Forum |
| Broadway I/II | 02-03 Time to Work: Drafting Best Practices for Community-Institution Partnerships in Folklore [Hybrid] |
| Broadway III/IV | 02-04 Vernacular Religion in Europe: Placelore, Re-Storied Sites, and Contested Spaces |
| Studio Suite | 02-05--The Interspecies Folklore of Humans and Other Animals |
| Directors Suite | 02-06 Engaging Learners of All Ages: Folk Arts Education@Work |
| Council Suite | 02-07 Minority Peoples, Expressive Culture, and Heritage <i>in—and from—the</i> Southeast Asian Massif, Part 2 |
| Forum Suite | 02-08 Queer Folkloristics across Time and Space |
| Senate Suite | 02-09 Reevaluating Folklore's Past and Present |
| Galleria I | 02-10 Folklore and Governmental Rhetorics |
| Galleria II | 02-11 Replanting Roots: Sustaining and Reviving Indigenous Knowledges and Practices |
| Galleria III | 02-12 Resisting the Bans: Devised Performance as a Tool for Strengthening Books, Communities and Identities Under Attack |
| Parlor A | 02-13 Space, Tradition, and Narrative |
| Parlor B | 02-14 Religious Beliefs, Symbols, and Rituals |
| Parlor C | 02-15 Technology, Foodways, Festival, and Ceremony |

10:30 am–12:30 pm

Skyline IV Veterans History Project Workshop

12:30 pm–1:30 pm

Skyline III Cultural Diversity Committee Brown Bag Lunch

1:15 pm–2:15 pm

Directors Suite Chicano and Chicana / Folklore Latino, Latinoamericano y Caribeño Section Meet-up

1:15 pm–2:15 pm

Park Folk Belief and Religious Folklife Section Business Meeting

1:15 pm–2:15 pm

Studio Suite New Directions in Folklore Section Business Meeting

1:15 pm–2:15 pm

Skyline II Pop-up Forum about Fundraising

2:30 pm–4:00 pm

Skyline III Folklore M.A. at UNC-Chapel Hill – Info Session for Prospective Applicants

2:30 pm–4:30 pm

Concurrent Sessions (03)

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|------------------------|--|
| Pavilion Ballroom | 03-01 Revisiting "The Land Where the Blues Began" |
| Park | 03-02 Telling Their Truths: The Power of Women's Personal Experience Narratives |
| Broadway I/II | 03-03 "Snapshots from a Folklorist en la Frontera": A Tribute to Norma Cantú [Hybrid] |
| Broadway III/IV | 03-04 Celebrating Dr. Leonard Primiano's Contributions to the Field of Folklore |
| Studio Suite | 03-05 Managing Expectations and Challenging Old Narratives: Administering Public Humanities Programs in Times Like These |
| Directors Suite | 03-06 Seeds for New Worlds and Racially-just Futures: The Shared Roots of Folklore, Education, and the Arts |
| Council Suite | 03-07 Minority Peoples, Expressive Culture, and Heritage <i>in—and from—the</i> Southeast Asian Massif, Part 3 |
| Forum Suite | 03-08 Calico, Crocs, and Corsets: A Survey of Queer Visibility in American Material Culture |
| Senate Suite | 03-09 Start with a Story: Veteran Narratives as Healing and Intervention |
| Galleria I | 03-10 It's Funny Because It Might Be True: Jokes, Legends, and the Blurred Genre Turn |
| Galleria II | 03-11 Folkloristic Perspectives on Culinary Heritage |
| Galleria III | 03-12 Las Culturas del Sur de Ohio Podcast Collaboration |
| Parlor A Literature | 03-13 "Novel" Approaches to Interpreting Folklore in Literature |
| Parlor B | 03-14 Conceptions of Health, Illness, and Medicine |
| Parlor C | 03-15 Folklore and the Individual |

4:30 pm–5:30 pm

Pavilion Ballroom Awards and Recognitions

5:30 pm–6:30 pm

HopCity Tavern (Hotel bar) Local Learning Happy Hour

5:30 pm–6:30 pm

Pavilion Foyer Folk Belief and Religious Folklife Section Reception to Honor
Leonard Norman Primiano

5:30 pm–6:30 pm

Oregon Wines on Broadway, 515 SW Broadway Foodways Happy Hour:
Pacific Northwest Wine and Cheese Tasting

6:30 pm–7:30 pm

Pavilion Ballroom Don Yoder Lecture on Religious Folklife and Folk Belief:
Bonnie O'Connor

7:30 pm–8:30 pm

Galleria I Women's Section Get-Together

7:30 pm–8:30 pm

Forum Suite Carnavalesque Dance Party

8:00 pm–10:00 pm

offsite TBD WKU Folk Studies Alumni Dinner

8:00 pm–10:00 pm

Broadway III/IV Dwight in Denmark: Film Screening

8:30 pm–9:30 pm

Senate Suite Grad Student and Young Professional Social Hour

8:30 pm–10:00 pm

Galleria III The Craft of Muslim Deathwork: Three Encounters with the
Sensory Deceased

9:00 pm–11:00 pm

Skyline I/II Indiana University Alumni Reception

9:00 pm–11:00 pm

Skyline I/II Memorial University Reception

9:00 pm–11:00 pm

Skyline III The Ohio State University Dessert Reception

9:00 pm–11:00 pm

Skyline I/II

University of Oregon Program Reception

9:00 pm–12:00 am

Forum Suite

Instrumental Jam Session

9:00 pm–12:00 am

Studio Suite

Vocal Jam (Song Circle)

9:30 pm–11:00 pm

Pavilion Ballroom African American Traditional Music, History and the Black Experience: Black Portland Blues

Friday, November 3

7:30 am–8:30 am

Skyline III Coffee and Networking for Folk Arts Partnership Professional Development Institute Participants

7:30 am–8:30 am

Skyline I Past Presidents' Breakfast

8:00 am–3:00 pm

Plaza Foyer Registration

8:00 am–5:00 pm

Boardroom West

Quiet Room

8:00 am–5:00 pm

Boardroom East

Room for Families

8:00 am–6:00 pm

Atrium Ballroom

Exhibit Room

8:30 am–10:00 am

Concurrent Sessions (04)

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|-----------------|--|
| Park | 04-02 Folklore Methodologies in Teaching and Learning |
| Broadway I/II | 04-03 Uprooting Ukraine: Resistance and Identity in North American Ukrainian Communities [Hybrid] |
| Broadway III/IV | 04-04 Folklore and Mental Health |
| Studio Suite | 04-05 Roots and Routes: Political and Cultural Borders in Latin American Music-Making |
| Directors Suite | 04-06 Representations in Immigrant Settlement and Interethnic Engagement in the Upper Midwest |
| Council Suite | 04-07 Minority Peoples, Expressive Culture, and Heritage <i>in—and from—the Southeast Asian Massif, Part 4</i> |
| Forum Suite | 04-08 Workshop: Introduction to Alternative Social Platforms |
| Senate Suite | 04-09 Ritual Forms: Dance and Festival |
| Galleria I | 04-10 Myth Performance and Religion |

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| Galleria II | 04-11 Charismata and Divination in Vernacular Mormonism |
| Galleria III South | 04-12 Folklore and the Environment in the Coastal American South |
| Parlor A | 04-13 Conservation and Destruction of Material Culture |
| Parlor B | 04-14 The Future of Community Scholars Programs |
| Parlor C | 04-15 Joy, Jokes, and Amusement |

10:30 am–12:30 pm

Concurrent Sessions (05)

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|-------------------|--|
| Pavilion Ballroom | 05-01 “Getting it Right”: The Aesthetics of Representation |
| Park | 05-02 The Landscape of Heritage |
| Broadway I/II | 05-03 Retirement, ReWirement, Refirement [Hybrid] |
| Broadway III/IV | 05-04 Moving Towards Neurosustainability: Seeding, Cultivating, and Reinforcing Neurodiversity in a Neurotypical Monoculture |
| Studio Suite | 05-05 The Roots and Rootedness of Black Geographies: Where Homes Are Made and Futures Are Grown |
| Directors Suite | 05-06 The Roots of Maturity: Pathways to Aging Creatively |
| Council Suite | 05-07 Slow Scholarship and Folklore Futures: A Discussion of Domino Perez’s Fatherhood in the Borderlands: A Daughter’s Slow Approach (2022) |
| Forum Suite | 05-08 Foodways and the Negotiation of Roots, Rootlessness, and Uprooting |
| Senate Suite | 05-09 Workshop: Writing Climate Stories: Getting Local and Going to the Page to Meet the Climate Crisis |
| Galleria I | 05-10 Health, Magic, and Gendered Power in pre-Modern Scandinavia and Russia |

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| Galleria III Fluid Boundaries | 05-12 Theorizing Global Asian Folklore Studies: Remaking |
| Parlor A | 05-13 Material Narratives |
| Parlor B | 05-14 Gender, Folklore, and Identity |
| Parlor C | 05-15 The Importance and Use of Archives in Folklore |

Studies

11:00 am–12:00 pm

Skyline I AFS Endowment Fund Info Session

12:30 pm–1:30 pm

Directors Suite Middle Atlantic Folklife Association (MAFA) Brown Bag

12:30 pm–1:30 pm

Council Suite Transnational Asia/Pacific Section Business Meeting

12:45 pm–2:15 pm

Broadway III/IV Fellows Business Meeting

12:45 pm–2:15 pm

Park Folklore and Disability Group Meets with Filmmaker Debra
Robinson

12:45 pm–2:15 pm

HopCity Tavern (Hotel bar)
Workers Alliance

Lunch with Midwest Folklorists and Cultural

12:45 pm–2:15 pm

Broadway I/II Models of Mentorship: A Workshop with Sonia Mañon,
LeaderSpring Center [Hybrid]

2:30 pm–4:00 pm

Skyline III 16 Tons: Limberjacks and American Folk Puppetry

2:30 pm–4:30 pm

Concurrent Sessions (06)

Pavilion Ballroom 06-01 Narrative Knows No Boundaries: Papers Inspired by
the Work of Amy Shuman

Park 06-02 Decolonizing Cultural Heritage

Broadway I/II 06-03 Folk Heterotopias [Hybrid]

Broadway III/IV 06-04 Health, (Dis)Ability, and Justice

Studio Suite 06-05 United States National Cemeteries - Visual and
Sensory Testimonies of the Conflicts that Shape and Affect our History, from
Slavery to Today

Directors Suite 06-06 Phases of Fieldwork

Council Suite 06-07 Value Beyond Measure: Assessing and
Communicating the Impact of Programs and Community-engaged Work

Forum Suite 06-08 Foodways and Identity in Faith, Family, and Folktales

Senate Suite 06-09 Rooting Death in Folkloristics

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| Galleria I | 06-10 Dell Hymes Presidential Address at (Nearly) 50: A Critical Celebration |
| Galleria II | 06-11 Digital Fruits, Conservative Roots: Contextualizing Right-Wing Folklore Online |
| Galleria III | 06-12 Observing Ritual: Invisible Gods, Tourists, and Ethnographic Filmmaking in Japan |
| Parlor A | 06-13 Adversity, Advocacy, and the Politics of Vernacular Artistic Expression |
| Parlor B | 06-14 Folklore and Pop Culture |
| Parlor C | 06-15 Place, Folklore, and the Rooting of Identity |

2:30 pm–4:30 pm

Skyline II Needs Assessment and Advocacy for Academic Programs

4:45 pm–6:15 pm

Pavilion Ballroom Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees

6:15 pm–7:45 pm

Skyline I AFS Fellows Dinner Reception for Graduate Students

6:30 pm–7:30 pm

HopCity Tavern (Hotel bar) Appalachian Studies Happy Hour

6:30 pm–7:30 pm

Skyline II Networking Gathering, Transnational Asia-Pacific Section

6:30 pm–7:30 pm

Galleria II Public Programs Meeting

7:30 pm–8:30 pm

HopCity Tavern (Hotel bar) Independent Folklorists Meet-Up

7:30 pm–8:30 pm

Pavilion Foyer Reception Honoring Our Mentors

8:30 pm–10:00 pm

Pavilion Ballroom Phillips Barry Memorial Panel: The Practice, Mentorship and the Future of African American Expression: An Evening with Phil Wiggins and Ben Hunter

10:00 pm–12:00 am

Pavilion Ballroom Concert with National Heritage Fellow Phil Wiggins

11:00 pm–1:00 am

Forum Suite Instrumental Jam Session

11:00 pm–1:00 am

Studio Suite Vocal Jam (Song Circle)

Saturday, November 4

7:15 am–8:15 am

Skyline III Section Conveners Breakfast

7:30 am–8:30 am

HopCity Tavern (Hotel bar) Regional Arts Organization Breakfast Meeting

8:00 am–9:30 am

Skyline I Breakfast with a Fellow: Networking, Mentoring, and Sustenance

8:00 am–12:00 pm

Plaza Foyer Registration

8:00 am–1:00 pm

Atrium Ballroom Exhibit Room

8:00 am–5:00 pm

Boardroom West Quiet Room

8:00 am–5:00 pm

Boardroom East Room for Families

8:30 am–10:00 am

Concurrent Sessions (07)

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|-------------------|---|
| Pavilion Ballroom | 07-01 The Shimkhin Project |
| Park | 07-02 Sounding Board 1: Space and Place |
| Broadway I/II | 07-03 How Are We Going to Live Here? Lessons, Visions, and Provocations at the Intersection of Folklife and the Climate Crisis [Hybrid] |
| Broadway III/IV | 07-04 Supporting At-Risk Folklore Archives [Hybrid] |
| Executive Suite | 07-06 Reading Popular Culture Through Folklore |
| Council Suite | 07-07 Constructing Digital Identities |
| Forum Suite | 07-08 Revisiting the Museum Structure/Archives |
| Senate Suite | 07-09 Folklore, Advocacy, and Community Protest |
| Galleria I | 07-10 (Up)Roots and Leaves: The UK Folklore Society and Folkloristics in Britain |
| Galleria II | 07-11 Media: Documenting African American Culture |
| Galleria III | 07-12 Directions in Carnival Studies |
| Parlor A | 07-13 Migration and Transnational Heritage |
| Parlor B | 07-14 Sounding Board 2: Foodways |
| - Parlor C | 07-15 Sounding Board 3: Folklore Matters |

8:30 am–11:30 am

Skyline II Learning Tradition, Learning Traditionally: Indigenous Teachers and Allies Examine Pathways to Systemic Educational Transformation

10:00 am–11:00 am

Skyline IV Coffee Break with the Cultural Diversity Committee

10:30 am–12:00 pm

Skyline III Indiana University Graduate Program Information Session

10:30 am–12:00 pm

Forum Suite Reflections in Memory of Dan Ben-Amos

10:30 am–12:30 pm

Concurrent Sessions (08)

Pavilion Ballroom 08-01 The Food That Connects: Four Decades of Ikoi no Kai, a Japanese-American Community Lunch Program

Park 08-0 New Approaches in Narrative Studies

Broadway I/II 08-03 We Need an Accessible Watering Can: Folklorists with Disabilities (Re)Rooting in the Academy [Hybrid]

Broadway III/IV 08-04 Ecological Imaginaries [Hybrid]

Studio Suite 08-05 Roots of Korean Folklore, Past and Present

Galleria III 08-06 Weaving Networks and Growing Roots: Two Regional Arts Organizations Work to Support Folk Arts and Culture in Central Appalachia

Council Suite 08-07 Folklore in Digital Spaces

Senate Suite 08-09 Lies and Exile: The "Uprooted" in Canonical Early Modern Literature

Galleria I 08-10 Global Arts, Language Arts, and Cultural Traditions in Indigenous Communities

Galleria II 08-11 Media: Folklore in Music, Sound, and Film

Executive Suite 08-12 Rooted in the Landscape
Parlor A 08-13 Case Studies in Folklore and Belief
Parlor B 08-14 Case Studies in Women's Folklore

12:00 pm–1:00 pm

Skyline II Folklore and Education Section Meeting

1:15 pm–2:15 pm

Skyline II Approaches to Teaching with Hip Hop

1:15 pm–2:15 pm

Broadway I/II Meet the Editors: Demystifying the Journal Publishing
Process [hybrid]

1:15 pm–2:15 pm

Senate Suite Music and Song Section Business Meeting

2:30 pm–4:00 pm

Executive Suite Yes, #YouToo

2:30 pm–4:30 pm

Concurrent Sessions (09)

| | |
|---------------------------|---|
| Pavilion Ballroom | 09-01 Voices of Oregon Tribes |
| Park | 09-02 “All good predictions rhyme”: Making and Escaping Family in Adaptations of <i>The Witcher</i> |
| Broadway I/II [Hybrid] | 09-03 Queering Folkloristics, in Honor of Mickey Weems |
| Studio Suite | 09-05 From Tradition to Heritage: The Dynamic Practice of Handcrafts in China |
| Council Suite | 09-07 Literature, Myth, and Folklore |
| Forum Suite Conscience | 09-08 The Arts as Folklorist's Muse: Educating a Child of |
| Senate Suite | 09-09 Folklore, Custom, and Ritual |
| Galleria I | 09-10 Film Screening: <i>By Parties Unknown</i> (85 min.) |
| Galleria II | 09-11 From Turntables to Roundtables: Reflecting on the Roots, Rootlessness, and Uprooting of Hip Hop Culture on its 50th Anniversary |
| Parlor B | 09-14 European Diaspora |
| Parlor C | 09-15 Proverbial Politics and Verbal Play |

2:30 pm–4:30 pm

Broadway III/IV Transforming Culture in the Workplace: An Asset-based Approach to Foster a Powerful Equity-driven Social Sector [hybrid]

4:45 pm–5:30 pm

Pavilion Ballroom AFS Business Meeting

5:30 pm–6:00 pm

Pavilion Foyer Light Refreshments

6:00 pm–6:45 pm

Pavilion Ballroom Time of Remembrance

7:00 pm–8:15 pm

Pavilion Ballroom AFS Presidential Lecture: Marilyn White

8:15 pm–10:00 pm

Pavilion Ballroom Closing Reception

9:00 pm–11:00 pm

Galleria II Open Mic Night

9:00 pm–12:00 am

Forum Suite Instrumental Jam Session

9:00 pm–12:00 am

Studio Suite Vocal Jam (Song Circle)

10:00 pm–12:00 am

Skyline I/II Dance Party in Honor of Mickey Weems

11:00 pm–1:00 am

Flower Factory, 1227 SE Stark St Follow the Music: Exploring the
Multi-Linear Legacies of House Culture- Spotlight on Portland, Oregon's Deep
Like... Sessions

Detailed Schedule

Wednesday, October 11

Workshop: Decolonization 101, with Deana Dartt and Heron Brae, Live Oak Consulting

8:00 am–12:30 pm | Pre-registration required

Sponsored by the AFS Local Planning Committee, the Oregon Folklife Network, the Western States Arts Federation

--**Deana Dartt** (Live Oak Consulting) and **Heron Brae** (Live Oak Consulting), chair

V1-03 The Folklore and Folklife of Material Culture

1:00 pm–3:00 pm | Virtual

--**Akseli Virratvuori** (Memorial University of Newfoundland), chair

--1:00--“Needs More Salt!” Hungarian Foodways and Tradition Bearers of Chicken Paprikash
----**Sarah Trautwein** (West Virginia University)

--1:30--Selling Out: A Folklorists Reflection on the Canadian Legalization of Cannabis
----**Akseli Virratvuori** (Memorial University of Newfoundland)

--2:00--Things Matter: Reviewing Folkloristic Approaches to Material Culture
----**Mohammad Ainul Haque** (Comilla University)

--2:15--optional discussion time

V1-04 Growing in the Gutter: Comics, Culture, and Vernacular Narrative Art

1:00 pm–3:00 pm | Virtual

Sponsored by the Comics and Culture Section

--**Erin Kathleen Bahl** (Kennesaw State University) and **Andy Kolovos** (Vermont Folklife Center), chair

--1:00--Disaster Folklore through Multi-Generational Comic Art

----**Nic Hartmann** (University of Iowa)

--1:15--Ukraine at the Center of the Universe: Ukrainian Comic Book Realities and Emergent National Identity

----**Jennifer Ann Dickinson** (University of Vermont)

--1:30--Drawing Gender: Comics-Based Research in Childhood

----**Sally Campbell Galman** (University of Massachusetts Amherst)

--2:00--Comics in Ethnographic Research with Deaf Signers in Kathmandu

----**Erika Hoffmann-Dilloway** (Oberlin College)

--2:30--Hey Kids, Comics! Childhood Comic Book Cultures 1950-1995

----**Andy Kolovos** (Vermont Folklife Center)

--2:45--Taking Root Online: Folklore, Comics, and the #FolktaleWeek Challenge

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

V1-05 Toward a Theory of Mind in Folkloristics

1:00 pm–3:00 pm | Virtual

Sponsored by the Folklore and Science Section

--**Simon J. Bronner** (University of Wisconsin-Milwaukee), chair

--1:00--Theory of Mind: Historical Developments and Implications for Folklorists

----**Brandon Barker** (Indiana University Bloomington)

--1:30--The Sexuality Barrier in Studying Children's Folklore

----**Jay Mechling** (University of California, Davis, emeritus)

--2:00--Minding Folklore

----**Simon J. Bronner** (University of Wisconsin-Milwaukee)

--2:30--optional discussion time

V2-01 Partnership Processes where Institutions Meet Community: Meet Our Collaborators!

3:30 pm–5:30 pm | Virtual

—**Kate Schramm** (Connecticut Museum of Culture and History), chair

—**Elena Calderon Patino** (Rhode Island State Council on the Arts)

—**Mike Keo** (Hartford Foundation for Public Giving)

—**Philitha Anna Stemplys-Cowdrey** (Connecticut Museum of Culture and History)

V2-02 Self-representation in Cultural Documentation and Archival Preservation: Projects in the American Folklife Center's Community Collections Grants Program

3:30 pm–5:30 pm | Virtual

—**Michelle L. Stefano** (American Folklife Center), chair

—3:30—Follow the Music: Exploring the Multi-Linear Legacies of House Culture

—**Junious Lee Brickhouse** (Urban Artistry Inc.)

—3:45—Documenting the Thai American Experience in Los Angeles

—**Chanchanit Martorell** (Thai Community Development Center)

—4:00—Celebrating CHamoru Nobenas

—**Lola Quan Bautista** (University of Hawai'i, Mānoa)

—4:15—Documenting the Stories, Agricultural Traditions, and Culture of Specialty Coffee Farmers in Puerto Rico

—**Russell Griffin Oliver** (American Folklife Center)

—4:30—Rooted on the Line: Documenting the Soul Line Dance Community in Philadelphia, New Jersey and Delaware

—**Karen Queen Nur Abdul-Malik** (AFS)

—4:45—Of, For, and By: The American Folklife Center Community Collections Grants Program

—**Michelle L. Stefano** (American Folklife Center)

—5:00—discussion

V2-03 Women, Violence, and New Mexican "Traditional" Music

3:30 pm–5:30 pm | Virtual

Sponsored by the Chicano and Chicana Section

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

--3:30--Brief Trajectory of Colorism and Violence against Women in New Mexico

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

--4:00--Recovering the Emotional Core of nuevomexicanas during the Territorial Period through la finada de Paula Ángel

----**Carmella Scorcia Pacheco** ()

--4:30--Serpent Stories: Tracing Snake Mythology and Violence surrounding the Jackpile-Pagute Uranium Mine

----**Myrriah Gomez** ()

--4:45--Remembering La Jovencita and Decolonizing "Tradition" in the New Mexico Hispano Music Scene

----**Lillian Gorman** (University of Arizona)

--5:15--optional discussion time

V2-04 Belief and Bonding: Three Insider Explorations of Community Narrative and Ritual

3:30 pm–5:30 pm | Virtual

--**Elissa R. Henken** (University of Georgia, emerita), chair

--3:30--Tales of the Supernatural as Told by My Parents

----**Victoria Blake** (University of Houston)

--4:00--Covid Lore: Redefining Death in the Emergency Room

----**Stacy R. Nigliazzo** (University of Houston)

--4:30--Scary Stories at Summer Camp: A Tradition of Gendered Education and Community

----**Sara Kaplan- Cunningham** (University of Houston)

--5:00--discussant

----**Carl Lindahl** (University of Houston)

--5:15--optional discussion time

V2-05 Belonging, Folklore, and Identity

3:30 pm–5:30 pm | Virtual

--**Inderjit N. Kaur** (University of Michigan, Ann Arbor), chair

--3:30--Deepening Roots: Sikh Sacred Sound and Service, and Affective Belonging in Kenya
----**Inderjit N. Kaur** (University of Michigan, Ann Arbor)

--4:00--Clothing, Identity and Migration: The Case of Bangladeshi Immigrant Women in Newfoundland and Labrador, Canada
----**Nadia Sarwar** (Memorial University of Newfoundland)

--4:30--Embedded and Awakened Roots in Mobile and Airborne Root Fields: A Study on the Shared Practice of Folk Songs among Migrant Workers in urban villages in Kunming, China
----**Huiling Yang** (Yunnan University)

--4:45--(Be) longing for Cultural Root: A Performative Inquiry into the Mahali Tribe of India
----**SANJOY JANA** (PONDICHERY UNIVERSITY)

--5:00--optional discussion time

Grad Student and Young Professional Virtual Social Hour

5:30 pm–6:30 pm | Virtual

Sponsored by the Graduate Student and Young Professional Section

V3-01 Folk Singing in India

7:30 pm–9:30 pm | Virtual

--**Neha Yadav** (Ambedkar University Delhi), chair

--7:30--The Temporal Stages of Holi in Kumaon: Negotiating the Performance of 'Appropriate' Emotions in Holi Baithaks and Folk Songs
----**Meghal Karki** (Ambedkar University Delhi)

--8:00--*Jakari* Life Songs: A Window to the Dreams, Desires, and Expressions of Haryanvi Women
----**Neha Dagar** (Ambedkar University Delhi)

--8:30--Folksongs of Rajasthan: a Gateway into the Past
----**Neha Yadav** (Ambedkar University Delhi)

--9:00--optional discussion time

V3-02 From Uprooting to Re-rooting: Modern and Contemporary Discourses and Practices of Popular Religions in China

7:30 pm–9:30 pm | Virtual

Sponsored by the Transnational Asia/Pacific Section

—**Wei Liu** (), chair

—7:30—Doing Winter Solstice: the Practice Modalities of Doing Religion in the Native Vocabulary

—**Mubin Liu** (Anhui University)

—8:00—The Carnival of Villagers: A Survey on the Ritual of "Welcome Dai Wang" in Eastern Hubei Province

—**Changsheng Huang** (Wuhan University)

—8:30—Between Holy and Profane: Folk Beliefs and Cultural Images of the Snake in China

—**LEI CAI** (Wuhan University)

—9:00—Re-rooted in Ancestral Memory: Solidifying Kin Ties through Ancestor Worship

—**Wei Liu** ()

—9:15—discussant

—**Ziying You** (The College of Wooster)

V3-03 Chinese Myth, Translation, and Transnational Exchange

7:30 pm–9:30 pm | Virtual

—**yanan Zhang** (), chair

—7:30—A Study on the Transitions of American Missionaries' Views on Traditional Chinese Medicine (1840–1949)

—**ting fang Liu** ()

—7:45—Translation and Dissemination of Chinese mythology in the English-speaking World

—**Shijia Wang** (Qingdao University of Science and Technology)

—8:00—The Translation and Dissemination of the Oral Literature "*Xiangshan Baojuan*" in the English-Speaking World

—**Yue Liu** (Qingdao University of Science and Technology)

—8:30—The Classic of Mountains and Seas

—**yanan Zhang** ()

—9:00—optional discussion time

V3-04 Vernacular Religion and Festival

7:30 pm–9:30 pm | Virtual

—**Rong Wang** (), chair

—7:30—Roots and the Folklore Identity with Raojia People's New Year

—**Si Chen** (Yunnan University)

—7:45—Ritual Space for Vernacular Religion: The Zarda Celebration of Sidi Ali Ben Aoun

—**Yosser Saidane** (University of Oregon)

—8:15—Carnival, Resurrection and Renewal: A Comparative Study of the Dionysia and the Chunshe

—**Rong Wang** ()

—8:45—optional discussion time

V3-05 The Diversity of Folk Religious Beliefs in Contemporary Chinese Society

7:30 pm–9:30 pm | Virtual

—**Xiaoyu Yu** (Advanced Institute for Confucian Studies, Shandong University), chair

—7:30—Transplantation and Transmutation: A Study of the Liu-Wang(刘王) Belief System in Jiaxing, Zhejiang

—**Xiaotao Wang** (Advanced Institute for Confucian Studies, Shandong University)

—8:00—A Study on "Ghosts Governance of Mount Tai"

—**Chen Liu** (Advanced Institute for Confucian Studies, Shandong University)

—8:30—The Dissemination and Influence of Hou Tu (后土) Culture in the Present

—**Tongju Diao** (Advanced Institute for Confucian Studies, Shandong University)

—9:00—Ancestral Customs on the Shandong Peninsula Today: A Case Study of Ancestor Worship in the Yu Clan(于氏) During the Spring Festival

—**Xiaoyu Yu** (Advanced Institute for Confucian Studies, Shandong University)

V3-06 The Emergence and Inheritance of Folk Literature

7:30 pm–9:30 pm | Virtual

Sponsored by the Transnational Asia/Pacific Section

—**meng li** (Shandong University), chair

--7:30--An Investigation About the Influence of Zhao Ji Pancake Roll Stuffed with Scallions Restaurant's Cultural Propaganda on the Spread of the Related Folklore

----**Renzhi Wang** (Shandong University)

--8:00--The Nonprofessional Fan Fiction in the Internet Context and the New Opportunities of Folk Literature

----**Huayue Sun** (Shandong University)

--8:15--The Plot Growth Mode of the Dai heroic epic WUSHABALUO

----**Zhu Jiayu** (Advanced Institute for Confucian Studies, Shandong University)

--8:30--The Zen Forest Heretic: The Rise of the Sanguan Emperor Belief Center during Ming and Qing

----**meng li** (Shandong University)

--9:00--optional discussion time

V3-07 The Body and Belief Practice of Contemporary Folklore

7:30 pm–9:30 pm | Virtual

--**Guangting Ma** (Qingdao University), chair

--7:30--The Folk Belief Organization of Cao Miao Tou Village (In Lu Zhong)

----**Yi Li** (Shandong University)

--8:00--Veiled Pain: Social Metaphors in Menstrual Pain and the Body Practices of Post-90s Women in Shandong

----**Zuyue Wang** (Advanced Institute for Confucian Studies, Shandong University)

--8:15--Jesus Calls Soul Song: The Folk Belief of Christianity in the Rural Areas of Northern Jiangsu, China

----**Guangting Ma** (Qingdao University)

--8:45--optional discussion time

Thursday, October 12

V4-01 Wisconsin Humanities' Community Powered Initiative: Building Community from the Grassroots

8:00 am–10:00 am | Virtual

--**Christine J. Widmayer** (Wisconsin Humanities), chair

--8:00--Insider/Outsider: Using Public Folklore to Build a Sense of Belonging in Appleton, WI

----**Rachel Steiner** (Wisconsin Humanities)

--8:15--Making Visible The Invisible: Reshaping Community Interactions through Online Spaces

----**Anthony Cattani** (Wisconsin Humanities)

--8:30--Forest County Potawatomi Lacrosse Revitalization Project

----**Sapatis H. Menomin** (Wisconsin Humanities)

--8:45--Small Town, Big Impact: Inspiring Connection and Community Investment in Rural Wisconsin

----**Emily Riewestahl** (Wisconsin Humanities)

--9:00--Can the Humanities enact grassroots change?

----**Arijit H. Sen** (University of Wisconsin, Milwaukee)

--9:15--optional discussion time

V4-02 Expressive Culture on the Indian Subcontinent

8:00 am–10:00 am | Virtual

--**Haritha Unni** (Ambedkar University Delhi), chair

--8:00--The Bhil Community of India: Archery and Agriculture

----**Hema Nohwal** (Ambedkar University Delhi)

--8:30--The Sacred Story of Colours and Cultures: Madhubani Paintings, Painters, and Patterns

----**Khushi Grover** (Ambedkar University Delhi)

--9:00--Bhagavathi Paattu: A Performing Art of Kerala

----**Haritha Unni** (Ambedkar University Delhi)

--9:30--optional discussion time

V4-03 Race, Gender and Animacy in Object Performance

8:00 am–10:00 am | Virtual

--**Meltem Türköz** () and Paulette Richards (Independent), chair

--8:00--An Unofficial History of Little Amal in Turkey

----**Deniz Basar** (Boğaziçi University)

--8:30--Digital Resurrections and Material Performance

----**Jasmine Erdener** (Koç University)

--8:45--Mechanical Negroes

----**Paulette Richards** (Independent)

--9:00--Uranian Alchemy: Objects, Assemblage, and Syncretic Religion on the Lower East Side

----**Mark J. Sussman** (Concordia University, Montreal)

--9:15--Performing Death: Puppetry within Narratives of Death

----**Cariad Astles** (Unima)

--9:30--Discussant

----**Meltem Türköz** ()

--9:45--optional discussion time

V4-04 Folklore Methodology: New (and Old) Approaches

8:00 am–10:00 am | Virtual

--**Dorian Juric** (University of Ottawa), chair

--8:00--Ethnographic Videoconferencing

----**Eric Miller** (World Storytelling Institute)

--8:30--Let There Be Lore: William John Thoms as New Media Entrepreneur

----**Hannes Mandel** (University of Texas at Austin)

--9:00--The Cauldron of Story: Tolkien's "Metafolkloresque"

----**Jack Daly** (Penn State Harrisburg)

--9:15--Bringing Back Bakonja: Epic Geography and the Editor's Imperative

----**Dorian Juric** (University of Ottawa)

--9:45--optional discussion time

V4-05 Folklore, Gender, and Literature

8:00 am–10:00 am | Virtual

--**Malay Bera** (Ashoka University), chair

--8:00--Masculinity and Challenging Stereotypes in Chinese Danmei Webnovels

----**Amanda Ellard** (Ohio University)

--8:30--Gabrielle Suzanne Barbot de Villeneuve's 1740 "La Belle et la Bête:" Seduction of a Prisoner, the Changing View of Mésalliance, and the Role of the Patriarchy
----**Beatriz Lara** (Wayne State University)

--9:00--Queer-feminist Fairy Tales from India
----**Malay Bera** (Ashoka University)

--9:30--"the plaything of fate and the sport of the rushing current": Sailor as Figure and Character in Folklore and Literature
----**Jessica Floyd** (University of Maryland, Baltimore County)

V4-06 Asphalt Kitchens: The Communal Meanings of Roadside Food

8:00 am–10:00 am | Virtual

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

--8:00--Hot Food, Pretty Cashiers: A Brief History of Gas Station Food in the US South
----**Shelley Ingram** (University of Louisiana, Lafayette)

--8:30--A Taste of Nostalgia: The Ubiquitous Candy Lady in Black Communities
----**Constance Bailey** ()

--9:00--Junction 14: Walking, Driving, Eating, and the Relational in Motorway Services in Britain and Ireland
----**Willow G. Mullins** (University of Edinburgh)

--9:30--optional discussion time

V4-07 Panel in Honor of Dan Ben-Amos

8:00 am–10:00 am | Virtual

Sponsored by the American Folklore Society, the Fellows of the American Folklore Society, the Jewish Folklore and Ethnology Section

--**Dana M. Ernst** (University of California, Los Angeles), chair

V5-01 Discussion : Anti-Extractive and Trauma-Informed Oral History Work

10:30 am–12:30 pm | Virtual

--**Catherine Bertrand Farmer** (HistoryMiami Museum), chair

--**Catherine Bertrand Farmer** (HistoryMiami Museum)

--**Michael Knoll** (HistoryMiami Museum)

--**Vanessa Navarro Maza** (HistoryMiami Museum)

V5-02 Ghost and Found

10:30 am–12:30 pm | Virtual

--**Mystery Harwood** (University of Louisiana, Lafayette), chair

--10:30--The Myrtles Plantation of Louisiana and the Ghost Legend of Chloe

----**Sarah Elizabeth Meador** (University of Louisiana, Lafayette)

--11:00--Ostensive and Legend-tripping Evolution in Conjuring Ke\$ha

----**Harold Bosstick** (University of Louisiana, Lafayette)

--11:30--Fake Ghosts, Real Haunting: The Consequences of the Fabricated Legend Trip in Contemporary Horror

----**Jessica Armendarez** (University of Louisiana, Lafayette)

--11:45--The Ghost Friend: A Tale Type in Film and Literature

----**Mystery Harwood** (University of Louisiana, Lafayette)

--12:00--optional discussion time

V5-03 Spaces, Places, and Sites of Folklore

10:30 am–12:30 pm | Virtual

--**Holly Everett** (Memorial University of Newfoundland), chair

--10:30--The loss of public space: an examination of the changing cultural function of teahouses in Chengdu

----**Zeng Xin** (WuHan university)

--10:45--Like Mountains, Like Rivers: *The Drung's root that flows among the mountains*

----**Chujing Yang** (Yunnan University)

--11:00--Ethnography of Television Film Sets in Turkey: The Dual Performance of the Cast and Crew

----**ARZU ÖZTÜRKMEN** (Boğaziçi University)

--11:30--Nostalgia, Crisis, and National Reckoning: Turkey's Fraught 2023

----**Nathan Young** (The Ohio State University)

--12:00--Of Mice and Men: Ten Years (Plus) after the Start of Idealistic Community Garden Projects in Bloomington, Indiana

----**Zilia Balkansky-Selles** (Indiana University)

--12:15--Mourning at Multiple Sites

----**Holly Everett** (Memorial University of Newfoundland)

V5-04 "When Things Are Very, Very Bad, We Laugh": Folklore from the War in Ukraine

10:30 am–12:30 pm | Virtual

--**Russell Frank** (Penn State University), chair

--10:30--A People's Cyber War: Ukraine's Digital Folklore and Popular Mobilization

----**Lada Kolomiyets** (Taras Shevchenko National University of Kyiv)

--11:00--Fairy tale framing of the war in Ukraine

----**Sophia Moskalenko** (Georgia State University)

--11:30--From Crimea River to the Headache Meme: Examining Uses of Humor in the Ukraine War

----**Bradley E. Wiggins** (Webster Vienna Private University)

--12:00--Ukraine and Women Warriors: The Mavka Folkloric Tradition Brought to Life

----**Mia Bloom** ()

V5-05 'Homebound' Unbound: Equity and Access Issues in Crafting a Statewide Folk and Traditional Arts at Home Program

10:30 am–12:30 pm | Virtual

Sponsored by the New Jersey State Council on the Arts

--**Marion Jacobson** (Director, West Jersey Folklife Center, Perkins Center for the Arts) and Lesley Schierenbeck (Director, Jersey Shore Folklife Center, Tuckerton Seaport & Baymen's Museum), chair

--**Kim H. Nguyen** (Program Officer, Folk and Traditional Arts, New Jersey State Council on the Arts)

--**Ritu Pandya** (Yoga, Mandala and Mindfulness Meditation Instructor and Teaching Artist, www.HappinessWithin.biz)

--**Iveta Pirgova** (Director, Down Jersey Folklife Center, WheatonArts)

--**Valerie Vaughn** (Singer/Songwriter and 2023 New Jersey State Council on the Arts Heritage Awardee)

V5-06 Folklore Work Today

10:30 am–12:30 pm | Virtual

—**Savannah-Rivka Powell** (University of Tartu), chair

—10:30—Ainu Music as Guided by the Ainupuri Compass: Charting Ancestral Roots and Transnational Indigenous Ecosystems through Imagined Futures

—**Savannah-Rivka Powell** (University of Tartu)

—11:00—The Legends "Taking Dark Magic Medicine to Find Agarwood" in Vietnam Postwar

—**Thi Kim Ngan OF Nguyen** (Hue University of Education, Vietnam)

—11:30—Si Pitung on the Silver Screen: Examining Identity Under the New Order

—**Mirza Dhewanto** (University of California, Berkeley)

—12:00—optional discussion time

Comics & Culture Annual Business Meeting

1:30 pm–2:30 pm | Virtual

Sponsored by the Comics and Culture Section

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

JFR Networking Event

1:30 pm–2:30 pm | Virtual

Sponsored by the Journal of Folklore Research

—**Solimar Otero** (Indiana University) and **Marisa Wieneke** (Indiana University Bloomington), chair

Archival Access and the Principles of Shared Stewardship

3:00 pm–4:00 pm | Virtual

—**Greg Adams** (Smithsonian Center for Folklife and Cultural Heritage), chair

Candidates' Forum

4:30 pm–5:30 pm | Virtual

Sponsored by the AFS Nominating Committee

Wednesday, November 1

Walking Tour: Arts, Foodways, and Communities of Southeast Portland

9:15 am–3:00 pm | Front Lobby, Hilton Portland Downtown | Pre-registration is required; this tour is full.

Sponsored by the AFS Local Planning Committee

--**Rick March** (Portland, OR, retired), chair

Rooted through Writing: Connecting with Our Spaces, Ourselves, and Our Communities with Write Around Portland

1:00 pm–4:00 pm | Forum Suite | Pre-registration required before October 1

Sponsored by the Creative Writing and Storytelling Section, the Local Learning, the Write Around Portland

Registration

1:00 pm–6:00 pm | Plaza Foyer

First-Time Attendees: Welcome and Networking

3:30 pm–4:30 pm | Park

Sponsored by the American Folklore Society

Opening Ceremony

6:00 pm–7:00 pm | Pavilion Ballroom

Sponsored by the American Folklore Society

Welcome Reception

7:00 pm–8:30 pm | Skyline I/II

Sponsored by the American Folklore Society

Thursday, November 2

Registration

8:00 am–3:00 pm | Plaza Foyer

Quiet Room

8:00 am–5:00 pm | Boardroom West

Room for Families

8:00 am–5:00 pm | Boardroom East

Exhibit Room

8:00 am–6:00 pm | Atrium Ballroom

01-01 Revisiting the Fairy Tale

8:30 am–10:00 am | Pavilion Ballroom

—**Jack Zipes** (University of Minnesota, retired), chair

—8:30—Straw into Gold Thread? On a Note by the Brothers Grimm Regarding the Forgotten Industry and Folkloric Representations of Metallic Thread Making

—**Ann Schmiesing** (University of Colorado Boulder)

—9:00—Of Boys and Fear: Masculinity in “The Youth Who Wanted to Learn What Fear Is” (ATU 326)

—**Ainjel Stephens** (Memorial University of Newfoundland)

—9:30—Uprooting Hansel and Grethel

—**Jack Zipes** (University of Minnesota, retired)

01-02 Talking about Work

8:30 am–10:00 am | Park

—**Claire Schmidt** (Missouri Valley College), chair

—8:30—Attitudes and Beliefs towards Death amongst Gravers

—**Cori Cox** (Western Kentucky University)

—8:45—Roots and local identity: belonging, periphery, and street-smarts of local leaders from San Juan de Lurigancho (Lima, Peru)

—**Jennifer Karen Ponce Cori** (University of Pittsburgh)

—9:15—Imagining Global Roots: Group Fitness, Cultural Appropriation, and Shared Identity

—**Claire Schmidt** (Missouri Valley College)

—9:45—optional discussion time

01-03 Ethics Statement for Folklore Research with Children [Hybrid]

8:30 am–10:00 am | Broadway I/II

Sponsored by the Children's Folklore Section

—**Claiborne Rice** (University of Louisiana, Lafayette), chair

01-04 Deploying “Grassroots Authenticity”: “Everyday Folk” As Moral Index and Boundary Mechanism

8:30 am–10:00 am | Broadway III/IV

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

—8:30—Queering Authenticity

—**Mary Byrne** (The Ohio State University)

—9:00—The Taming of Mothman: Cute-ification and Marketization of Cultural Forms in Appalachia

—**Sarah Craycraft** (Indiana University Bloomington) and **Jordan Lovejoy** (University of North Carolina, Chapel Hill)

—9:30—The Sunshine Family Meets the Star-Spangled Dolls: Envisioning DIY Roots during the US Bicentennial

—**Danille Elise Christensen** (Virginia Tech)

01-05 Heritage on the Move in the name of Democracy

8:30 am–10:00 am | Studio Suite

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

—**Lizette Gradén** (Lund University) and **Thomas O'Dell** (Lund University), chair

—**Brent Bjorkman** (Western Kentucky University)

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

—**Tim Frandy** (University of British Columbia)

—**Marsha L. MacDowell** (Michigan State University)

—**Diana Baird N'Diaye** (African American and African Diaspora Studies)

01-06 Navigating Revitalization and Heritage Work in Nordic American Music and Dance Communities

8:30 am–10:00 am | Directors Suite

Sponsored by the Nordic-Baltic Folklore Section

—**Marcus Cederström** (University of Wisconsin, Madison), chair

—8:30—From the Printed Page to the Digital Age: Labor Songs and Poetry as Public Folklore

—**Marcus Cederström** (University of Wisconsin, Madison)

—9:00—Amplification Justification and Norwegian American Old-time Revitalization

—**Anna C. Rue** (University of Wisconsin, Madison)

--9:30--The Stoughton High School Norwegian Dancers at 70 Years: Tradition, Sustainability, and Public Folklore

-----**Carrie Danielson** (University of Wisconsin, Madison)

01-07 Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 1*

8:30 am–10:00 am | Council Suite | See also 02-07, 03-07, and 04-07

Sponsored by the Transnational Asia/Pacific Section

--**Jason Baird Jackson** (Indiana University), chair

--8:30--Basketry and Festival among the Dong (Kam) People

-----**Jason Baird Jackson** (Indiana University)

--9:00--Vernacular History in a Karen Community of Northern Thailand

-----**Patawee Promsen** (Naresuan University)

--9:30--Cultural Representation of Southwest China Through the Lens of a Yi Collection in Milwaukee

-----**Chunfen Zhou** (Indiana University)

01-08 Mambomania, Birthworkers, and Onomastics: Activating Cultural Memory

8:30 am–10:00 am | Forum Suite

Sponsored by the African American Folklore Section

--**Jerrilyn McGregory** (Florida State University), chair

--8:30--Mambomania!: Perez Prado and Pan-Diasporic Dialogues on Africanity in the 1950s

-----**Amy Ongiri** (University of Portland)

--9:00--Black Birthworkers as Ritual Leaders

-----**Efia Nomalanga Dalili** (BBPenda Baltimore Birthing Project, retired)

--9:30--Aareck to Zsaneka: The Politics of Why “Black” Names Matter

-----**Jerrilyn McGregory** (Florida State University)

01-09 Folklore, Art, and Education

8:30 am–10:00 am | Senate Suite

—**Jenn Horn** (University of Southern Indiana), chair

—8:30—On the Value of Conversing with Kitchenware: Using Fairy Tales in the First-Year Composition Classroom

—**Amelia Lehosit** (University of Washington, Seattle)

—9:00—Mary Sully, Ella Deloria and Ethnographic Surrealism

—**Todd Richardson** (University of Nebraska, Omaha)

—9:30—Disentangling the Discontent: Planting New Roots in Academia

—**Jenn Horn** (University of Southern Indiana)

01-10 Music and Folklore

8:30 am–10:00 am | Galleria I

—**James Deutsch** (Smithsonian Center for Folklife and Cultural Heritage), chair

—8:30—Daca, Mysterious Cowboy Singer of Greenwich Village

—**Stephen D. Winick** (American Folklife Center)

—9:00—From Colonialism to Conviviality: Mariachi Transmission and Performance

—**Russell C. Rodríguez** (University of California, Santa Cruz)

—9:30—Oregon's Outlaw Hero: D.B. Cooper and His Leap to (Im)mortality

—**James Deutsch** (Smithsonian Center for Folklife and Cultural Heritage)

01-11 National Politics, History, and Folklore

8:30 am–10:00 am | Galleria II

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

—8:30—Myth and History in Korean Foundation Mythology

—**Charles La Shure** (Seoul National University)

—9:00—COVID-19 Conspiracy Theories and the Unvaccinated "Other"

—**Stephanie L. Singleton** (American Folklore Society)

—9:30—David and DeSantis: The Powers and Pitfalls of Poetics in Visual Memes

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

01-12 The Idaho Mexican Music Project

8:30 am–10:00 am | Galleria III

—**Steven Hatcher** (Idaho Commission on the Arts), chair

—**Stacey Brown-Sommers** (MindLink Resources)

—**John LeMay** (Feat1stFilms)

—**Valeria Montelongo** (Idaho Commission on the Arts)

01-13 Scary Stories Middle America Tells in the Dark

8:30 am–10:00 am | Parlor A

—**Devin B. Payne** (Indiana State Museum and Historic Sites), chair

—8:30—Ms. Alvah's Haunting Tales

—**Alex Andy Martinez** (Independent Folklorist, emerita)

—9:00—The Spirits We Share: Ghost Storytelling Traditions among Kentucky Women

—**Katie Bennett** (Western Kentucky University)

—9:30—Haunts and Happenings, a Holistic Approach to Ghost Lore and Public History

—**Devin B. Payne** (Indiana State Museum and Historic Sites)

01-14 Media: Film, Podcasts, and Web Resources in Folklore Studies

8:30 am–10:00 am | Parlor B

—**Camille Maria Acosta** (Kentucky Folklife Program), chair

—8:30—Batuan: Interactive

—**Robert Lemelson** (University of California, Los Angeles)

—9:10—Sharing the Making of Ethnographic Film: Analyzing Participation

—**Sharon R. Sherman** (University of Oregon, emerita)

—9:40—Floaties for Krakens: How a Folklore Podcast about Monsters Battles the Stigma of Mental Health

—**Camille Maria Acosta** (Kentucky Folklife Program)

01-15 Analyzing Traditions of Naming

8:30 am–10:00 am | Parlor C

—**Charlie Groth** (Bucks County Community College), chair

—8:30—A Proposed Typology of Serial Killer Nicknames

—**Kristina Downs** (Tarleton State University)

—9:00—Benett and Bitchacho: Names across Places

—**Daniel E. Benett** (University of California, Berkeley)

—9:15—“An Emily of Transgender Women”: Gender, Generation, and Naming

—**Charlie Groth** (Bucks County Community College)

Workshop: Climate Migration for Folklorists

9:00 am–12:00 pm | Skyline III

Sponsored by the Folklore and Science Section

—**Maida Owens** (Louisiana Folklife Program), chair

Meet the AFS Executive Board

10:00 am–10:30 am | Pavilion Foyer

Folklife Media Producers Coffee Break

10:15 am–11:15 am | Skyline II

Sponsored by the Idaho Commission on the Arts

02-01 Tending the Taproot: Opportunities to Support Folk & Traditional Arts in the United States – A Call and Response Forum

10:30 am–12:30 pm | Pavilion Ballroom

—**Amy Kitchener** (Alliance for California Traditional Arts), chair

- Maribel Alvarez** (University of Arizona)
- Selina Morales** (Interdependent Folklorist)
- Elizabeth Peterson** (American Folklife Center, emerita)

02-03 Time to Work: Drafting Best Practices for Community-Institution Partnerships in Folklore [Hybrid]

10:30 am–12:30 pm | Broadway I/II

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

- Sarah M. Gordon** (Memorial University of Newfoundland), chair
- Junious Lee Brickhouse** (Urban Artistry Inc.)
- Ashley Minner Jones** ()
- Nicole Saylor** (American Folklife Center)
- Naomi Sturm-Wijesinghe** (Los Herederos, City Lore & New School)
- Jasper Waugh-Quasebarth** (Ohio State University)

02-04 Vernacular Religion in Europe: Placelore, Re-Storied Sites, and Contested Spaces

10:30 am–12:30 pm | Broadway III/IV

Sponsored by the Folk Belief and Religious Folklife Section

- Marion Bowman** (The Open University, UK), chair
- Lina Bugiene** (Institute of Lithuanian Literature and Folklore)
- Dirk Johannsen** (University of Oslo)
- Kristel Kivari** (University of Tartu)
- Agita Misāne** (Institute of Literature, Folklore and Art, University of Latvia)
- Ūlo Valk** (University of Tartu)

02-05 The Interspecies Folklore of Humans and Other Animals

10:30 am–12:30 pm | Studio Suite

- Tok Thompson** (University of Southern California), chair
- 10:30--The Lion and the Mouse (ATU 156): Compassion as a Trans-special Rhetoric

----**Tok Thompson** (University of Southern California)

--11:00--Children of the Abyss: Non-Human Lineages and 'Spirit' Genealogies in an Indigenous Himalayan Community

----**Claire S. Scheid** ()

--11:30--Sympathetic Magic and Dog Cloning

----**Denise L. McKeown** (Memorial University of Newfoundland)

--12:00--optional discussion time

02-06 Engaging Learners of All Ages: Folk Arts Education@Work

10:30 am–12:30 pm | Directors Suite

Sponsored by the Folklore and Education Section

--**Paddy Bowman** (Local Learning), chair

--**Flavia Maria Bastos** (University of Cincinnati)

--**Halle Butvin** (Smithsonian Center for Folklife and Cultural Heritage)

--**Mira C. Johnson** (Local Learning)

--**Jean T. Tokuda Irwin** (Utah Division of Arts and Museums)

02-07 Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 2*

10:30 am–12:30 pm | Council Suite | See also 01-07, 03-07, and 04-07

Sponsored by the Transnational Asia/Pacific Section

--**C. Kurt Dewhurst** (Michigan State University), chair

--10:30--The Folklore of Water and the Were-Snake Transformation Tradition: Heritage as Non-Human Persons among the Khasi of Northeast India

----**Margaret Lyngdoh** (University of Tartu)

--11:00--China's Ethnic Metaculture: Its Power and Weirdness

----**Katherine Dimmery** (Stanford University)

--11:30--Folklore and the Transformation of Collection Practices

----**C. Kurt Dewhurst** (Michigan State University)

--12:00--optional discussion time

02-08 Queer Folkloristics across Time and Space

10:30 am–12:30 pm | Forum Suite

Sponsored by the LGBTQIA+ Section

—**Andrea L. Glass** (University of Delaware) and **Cory W. Thorne** (Memorial University of Newfoundland), chair

—10:30—Queer Temporalities, Queer Affects, and Queer Failures: Folkloric Responses to Death and the Afterlife

—**Cory W. Thorne** (Memorial University of Newfoundland)

—11:00—The Strategy of the Commons: Queerness and Collaborative Economy in the Codroy Valley, Newfoundland

—**Roshni Caputo-Nimbark** (Memorial University of Newfoundland)

—11:30—From Gold Dust Women to Girls against God: Queer Awakenings and Spirituality in Feminist Music and Their Fan Communities

—**Andrea L. Glass** (University of Delaware)

—12:00—optional discussion time

02-09 Reevaluating Folklore's Past and Present

10:30 am–12:30 pm | Senate Suite

—**Jerrold Hirsch** (Truman State University, emeritus), chair

—10:30—“Beginning to Walk in Grace:” Francis Barton Gummere Ballad Teacher

—**Michael J. Bell** (The Registry for College and University Presidents, emeritus)

—11:00—Vocational Awe and the Folklorist: Introducing Library Science’s Concept of “Vocational Awe” to the Discipline.

—**Virginia Siegel** (Arkansas Folk and Traditional Arts, University of Arkansas Libraries)

—11:30—Will the “Engaging the Past” Series Shift Our Beloved Organization and Field?

—**Wanda G. Addison** (National University)

—12:00—The Best Selling Folklore Collection Ever: The Folklore Theory and Goals of *A Treasury of American Folklore* (1944)

—**Jerrold Hirsch** (Truman State University, emeritus)

02-10 Folklore and Governmental Rhetorics

10:30 am–12:30 pm | Galleria I

—**Diane E. Goldstein** (Indiana University Bloomington, emerita), chair

—10:30—Questioning Authority and Authoritative Questions: The Scientific Politics of COVID Campus Health Knowledges

—**Myc Wiatrowski** (Indiana University)

—11:00—From Risk Semantics to Embodied Practice: The Co-Production of Infection Control Practices in Norway during the Pandemic

—**Kyrre Kverndokk** (University of Bergen)

—11:30—“My daughter took a picture with her!”: Negotiating Legends When Facts Point to Falsehoods

—**Lynne S. McNeill** (Utah State University)

—12:00—A Frenzie of Furies: Government Otherkin, Litterboxes, and a Confusion of Genres

—**Diane E. Goldstein** (Indiana University Bloomington, emerita)

02-11 Replanting Roots: Sustaining and Reviving Indigenous Knowledges and Practices

10:30 am–12:30 pm | Galleria II

—**Ben Bridges** (Indiana University Bloomington), chair

—10:30—Sustainable Dispossession: Sámi Environmentalisms in Stories of Colonial Encounter

—**Tim Frandy** (University of British Columbia)

—11:00—Treaty Roots: Relationship, Renewal, and the Return of Buffalo

—**Sandra Bartlett Atwood** (Lethbridge College)

—11:30—It was the Worst of Times, It is the Worst of Times: A Choctaw Tale of Two COVIDS

—**Tom Mould** (Butler University)

—12:00—Tending Endangered Roots: The Heritagization and Reinvigoration of Southeast Alaska Native Art

—**Ben Bridges** (Indiana University Bloomington)

02-12 Resisting the Bans: Devised Performance as a Tool for Strengthening Books, Communities and Identities Under Attack

10:30 am–12:30 pm | Galleria III

Sponsored by the Fellows of the American Folklore Society, the Folklore Latino, the Latinoamericano, the y Caribeño Section

--**Solimar Otero** (Indiana University) and Katherine Borland (Ohio State University), chair

--**Javier Cardona Otero** (Indiana University - School of Education)

--**Guillermo De Los Reyes** (University of Houston)

--**Solimar Otero** (Indiana University)

--**Kay Turner** (Independent Folklorist)

02-13 Space, Tradition, and Narrative

10:30 am–12:30 pm | Parlor A

--**Elisabeth Carol Harvey McCumber** (Independent Folklorist), chair

--10:30--The Epic to the Episodes to the Scenes from a Sacred Narrative Art Tradition: Investigating the Roots and the Routes to Newer Possibilities

----**Amit Singh** (Ambedkar University Delhi)

--11:00--Traditional Rain Water Harvesting System: A Study Based on Kerala

----**Dr. Vijisha. P. Vijisha** (Assistant Professor - Calicut University) and Salin Shankar (Independent Scholar)

--11:30--The Role of Indigenous Knowledge and Folk Narratives in Ecojustice

----**Okechukwu Iroegbu** (University of California, Berkeley)

--11:45--The Stories We Tell: Rootedness and Resilience in the Face of Change

----**Elisabeth Carol Harvey McCumber** (Independent Folklorist)

--12:00--optional discussion time

02-14 Religious Beliefs, Symbols, and Rituals

10:30 am–12:30 pm | Parlor B

--**Susan Roach** (Louisiana Tech University, emerita), chair

--10:30--A Leap of Faith: Biblical Ideals Meet Folk Ritual in el Salto del Colacho

----**Jessie Keith** (University of Oregon)

--11:00--Fir: From Folklore to Climate Change

----**Bala Krishnan Koyyal** (Author, Independent Scholar, and Human Rights Attorney, retired)

--11:30--*Inkarri*: The Return of the Messianic Native Andean King

----**Margarita B. Marin-Dale** (American University)

--12:00--sacred snake blood: the dualism of serpent symbol context in the *Shahnameh* and Kurdish folklore

----**Taylor Nasim Stone** (San Francisco State University)

--12:15--Searching for Roots of the Louisiana Easter Rock

----**Susan Roach** (Louisiana Tech University, emerita)

02-15 Technology, Foodways, Festival, and Ceremony

10:30 am–12:30 pm | Parlor C

--**Ruzhica Samokovlija Baruh** (Memorial University of Newfoundland), chair

--10:30--Bulgarian and Mixed-Marriage Wedding's Folk Music and Dance Repertoires: Observations on Weddings in the Northwest and California, with Examples from the State of Illinois

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

--11:00--With Radios, We're All Friends: Your Neighbor Lady's WWII Cookbooks

----**Debbie A. Hanson** (Augustana University)

--11:30--Rhetoric, Tourism, and Spice in East London Indian Food Tours

----**Sarah Tiberio Shultz** (Memorial University of Newfoundland)

--12:00--Home Away from Home: The Foodways Narratives of the Balkan Diaspora in Newfoundland

----**Ruzhica Samokovlija Baruh** (Memorial University of Newfoundland)

Veterans History Project Workshop

10:30 am–12:30 pm | Skyline IV

Sponsored by the American Folklore Society

Cultural Diversity Committee Brown Bag Lunch

12:30 pm–1:30 pm | Skyline III

Sponsored by the AFS Cultural Diversity Committee

Chicano and Chicana / Folklore Latino, Latinoamericano y Caribeño Section Meet-up

1:15 pm–2:15 pm | Directors Suite

Sponsored by the Chicano and Chicana Section, the Folklore Latino, the Latinoamericano, the y Caribeño Section

Folk Belief and Religious Folklife Section Business Meeting

1:15 pm–2:15 pm | Park

Sponsored by the Folk Belief and Religious Folklife Section

New Directions in Folklore Section Business Meeting

1:15 pm–2:15 pm | Studio Suite

Sponsored by the New Directions in Folklore Section

Pop-up Forum about Fundraising

1:15 pm–2:15 pm | Skyline II

Sponsored by the Midwest Folklorists and Cultural Worker Alliance

--**Nic Hartmann** (University of Iowa), chair

Folklore M.A. at UNC-Chapel Hill – Info Session for Prospective Applicants

2:30 pm–4:00 pm | Skyline III

--**Patricia Sawin** (University of North Carolina, Chapel Hill) and **Gabrielle Berlinger** (University of North Carolina, Chapel Hill), chair

03-01 Revisiting "The Land Where the Blues Began"

2:30 pm–4:30 pm | Pavilion Ballroom

--**Guha Shankar** (Library of Congress), chair

--2:30--Story-mapping archival film footage: The Land Where the Blues Began in the digital domain

----**Guha Shankar** (Library of Congress)

03-02 Telling Their Truths: The Power of Women's Personal Experience Narratives

2:30 pm–4:30 pm | Park

--**Naomie Barnes** (Memorial University of Newfoundland), chair

--2:30--Narrative of the Black Woman's Upbringing: Oral Roots

----**Justin R. Smith** (Western Kentucky University Folk Studies)

--2:45--But I Want to Tell My Stories Too: An Attempt to Interpret and Analyse Narratives from the Unskilled Women Folk of Migrant Communities in India

----**Tulika Chandra** (Shiv Nadar University)

--3:15--Telling a Little, Telling a Lot. Perspectives on Genre and Tellability in Testimonies of Rape

----**Sofia Wanström** (Åbo Akademi University)

--3:45--The Great Price: Sexual Assault Survivors Breaking Silence in the Mormon Community

----**Naomie Barnes** (Memorial University of Newfoundland)

03-03 "Snapshots from a Folklorist en la Frontera": A Tribute to Norma Cantú [Hybrid]

2:30 pm–4:30 pm | Broadway I/II

Sponsored by the Folklore Latino, the Latinoamericano, the y Caribeño Section

- Olga Najera-Ramirez** (Emerita), chair
- Olivia Cadaval** (Smithsonian Institution, emerita)
- Maria Herrera-Sobek** (University of California, Santa Barbara, emerita)
- Evangeline J. Jiménez** (Northern Arizona University)
- Mariah E. Marsden** (The Ohio State University)
- Eric Mayer-García** (Indiana University Bloomington)
- Daniel Sheehy** (Smithsonian Folkways Recordings, emeritus)

03-04 Celebrating Dr. Leonard Primiano's Contributions to the Field of Folklore

2:30 pm–4:30 pm | Broadway III/IV

Sponsored by the Folk Belief and Religious Folklife Section

- Andrea Kitta** (East Carolina University), chair
- Robert Glenn Howard** (University of Wisconsin, Madison)
- Tom Mould** (Butler University)
- Joseph Sciorra** (Queens College, City University of New York)
- Anika Wilson** (University of Wisconsin, Milwaukee)

03-05 Managing Expectations and Challenging Old Narratives: Administering Public Humanities Programs in Times Like These

2:30 pm–4:30 pm | Studio Suite

Sponsored by the New Directions in Folklore Section

- James B. Seaver** (Kentucky Historical Society), chair
- Jeannelle Ramirez** (Texas Folklife)
- Jared L. Schmidt** (Coquille Indian Tribe)
- Lydia Warren** (Frank and Jane Gabor West Virginia Folklife Center at Fairmont State University)
- Christine J. Widmayer** (Wisconsin Humanities)

03-06 Seeds for New Worlds and Racially-just Futures: The Shared Roots of Folklore, Education, and the Arts

2:30 pm–4:30 pm | Directors Suite

Sponsored by the Folklore and Education Section

—**Rossina Zamora Liu** (University of Maryland, College Park), chair

—2:30—The Blind Educators and the Elephant: REACHing an Understanding of Folklore and Education in a Multi-Year, Multi-Partner Arts Integration Project

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

—3:00—Homegrown Zines and the Making of New Worlds and Futures by Young People of Color

—**Rossina Zamora Liu** (University of Maryland, College Park)

—3:30—discussant

—**Bonnie S. Sunstein** (University of Iowa)

—3:45—optional discussion time

03-07 Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 3*

2:30 pm–4:30 pm | Council Suite | See also 01-07, 02-07, and 04-07

Sponsored by the Transnational Asia/Pacific Section

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

—2:30—The Art of Silk Felting in Southwest China

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

—3:00—Ancestral Village Phiphuarong as the Ultimate Place of Resting: The Afterlife among the Karbi of Northeast India

—**Garima Plawat** (Indiana University and American Folklore Society)

—3:30—The Folklore Genealogy of Rural Marketplaces in Southwest China: An Ethnographic Study in Qingyangba Marketplace

—**Meng TAN** (Chinese Academy of Social Sciences)

—4:00—optional discussion time

03-08 Calico, Crocs, and Corsets: A Survey of Queer Visibility in American Material Culture

2:30 pm–4:30 pm | Forum Suite

Sponsored by the Folk Arts and Material Culture Section, the LGBTQIA+ Section

--**Micah J. Ling** (Indiana University), chair

--2:30--Dyke Kitsch: Lesbian Aesthetics, Rubbish, and Queer Materiality in America

----**Emma Carey Cobb** (Ohio State University)

--3:00--Cut-offs and Cottagecore Mean Girls: Queer-Gender Performance in American Old-Time Music

----**Micah J. Ling** (Indiana University)

--3:30--"Say what you want about long dresses, but they cover a multitude of shins": Costume and the Construction of the Humorous Hyper-Femme

----**Emmie Pappa Eddy** (Indiana University)

--4:00--optional discussion time

03-09 Start with a Story: Veteran Narratives as Healing and Intervention

2:30 pm–4:30 pm | Senate Suite

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

--2:30--Spirituality and Veterans: An Integrated Approach to Reducing Suicide Among War Veterans

----**Braulio Rodas** (Combat Veteran Folklore)

--3:00--Pedagogies of Healing: A Veteran's story of Re-Creating Home

----**Heriberto Arambula** (Texas State University)

--3:30--Performing Joe: A Folklorist's Journey through Performance

----**Daniel Reyes** (University of North Carolina, Chapel Hill)

--4:00--optional discussion time

03-10 It's Funny Because It Might Be True: Jokes, Legends, and the Blurred Genre Turn

2:30 pm–4:30 pm | Galleria I

--**Greg Kelley** (University of Guelph-Humber), chair

--**Ian Brodie** (Cape Breton University)

--**Eric A. Eliason** (Brigham Young University)

--**Elissa R. Henken** (University of Georgia, emerita)

- Merrill Kaplan** (The Ohio State University)
- Moira Marsh** (Indiana University)

03-11 Folkloristic Perspectives on Culinary Heritage

2:30 pm–4:30 pm | Galleria II

Sponsored by the Foodways Section

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

--2:30--The Centre for Folklore and Irish Language in County Mayo, Ireland

----**Debra Lattanzi Shutika** (George Mason University)

--2:45--Stirring the Pot in Kurtovo Konare: Saving Food and Biocultural Heritage

----**Lindsey Foltz** (University of Oregon, Independent Scholar)

--3:00--Skyr Wars: Cultures and Authenticity from the Screen to the Court

----**Valdimar Tr. Hafstein** (University of Iceland) and **Jón Þór Pétursson** (University of Iceland)

--3:15--Fermented Heritage

----**Áki Guðni Karlsson** (University of Iceland)

--3:30--Burning Love: Pork Politics, Danish Nationalism, and Migration in Contemporary Europe

----**Samantha Ruth Brown** (University of Oregon)

--3:45--The Multiple Heritages of Irish Soda Bread

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

--4:00--discussion time

03-12 Las Culturas del Sur de Ohio Podcast Collaboration

2:30 pm–4:30 pm | Galleria III

--**Naomi Sturm-Wijesinghe** (Los Herederos, City Lore & New School) and **Cassie Rosita Patterson** (American Folklore Society), chair

--**Mauricio Bayona** (Los Herederos)

--**Elena Foulis** (Texas A&M University, San Antonio)

03-13 "Novel" Approaches to Interpreting Folklore in Literature

2:30 pm–4:30 pm | Parlor A

—**Anne E. Duggan** (), chair

—2:30—“Oh, What a Witch!” Witch Cycles from Goddess to Villain to Persistent Hero

—**Mary Magoulick** (Georgia College)

—3:00—Folklore & Fiction: Folklore Scholarship Meets the Storytelling Craft

—**Ceallaigh S. MacCath-Moran** (Memorial University of Newfoundland)

—3:30—Jean-François Laguionie's *Gwen, or the Book of the Sands: Rooted Nomads and Rootless Citadines*

—**Anne E. Duggan** ()

—4:00—optional discussion time

03-14 Conceptions of Health, Illness, and Medicine

2:30 pm–4:30 pm | Parlor B

—**Fionnán Mac Gabhann** (Indiana University), chair

—2:30—The Separating Sickness: The Role of Stigma, Race, and Power in the Dislocation of Patients with Hansen's Disease (Leprosy) to Moloka'i Hawaii

—**Jeanne Harrah-Johnson** (Independent, retired)

—3:00—Why Were “Ward off the Plague” Emphasized in Japanese Traditional Festivals during the COVID-19 Pandemic? A Case Study of the Festivals in Gifu Prefecture, Japan

—**Takafumi Misumi** (Kwansei Gakuin University)

—3:30—Challenges of Traditional Medicines in the Age of Globalisation - An Analysis

—**Govinda Varma Raja** (Retired)

—4:00—An Irish Priest's Charms and Charming

—**Fionnán Mac Gabhann** (Indiana University)

03-15 Folklore and the Individual

2:30 pm–4:30 pm | Parlor C

—**Elinor Levy** (Arts Mid-Hudson), chair

—2:30—“One Neighbour Calls Me the Muffin Man”—Finding Joy in Baking after Retirement and in Times of Critical Change

—**Meaghan Elizabeth Collins** (Memorial University of Newfoundland)

---3:00---Speaking to the Congregation: The Barber/Artist as Interpreter of Folkloric Roots, the “Uprooted”, and Historic Memories within the African American Bronzeveilles, 1920s-1950s

-----**John F. Moe** (The Ohio State University, retired)

---3:30---Queers to the Front: Performance and Gender at Punk Shows in Kentucky

-----**Ciara Bernal** (Western Kentucky University)

---4:00---Personhood and Historic Cultural Heritage Practices in Paratextual Analysis

-----**Danielle Burke** (University of Wisconsin, Madison)

---4:15---Peg Leg Bates: The Legacy of the Man and His Catskills Resort

-----**Elinor Levy** (Arts Mid-Hudson)

Awards and Recognitions

4:30 pm–5:30 pm | Pavilion Ballroom

Sponsored by the American Folklore Society

---**Jessica A. Turner** (American Folklore Society), chair

Local Learning Happy Hour

5:30 pm–6:30 pm | HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Sponsored by the Local Learning

Folk Belief and Religious Folklife Section Reception to Honor Leonard Norman Primiano

5:30 pm–6:30 pm | Pavilion Foyer

Sponsored by the Folk Belief and Religious Folklife Section

Foodways Happy Hour: Pacific Northwest Wine and Cheese Tasting

5:30 pm–6:30 pm | Oregon Wines on Broadway, 515 SW Broadway, Portland | Pre-registration required: link in description.

Sponsored by the Foodways Section

Don Yoder Lecture on Religious Folklife and Folk Belief: Bonnie O'Connor

6:30 pm–7:30 pm | Pavilion Ballroom

Sponsored by the Folk Belief and Religious Folklife Section

—Dead and/or Alive: 'Official' and Vernacular Discourses on Brain Death, Organ Transfer, Belief, Knowledge, Experience, and Health Care Ethics

—**Bonnie B. O'Connor** (Alpert Medical School of Brown University, emerita)

Women's Section Get-Together

7:30 pm–8:30 pm | Galleria I

Sponsored by the Women's Section

Carnavalesque Dance Party

7:30 pm–8:30 pm | Forum Suite

Sponsored by the Center for Louisiana Studies

WKU Folk Studies Alumni Dinner

8:00 pm–10:00 pm | offsite TBD

Sponsored by the Western Kentucky University Folk Studies Program

Dwight in Denmark: Film Screening

8:00 pm–10:00 pm | Broadway III/IV

—**James P. Leary** (University of Wisconsin, Madison, emeritus) and Jens Lund (Washington State Parks and Recreation, retired), chair

--**Cristopher Anderson** (Cris Anderson Productions, Inc.)

Grad Student and Young Professional Social Hour

8:30 pm–9:30 pm | Senate Suite

Sponsored by the Graduate Student and Young Professional Section

The Craft of Muslim Deathwork: Three Encounters with the Sensory Deceased

8:30 pm–10:00 pm | Galleria III

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

--**Meltem Türköz** (), chair

--**Denise Gill** (Stanford University)

Indiana University Alumni Reception

9:00 pm–11:00 pm | Skyline I/II

Sponsored by the Indiana University Department of Folklore and Ethnomusicology

Memorial University Reception

9:00 pm–11:00 pm | Skyline I/II

Sponsored by the Memorial University of Newfoundland

The Ohio State University Dessert Reception

9:00 pm–11:00 pm | Skyline III

University of Oregon Program Reception

9:00 pm–11:00 pm | Skyline I/II

Instrumental Jam Session

9:00 pm–12:00 am | Forum Suite

Sponsored by the Music and Song Section

Vocal Jam (Song Circle)

9:00 pm–12:00 am | Studio Suite

Sponsored by the Music and Song Section

African American Traditional Music, History and the Black Experience: Black Portland Blues

9:30 pm–11:00 pm | Pavilion Ballroom

Sponsored by the AFS Local Planning Committee

--**Lamont Jack Pearley** (Jack Dappa Blues Heritage Preservation Foundation), chair

--**Lady A** (Singer, Blues-Soul Artist, Host Radio DJ)

--**Tevis Hodge** (African American Folklorist)

--**Brenda Jean Russell** (DanceMode)

--**LaRhonda Steele** (LaRhonda Steele Band)

--**Norman A Sylvester** (Panelist / Musician, retired)

Friday, November 3

Coffee and Networking for Folk Arts Partnership Professional Development Institute Participants

7:30 am–8:30 am | Skyline III | For invited participants only.

Sponsored by the American Folklore Society

Past Presidents' Breakfast

7:30 am–8:30 am | Skyline I | For invited participants only.

Sponsored by the AFS Executive Board

Registration

8:00 am–3:00 pm | Plaza Foyer

Quiet Room

8:00 am–5:00 pm | Boardroom West

Room for Families

8:00 am–5:00 pm | Boardroom East

Exhibit Room

8:00 am–6:00 pm | Atrium Ballroom

04-02 Folklore Methodologies in Teaching and Learning

8:30 am–10:00 am | Park

—**Mary Sellers** (Penn State University), chair

—8:30—Buy Manhattan for \$24? A Lesson Plan for Taking a Closer Look at Lenape History

—**Sean Galvin** (LaGuardia Community College)

--9:00--Cloth, Community, and Culture: Apprenticeships in an Era of Digital Learning
----**Taylor Dooley Burden** ()

--9:30--Swipe Right: Creating a Cryptid Dating Profile as an Academic Assessment
----**Mary Sellers** (Penn State University)

04-03 Uprooting Ukraine: Resistance and Identity in North American Ukrainian Communities [Hybrid]

8:30 am–10:00 am | Broadway I/II

--**Jeanmarie Rouher-Willoughby** (University of Kentucky), chair

--8:30--Ukrainian Folk Art and Resistance in Oregon
----**Iryna Stavynska** (University of Oregon)

--9:00--Music in diaspora: living tradition or heritage?
----**Iryna Voloshyna** (Indiana University)

--9:30--Regional Ethnicity: Ukrainian Experiences on the Canadian Island of Newfoundland
----**Mariya Lesiv** (Memorial University of Newfoundland)

--9:45--Ukrainian Immigrants in Central Kentucky: Religion and Belonging
----**Jeanmarie Rouher-Willoughby** (University of Kentucky)

04-04 Folklore and Mental Health

8:30 am–10:00 am | Broadway III/IV

Sponsored by the New Directions in Folklore Section

--**Jared L. Schmidt** (Coquille Indian Tribe), chair

--8:30--Mental Health in Public Folklore Work
----**Anne Rappaport Berliner** (New York Folklore)

--8:45--The Hmong Institute: Culturally Competent Mental Health Services
----**Anne Pryor** (American Scandinavian Foundation)

--9:00--discussant
----**Martha Norkunas** (Middle Tennessee State University)

04-05 Roots and Routes: Political and Cultural Borders in Latin American Music-Making

8:30 am–10:00 am | Studio Suite

--**Estevan Azcona** (University of Arizona), chair

--8:30--Yanaruna: Mestizaje in Afro-Indigenous Peruvian Folklore Today

----**Eloy Antonio Neira de la Cadena** (University of California, Riverside)

--8:45--The Country and the City and the World: The Borderlands of Texas-Mexican Accordion in Houston

----**Estevan Azcona** (University of Arizona)

--9:00--Merciful Borders, Blues Mexicano, and Teaching en la Encrucijada

----**Daniel Vidales** (University of California, Riverside)

--9:15--La Guelaguetza: Oaxacan Migrant Festivals and the Making of Transborder Indigeneity

----**Xóchitl C. Chávez** (University of California, Riverside)

--9:30--Creating a Crisis: The Intersectionality of Border Militarization and the Fandango Fronterizo

----**Alexandro D. Hernandez** (California State University, Dominguez Hills)

--9:45--"*Como un ángel o un fantasma*": Ghost Smuggling Ballads, Hauntology, and the Undocumented Migrant Experience

----**Teresita Lozano** (University of Texas Rio Grande Valley)

04-06 Representations in Immigrant Settlement and Interethnic Engagement in the Upper Midwest

8:30 am–10:00 am | Directors Suite

--**Sallie Anna Pisera** (UW-Madison Center for the Study of Upper Midwestern Cultures), chair

--8:30--Rice Lake Pageant 1920: Roots, Uprooting, Racism

----**James P. Leary** (University of Wisconsin, Madison, emeritus)

--9:00--Dwelling Together in Heritage and Memory: Synchronous Presentation of Somali and Scandinavian Homes in Museum Settings

----**Sallie Anna Pisera** (UW-Madison Center for the Study of Upper Midwestern Cultures)

--9:30--Local Centers/Global Sounds: Historic Recordings and Upper Midwestern Music Vernaculars

----**Nathan D. Gibson** (University of Wisconsin, Madison)

04-07 Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 4*

8:30 am–10:00 am | Council Suite | See also 01-07, 02-07, and 03-07

Sponsored by the Transnational Asia/Pacific Section

--**Jon Kay** (Indiana University and Traditional Arts Indiana), chair

--8:30--Epic Invertebrates: Transformation and Power in Oral Art and Material Culture
----**Mark A. Bender** (The Ohio State University)

--9:00--Performing Bai Identity Through Tie-Dye Crafts: An Ethnographic Study in Zhoucheng Bai Village in Southwest China
----**Wuerxiya Wuerxiya** (Indiana University Bloomington)

--9:30--A Chin Basketmaker: Craft and Wellbeing in Indianapolis
----**Jon Kay** (Indiana University and Traditional Arts Indiana)

04-08 Workshop: Introduction to Alternative Social Platforms

8:30 am–10:00 am | Forum Suite

Sponsored by the American Folklore Society Media and Public Outreach Committee, the Folkwise

--**Daisy Ahlstone** (The Ohio State University), chair

--**Andrea Kitta** (East Carolina University)

--**Lynne S. McNeill** (Utah State University)

--**Virginia Siegel** (Arkansas Folk and Traditional Arts, University of Arkansas Libraries)

04-09 Ritual Forms: Dance and Festival

8:30 am–10:00 am | Senate Suite

--**Ojaswini Hooda** (University of Delhi), chair

--8:30--The Threats of Celebrating the Cultural and Religious Festival: An Empirical Study on Holy Ashura
----**mostofa tarequl ahsan** (Researcher)

--9:00--Mask, Ritual and Sacred Space – The Myth of Narasimha in *Bhaona* Performance of Majuli, Assam
----**Bhumika Singh** (Ambedkar University Delhi)

—9:15—Bhangra and Jhumar- Two Different Folk Dances of Punjab: Consistencies and Alterations
——**Komal Rajwansh** (Ambedkar University Delhi)

—9:30—Emotions and Affect in a Rite of Passage: A Study of Marriage Songs, Rites and Rituals in
Haryanavi Culture
——**Ojaswini Hooda** (University of Delhi)

04-10 Myth Performance and Religion

8:30 am–10:00 am | Galleria I

—**Phillip McArthur** (Brigham Young University Hawaii), chair

—8:30—Alternative Vernacular Religious Parking Practices in Portland
——**Sujittra Avery Carr** (Memorial University of Newfoundland)

—8:45—Men Can Give Birth Too!: How The Dark Goddess Manifests For Men
——**Missy Petersen** (Utah State University)

—9:00—Uprooting the Religion and Romance through the Colonization of Folklore: A Critical Analysis of
Selected Punjabi Folk Narratives
——**Shiraz Ahmed** (University of Gujrat, Punjab, Pakistan)

—9:30—In the Grip of a Trickster: Mythic (W)holes and Ethnographic Entanglements in the Marshall
Islands
——**Phillip McArthur** (Brigham Young University Hawaii)

04-11 Charismata and Divination in Vernacular Mormonism

8:30 am–10:00 am | Galleria II

—**Christopher James Blythe** (Brigham Young University), chair

—8:30—“Comfort, Counsel, Money, and Livestock: Mormon Women’s Divination Communities”
——**Millie Tullis** (Utah State University)

—8:45—The Folk Healings of Lorenzo Argyle
——**Katie Diehl** (Brigham Young University)

—9:15—What Happens When Smokers Die? Latter-day Saint Folklore on the Afterlife
——**Christopher James Blythe** (Brigham Young University)

—9:45—Miraculous Healing Narratives and the Latter-day Saint Missionary
——**Christine Elyse Blythe** (Folklore Society of Utah)

04-12 Folklore and the Environment in the Coastal American South

8:30 am–10:00 am | Galleria III

—**Gabrielle Berlinger** (University of North Carolina, Chapel Hill), chair

—8:30—"It was Calamity": Rural Identity and Disaster Time in Horry County, South Carolina

—**Zachary Faircloth** (University of North Carolina, Chapel Hill)

—8:45—"Our History is Based on Loss": Memorialization as Disaster Response on the Mississippi Gulf Coast

—**Sarah A. Torgeson** (University of North Carolina, Chapel Hill)

—9:00—"They Used to Be Considered Farmers": The Criminalization of Venus Flytrap Harvesting in Coastal North Carolina

—**Sara Graybeal** (University of North Carolina, Chapel Hill)

—9:15—Low Country, High Water: Folklore Futurisms and Collaborative Climate Vision in Beaufort County, South Carolina

—**Spencer George** (University of North Carolina, Chapel Hill)

—9:30—discussant

—**Jordan Lovejoy** (University of North Carolina, Chapel Hill)

04-13 Conservation and Destruction of Material Culture

8:30 am–10:00 am | Parlor A

—**Maggie Holtzberg** (), chair

—8:30—Temple Demolition in Kunshan: Conflicts, Interdependences, and Dynamics

—**Yin-Chu Lu** (Harvard University)

—9:00—Bengal Food Cultures in Eyes of Global Corporatism: Folklore, Tradition, and Modernity

—**A S M Abu Dayen** (Jahangirnagar University)

—9:30—Of Balafons & Boats: Where Value Lies in Conserving Material Culture

—**Maggie Holtzberg** ()

04-14 The Future of Community Scholars Programs

8:30 am–10:00 am | Parlor B

—**Nicole Musgrave** (Independent Folklorist), chair

--**g'beda T. Lyles** (Texas Folklife)
--**Kaitlyn McConnell** (Ozarks Alive)

04-15 Joy, Jokes, and Amusement

8:30 am–10:00 am | Parlor C

--**Ian Brodie** (Cape Breton University), chair

--8:30-- Tracing the roots of vernacular expression. The amusement mail as a written message and a social act in the organizational culture of the early 20th century Finland.

----**Asta Alina Sutinen** (University of Helsinki)

--9:00--What Should be Done with the Dirty Joke

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

--9:30--Oh Joy: A (Personal) Essay on Folk Aesthetics and Motivation

----**Ian Brodie** (Cape Breton University)

05-01 "Getting it Right": The Aesthetics of Representation

10:30 am–12:30 pm | Pavilion Ballroom

--**Amy Shuman** (The Ohio State University, emeritus) and **Ana Cara** (Oberlin College, emeritus), chair

--**Ana Cara** (Oberlin College, emeritus)

--**Amanda Dargan Zeitlin** (City Lore)

--**Steve Zeitlin** (City Lore)

05-02 The Landscape of Heritage

10:30 am–12:30 pm | Park

--**Xiaoyan Zhang** (University of Leeds), chair

--10:30--Turning Mining Residuals into Heritage: On Slag and the Landscape of the Anthropocene

----**Lars Kaijser** (Stockholm University)

--11:00--The Entrance of a Tourist Attraction as a "Threshold"

----**Puxiu Wang** (College of Art in Nanjing University of Finance and Economics)

--11:30--Acculturation and Human Problems: Experience of Rohingyas in Bangladesh and Intangible Cultural Heritage

----**rowshon rowshon jahid** (university of Rajshahi, bangladesh)

--11:45--Controversy, History, and Change the Zwarte Piet Tradition in the Netherlands

----**Iris Teeuwen** (Indiana University Bloomington)

--12:00--The Dual Effects of Ecomuseums in Heritage Tourism - A Case Study in Tang'an Village

----**Xiaoyan Zhang** (University of Leeds)

05-03 Retirement, ReWirement, Refirement [Hybrid]

10:30 am–12:30 pm | Broadway I/II

Sponsored by the Independent Folklorists' Section, the Women's Section

--**Luisa Del Giudice** (Independent), chair

--**Cristina Bacchilega** (University of Hawai'i, Mānoa, emerita)

--**Sabina Magliocco** (University of British Columbia)

--**Kay Turner** (Independent Folklorist)

05-04 Moving Towards Neurosustainability: Seeding, Cultivating, and Reinforcing Neurodiversity in a Neurotypical Monoculture

10:30 am–12:30 pm | Broadway III/IV

--**Allison M. Stanich** (Independent Researcher), chair

--10:30--Bees, Butterflies, and Blorbos: Neurodivergent Culture and Community in Online Ecosystems

----**Brittney Hatchett** (Brigham Young University)

--11:00--Autism Stole My Child: Changeling Tales and the Autistic Search for Representation

----**Allie Rawlings** (Brigham Young University)

--11:30--"I don't suck at life, I was planted differently:" Neurodivergent Folklore, Autistic Personal Experiences Narratives, and Planting Roots in Virtual Neurodivergent Communities

----**Allison M. Stanich** (Independent Researcher)

--11:45--optional discussion time

05-05 The Roots and Rootedness of Black Geographies: Where Homes Are Made and Futures Are Grown

10:30 am–12:30 pm | Studio Suite

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

--**Rossina Zamora Liu** (University of Maryland, College Park), chair

--10:30--Seeds of Hills and Hollows: Journeying Home through My Great-Grandmother's Garden
----**Amber Chevaughn Johnson** (University of Maryland, College Park)

--10:45--Recipes for When Freedom Ain't Enough: The Oral Histories of Black Women through Time and Food
----**Cambria Myelle Conley** (University of Maryland, College Park)

--11:00--Homestead: A Witnessing of Rural Black Life
----**Crystal Charity** (University of Maryland, College Park)

--11:15--A Creation Story of Haiti and Lincoln Park: Intergenerational Construction of Maryland's Black Geography
----**Taylor Lewis** (University of Maryland, College Park)

--11:30--discussant
----**Phyllis M. May-Machunda** (Notable Folklorists of Color Lead Curator)

05-06 The Roots of Maturity: Pathways to Aging Creatively

10:30 am–12:30 pm | Directors Suite

--**Laura Marcus Green** (South Carolina Arts Commission), chair

--10:30--"It's your quilting time." Advancing Creativity as We Age
----**Amy E. Skillman** (Goucher College)

--10:50--Creative Aging and Sweetgrass Basket Makers in South Carolina
----**Minuette Floyd** (University of South Carolina)

--11:10--Preserving Iu-Mien Refugee Ritual and Literacy Traditions
----**Jeffery L. MacDonald** (Immigrant and Refugee Community Organization, retired)

--11:30--Circles in the Squares: Memory and Creativity Across Generations, Cultures, and Sectors
----**Laura Marcus Green** (South Carolina Arts Commission)

--11:50--open discussion time

05-07 Slow Scholarship and Folklore Futures: A Discussion of Domino Perez's Fatherhood in the Borderlands: A Daughter's Slow Approach (2022)

10:30 am–12:30 pm | Council Suite

Sponsored by the Chicano and Chicana Section, the Folklore Latino, the Latinoamericano, the y Caribeño Section

—**Rachel V. González-Martin** (University of Texas at Austin) and **Mintzi Auanda Martinez Rivera** (Ohio State University), chair

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

—**Mintzi Auanda Martinez Rivera** (Ohio State University)

—**Regina Marie Mills** (Texas A&M University)

—**Domino Renee Perez** (The University of Texas, Austin)

—**Barbara J. Williamson** (Spokane Falls Community College)

05-08 Foodways and the Negotiation of Roots, Rootlessness, and Uprooting

10:30 am–12:30 pm | Forum Suite

Sponsored by the Foodways Section

—**Solimar Otero** (Indiana University), chair

—10:30—The Colors of Spring: Agency and Multisensorial Celebration of Holi in Barwa, Nepal
—**Suyash Kumar Neupane** (Indiana University Department of Folklore and Ethnomusicology)

—11:00—Grief-free Recipes of aşure: Muharrem Commemorations in Turkish Media
—**Ezgi Benli-Garcia** (Indiana University Bloomington)

—11:30—Traditional Ecological Knowledge, Traditional Arts & Women's Lives
—**Christine F. Zinni** (State University of New York, Brockport)

—12:00—optional discussion time

05-09 Workshop: Writing Climate Stories: Getting Local and Going to the Page to Meet the Climate Crisis

10:30 am–12:30 pm | Senate Suite

--**Kimi Eisele** (Southwest Folklife Alliance), chair

05-10 Health, Magic, and Gendered Power in pre-Modern Scandinavia and Russia

10:30 am–12:30 pm | Galleria I

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

--10:30--'Making women satisfied with their husbands': Gender and (an)aphrodisiacs in medieval Scandinavia

----**Ailie Westbrook** (University of Wisconsin, Madison)

--11:00--White Magic in the Finnmark Witch Trials

----**Amber R. Cederstrom** (University of Wisconsin Press)

--11:30--"To the good man – bread in the mouth": Bread, Charms, and the Peasant Economy in 19th Century Russia

----**Isabella Palange** (University of Wisconsin, Madison)

--12:00--Women as Patients and Healers in the Writings of Johan Turi

----**Thomas A. DuBois** (University of Wisconsin, Madison)

05-12 Theorizing Global Asian Folklore Studies: Remaking Fluid Boundaries

10:30 am–12:30 pm | Galleria III

Sponsored by the Transnational Asia/Pacific Section

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

--10:30--Coming Out of "the Fog": Chinese International Transracial Adoptees, Anti-Racisms, and Remaking Asian and Asian American Identities

----**Ziying You** (The College of Wooster)

--11:00--Social Landscape on WeChat: An Ethnographic Study of the Sunshine Dance Club of Central Pennsylvania

----**Anna W. Marshall** (The Pennsylvania State University)

--11:30--The Emergence of a New Public: Redefining the Festival, Policy, and History

----**Hideyo Konagaya** (Waseda University)

--12:00--Transcultural Gateway: Ferrying Thai Drama Fandom from Anglophone Twitter to Chinese Red

----**Zhen Guo** (Northeastern University)

05-13 Material Narratives

10:30 am–12:30 pm | Parlor A

--**Hanna Griff-Sleven** (Eugene Lang College at the New School), chair

--10:30--Challenging the Archive: Repertoire and the Poetics of Political Protest in New Mexico

----**Kirstin Erickson** (University of Arkansas)

--11:00--Kaavad Banchan: Painting and Storytelling, Sacred and Beyond

----**Sahil Tehlan** (Ambedkar University Delhi)

--11:30--Interaction of China and South India on the Maritime Silk Road: A Case Study in the Flower Wearing on the Heads of Women in Xunpu Village, Quanzhou City, China

----**hongjuan zhao** ()

--11:45--Material Roots: Objectification of Vernacular Myth Poetry

----**Tuukka Karlsson** (University of Helsinki)

--12:00--Hanna Me/Hana Mie and Onsens in the Snow, an Ethno-graphic Memoir

----**Hanna Griff-Sleven** (Eugene Lang College at the New School)

05-14 Gender, Folklore, and Identity

10:30 am–12:30 pm | Parlor B

--**Gavilán Rayna Russom** (Goucher College), chair

--10:30--Uprooting Gender: How Was Gender Believed in Ukrainian Folklore of the 19th Century?

----**Alina Oprelianska** (University of Tartu)

--11:00--Shifting the Legend: The Gay Cowboy

----**Luke W.P. Lutz** (Brigham Young University)

--11:30--A Gender Analysis of "Formal Leather"

----**Stefania n/a Garcia** (The University of Texas, Austin)

--11:45--'They'-ifying the Gender Binary

----**Angie DiNardo** (George Mason University)

--12:00--6 months, 3 days: How Voluminous Arts Created Authentic Space for Transgender People Making Experimental Artwork and Music in Gowanus, Brooklyn.

----**Gavilán Rayna Russom** (Goucher College)

05-15 The Importance and Use of Archives in Folklore Studies

10:30 am–12:30 pm | Parlor C

—**Barbara Lisa Hillers** (Bloomington, IN), chair

—10:30—How and Why Archival Folklore Collections Matter: A Case Study of Carey Woofter’s Work in Calhoun County, West Virginia, in the 1930s

—**Rosemary V. Hathaway** (West Virginia University)

—11:00—The Civil Rights Oral History Project: Advocacy and Service through Access to Cultural Resources

—**Tim Lloyd** (American Folklore Society)

—11:30—Tales from the Burnt District: Civil War Memory in Western Missouri

—**Rhonda Cooksey** (University of Missouri-Kansas City)

—12:00—Decoding Hidden Heritages in Gaelic Traditional Narrative

—**Barbara Lisa Hillers** (Bloomington, IN)

AFS Endowment Fund Info Session

11:00 am–12:00 pm | Skyline I

Sponsored by the American Folklore Society

—**Jessica A. Turner** (American Folklore Society), chair

Middle Atlantic Folklife Association (MAFA) Brown Bag

12:30 pm–1:30 pm | Directors Suite

Transnational Asia/Pacific Section Business Meeting

12:30 pm–1:30 pm | Council Suite

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

Fellows Business Meeting

12:45 pm–2:15 pm | Broadway III/IV

Sponsored by the Fellows of the American Folklore Society

Folklore and Disability Group Meets with Filmmaker Debra Robinson

12:45 pm–2:15 pm | Park

Sponsored by the Folklore and Disability Working Group

Lunch with Midwest Folklorists and Cultural Workers Alliance (MFCWA)

12:45 pm–2:15 pm | HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

—**Marcus Cederström** (University of Wisconsin, Madison), chair

Models of Mentorship: A Workshop with Sonia Mañjon, LeaderSpring Center [Hybrid]

12:45 pm–2:15 pm | Broadway I/II

Sponsored by the American Folklore Society

—**Sonia BasSheva Mañjon**, PhD (LeaderSpring Center), chair

16 Tons: Limberjacks and American Folk Puppetry

2:30 pm–4:00 pm | Skyline III

Sponsored by the African American Folklore Section

06-01 Narrative Knows No Boundaries: Papers Inspired by the Work of Amy Shuman

2:30 pm–4:30 pm | Pavilion Ballroom

--Ann K. Ferrell (Western Kentucky University) and Martha C. Sims (Independent Folklorist, Writer and Researcher), chair

--2:30--Other People's Storied Objects: Unpacking the Personal at the Intersections of Narrative and Material Culture

----Sheila Bock (University of Nevada, Las Vegas)

--2:45--Untellable Narratives: Context, Consent, and Capacity

----Olivia Caldeira (The Ohio State University)

--3:00--Hearing and Telling Lakota People's Stories: Narrated Events and Narrative Events at Pine Ridge

----Cynthia Cox ()

--3:15--Passing as Hearing: Stories of Diagnosis, Disability, and Erasure

----Kate Parker Horigan (Independent Folklorist)

--3:30--Locating Crisis: Narrative Mappings of the 2016 Gatlinburg Fire

----Sydney K. Varajon ()

--3:45--optional discussion time

06-02 Decolonizing Cultural Heritage

2:30 pm–4:30 pm | Park

--Leah Lowthorp (University of Oregon), chair

--2:30--The Blackface and *le Sauvage*: Local Folklore versus Popular Perspective

----Luc D. Guglielmi (Kennesaw State University)

--3:00--Uprooted Tradition: Indecency, Coloniality, and Ukrainian Bawdy Folklore

----Maria Mayerchyk (University of Greifswald)

--3:30--Seventeenth-Century Scandinavian Heritage Construction on the Ground: Inventing Eddic Poetry between Colonialism and Cultural Appropriation

----- Frog (University of Helsinki)

--4:00--A Decolonial Critique of UNESCO ICH

----Leah Lowthorp (University of Oregon)

06-03 Folk Heterotopias [Hybrid]

2:30 pm–4:30 pm | Broadway I/II

Sponsored by the Mediterranean Studies Section

--**Sabina Magliocco** (University of British Columbia), chair

--2:30--Folk Heterotopias in the Anthropocene: Fairy Gardens in North America

----**Sabina Magliocco** (University of British Columbia)

--3:00--The Waldensian Trail of Faith as a Folk Heterotopia

----**SARA J. BELL** (Vance-Granville Community College)

--3:30--Heterotopic Practices in Japanese Street Altars and Shrines

----**incoronata nadia inserra** (University of Tokyo)

--4:00--optional discussion time

06-04 Health, (Dis)Ability, and Justice

2:30 pm–4:30 pm | Broadway III/IV

--**Lydia Campbell-Maher** (Indiana University), chair

--2:30--The vernacular architecture of r/autism subreddit: Definition, diagnosis and kinship

----**Helena Safron** (Florida State University)

--3:00--Gender and Foodways in Eating Disorder Twitter

----**Kathryn Casey** (George Mason University)

--3:30--Creative Disability Justice: Public Folklore and Accessible Arts Festivals

----**Lydia Campbell-Maher** (Indiana University)

--4:00--optional discussion time

06-05 United States National Cemeteries - Visual and Sensory Testimonies of the Conflicts that Shape and Affect our History, from Slavery to Today

2:30 pm–4:30 pm | Studio Suite

--**Leila Hamroun-Yazid** (Tetra Tech), chair

--**Ed Hooker** (National Cemetery Administration, Veterans Affairs)

--**Kirsten Pourroy Hebert** (U.S. Army Corps of Engineers)

--**Kristina Lynn Whitney** (U.S. Army Corps of Engineers)

06-06 Phases of Fieldwork

2:30 pm–4:30 pm | Directors Suite

—**Brandon Barker** (Indiana University Bloomington), chair

—2:30—Okra & *Masala* : Indian Food in the American South

—**Pravina Shukla** (Indiana University)

—3:00—Into the Field, Exploring Irish Ways of Death

—**Ray Cashman** (Indiana University Bloomington)

—3:30—Are Beliefs Real? Answers from the Field

—**Brandon Barker** (Indiana University Bloomington)

—4:00—Folk Art: The View from Within

—**Henry Glassie** (Indiana University)

06-07 Value Beyond Measure: Assessing and Communicating the Impact of Programs and Community-engaged Work

2:30 pm–4:30 pm | Council Suite

Sponsored by the Archives and Libraries Section, the Folklore and Education Section

—**Suzanne Godby Ingalsbe** (), chair

—**Amy Kitchener** (Alliance for California Traditional Arts)

—**Selina Morales** (Interdependent Folklorist)

—**Elizabeth Peterson** (American Folklife Center, emerita)

—**Cheryl T. Schiele** (National Endowment for the Arts)

—**Emily West Hartlerode** (Oregon Folklife Network)

06-08 Foodways and Identity in Faith, Family, and Folktales

2:30 pm–4:30 pm | Forum Suite

Sponsored by the Foodways Section

—**Rachelle H. Saltzman** (Folklore & Public Culture, U of Oregon), chair

—2:30—Why I Care So Much About Huckleberry Pie, and Why You Should Care About Your Food Traditions, too.

—**Jessica Oravetz** (University of Oregon)

--2:45--Foodways and Identity in Faith, Family, and Fiction

----**Ben Widdison** (University of Oregon)

--3:00--"Like Sharing Memories": Liberal Church Cookbooks as Reflections of Inclusivity, Gender, and Community

----**Melanie McNeil** (University of Oregon)

--3:15--Chichiquilli for Miccailhuitl: Teaching community through tamales in Huastec story and practice

----**Salma Valadez-Marquez** (University of Oregon)

--3:30--optional discussion time

06-09 Rooting Death in Folkloristics

2:30 pm–4:30 pm | Senate Suite

Sponsored by the New Directions in Folklore Section

--**Kaitlyn L. Kinney** (Folkwise), chair

--2:30--"There Was Death, But May It Never Return." Post-Mortem Folklore, Apotropaic Storytelling, and the Orature of Genocide Prevention in Rwanda

----**Lowell Brower** (University of Wisconsin, Madison)

--2:45--Evil Scars on Roads: Folk Beliefs and Narratives of Road Accidents in Bangladesh

----**Israt Jahan Lipa** (Memorial University of Newfoundland)

--3:00--Ghosts, Graves, and Guidance: How Haunted Tourism Can Engage Death Education

----**Darcy Anderson** (Cal State University, Fullerton)

--3:30--Ambiguous Loss and Familial Networks: Meanings of Family for Queer and Trans Individuals

----**Alyx McLuckie** (Independent Researcher)

--3:45--Braiding Other Worlds: Intergenerational Connections and End-of-Life Considerations

----**Kaitlyn L. Kinney** (Folkwise)

06-10 Dell Hymes Presidential Address at (Nearly) 50: A Critical Celebration

2:30 pm–4:30 pm | Galleria I

--**Bill Ivey** (consultant), chair

- Ehsan Estiri** (Utah State University)
- John Laudun** (University of Louisiana)
- Elliott Oring** (California State University, Los Angeles, emeritus)
- Ziying You** (The College of Wooster)

06-11 Digital Fruits, Conservative Roots: Contextualizing Right-Wing Folklore Online

2:30 pm–4:30 pm | Galleria II

--**Robert Glenn Howard** (University of Wisconsin, Madison) and **Whitney Phillips** (University of Oregon), chair

- Jesse A. Fivecoate** (Indiana University)
- Andrew Peck** (Miami University)
- Whitney Phillips** (University of Oregon)
- Megan L. Zahay** (University of Wisconsin, Madison)

06-12 Observing Ritual: Invisible Gods, Tourists, and Ethnographic Filmmaking in Japan

2:30 pm–4:30 pm | Galleria III

--**Michael Dylan Foster** (University of California, Davis), chair

--2:30--An Introduction to Aenokoto: Ritual, History, ICH
 ----**Michael Dylan Foster** (University of California, Davis)

--3:15--Interpreting heritage, culture, and ritual
 ----**Naoko Yamada** (Kanazawa University)

--3:30--The standardization of Aenokoto rituals: through the heritagization and publicization
 ----**Ulara TAMURA** (Kanazawa University)

--3:45--Anthropological Filmmaking in Noto Peninsula
 ----**John Wells** (Filmmaker)

06-13 Adversity, Advocacy, and the Politics of Vernacular Artistic Expression

2:30 pm–4:30 pm | Parlor A

Sponsored by the Folk Arts and Material Culture Section

—**Daniel Wojcik** (University of Oregon), chair

—2:30—Adversity and Vernacular Artistry

—**Daniel Wojcik** (University of Oregon)

—3:00—The Dzaleka Art Project: Community-Based Documentation in a Malawian Refugee Camp

—**Lisa Gilman** (George Mason University)

—3:30—Intersectionality and Balkan Romani Activism: Musicians Respond to Racism

—**Carol T. Silverman** (University of Oregon, emerita)

—4:00—The Politics of Vernacular Artistic Expression in Populist Hungary

—**István Povedák** (Moholy-Nagy University of Art and Design, Budapest) and **Kinga Povedak** (MTA-SZTE 'Convivence' Religious Pluralism Research Group)

06-14 Folklore and Pop Culture

2:30 pm–4:30 pm | Parlor B

—**Jeremy Stoll** (Columbus College of Art and Design), chair

—2:30—'Terror Doesn't Stop At The Screen': Nightmare on Elm Street Fandom through Folk Transmission

—**William S. Chavez** (University of California, Santa Barbara)

—3:00—What's Going on at the Bells and Motley? Agatha Christie, Folklore, and the Challenge of Rationality

—**Elizabeth Adams** (California State University, Bakersfield)

—3:15—Counter-Histories and Counter-Mythologies: Intangible Cultural Heritage in Franchise-Based Fan Fiction

—**Natalie Underberg-Goode** (University of Central Florida)

—3:30—Rooting Creativity in Place: Creators' Histories of Comics in India

—**Jeremy Stoll** (Columbus College of Art and Design)

—4:00—optional discussion time

06-15 Place, Folklore, and the Rooting of Identity

2:30 pm–4:30 pm | Parlor C

----**Madison Cissell** (Indiana University Bloomington) chair

--2:30--Native Foodways in Indiana: Pawpaws and Persimmons

----**Madison Cissell** (Indiana University Bloomington)

--3:00-- The "Dark and Brooding" Tales of Norway and Sweden – a translation story

----**JoAnn Conrad** (Diablo Valley College)

--3:30--"Rise Up Dead Man and Fight Again" 100 Years of Mummie in Dublin, Ireland

----**Caroline Joy Tatem** (Indiana University)

--4:00--optional discussion time

Needs Assessment and Advocacy for Academic Programs

2:30 pm–4:30 pm | Skyline II

--**Jessica A. Turner** (American Folklore Society), chair

Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees

4:45 pm–6:15 pm | Pavilion Ballroom

--**Mary Hufford** (Livelihoods Knowledge Exchange Network), chair

--discussant

--**Galit Hasan-Rokem** (The Hebrew University of Jerusalem, emerita)

--**Robert Baron** (Goucher College)

--**Amy Horowitz** (GALACTIC/ Indiana University)

--**Solimar Otero** (Indiana University)

--**Amy Shuman** (The Ohio State University, emeritus)

AFS Fellows Dinner Reception for Graduate Students

6:15 pm–7:45 pm | Skyline I

Sponsored by the Fellows of the American Folklore Society

Appalachian Studies Happy Hour

6:30 pm–7:30 pm | HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Sponsored by the Appalachian Studies Association

—**Sarah Craycraft** (Indiana University Bloomington) and **Jordan Lovejoy** (University of North Carolina, Chapel Hill), chair

Networking Gathering, Transnational Asia-Pacific Section

6:30 pm–7:30 pm | Skyline II

Sponsored by the American Folklore Society, the Transnational Asia/Pacific Section

Public Programs Meeting

6:30 pm–7:30 pm | Galleria II

Sponsored by the Public Programs Section

Independent Folklorists Meet-Up

7:30 pm–8:30 pm | HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Sponsored by the Independent Folklorists' Section

Reception Honoring Our Mentors

7:30 pm–8:30 pm | Pavilion Foyer

Phillips Barry Memorial Panel: The Practice, Mentorship and the Future of African American Expression: An Evening with Phil Wiggins and Ben Hunter

8:30 pm–10:00 pm | Pavilion Ballroom

Sponsored by the Music and Song Section

—**Junious Lee Brickhouse** (Urban Artistry Inc.) and **Stephen D. Winick** (American Folklife Center), chair

Concert with National Heritage Fellow Phil Wiggins

10:00 pm–12:00 am | Pavilion Ballroom

Instrumental Jam Session

11:00 pm–1:00 am | Forum Suite

Sponsored by the Music and Song Section

Vocal Jam (Song Circle)

11:00 pm–1:00 am | Studio Suite

Sponsored by the Music and Song Section

Saturday, November 4

Section Conveners Breakfast

7:15 am–8:15 am | Skyline III

Sponsored by the American Folklore Society

Regional Arts Organization Breakfast Meeting

7:30 am–8:30 am | HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

—**Teresa L. Hollingsworth** (South Arts) and **Ellie Dassler** (Program Director, Folk & Traditional Arts, Mid Atlantic Arts), chair

Breakfast with a Fellow: Networking, Mentoring, and Sustenance

8:00 am–9:30 am | Skyline I | Pre-registration is required by October 1. For graduate students only.

Sponsored by the Fellows of the American Folklore Society

Registration

8:00 am–12:00 pm | Plaza Foyer

Exhibit Room

8:00 am–1:00 pm | Atrium Ballroom

Quiet Room

8:00 am–5:00 pm | Boardroom West

Room for Families

8:00 am–5:00 pm | Boardroom East

07-01 The Shimkhin Project

8:30 am–10:00 am | Pavilion Ballroom

Sponsored by the AFS Local Planning Committee

--**Lyle Cairdeas** (Chachalu Museum and Cultural Center), chair

--**Felix Furby** (Confederated Tribes of Grand Ronde)

--**Anthony Hudson** (Confederated Tribes of Grand Ronde)

--**Jedd Schrock** (Confederated Tribes of Grand Ronde)

07-02 Sounding Board 1: Space and Place

8:30 am–10:00 am | Park

--**Feng Fan** (Advanced Institute for Confucian Studies, Shandong University), chair

--8:30--Modern Translation of Urban Diverse Ceremonial Spaces: A Case Study of Xiamen Island

----**tingting hong** ()

--8:45--discussion time

--9:00--Hurricane Stories of South Texas

----**Paul Del Bosque** (The University of Texas, Austin)

--9:15--discussion time

--9:30--The Reconstruction of Rural Residents' Knowledge Systems during Modernization: A Case Study of Livelihood Transition in Shuiluopo Town in Northern China

----**Feng Fan** (Advanced Institute for Confucian Studies, Shandong University)

--9:45--discussion time

07-03 How Are We Going to Live Here? Lessons, Visions, and Provocations at the Intersection of Folklife and the Climate Crisis [Hybrid]

8:30 am–10:00 am | Broadway I/II

Sponsored by the Folklore and Science Section

--**Charish R. Bishop** (The Currents of Folklore Podcast), chair

--**Kimi Eisele** (Southwest Folklife Alliance)

--**Susan Eleuterio** (Goucher College)

--**Kimberlyn Chota Pinedo** (Fund Amazonia)

--**Nancy Solomon** (Long Island Traditions)

07-04 Supporting At-Risk Folklore Archives [Hybrid]

8:30 am–10:00 am | Broadway III/IV

--**Benjamin Gatling** (George Mason University), chair

--**Greg Adams** (Smithsonian Center for Folklife and Cultural Heritage)

--**Andy Kolovos** (Vermont Folklife Center)

--**Jessica A. Turner** (American Folklore Society)

--**Iryna Voloshyna** (Indiana University)

07-06 Reading Popular Culture Through Folklore

8:30 am–10:00 am | Executive Suite

Sponsored by the New Directions in Folklore Section

--**John E. Price** (Independent Folklorist), chair

--8:30--The Star Trek Arrowhead Paradox: The Power of Folkloric Knowledge in Popular Culture

----**John E. Price** (Independent Folklorist)

--8:45--(Re)Imagining Snakes: Lessons from a Meme

----**Stephen Michael Lockett** (Penn State Harrisburg)

--9:00--Finding the Lost Light: Transformations of Folklore in Fictional Worldbuilding

----**Daniel Peretti** (Memorial University of Newfoundland)

--9:15--Whose Nostalgia is it, Anyway?: The Romanticization of the 1980s, 80s Queer Culture, and Stranger Things Fanfiction.

----**Shirley K. Shields** (Folkwise)

--9:30--discussant

----**Kim D. Stryker** (George Mason University)

07-07 Constructing Digital Identities

8:30 am–10:00 am | Council Suite

--**Kristiana Willsey** (University of Southern California), chair

--8:30--Underground Memory in the Digital World: YouTube, Instagram and the Social Construction of Black Streetlore

----**Langston Collin Wilkins** (University of Wisconsin, Madison)

--9:00--"Control Over How You Might Represent Yourself": Identity Play through Virtual Material Culture
----**Anelise Haukaas** (College of Coastal Georgia)

--9:30--Alpha, Beta, and Sigma: The Digital Restructuring of Social Relations and the American Male
----**Madison M. Howard** (AFS)

--9:45-- "The Iranian Yogurt Is Not the Issue Here": Reddit Personal Narratives as Secular Parable
----**Kristiana Willsey** (University of Southern California)

07-08 Revisiting the Museum Structure/Archives

8:30 am–10:00 am | Forum Suite

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

--8:30--Arts Rooted in Oregon: The *Dee Vadnais: Her Family's Story in the Oregon Landscape* Exhibit
----**Janet C. Gilmore** (Independent Folklorist) and Dee Vadnais (Artist)

--9:00--"According to the Bylaws..." Folk Knowledge at the Sharlot Hall Museum
----**Jackson Medel** (Sharlot Hall Museum)

--9:15--Finding Their Roots: Reconnecting Communities and Their Collections in Museums Abroad
----**Felicia Katz-Harris** (Museum of International Folk Art)

--9:30--Archiving Ashe: Developing, Shaping, and Executing the Arthur Ashe Oral History Project at UCLA
----**Patricia A. Turner** (University of California, Los Angeles, emerita)

07-09 Folklore, Advocacy, and Community Protest

8:30 am–10:00 am | Senate Suite

--**Lillian DeVane** (University of Oregon), chair

--8:30--Oral Traditions for Sustaining Cultural and Environmental Resiliency
----**William McKinley Patterson** ()

--8:45--Rooted in Protest and Uprooted from Folklore: Black Songs of Protest and Lawrence Gellert
----**Steven P. Garabedian** (Marist College)

--9:15--Folklorisitics and Leadership
----**Reinhold R. Hill** (Indiana University–Purdue University Columbus)

--9:30--Contemporary Unionism and Power: Organizing as Occupational Culture
----**Lillian DeVane** (University of Oregon)

07-10 (Up)Roots and Leaves: The UK Folklore Society and Folkloristics in Britain

8:30 am–10:00 am | Galleria I

—**Tina Paphitis** (University of Oslo) and Ceri Houlbrook (University of Hertfordshire), chair

—8:30—The FLS in the Rest of the 20th Century - Dorson and Beyond

—**Paul Cowdell** (University of Hertfordshire)

—8:45—The Personal Rootlessness of a Folklorist

—**Tina Paphitis** (University of Oslo)

—9:00—"No Strong Market Data": The Quest for an English Folklore Studies Masters Program

—**Ceri Houlbrook** (University of Hertfordshire)

—9:15—Amateurs and Professionals

—**Matthew James Cheeseman** (Folklore Society, London)

—9:30—optional discussion time

07-11 Media: Documenting African American Culture

8:30 am–10:00 am | Galleria II

—**Maureen K. Porter** (Institute for International Studies in Education, University of Pittsburgh), chair

—8:30—On The Shellpile

—**Rita Moonsammy** (Goucher College)

—9:10—The African Roots of Boldly Printed Kanga Cloths in the Diaspora: Displaying Fashion, Frustration, and Favor

—**Maureen K. Porter** (Institute for International Studies in Education, University of Pittsburgh)

07-12 Directions in Carnival Studies

8:30 am–10:00 am | Galleria III

—**Jack Santino** (Bowling Green State University, retired), chair

—8:30—Decolonizing Carnival in the Caribbean

—**Philip W. Scher** (University of Oregon)

—8:45—Is Carnival Carnavalesque?

----**Peter Tokofsky** (Stanford University)

--9:00--'Mixed, but not that mixed': gender, ethnic identity, and legacies of empire in Philippine beauty pageantry

----**Kiana N. Nadonza** (University of Oregon)

--9:15--Questioning Carnival and the Concept of "Carnavalesque"

----**Jack Santino** (Bowling Green State University, retired)

--9:30--discussant

----**Rachelle H. Saltzman** (Folklore & Public Culture, U of Oregon)

07-13 Migration and Transnational Heritage

8:30 am–10:00 am | Parlor A

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

--8:30--"Swedish Cook Wanted": Transnational Kitchens and Cultural Hierarchies through Swedish Immigrant Women's Handwritten Recipe Collections, 1900-1940

----**Svea E. Larson** (University of Wisconsin, Madison)

--9:00--St Lucia Celebrations: A Catholic saint, choir singing and Christmas buns

----**Susanne Nylund Skog** (Institute for Language and Folklore)

--9:30--Le masqué et les barbus: Elements of the South Louisiana Mardi Gras Songs

----**Barry Jean Ancelet** (University of Louisiana, Lafayette, emeritus)

07-14 Sounding Board 2: Foodways

8:30 am–10:00 am | Parlor B

--**Jessica Noe** (University of North Carolina, Chapel Hill), chair

--8:30--Negotiating Identities: The Exclusion and Inclusion of Foodways in a Bangladeshi Cultural Tourism Context

----**Niger Sultana** (Jatiya Kabi Kazi Nazrul Islam University)

--8:45--discussion time

--9:00--Food Symbolism, A Sociocultural Phenomenon: A Case of the Marriage Rite of the Bemba People of Zambia

----**Prince F.M. Lamba** (Florida State University)

--9:15--discussion time

--9:30--Co-Cuisinality: Toward a New Terminology for Communal Cooking Practices

----**Jessica Noe** (University of North Carolina, Chapel Hill)

--9:45--discussion time

07-15 Sounding Board 3: Folklore Matters

8:30 am–10:00 am | Parlor C

--**Julia Shizuyo Popham** (University of Colorado, Boulder), chair

--8:30--"I Went through Hell That Night and Back Again!": An Annotated Examination of the Dumb Supper Ritual

----**Cory Thomas Hutcheson** (Middle Tennessee State University)

--8:45--discussion time

--9:00--How may Folklore contribute to brain research and neuroscience?

----**Anna Lydia Svalastog** (Ostfold University College, Norway)

--9:15--discussion time

--9:30--Sylvia and "The American West": Constructing Asian American Identity in Rock Springs, Wyoming

----**Julia Shizuyo Popham** (University of Colorado, Boulder)

--9:45--discussion time

Learning Tradition, Learning Traditionally: Indigenous Teachers and Allies Examine Pathways to Systemic Educational Transformation

8:30 am–11:30 am | Skyline II

Sponsored by the First Peoples Fund, the Folklore and Education Section, the Local Learning

Coffee Break with the Cultural Diversity Committee

10:00 am–11:00 am | Skyline IV

Sponsored by the AFS Cultural Diversity Committee

Indiana University Graduate Program Information Session

10:30 am–12:00 pm | Skyline III

Sponsored by the Indiana University Department of Folklore and Ethnomusicology

—**Jason Baird Jackson** (Indiana University), chair

Reflections in Memory of Dan Ben-Amos

10:30 am–12:00 pm | Forum Suite

—**Dana M. Ernst** (University of California, Los Angeles), chair

—**Linda J. Lee** (University of Pennsylvania)

—**Leah Lowthorp** (University of Oregon)

—**Wolfgang Mieder** (University of Vermont, emerita)

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

—**Amy Shuman** (The Ohio State University, emeritus)

—**Meltem Türköz** ()

08-01 The Food That Connects: Four Decades of Ikoi no Kai, a Japanese-American Community Lunch Program

10:30 am–12:30 pm | Pavilion Ballroom

Sponsored by the AFS Local Planning Committee

—**Rick March** (Portland, OR, retired), chair

—**John Crull** ()

—**Janet Kakishita** (Portland, OR)

—**Jeannine Shinoda** (Ikoi No Kai)

08-02 New Approaches in Narrative Studies

10:30 am–12:30 pm | Park

—**Jason David Busic** (Denison University), chair

—10:30—Why We Tell Stories: A new theoretical approach to the study of narrative

—**Kathleen Ragan** (Author, Independent Scholar, and Human Rights Attorney)

—11:00—India and Orality: Oral Traditions as Means of Building Cultural Consciousness

----- **Simran** (Indiana University Bloomington)

---11:30---Myths to Live By: Ecocritical Process Drama as Narrative Analysis

-----**Hillary Sunberg** (University of Toronto)

---12:00---Transcendence and Storytelling in Moroccan Folk Narrative: "Love Works Marvels" (الحب يفعل المعجزات)

-----**Jason David Busic** (Denison University)

08-03 We Need an Accessible Watering Can: Folklorists with Disabilities (Re)Rooting in the Academy [Hybrid]

10:30 am–12:30 pm | Broadway I/II

Sponsored by the New Directions in Folklore Section

---**Teresa Milbrodt** (Roanoke College), chair

---**Sylas Alvarez** (Western Kentucky University)

---**Eva Þórdís Enezersdóttir** (University of Iceland)

---**Megan Hillier-Geisler** (Lilly Family School of Philanthropy (Indiana University))

08-04 Ecological Imaginaries [Hybrid]

10:30 am–12:30 pm | Broadway III/IV

---**John Holmes McDowell** (Indiana University Department of Folklore and Ethnomusicology, emeritus), chair

---**Kelly Bosworth** (Oregon State University)

---**Rebecca Dirksen** (Indiana University)

---**Mary Hufford** (Livelihoods Knowledge Exchange Network)

---**Jeff Todd Titon** (Brown University, emeritus)

---**Sue Tuohy** (Indiana University, emerita)

---**Rory Turner** (Goucher College)

08-05 Roots of Korean Folklore, Past and Present

10:30 am–12:30 pm | Studio Suite

---**Charles La Shure** (Seoul National University), chair

--10:30--The Logic of Creating and Destroying Sacred Sites in Shrine Myths of the Korean Peninsula
----**Piljun KIM** (Seoul National University)

--10:45--Korean Gramophone Dramas Adapted from the Simcheong Narrative
----**Yeonsu Choi** (Seoul National University)

--11:00--House Ghost Stories in the Korean TV Program "Late Night Ghost Story"
----**Heeyeon Kim** (Seoul National University)

--11:15--"Pengsoo" and Animism in Korean YouTube Culture
----**Euncho Kwon** (Seoul National University)

--11:30--optional discussion time

08-06 Weaving Networks and Growing Roots: Two Regional Arts Organizations Work to Support Folk Arts and Culture in Central Appalachia

10:30 am–12:30 pm | Galleria III

--**Ellie Dassler** (Program Director, Folk & Traditional Arts, Mid Atlantic Arts), chair

--**Joel Reid Gillis Chapman** (Mid Atlantic Arts)

--**Emily Hilliard** (Folklorist, Berea College)

--**Teresa L. Hollingsworth** (South Arts)

08-07 Folklore in Digital Spaces

10:30 am–12:30 pm | Council Suite

--**Afsane Rezaei** (Utah State University), chair

--10:30--Digital Uprooting: Examining the Implications of Mass Digital Production of the Garhwali Jagar
----**Avantika Chamoli** (University of Delhi)

--11:00--Into the Yellow-Bellied Beast: The Backrooms, Legend-Clipping, and Converging Aesthetics of the Liminal

----**Robert Guyker** (Chapman University (Orange, CA))

--11:30--"Oink for Orval": Constructing the Taste of Orval Beer through BeerAdvocate's Online Reviews

----**Ema Noëlla Kibirkstis** (Memorial University of Newfoundland)

--12:00--In Defense of a Digital Accent

----**Afsane Rezaei** (Utah State University)

08-09 Lies and Exile: The "Uprooted" in Canonical Early Modern Literature

10:30 am–12:30 pm | Senate Suite

Sponsored by the Medieval and Early Modern Folklore Section

—**Judith K. Lanzendorfer** (University of Findlay), chair

—10:30—Uprooting and the Altered Letter in Hamlet, Medieval Legend, and Folktale

—**Charlotte Artese** (Agnes Scott College)

—11:00—Prospero's Lies: Uprooting Reality through Linguistic Liminal Spaces

—**Judith K. Lanzendorfer** (University of Findlay)

—11:30—Uprooting in *Oroonoko*: The Lies We Tell Ourselves

—**Barbara E. Hamilton** (Mercer County College and William Paterson University)

—12:00—Uprooted, Vulnerable Moors in *Othello* and *Titus Andronicus*

—**Heather Hoyt** (Arizona State University)

08-10 Global Arts, Language Arts, and Cultural Traditions in Indigenous Communities

10:30 am–12:30 pm | Galleria I

—**Amy Horowitz** (GALACTIC/ Indiana University), chair

—**Wesley Thomas** (GALACTIC/ Indiana University, emeritus)

08-11 Media: Folklore in Music, Sound, and Film

10:30 am–12:30 pm | Galleria II

—**Rachel Claire Hopkin** (KGOU (NPR/University of Oklahoma)), chair

—10:30—"I've Endured": The music and legacy of Ola Belle Reed

—**Bill Shewbridge** (University of Maryland, Baltimore County)

—11:30—An Autochthonous Visual Narrative: Earliest Indigenous Images in Mexican Silent Cinema

—**Rafael Ocasio** (Agnes Scott College)

—11:45—How Curious

—**Rachel Claire Hopkin** (KGOU (NPR/University of Oklahoma))

08-12 Rooted in the Landscape

10:30 am–12:30 pm | Executive Suite

—**Jane Orton** (Independent) and Jane Orton (Independent), chair

—10:30—Rebellious Evolution: Graphic Novels' Folklore Roots more than Surface Deep

—**Sofia K. Porter Bacon** (Environmental Folklorist)

—11:00—No (Wo)man Is an Island, but (S)he Can Be

—**Frances Avery** (Memorial University of Newfoundland)

—11:30—“The Land Holds Onto These Truths, and Offers Its Lessons”:

Remembering/Resisting/Reclaiming Geographies of Racial Violence

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

—12:00—Negotiating with Tides and Tigers: Life on the Boundaries of Bangladesh's Floating Forest

—**Jane Orton** (Independent)

08-13 Case Studies in Folklore and Belief

10:30 am–12:30 pm | Parlor A

—**Zahra Abedinezhad** (Ohio State University), chair

—10:30—The Legend Tripper's Progress: The Legendary Destinations Grid

—**John Edward Priegnitz** (Utah State University)

—11:00—“To Be Used with Prudence and Thanksgiving”: Tea Consumption Among Millennial LDS Women

—**Maygan Barker** (Memorial University of Newfoundland)

—11:30—“You see Jesus and then you see the Devil and then you see Jesus again”: How Belief and Narrative Drive the Sport of Skeleton

—**Montana Miller** (Bowling Green State University)

—12:00—“Transgressive” Lamentations in Iran's Muharram; or Lamenting Pop to Challenge Grief?

—**Zahra Abedinezhad** (Ohio State University)

08-14 Case Studies in Women's Folklore

10:30 am–12:30 pm | Parlor B

—**Ayushi Sharma** (Ambedkar University Delhi), chair

--10:30--Weaving Past into Present: Investigating the Intersection of Tradition and Modernity in the Lives of Mizo Women Weavers

----**Jessica Vanlalfaki** (Ambedkar University Delhi)

--11:00--Silent Voices: Women's Sphere in a Rural-Urban Migrant Community

----**Lingxi Fu** (Advanced Institute for Confucian Studies, Shandong University)

--11:15--Feminine Concepts, Beliefs & Rituals In India-A Sociological Analysis with select samples from Kerala State in India

----**Rethi Thampatty PC** (Retired)

--11:45--Women in Religion: Establishing Authority through Religious Performance

----**Megan Miller** (Utah State University)

--12:00--Dais in Transition: An Oral History of Negotiation of North India's Traditional Midwives with Caste and Medical Modernity

----**Ayushi Sharma** (Ambedkar University Delhi)

Folklore and Education Section Meeting

12:00 pm–1:00 pm | Skyline II

Sponsored by the Folklore and Education Section

Approaches to Teaching with Hip Hop

1:15 pm–2:15 pm | Skyline II

--**Lisa Rathje** (Local Learning), chair

--**Fernando Alfonso Orejuela** (Indiana University)

Meet the Editors: Demystifying the Journal Publishing Process [hybrid]

1:15 pm–2:15 pm | Broadway I/II

--**Lisa Gilman** (George Mason University), chair

--**Sheila Bock** (University of Nevada, Las Vegas)

--**Lorraine Walsh Cashman** (Journal of American Folklore)

--**Rachel V. González-Martin** (University of Texas at Austin)

--**Robert Guyker** (Chapman University (Orange, CA))

- John Laudun** (University of Louisiana)
- Solimar Otero** (Indiana University)
- Marisa Wieneke** (Indiana University Bloomington)

Music and Song Section Business Meeting

1:15 pm–2:15 pm | Senate Suite

Sponsored by the Music and Song Section

Yes, #YouToo

2:30 pm–4:00 pm | Executive Suite

09-01 Voices from Oregon Tribes

2:30 pm–4:30 pm | Pavilion Ballroom

Sponsored by the AFS Local Planning Committee

--**Carol T. Silverman** (University of Oregon, emerita), and **Emily West Hartlerode** (Oregon Folklife Network), co-chairs

- David Harrelson** (Grand Ronde Tribes)
- Peter Hatch** (Confederated Tribes of Siletz Indians)
- Jason T Younker** (University of Oregon)

09-02 “All good predictions rhyme”: Making and Escaping Family in Adaptations of *The Witcher*

2:30 pm–4:30 pm | Park

—**Jeana S. Jorgensen** (Butler University), chair

—2:30—Child of Destiny, Child of Surprise: Remaking Family through Fairy Tale in *The Witcher*

—**Linda J. Lee** (University of Pennsylvania)

—3:00—Deviant Disabilities: Deformity, Fertility, and Monsters in *The Witcher*

—**Jeana S. Jorgensen** (Butler University)

—3:30—“The Family It Never Knew, in the House It Never Could Call Home”: Domestic Violence and The Botchling of *The Witcher 3*

—**Jennifer Loring** (Union Institute and University)

—4:00—optional discussion time

09-03 Queering Folkloristics, in Honor of Mickey Weems [Hybrid]

2:30 pm–4:30 pm | Broadway I/II

Sponsored by the LGBTQIA+ Section

—**Cory W. Thorne** (Memorial University of Newfoundland), chair

—**Cameron Barlow** (Memorial University of Newfoundland)

—**Guillermo De Los Reyes** (University of Houston)

—**Andrea L. Glass** (University of Delaware)

—**Mintzi Auanda Martinez Rivera** (Ohio State University)

—**Cory W. Thorne** (Memorial University of Newfoundland)

09-05 From Tradition to Heritage: The Dynamic Practice of Handcrafts in China

2:30 pm–4:30 pm | Studio Suite

—**Lijun Zhang** (George Mason University), chair

—2:30—Basket Crafting Practice and Social Process in Contemporary China

—**Lijun Zhang** (George Mason University)

—3:00—Adaptation, Engagement and Innovation: The Practice of Mongolian Female Headdress Crafts in Northern China

—**Lili Zhu** (George Mason University)

--3:30--Handcrafts & Field: Changes of Alashan Carpet Weaving Tradition in China
----**Tao Pang** (George Mason University)

--4:00--optional discussion time

09-07 Literature, Myth, and Folklore

2:30 pm–4:30 pm | Council Suite

--**Ghassan Abou-Zeineddine** (Oberlin College), chair

--2:30--The Sandman Cometh: Metamorphosis of the Mythical Character Throughout Time
----**Claudia Schwabe** (Utah State University)

--3:00--Vampire Motifs in Folklore, Literature, and Film
----**Robert S. Carlisle** (California State University, Bakersfield, emeritus)

--3:30--Beneath Clouded Hills: A Journey Into Deep England
----**Una Hamilton Helle** (Artist & Think Deep member, Geography Department, Royal Holloway University London)

--4:00--Myth and Legend in European Ethnogenesis
----**John Gutowski** (Saint Xavier University)

--4:15--“I Taught You to Fight and to Fly”: Representations of Peter Pan as a Syrian Refugee in Omar El Akkad’s What Strange Paradise
----**Ghassan Abou-Zeineddine** (Oberlin College)

09-08 The Arts as Folklorist's Muse: Educating a Child of Conscience

2:30 pm–4:30 pm | Forum Suite

Sponsored by the Local Learning

--**Suzanne** (Suzy) **Seriff** (University of Texas at Austin), chair

--**Linda Deafenbaugh** (Folk Arts-Cultural Treasures School)

--**Amy C. Evans** ()

--**Turry M. Flucker** (Terra Foundation for American Art)

--**Suzanne (Suzy) Seriff** (University of Texas at Austin)

09-09 Folklore, Custom, and Ritual

2:30 pm–4:30 pm | Senate Suite

--**Meshesha M. Jobo** (), chair

--2:30--The Randwick Wap: An English Folk Custom and a Community's History

----**Jessica Lloyd** (Nottingham, UK)

--3:00--Quietude and the Inaudible in Cambodian Ritual and Artistic Practices

----**Jeffrey Dyer** (Indiana University)

--3:30--Interaction of Polish, Russian and Buryat cultures childbirth and funeral rites in the Siberian village of Vershina

----**Evelina Vizhentas** (Nicolaus Copernicus University)

--4:00--The Notion, Major Causes, and Folk Mechanisms of Conflict Resolution in Wolaita, Ethiopia

----**Meshesha M. Jobo** ()

09-10 Film Screening: *By Parties Unknown* (85 min.)

2:30 pm–4:30 pm | Galleria I

--**Josh M. Niedwick** (Western Kentucky University), chair

09-11 From Turntables to Roundtables: Reflecting on the Roots, Rootlessness, and Uprooting of Hip Hop Culture on its 50th Anniversary

2:30 pm–4:30 pm | Galleria II

--**Langston Collin Wilkins** (University of Wisconsin, Madison) and **Fernando Alfonso Orejuela** (Indiana University), chair

--**Junious Lee Brickhouse** (Urban Artistry Inc.)

--**Lisa Rathje** (Local Learning)

09-14 European Diaspora

2:30 pm–4:30 pm | Parlor B

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

--2:30--Roots and Routes in Swedish Duluth: Reflections on Music, Migration, and Memory

----**Sverker Hyltén-Cavallius** (Swedish Performing Arts Agency)

—3:00—The Presence of Absence: Song, Food, and Longing in Irish America
——**Sean Williams** (Evergreen State College)

—3:30—Pride and Saint Piran's Cross: Queerness and Contested Futures in North America's Cornish Diaspora
——**Nicholas A. Booker** (The Ohio State University)

—4:00—Knowing Home without Going Home: Later-Generation Transylvanian Saxon Nostalgia for *Heimat*
——**Rebecca Horeth** (Memorial University of Newfoundland)

—4:15—"We came across as the colonized": Reflections on Roots, Transformations, and De-colonization among Sámi Descendants in the US
——**Charlotte Hyltén-Cavallius** (Institute for Language and Folklore)

09-15 Proverbial Politics and Verbal Play

2:30 pm–4:30 pm | Parlor C

—**Raymond Melton Javon Summerville** (Fayetteville State University), chair

—2:30—"A Rising Tide Lifts all the Boats": John F. Kennedy's Maritime Phrases as Symbols of Life's Vicissitudes
——**Wolfgang Mieder** (University of Vermont, emerita)

—3:00—Nursery rhymes as erosion control: keeping history rooted in the present
——**Gina M. Zimbardi** ("A Tisket-Tasket" Podcast Host/Independent Researcher)

—3:30—"BLACK POWER" AND BLACK RHETORICAL TRADITION: THE PROVERBIAL LANGUAGE OF STOKELY CARMICHAEL
——**Raymond Melton Javon Summerville** (Fayetteville State University)

Transforming Culture in the Workplace: An Asset-based Approach to Foster a Powerful Equity-driven Social Sector [hybrid]

2:30 pm–4:30 pm | Broadway III/IV

—**Sonia BasSheva Mañjon**, PhD (LeaderSpring Center), chair

AFS Business Meeting

4:45 pm–5:30 pm | Pavilion Ballroom

Sponsored by the American Folklore Society

Light Refreshments

5:30 pm–6:00 pm | Pavilion Foyer

Time of Remembrance

6:00 pm–6:45 pm | Pavilion Ballroom

Sponsored by the American Folklore Society

AFS Presidential Lecture: Marilyn White

7:00 pm–8:15 pm | Pavilion Ballroom

—**Jessica A. Turner** (American Folklore Society), chair

—Roots, Rootlessness, and Uprooting: Personal, Ethnographic, and Folkloric Reflections on a Theme

—**Marilyn M. White** (Kean University, retired)

Closing Reception

8:15 pm–10:00 pm | Pavilion Ballroom

Open Mic Night

9:00 pm–11:00 pm | Galleria II

Sponsored by the Creative Writing and Storytelling Section

—**Ghassan Abou-Zeineddine** (Oberlin College)

Instrumental Jam Session

9:00 pm–12:00 am | Forum Suite

Sponsored by the Music and Song Section

Vocal Jam (Song Circle)

9:00 pm–12:00 am | Studio Suite

Sponsored by the Music and Song Section

Dance Party in Honor of Mickey Weems

10:00 pm–12:00 am | Skyline I/II

Sponsored by the LGBTQIA+ Section

Follow the Music: Exploring the Multi-Linear Legacies of House Culture- Spotlight on Portland, Oregon’s Deep Like... Sessions

9:00 pm–2:00 am | Flower Factory, 1227 SE Stark St, Portland, Oregon

Sponsored by the Urban Artistry Inc.

—**Junious Lee Brickhouse** (Urban Artistry Inc.), chair

Event Abstracts

Virtual and in-person events appear here in alphabetical order for easy finding. Please note that all in-person events (scheduled Nov. 1-4) will have a room such as Skyline III listed, while all virtual events (scheduled Oct. 11-12) will say "Virtual (AFS Hub)." Hybrid events in Portland will say "Hybrid" at the end of the event title; all hybrid events will have a room listed.

16 Tons: Limberjacks and American Folk Puppetry

Sponsored by the African American Folklore Section

Friday, 2:30 pm–4:00 pm | Skyline III

Limberjack puppets have constituted some of the most egregious examples of blackface material characters – a legacy that weighs on American object performance like the proverbial sixteen tons of number nine coal. Yet limberjacks are a folk art form that incorporates elements of object performance traditions from European immigrant groups along with African American and indigenous peoples. This workshop reviews the history of limberjack puppets in the U.S. Participants will then build a simple, cardboard limberjack and celebrate the bonds of solidarity workers of all ethnicities formed in the United Mine Workers of America union while performing Merle Travis' "Sixteen Tons."

African American Traditional Music, History and the Black Experience: Black Portland Blues

Sponsored by the AFS Local Planning Committee

Thursday, 9:30 pm–11:00 pm | Pavilion Ballroom

Post-WWII migration saw African Americans move northeast or midwest and to the Pacific Northwest as jobs became available. With that migration came the traditional music of the south to lay the foundation in the black communities of Portland. Gospel, Blues, and Jazz became the sound, and just like in other regions of black communities, the church became a

pivotal space. In this panel and performance, we will explore the culture and traditions of African American Music and the experience of Portland, Oregon, and the Pacific Northwest Black Blues.

AFS Business Meeting

Sponsored by the American Folklore Society

Saturday, 4:45 pm–5:30 pm | Pavilion Ballroom

Executive Director's State of the Society Address

2023 Annual Meeting theme announcement

Old business

New business

AFS Endowment Fund and Planned Giving Info Session

Sponsored by the American Folklore Society

Friday, 1:30 pm–2:00 pm | Skyline I

Join us to learn about opportunities for making a gift to AFS as we plan for sustainable opportunities for the future.

AFS Fellows Dinner Reception for Graduate Students

Sponsored by the Fellows of the American Folklore Society

Friday, 6:15 pm–7:45 pm | Skyline I

The Fellows of the American Folklore Society host this reception to welcome students to the meeting, create opportunities for networking with senior members of the field, and make clear how important students are to the health and vitality of folklore studies. The Fellows provide food and a cash bar.

AFS Presidential Lecture: Marilyn White

Saturday, 7:00 pm–8:15 pm | Pavilion Ballroom

This address examines the manifestation of the theme of this year's annual meeting by using parts of my own folklore origin story; my varied ethnographic fieldwork experiences—with my own family, the Buraku of Japan, and the people of Little Cayman; various folklore communities; and some of the history of the American Folklore Society. Regarding roots, what are the effects of being rooted within a family, a community, or an ethnic group? For rootlessness, how might not having roots lead to separation or displacement—both physical and metaphorical; how and why might a group create a space to put down roots; what are some of the reasons why those in power might not create or foster a space where varied roots can take hold; and why might those in power take actions to make space? For uprooting, why might a group's space be taken away, and what are the effects on those involved; what are the reasons for or the effects of a group choosing to uproot?

Appalachian Studies Happy Hour

Sponsored by the Appalachian Studies Association

Friday, 6:30 pm–7:30 pm | HopCity Tavern (Hotel Bar at the Hilton Portland Downtown)

Join us for a happy hour gathering of folklorists sponsored by the Appalachian Studies Association. Learn about the Appalachian Studies Association, the annual conference this spring at Western Carolina University, the Journal of Appalachian Studies, and other plans and opportunities to write about and connect across our regional focus. Please plan to buy your own food and beverages. Come meet others interested in or working at the intersection of folklore and Appalachia!

Approaches to Teaching with Hip Hop

Saturday, 1:15 pm–2:15 pm | Skyline III

This workshop addresses learning and teaching with Hip Hop. Through African American stories and history, participants will consider important topics of teaching hard or sensitive themes, the power of language and culturally specific vernacular, the challenges of accessibility for some classrooms due to explicit lyrics, and the skills that support critical thinking about cultural identities and one's subject position. From the Tulsa Race Massacre to countless other stories and events that need telling yet don't show up in many classrooms, the facilitators will create pathways to contextualized considerations that inform using Hip Hop in the classroom.

Archival Access and the Principles of Shared Stewardship

Thursday, 3:00 pm–4:00 pm | Virtual (Annual Meeting Hub)

In July 2019, the Center for Folklife and Cultural Heritage adopted its Shared Stewardship of Collections Policy (<https://folklife-media.si.edu/docs/folklife/Shared-Stewardship.pdf>), affirming the Center's commitment to culturally respectful collections management, enhanced community access to cultural documentation, and to consider alternative collections custody arrangements such as co-curation, long-term loan, or digital returns. Now that the entire Smithsonian has adopted a policy on Shared Stewardship and Ethical Returns (<https://ncp.si.edu/Sl-ethical-returns>), the Center seeks to renew opportunities for consultation with the people and communities whose traditions, cultures, and heritages are found throughout the collections it stewards.

In our discussion, let's consider:

1. How do you see the principles of shared stewardship fitting into your strategic goals?
2. What does it mean to be a Trusted Source?
3. What do you see as your role in this work?
4. What do you see as our role at the Center for Folklife and Cultural Heritage?
5. Ultimately, how can we leverage the expertise of this meeting group to more intentionally center the needs of those whose cultures are documented across the archives, library, and museum collections that we steward?

Awards and Recognitions

Sponsored by the American Folklore Society

Thursday, 4:30 pm–5:30 pm | Pavilion Ballroom

Join us to recognize and honor the winners of the 2023 AFS and Section Prizes.

Breakfast with a Fellow: Networking, Mentoring, and Sustenance

Sponsored by the Fellows of the American Folklore Society

Saturday, 8:00 am–9:30 am | Skyline I | Pre-registration is required by October 1. For graduate students only.

Breakfast with a Fellow is an opportunity for folklore students to meet senior folklorists and to engage with them. The event demystifies some of the workings of professional development and allows for students to connect to major figures in Folklore Studies as part of a larger community.

This year, our Fellows will be Kay Turner, David Todd Lawrence, Lisa Gilman, and Luisa Del Giudice. Students must pre-register and can contact Solimar Otero, soliter@iu.edu, or Emilyann Long, longeh@iu.edu, to do so; please indicate your top three preferences. 40 spots available.

Candidates' Forum

Sponsored by the AFS Nominating Committee

Oct. 12, 4:30pm - 5:30 pm PT | Virtual (AFS Hub)

All are requested to attend this important forum and reception. Hear each candidate's statement.

Carnavalesque Dance Party

Sponsored by the Center for Louisiana Studies

Thursday, 7:30 pm–8:30 pm | Forum Suite

Come celebrate the 50th anniversary of the Center for Louisiana Studies with a Mardi Gras themed dance party. Experience deep Carnival cuts from South Louisiana's most innovative musicians during this misrule-fueled cocktail hour. Mardi Gras music and images curated by the Center for Louisiana Studies' team transport you to past folkloric Carnival processions through today's artists' deeply playful inversions of ancient rituals. Cash bar. Masks optional.

Chicano and Chicana / Folklore Latino, Latinoamericano y Caribeño Section Meet-up

**Sponsored by the Chicano and Chicana / Folklore Latino, Latinoamericano y Caribeño
Sections**

Thursday, 1:15 pm–2:15 pm | Directors Suite

Join members of the Chicano and Chicana and the Folklore Latino, Latinoamericano y Caribeño Sections to catch up, network, and spend some time together in person ahead of our virtual business meeting, planned after the conference.

Closing Reception

Saturday, 8:15 pm–10:00 pm | Pavilion Ballroom

Join Rhapsody Project Co-founder Joe Seamons and the Rhapsody Songsters to share their powerfully rooted model of music education and youth leadership as we close out the Annual Meeting with a celebration of mentorship, the next generation, and the many roots that tie us together. (That's a literal invitation to join: bring your instrument, your voice, or your enthusiasm to this multi-layered closing reception!)

About the Rhapsody Project: The Rhapsody Project is a multi-generational community that explores and celebrates music and heritage through an anti-racist lens. Based in Seattle and active in several other cities across the U.S., they provide music instruction and cultural events to foster youth leadership and enrich their communities.

Coffee and Networking for Folk Arts Partnership Professional Development Institute Participants

Sponsored by the American Folklore Society

Friday, 7:30 am–8:30 am—Skyline II | For invited participants only.

Participants of the [Folk Arts Partnership Professional Development Institute](#) will have time to meet one another, network, and brainstorm over coffee. This is a private networking event.

Coffee Break with the Cultural Diversity Committee

Sponsored by the AFS Cultural Diversity Committee

Saturday, 10:00 am–11:00 am | Skyline IV

Join members of the AFS Executive Board, Cultural Diversity Committee, Local Planning Committee, and leadership from the Public Programs, African American Folklore, Chicano/a, Folklore Latino, Latinoamericano, y Caribeno, Jewish Folklore, LGBTQIA+, and Transnational Asia/Pacific sections for coffee and conversation. We will be discussing ideas for our collective work together and future initiatives.

Comics & Culture Annual Business Meeting

Sponsored by the Comics and Culture Section

Thursday, 1:30 pm–2:30 pm | Virtual (Annual Meeting Hub)

Concert with National Heritage Fellow Phil Wiggins

Friday, 10:00 pm–12:00 am | Pavilion Ballroom

Join us for this concert honoring Phil Wiggins featuring musicians mentored by him.

Cultural Diversity Committee Brown Bag Lunch

Sponsored by the AFS Cultural Diversity Committee

Thursday, 12:30 pm–1:30 pm | Skyline III

AFS's Cultural Diversity Committee invites to their Brown Bag event. This is a networking event where AFS members interested in CDC's work are invited to attend. Gerald Davis Awardees are also encouraged to attend.

Dance Party in Honor of Mickey Weems

Sponsored by the LGBTQIA+ Section

Saturday, 10:00 pm–12:00 am | Skyline I/II

Celebrate the fabulous, spiritual, and eclectic folklorist, Mickey Weems with a glittery, gay, DIY dance party! Mickey Weems is a graduate of the Ohio State University (2007), where he

and his husband, Kevin Mason, founded and organized Qualia: Festival of Gay Folklife from 2002 to 2010 in Columbus, Ohio. Folklorist Mickey Weems died with medical assistance on March 20, 2023. We'll play a playlist curated by Weems himself on his Folkwise appearance, "Mickey Weems' Last Party on Earth " featuring absolutely danceable bangers (and a dance floor to celebrate!)

Wear your most Mickey outfit and bring a decoration along to help create the party vibe! Volunteer to help with set-up by emailing Cassie at cpatterson@afsnet.org with the subject line "Mickey's Dance Party Logistics."

Learn more about Qualia: <https://cfs.osu.edu/collaborations/past/qualia>

Don Yoder Lecture on Religious Folklife and Folk Belief: Bonnie O'Connor

Sponsored by the Folk Belief and Religious Folklife Section

Thursday, 6:30 pm–7:30 pm | Pavilion Ballroom

In 1968 a committee of the Harvard Medical School comprising 13 white men (10 MDs, one theologian, one law professor, and a historian of science) published a definition of "Brain Death," expanding the common definition of death to include new criteria. This presentation addresses assumptions inherent in the committee composition and their definition as these have shaped ensuing decades of official public discourse on death, organ transplant medicine, law, public policy, and bioethics – contrasting these with vernacular responses to and experiences with family members on life support, and recently increasing family challenges to having a loved one declared "Brain Dead."

Dwight in Denmark: Film Screening

Thursday, 8:00 pm–10:00 pm | Broadway III/IV

Dwight Lamb has been an important and influential fiddler in the American Midwest for decades, but due to a chance encounter with Danish champion fiddler Kristian Bugge and accordionist Mette Kathrine Jensen Staerk, he is now also important and influential in Denmark. Dwight had learned Danish tunes as a child from his immigrant grandfather. "Dwight in Denmark" tells this story and follows a tour that he, Kristian and Mette made after they began collaborating musically. Their work together has led to the rediscovery in Denmark of many traditional tunes that had become extinct there.

Exhibit Room

Thursday and Friday, 8:00 am–6:00 pm; Saturday, 8:00 am–1:00 pm | Atrium Ballroom

Check out exhibits from publishers, AFS sections, and other organizations in our Exhibitor Room throughout the meeting.

Special information tables hosted by AFS and its partners include:

[American Folklore Society](#): Info Table

[Mediterranean Studies Section](#): Silent Auction

[Folk Belief and Religious Folklife](#): Visit the AFS Folk Belief and Religious Folklife Section's silent auction in the Exhibit Room. All proceeds directly fund our Section's student prizes.

[National Endowment for the Arts Information Table](#): Interested in applying for a grant? Cheryl Schiele and Jennie Terman from the National Endowment for the Arts' Folk and Traditional Arts Division will be available to answer your questions about Endowment funding opportunities and submitting a competitive grant application, Thursday, Nov. 2: 9:00am – 10:30am and 1:00pm – 2:30pm; Friday, Nov. 3: 1:00pm – 2:30pm; and Saturday, Nov. 4: 9:30 am – 10:30am.

Fellows Business Meeting

Sponsored by the Fellows of the American Folklore Society

Friday, 12:45 pm–2:15 pm | Broadway III/IV

Fellows Business Meeting.

First-Time Attendees: Welcome and Networking

Sponsored by the American Folklore Society

Wednesday, 3:30 pm–4:30 pm | Park

Join AFS staff and others to learn more about AFS, meet colleagues, navigate the meeting, and more! Light refreshments served.

Folk Belief and Religious Folklife Section Business Meeting

Sponsored by the Folk Belief and Religious Folklife Section

Thursday, 1:15 pm–2:15 pm | Park

Folk Belief and Religious Folklife Section annual Business Meeting

Folk Belief and Religious Folklife Section Reception to Honor Leonard Norman Primiano

Sponsored by the Folk Belief and Religious Folklife Section

Thursday, 5:30 pm–6:30 pm | Pavilion Foyer

Join members of the Folk Belief and Religious Folklife Section as we remember Leonard Norman Primiano and celebrate his legacy.

Folklife Media Producers Coffee Break

Sponsored by the Idaho Commission on the Arts

Thursday, 10:15 am–11:15 am | Skyline II

Join Steven Hatcher of the Idaho Commission on the Arts and members of the Mexican Music Project film crew for a networking coffee break for folklife media producers. Connect with new and old friends over ethnographic filmmaking projects, the latest media-producing methods and technologies, and other exciting subjects.

Folklore and Disability Group Meets with Filmmaker Debra Robinson

Sponsored by the Newly developed Folklore and Disability Working Group

Friday, 12:45 pm–2:15 pm | Park

We will view the film "Black Women on the Autism Spectrum," followed by a discussion with filmmaker Debra Robinson. An excerpt from a description of the film: "African American women often resort to changing persona as subterfuge to survive in society. The shifting or chameleon aspect of black women is an armor to deflect stereotypes, accommodate gender, race, and ethnic differences. The ability to be a changeling also means being able to read people and social situations expertly." The film depicts the challenges and creativity of African American women with Autism.

Folklore and Education Section Meeting

Sponsored by the Folklore and Education Section

Saturday, 1:15 pm–2:15 pm | Skyline II

Folklore and Education Section Business Meeting

Folklore M.A. at UNC-Chapel Hill – Info Session for Prospective Applicants

Thursday, 2:30 pm–4:00 pm | Skyline III

Interested in a M.A. in Folklore at the University of North Carolina at Chapel Hill? As one of the oldest graduate degree programs in folklore in the United States, UNC offers a 2-year M.A. in Folklore within the Department of American Studies. Come meet current UNC folklore faculty and students to learn about the program's courses, opportunities, and partners. We're excited to meet you!

Foodways Happy Hour: Pacific Northwest Wine and Cheese Tasting

Sponsored by the Foodways Section

Thursday, 5:30 pm–6:30 pm | Oregon Wines on Broadway, 515 SW Broadway, Portland | Pre-registration required

Join the AFS Foodways Section in learning about wine and cheese produced in the Pacific Northwest. Participants will enjoy a flight of 5-6 white and red wines from Pacific Northwest wineries paired with Oregon cheeses hand selected by AFS Portland Local Committee member and cheese connoisseur Jared Schmidt. This event is hosted by Oregon Wines on Broadway, 515 SW Broadway, Portland (walking distance from the conference hotel)

<https://www.oregonwinesonbroadway.com>

Pre-register to reserve your spot

Costs: \$30 for AFS attendees and \$15 for Foodways Section members

Maximum of 25 people, so sign up soon!

Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees

Friday, 4:45 pm–6:15 pm | Pavilion Ballroom

Dan Ben Amos (1934-2023) charted the late 20th-century trajectory of folklore studies early on in his career, with his influential writings on genre, context, and performance. In this session, four of Dan Ben-Amos's students and mentees reflect on his ongoing scholarly contributions to folklore theory, and to the subfields of Jewish Studies, African Studies, Narrative Studies, and Folklore Theory and Practice. To honor Dan Ben-Amos' continuing commitment to dialogue, our panel will engage in a dynamic discussion of some of the central concepts he introduced and that have become part of all dimensions of folklore research, teaching and practice. Following ten minutes of reflection from each of the panelists, Galit Hasan-Rokem will serve as discussant, opening the session to contributions from the floor.

Grad Student and Young Professional Social Hour

Sponsored by the Graduate Student and Young Professional Section

Thursday, 8:30 pm–9:30 pm | Senate Suite

The Graduate Student and Young Professionals Section invites you to join your peers for a social hour! Gather with your peers for an evening of conversation, games, networking, and more!

Grad Student and Young Professional Virtual Social Hour

Sponsored by the Graduate Student and Young Professional Section

Wednesday, 5:30 pm–6:30 pm | Virtual (AFS Hub)

The Graduate Student and Young Professionals Section invites you to join your peers for a VIRTUAL social hour! Gather with your peers for an evening of conversation, games, networking, and more!

Indiana University Alumni Reception

Sponsored by the Indiana University Department of Folklore and Ethnomusicology

Thursday, 9:00 pm–11:00 pm | Skyline I/II

Enjoy free snacks while catching up with fellow alumni, former and current professors, and staff from the department. All are welcome!

Indiana University Graduate Program Information Session

Sponsored by the Indiana University Department of Folklore and Ethnomusicology

Saturday, 10:30 am–12:00 pm | Skyline III

In this informal information session, prospective graduate students can learn more about the master's and doctoral programs in folklore studies and in ethnomusicology at Indiana University (IU). While the session will begin with a brief overview of the IU Department of Folklore and Ethnomusicology, attendees are welcome to drop in mid-session as schedules allow.

Instrumental Jam Session

Sponsored by the Music and Song Section

Thurs., 9:00 pm–12:00 am; Fri., 11:00 pm–1:00 am; Sat., 9:00 pm–12:00 am | Forum Suite

Come join the Music and Song Section for an instrumental jam! All skill levels are welcome. Bring your instruments, or just listen.

JFR Networking Event

Sponsored by the Journal of Folklore Research

Thursday, 1:30 pm–2:30 pm | Virtual (AFS Hub)

Chair: Solimar Otero (Indiana University) and Marisa Wieneke (Indiana University Bloomington)

One-on-one and small-group breakout conversations with JFR editor Solimar Otero and managing editor Marisa Wieneke. An opportunity to talk about the academic article

publishing process, pitch article or special issue ideas, and discuss the process of turning a presentation into a publication.

Learning Tradition, Learning Traditionally: Indigenous Teachers and Allies Examine Pathways to Systemic Educational Transformation

Sponsored by the First Peoples Fund, the Folklore and Education Section, the Local Learning

Saturday, 8:30 am–11:30 am | Skyline II

Folklorists support learning in many settings, from apprenticeships to K-12 classrooms and museums to community spaces. The move from episodic to systemic learning requires infrastructure, curriculum, and participants who are committed to this sustainable practice. To speak to each of these aspects, we have invited special regional speakers, including Oregon and Washington State Teachers of the Year who are also Indigenous Educators, a traditional knowledge bearer, and a school district administrator on the Yakima Nation who works as an ally to support her students. The workshop includes an introduction to the new state-mandated Indigenous History curriculum in Oregon, panel discussion, and opportunities to work on new ideas together.

Light Refreshments

Saturday, 5:30 pm–6:00 pm | Pavilion Foyer

Local Learning Happy Hour

Sponsored by the Local Learning

Thursday, 5:30 pm–6:30 pm | HopCity Tavern (Hotel Bar at the Hilton Portland Downtown)

Join folk arts in education friends and colleagues for an informal, cash happy hour. We are celebrating the 10th anniversary issue of the Journal of Folklore and Education on the topic "Teaching with Primary Sources."

Lunch with Midwest Folklorists and Cultural Workers Alliance (MFCWA)

Friday, 12:45 pm–2:15 pm | HopCity Tavern (Hotel Bar at the Hilton Portland Downtown)

Please join members of MFCWA at lunchtime on Friday, November 3, for an informal gathering to talk about ongoing projects and to meet others from the region. We'll meet in the lobby of the conference hotel at 12:45pm on Friday, November 3, and go to lunch at HopCity Tavern.

Please note that everyone will be paying for their own food and beverages.

Meet the AFS Executive Board

Thursday, 10:00 am–10:30 am | Pavilion Foyer

Grab a coffee with members of the AFS Executive Board.

Meet the Editors: Demystifying the Journal Publishing Process [hybrid]

Saturday, 1:15 pm–2:15 pm | Broadway I/II

The editors of the *Journal of American Folklore*, *Journal of Folklore Research*, *Western Folklore*, *Cultural Analysis*, and *Narrative Culture* are hosting this session to demystify the process of publishing in a folklore journal. Participants will have the opportunity to meet some of the editors working behind the scenes for an informal conversation. We will discuss the foci and missions of each journal, when to consider submitting, how to prepare a manuscript for submission, what happens after you submit, and what happens after acceptance. We invite students, junior scholars/professionals, and anyone who would benefit from learning about the process. We especially encourage colleagues of color and/or those working in anti-racist and decolonial areas of study to join in the discussion.

Participants:

Chair, *Journal of American Folklore*: Lisa Gilman (Editor-in-Chief) and Lorraine Walsh Cashman (Senior Managing Editor)

Journal of Folklore Research: Solimar Otero (Editor) and Marisa Wieneke (Managing Editor)

Western Folklore: Rachel V. González-Martin (Editor)

Contemporary Legend: John Laudun (Co-Editor)

Cultural Analysis: Robert Guyker (Associate Editor)

Narrative Culture: Sheila Bock (Co-Editor)

Memorial University Reception

Sponsored by the Memorial University of Newfoundland

Thursday, 9:00 pm–11:00 pm | Skyline I/II

Memorial University's Department of Folklore invites you to a reception for alumni, current students, and prospective students. All conference participants are very welcome to join us for appetizers and a cash bar.

Middle Atlantic Folklife Association (MAFA) Brown Bag

Friday, 12:30 pm–1:30 pm | Directors Suite

Bring your lunch and join members of the Middle Atlantic Folklife Association (MAFA) to network and discuss the organization's current activities.

Models of Mentorship: A Workshop with Sonia Mañjon, LeaderSpring Center [Hybrid]

Sponsored by the American Folklore Society

Friday, 12:45 pm–2:15 pm | Broadway I/II

What does “mentorship” mean to you? What have been your most impactful mentorship experiences, and why? Through this session, Sonia Mañjon, Co-executive Director of LeaderSpring Center, will historicize and contextualize various models of mentorship, including mentorship, sponsorship, and cohort models. Dr. Mañjon will then lead participants through an individual reflection process so that they can consider their own histories, experiences, and practices of models of mentorship. Participants will experience a think tank process that was developed by Dr. Mañjon and her students at The Ohio State University as a transdisciplinary approach to mentoring through collaboration. The process engaged relationship building between non-profit organizations, a professional performing arts group, and graduate students in the collective development of a think tank methodology or an authentic interactive approach to student learning. The relationships supported a pedagogy of engagement that incorporates the tenants of collaboration and mentorship at multi-layered levels. These levels will be explored through video and visuals created and implemented in two separate Think Tanks between 2014 and 2017.

Dr. Mañjon's career spans more than 30 years in higher education, nonprofit management, government administration, and public and private sector consulting. Since becoming Executive Director of LeaderSpring Center (LSC) in 2018, she has steered the organization to deepen its commitment to elevating and strengthening the vision, voice, power, and

leadership of women of color. In 2023, LeaderSpring adopted a liberatory organizational framework and distributive leadership model where she became Co-Executive Director. Dr. Mañjon teaches in the Nonprofit Management Program at California State University East Bay and Graduate Nonprofit Administration Program at the University of San Francisco.

LeaderSpring's mission is to foster a powerful, equity-driven social sector by strengthening leaders and organizations; developing communities of leaders; and transforming the systems in which they work. LeaderSpring undertakes its work by delving deeply into what impacts and undermines leadership among people of color in the social sector and other marginalized groups, honing-in on systems of oppression. These systems not only assail low-income and historically marginalized populations, but they also impact the leadership of those committed to transforming communities.

If you like this workshop, join Sonia for a presentation about her work at LeaderSpring Center, “Transforming Culture in the Workplace: An Asset-based Approach to Foster a Powerful Equity-driven Social Sector” on Saturday, 2:30 pm–4:30 pm in Broadway III/IV.

Music and Song Section Business Meeting

Sponsored by the Music and Song Section

Saturday, 1:15 pm–2:15 pm | Senate Suite

Business meeting of the AFS Music and Song Section

Networking Gathering, Transnational Asia-Pacific Section

Sponsored by the American Folklore Society, the Transnational Asia/Pacific Section

Friday, 6:30 pm–7:30 pm | Skyline II

Those who identify as AAAP or who do research in Asia/the diaspora are invited to a networking event with AFS leadership. Come connect with others and share your ideas. Refreshments provided.

New Directions in Folklore Section Business Meeting

Sponsored by the New Directions in Folklore Section

Thursday, 1:15 pm–2:15 pm | Studio Suite

Open Mic Night

Sponsored by the Creative Writing and Storytelling Section

Saturday, 9:00 pm–11:00 pm | Galleria II

Join members of the Creative Writing and Storytelling Section for an open mic night to share creative writing and stories.

Opening Ceremony

Sponsored by the American Folklore Society

Wednesday, 6:00 pm–7:00 pm | Pavilion Ballroom

Welcome and opening of the meeting by President Marilyn M. White and Executive Director Jessica A. Turner

Highlights of the Portland Meeting.

Past Presidents' Breakfast

Sponsored by the AFS Executive Board

Friday, 7:30 am–8:30 am | Skyline I | For invited participants only

AFS President Marilyn White and the AFS Executive Board invite all Past AFS Presidents to join them for breakfast.

Phillips Barry Memorial Panel: The Practice, Mentorship and the Future of African American Expression: An Evening with Phil Wiggins and Ben Hunter

Sponsored by the Music and Song Section

Friday, 8:30 pm–10:00 pm | Pavilion Ballroom

Sometimes his students, sometimes his collaborators, and certainly his friends, Ben Hunter and Junious Brickhouse join National Heritage Fellow Phil Wiggins in a conversation about African American expressive art forms and why dialogues must continue across forms, the importance of mentorship and intergenerational work, and the legacies we leave through performance practice and through our relationships. In this panel, these artists will discuss the whys of their work, the communities of practice that tend to these roots in the present day, and the mentorship important for stewarding these traditions into the future. The session will undoubtedly include some performance and dance as these long-time colleagues make space together.

Phil Wiggins, acoustic country blues harmonica player, educator, and mentor:

<https://www.arts.gov/honors/heritage/phil-wiggins>

Ben Hunter, musician, educator, cultural advocate and arts administrator:

<https://www.benjaminhuntermusic.com/bio>

Junious Brickhouse, dancer, folklorist, educator, researcher, cultural diplomat:

<https://juniousbrickhouse.com/>

Pop-up Forum about Fundraising

Sponsored by the Midwest Folklorists and Cultural Worker Alliance

Thursday, 1:15 pm–2:15 pm | Skyline II

Join us for a presentation from Midwest Folklorists and Cultural Worker Alliance (MFCWA) on fundraising, philanthropy, development.

Portland Dance Competition

Sponsored by the Urban Artistry Inc.

Saturday, 9:00 pm–2:00 am | [Flower Factory](#), 1227 SE Stark St

In a collaborative endeavor, Portland's Deep Like... Sessions and Urban Artistry Inc., extend a warm invitation to The American Folklore Society for an event designed not only for House Music connoisseurs but for anyone eager to experience the vibrant pulse of this music genre. Together, we'll immerse ourselves in the rich tapestry of Portland's House Music Communities, celebrating some of the outstanding individuals who encapsulate and amplify its very soul.

DJs:

- [Floyd Vader](#)

- [DJ Cee Blanco](#)

- [Mercedes](#)

- [Kai Alce](#)

Vendors:

- Food: Delight your taste buds with delicacies from [Kim Jong Grillin](#) x [Kanin Club](#) .

- Bar: Quench your thirst with exquisite concoctions by our sponsors, [Drink Think Spirits](#) .

- Merch: Take home a piece of the night with exclusive Deep Like.. merchandise and vinyl available for purchase.

Entry/Cover Charge: Free To All AFS Annual Meeting Registrants

Note: Urban Artistry Inc. is a recipient of the American Folklife Center's Community Collections Grants Program, an integral part of the "Of the People: Widening the Path" initiative at the Library of Congress. Although the Spotlight on Portland Edition is not funded by the AFC, their help remains the lift Urban Artistry, Inc needed to continue to hold space, truly hear and see our extended communities.

Public Programs Meeting

Sponsored by the Public Programs Section

Friday, 6:30 pm–7:30 pm | Galleria II

Join members of the Public Programs Section for the annual section business meeting and social gathering.

Quiet Room

Thursday, Friday, and Saturday, 8:00 am–5:00 pm | Boardroom West

This room is reserved as a Quiet Room for those who want to work or just enjoy some relative peace. Please remove yourself from this room for conversation, phone calls, or any other potentially disruptive activity. Hours of availability are posted to the schedule.

Reception Honoring Our Mentors

Friday, 7:30 pm–8:30 pm | Pavilion Foyer

Mentorship keeps us going, individually and collectively. Alongside many AFS events held in honor of specific mentors who have helped cultivate our field, this reception celebrates the numerous mentors all around us and the field-sustaining process of mentorship itself. We invite you to join us in honoring the essential work of mentoring each other, to offer a word of thanks to one of the mentors in your life, and to reflect on your own role in service and mentorship.

Reflections in Memory of Dan Ben-Amos

Saturday, 10:30 am–12:00 pm | Forum Suite

The second of a two-part series in honor and in memory of Dan Ben-Amos, this in-person panel features folklorists from across the globe and across generations. Our panel will include contextualized personal reflections and memories of Dan Ben-Amos as mentor, professor, colleague, collaborator, and friend while also offering scholarly contributions influenced by Dan Ben-Amos' profound contributions to the field of folklore as part of his lifelong work to "advance the systemic study of folklore" (Ben-Amos 1982, vii). Among them is Wolfgang Mieder, who will present to the audience excerpts from his recently-published "A Good Friend Is a Treasure" (2023), a volume which contains fifty years of correspondence between him and Dan Ben-Amos. Dana Ernst, inspired by Dan Ben-Amos to pursue Jewish Folklore research in Israel, will present work in progress which expands the importance of performance, within the context of teller and tale, through non-verbal communication, kinesics, and the visual in revealing processes of intergenerational transmission of folktales. Leah Lowthorp will offer a brief exploration of ethnic genres in Kutiyattam Sanskrit theater. Meltem Türköz will share her work on onomastics and Turkish surname law stories from 1934. There will be time for discussion between panelists and those attending, with contributions from audience members welcomed.

Regional Arts Organization Breakfast Meeting

Saturday, 7:30 am–8:30 am | HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Representatives from the Regional Arts Organizations will gather to discuss traditional arts advocacy, ongoing projects, and new collaborations. We'll explore regional opportunities, partnering with State Arts Agencies, and our collective work in the fields of arts administration and folklife.

Registration

Wed., 1:00 pm–6:00 pm; Thurs. and Fri., 8:00 am–3:00 pm; Sat., 8:00 am–12:00 pm
Plaza Foyer

Come pick up your name badge and commemorative notebook at the registration desk when you arrive!

Room for Families

Thursday, Friday, and Saturday, 8:00 am–5:00 pm | Boardroom East

Boardroom East on the Hilton's Third Floor will be available as an extra space for attendees with children throughout the meeting.

Rooted through Writing: Connecting with Our Spaces, Ourselves, and Our Communities with Write Around Portland

Sponsored by the Creative Writing and Storytelling Section, the Local Learning, the Write Around Portland

Wednesday, 1:00 pm–4:00 pm | Forum Suite | Pre-registration required before October 1

Since 1999, Write Around Portland has changed lives through the power of writing. We believe that everyone can be a writer and benefit from and contribute to their community through the literary arts. We also believe that writing is a powerful tool for individual and societal change, self-expression, healing, and the realization of the dignity of one's self and others. Come learn how Write Around Portland uses writing as a medium to build more humane and just communities by partnering with correctional facilities, affordable housing communities, treatment centers, hospitals, homeless shelters, residential care facilities, and more to bring writing workshops to the people they serve. Join us for a workshop focused on our work in the Portland Metro community, an opportunity to meet some of our facilitators

and writers, and a 2-hour creative writing experience using our renowned workshop model. We center generative writing exercises, sharing, and strengths-based feedback to connect to our own stories and each other. Our open genre workshops are perfect for people of all writing levels: from the budding writer to the published author. You'll leave with prompts and exercises to engage your writing practice throughout your time in Portland and once you return home. www.writearound.org.

Paper and pens provided, but you are welcome to bring your favorite writing tools!

Register Now: <https://members.americanfolkloresociety.org/ap/Events/Register/GrZGq7Np>

Section Conveners Breakfast

Sponsored by the American Folklore Society

Saturday, 7:15 am–8:15 am | Skyline III

Section conveners are invited by AFS Executive Director Jessica Turner to this casual meeting over breakfast.

Needs Assessment and Advocacy for Academic Programs

Friday, 2:30 pm–4:30 pm | Skyline II

Join AFS leadership for a strategic discussion about sustaining academic programs in our field through advocacy and enrollment efforts. Building on previous discussions, this needs assessment conversation will lay a foundation for the soon-to-begin work of a newly formed Academic Programs Advocacy Task Force, charged with supporting academic folklore programs.

The Craft of Muslim Deathwork: Three Encounters with the Sensory Deceased: Dr. Denise Gill

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

Thursday, 8:30 pm–10:00 pm | Galleria III

This talk emerges from my current ethnographic research project, which elucidates the concretized and emergent listening structures attuned to death, dying, and migratory thresholds in Turkish lands and in the shores of the Mediterranean and Aegean seas. As a trained and certified gassâle—a woman who recites over, ritually washes, and shrouds Muslim deceased—I bring us into three distinct encounters in the gasilhane, Turkish state-run

facilities in which deceased Sunni and Shia individuals are sonically, spiritually, and materially prepared for the grave. In this sensorially dense and affectively laden space, I explain how the craft of deathwork is cultivated and sustained through what I name posthumous aurality—the knowledge that the deceased can still hear.

The Ohio State University Dessert Reception

Thursday, 9:00 pm–11:00 pm | Skyline III

Please join The Ohio State University in celebrating our faculty, staff, students and alumni. Come to hear the latest news about our program. All are welcome.

Time of Remembrance

Sponsored by the American Folklore Society

Saturday, 6:00 pm–6:45 pm | Pavilion Ballroom

Tributes to departed colleagues will be read during this time of remembrance. Only statements submitted to AFS by October 1 are included in this ceremony.

Transforming Culture in the Workplace: An Asset-based Approach to Foster a Powerful Equity-driven Social Sector [hybrid]

Saturday, 2:30 pm–4:30 pm | Broadway III/IV

In this session you will learn how LeaderSpring Center (LSC), a 25-year social impact intermediary, works to transform systems by centering racial equity and inclusion as 21st century leadership competencies. Dr. Sonia BasSheva Manjon, Co-Executive Director, will explain how this is done through cohort-based learning communities and impact consulting, two major components of her work at LeaderSpring.

Since 1997, through learning communities, LSC has equipped over 300 social sector leaders with knowledge, skills, and support networks needed to lead high-performing organizations and drive lasting change. Impact Consulting prioritizes transforming systems by using an integral learning approach that honors the presence and power of the whole person – head, heart, body, familial/communal origins, and lived experiences in the service of racial equity and social justice.

Dr. Mañjon's career spans more than 30 years in higher education, nonprofit management, government administration, and public and private sector consulting. Since becoming Executive Director of LeaderSpring Center (LSC) in 2018, she has steered the organization to

deepen its commitment to elevating and strengthening the vision, voice, power, and leadership of women of color. In 2023, LeaderSpring adopted a liberatory organizational framework and distributive leadership model where she became Co-Executive Director. Dr. Mañjon teaches in the Nonprofit Management Program at California State University East Bay and Graduate Nonprofit Administration Program at the University of San Francisco.

Veterans History Project Workshop

Sponsored by the American Folklore Society

Thursday, 10:30 am–12:30 pm | Skyline IV

The Veterans History Project (VHP) of the American Folklife Center presents a workshop offering hands-on oral history, folklife, and community documentation project development, in addition to exploring the existing VHP collections reflecting and engaging local audiences. Sponsors include the Oklahoma Department of Libraries and the Oklahoma Historical Records Advisory Board, with funding support from the National Historical Publications and Records Commission.

Vocal Jam (Song Circle)

Sponsored by the Music and Song Section

Thurs., 9:00 pm–12:00 am; Fri., 11:00 pm–1:00 am; Sat., 9:00 pm–12:00 am | Studio Suite

Come join the Music and Song Section for a song circle, singaround, or vocal jam. Bring your voice and a song or two to share, or just listen.

Walking Tour: Arts, Foodways, and Communities of Southeast Portland

Sponsored by the AFS Local Planning Committee

Wednesday, 9:15 am–3:00 pm | Front Lobby, Hilton Portland Downtown | Pre-registration required before October 1; pre-registration link below.

Southeast Portland is the quadrant of the city with the largest communities of recent immigrants, and it is a center of Portland's artistic and counter-cultural life. On this close-up walking and city bus tour, folklorist Rick March will lead participants to visit artisan manufactories of maritime and biker garments, meet the proprietrix of an award-winning bookstore devoted to graphic novels, and purchase lunch at the Portland Mercado, a food cart pod with up to 16 rotating Latin American food vendors to choose from. We are lucky to

be visiting on November 1, when the Mercado will be hosting activities celebrating Día de los Muertos. After lunch, in the basement of a century-old Japanese church, we'll meet the producers of traditional Japanese food products: miso, tofu, and organic noodles. You may need a raincoat or an umbrella, as Portland has legendary rainy fall weather. Bus passes will be provided at the start of the tour, as you'll be getting on and off of Portland's efficient and handicapped accessible city buses throughout the tour. Walking will be on city sidewalks, never longer than 1/3 of a mile. Tour fee: \$15/person. Also, you should expect to spend \$10-15 for a hearty lunch at the Mercado. Tour will begin and end in the front lobby of the Hilton Portland Downtown, 921 SW Sixth Ave, Portland, Oregon. Please meet at 9:15am PT, and we'll plan to depart around 9:30.

Register now:

<https://americanfolkloresociety.growthzoneapp.com/ap/Events/Register/VLzyVb5P?mode=Attendee>

Welcome Reception

Sponsored by the American Folklore Society

Wednesday, 7:00 pm–8:30 pm | Skyline I/II

The Legacy Council is comprised of those who have contributed to the AFS Endowment Fund to support the future of AFS. We invite all conference attendees to a reception to celebrate the Legacy Council's contributions as we look together toward a sustainable future for AFS and the field.

WKU Folk Studies Alumni Dinner

Sponsored by the Western Kentucky University Folk Studies Program

Thursday, 8:00 pm–10:00 pm | offsite TBD

The Folk Studies Program at Western Kentucky University (WKU) invites all WKU Folk Studies alumni attending the AFS Annual Meeting to our Annual Alumni Advisory Meeting and Dinner. As we do each year, we will socialize, share the latest updates and news from the program, and talk about building long term strategies that continue to keep our alumni network strong. If you have not RSVPed, please contact Ann K. Ferrell, Folk Studies Director, at ann.ferrell@wku.edu. We look forward to seeing you there!

Women's Section Get-Together

Sponsored by the Women's Section

Thursday, 7:30 pm–8:30 pm | Galleria I

Workshop: Climate Migration for Folklorists

Sponsored by the Folklore and Science Section

Thursday, 9:00 am–12:00 pm | Skyline III

Increasing population shifts are predicted in the future resulting in communities throughout the United States receiving newcomers. This workshop provides an introduction to climate adaptation and migration and a brief overview of predicted climate changes in addition to strategies and resources to help prepare communities to welcome newcomers, whether they are climate migrants, refugees, or immigrants. Since both environmental and cultural changes disproportionately impact marginalized communities, planning should not be color-blind to help not replicate past injustices. Discussions include folklorists' roles, players and issues in your location, assessing your situation, and taking action.

Yes, #YouToo

Saturday, 2:30 pm–4:00 pm | Executive Suite

An informal get-together, a place for men to share reflections on their own experiences of being men in the workplace. As we try to reach a post #MeToo era, it is incumbent upon us to examine our own behaviours, privileges, and assumptions. Brave women have spoken up and (often) been heard. It is time for men to address the cultural and social assumptions, attitudes, actions, and silences that allow sexist exploitive environments to exist and remain pervasive. What have I done to perpetuate the status quo? What have I not done to call out inappropriate behaviours? What casual assumptions, conscious or otherwise, do I make about my own position of power in a field that prides itself on social equity and justice? Join us to reflect on our central role in creating the need for a #MeToo movement in the first place and our essential role in making such a movement obsolete.

Session Abstracts

V1-04---Growing in the Gutter: Comics, Culture, and Vernacular Narrative Art

Sponsored by the Comics and Culture Section.

Folklore continues to take root, flourish, and grow in the medium of comics as verbal-visual vernacular narrative art. This panel investigates intersections of comics and culture from folkloristic and anthropological perspectives, bringing together insights of ethnographers, literary folkloristics and cartoonists to address topics such as: -Culture IN comics—how comics represent folklore and traditional narrative -Culture AROUND comics—practices surrounding comics as a creative-professional medium and a site of community building -Culture THROUGH comics—how comics can be used as a medium for sharing research and scholarship, especially with potential public audiences

V1-05---Toward a Theory of Mind in Folkloristics

Sponsored by the Folklore and Science Section.

Responding to the view that the study of folklore follows a philosophical empiricism in which only knowledge of extrinsic evidence gained from observation and collection of the social body is valid, panelists explore perspectives centered in cognition and individual experience toward the goal of formulating a distinctive folkloristic theory of mind. Drawing on American Pragmatism, psychoanalysis, religious and ritual studies, and cognitive/brain science, panelists discuss the ways that (1) the evidence of folklore reveals mind and (2) psychological explanations resolve puzzles of folkloric generation, persistence, and change.

V2-01---Forum: Partnership Processes where Institutions Meet Community: Meet Our Collaborators!

What is the role of institutions doing public-facing work and how do we do it together with community members? As Phyllis May Machunda asks, “What does an inclusive and equitable critical antiracist and decolonized folklore praxis look like?” (May-Machunda 2022: 43). As members of institutions, many of us are engaged in the process of expansively looking backward to include voices who were not historically recognized by places with institutional power for a variety of reasons. These voices include first-person sources as well as “ancestor scholars” working within their own marginalized and/or racialized communities (Ibid: 25). We are also reckoning with other

ancestral legacies, such as those that have shaped institutional, political, and intellectual structures through classist, racist, settler-colonialist ideas. At the same time, institutions are trying to make connections with members of diverse communities, audiences, and partners. While long-term research is necessary in understanding a community's broader story, it may not address the ways people may be experiencing immediate issues like racism, intergenerational gaps, or health disparities—and partnerships with institutional entities can do real work to help people create the kind of world they want to live in right now, building the future out of the past. In this forum discussion, we will bring together representatives from our partner organizations and communities to share different programs that rely on participation and collaboration. We will discuss the different forms that our partnerships take and the challenges we face, along with issues of belonging, accountability, visibility, relationships, and power.

V2-02---Self-representation in Cultural Documentation and Archival Preservation: Projects in the American Folklife Center's Community Collections Grants Program

The session convenes American Folklife Center Community Collections Grant recipients to discuss their documentation projects, experiences and challenges, and reflect on the need to bolster community self-representation in documentation and archival preservation processes, and what such efforts entail. Since 2022, the grant supports individuals and organizations in documenting community traditions, and preserving and making accessible their documentation in the AFC archives and online, and in community repositories. Projects span the U.S. and territories, and focus on a range of contemporary cultural practices, with each uplifting and safeguarding a distinct array of cultural legacies, insights, and perspectives to be shared.

V2-03---Women, Violence, and New Mexican "Traditional" Music

Sponsored by the Chicano and Chicana Section.

New paradigms constantly emerge to incorporate the paradoxes that inform historical and contemporary identity formation among women in New Mexico. This panel features recent scholarship from four intergenerational Chicana New Mexican scholars in the humanities who are closing the gap in scholarly literature regarding the perpetuation of violence against women and land, as a physical correlate of the mother, in "traditional" New Mexico. The presentations follow a trajectory that goes back to practices that surrounded the *casta* system in Mexico during the early colonial period and continue to historical song narratives and contemporary texts that bear witness to this history.

V2-04---Belief and Bonding: Three Insider Explorations of Community Narrative and Ritual

In these autoethnographic studies, three presenters examine their communities: a family using memorates to negotiate differing stances on the supernatural, emergency room professionals ritually responding to the covid pandemic, an all-girl summer camp cementing their relationships through legend telling. The vehicle for these explorations is a self-survey, in which each presenter begins by revisiting through memory critical instances when their community shared a story and/or ritual. They describe the short- and long-term impact of each performance. After this highly subjective exercise, each presenter steps out of her 'folk self' and leans upon numerical analysis among other tools to identify the relationships articulated in their lore and weigh the importance of the performances for sustaining their communities.

V3-02---From Uprooting to Re-rooting: Modern and Contemporary Discourses and Practices of Popular Religions in China

Sponsored by the Transnational Asia/Pacific Section.

In China, popular religions once denounced as “feudal residual of superstition” have been revived as cultural heritage in recent decades. This panel tackles the complexity of changing discourses and practices of popular religions in China from the imperial era to the modern and contemporary era by situating their trajectories in the broader sociopolitical and cultural contexts. Following Chau’s (2011;2019) five modalities of doing religion, our presenters will discuss various aspects of Chinese religious culture. By embracing the construction of knowledge in Chinese folks’ everyday life, we try to uncover vernacular theory, or how a community understands itself at different times.

V3-05---The Diversity of Folk Religious Beliefs in Contemporary Chinese Society

The Chinese folk religious belief system is rooted in folk life. Over time, it has gradually formed distinctive pluralistic features under the dual influence of its own variable heritage and the influences from foreign religions. The four papers in our panel cover a variety of regions, topics, and historical periods. From a single clan's ancestral god, to a local god that influences an entire region, to a functional god that has influenced Chinese people not only in China but around the world, the papers of the panel strive to deepen our understanding of the diversity of folk beliefs in China and their influence on people's lives. At the same time, we look forward to gaining new perspectives during our panel discussion.

V3-06---The Emergence and Inheritance of Folk Literature

Sponsored by the Transnational Asia/Pacific Section.

This analysis examines four cases of folk literature: the oral tradition about San Guan Temple in Haizhou, the Dai epic "WUSHABALUO," fan fiction and local business legend. Although unique, these cases present various challenges and are all tangible examples of folk literature. The aim of this panel is to explore means of addressing these challenges, as well as reveal the cultural significance and value of these folk literatures.

V3-07---The Body and Belief Practice of Contemporary Folklore

Our three articles discussed the body and belief practice deeply in multiple dimensions: from the body to faith, space to time, and past to future. Wang Zuyue's article examines the body pain of women today and the metaphorical taboo beliefs. Menstruation's past, present and possible future as a cultural phenomenon has been thoroughly investigated. Li Yi's fieldwork studies the folk belief organization of Cao Miao Tou Village (in Lu Zhong area), focusing on a temple that is also a substantive "body". It discusses the historical evolution and composition of the folk belief space and folk belief organization of Cao Miao Temple in detail. Ma Guangting's study considers the traditional Chinese rural culture as a "cultural body", and the article examines the cultural "body" own persistent and tenacious assimilation when facing the impacts of other cultures.

V4-01---Wisconsin Humanities' Community Powered Initiative: Building Community from the Grassroots

Wisconsin Humanities recently launched a new initiative, Community Powered, which deploys humanities tools in Wisconsin communities to inspire and energize community-driven projects. In 2022, Wisconsin Humanities hired four project coordinators, trained them in humanities methods, and sent them home to identify community stories, challenges, and needs, and collaborate with local partners on projects to tell those stories and meet those needs. This panel explores the results from the pilot year: each coordinator will present on their projects, discussing how their use of story circles, digital spaces, cultural revitalization, or history-based programming, created meaningful community connections through grassroots engagement.

V4-03---Race, Gender and Animacy in Object Performance

What are performing objects with agency called upon to do in a time of uprooting? Object performance helps us think about ways that materials such as masks, statues, panels, dolls, and

puppets serve as vehicles of entertainment, mourning, transformation and healing in ordinary and intensified space and time. How have gendered, racialized objects of various dimensions been animated in traditional and contemporary settings for roles of entertainment, wonder, and ritual passage?

V4-06---Asphalt Kitchens: The Communal Meanings of Roadside Food

For the traveler, roadside or gas station food allows a brief respite and the comfort of hot food while away from home. But for locals, such food places are an important and relatively stable part of their culinary landscape, particularly in rural communities. Conventional thinking may identify such meals as not being “good to eat,” to use Marvin Harris’ phrase, but these roadside options are often prepared with care and offer tasty alternatives to homogenized snack foods. The presentations on this panel will explore different facets of roadside or convenience foods in three different locations: gas stations in Mississippi, neighborhood roads in Georgia, and rest stops in Britain. Taking ethnographic, personal, and scholarly approaches to the topic of convenience food, our panelists will think deeply about how knowledge of community, class, race, and leisure can be gleaned from food in the most transitory of spaces.

V4-07---Panel in Honor of Dan Ben-Amos

Sponsored by the American Folklore Society, the Fellows of the American Folklore Society, and the Jewish Folklore and Ethnology Section.

The first of a two-part series in honor and in memory of Dan Ben-Amos, this virtual panel features folklorists from across the globe. In this session, panelists will discuss Dan Ben-Amos’ contributions to Folklore Theory and Practice, Performance, Cultural Memory, Humor, Proverb Scholarship, Jewish Studies, and Jewish Folklore. In speaking to Dan Ben-Amos’ monumental scholarship and contributions, our panel will include contextualized personal reflections and memories of Dan Ben-Amos as mentor, professor, colleague, collaborator, and friend. Panelists will speak to Dan Ben-Amos’ impact on their academic trajectories, their deep gratitude and appreciation of him for his scholarly interest and engagement, and to the teaching of his work in Jewish Folklore at the university.

V5-01---Forum: Discussion: Anti-Extractive and Trauma-informed Oral History Work

This presentation explores oral history strategies such as participatory oral history research and trauma-informed interviewing through the lens of HistoryMiami Museum’s Stories of Resistance from Black Miami (SRBM). SRBM is an oral history project that documents the history of social

justice efforts led by Black Miamians from the mid-20th century to the present. By sharing reflections on an imperfect but valuable process, we hope to complicate and subvert standard oral history practices and provide useful and actionable steps for those conducting oral histories. Throughout this conversation, we encourage AFS participants to discuss their projects, including challenges and lessons encountered.

V5-02---Ghost and Found

Ghosts are as prevalent now as they have ever been, and have become a mainstream source of entertainment ranging from the comic to the tragic to the terrifying. This panel, "Ghost and Found," explores some of the different ways that ghostlore manifests in current society, from the multi-layered ostension in the television show *Conjuring Keshha*, the meta-legend tripping in certain found-footage, fake-turned-real haunting films such as *Grave Encounters* or *Hell House, LLC*, to the rewriting of ghostly narratives in service to the plantation tourist industry in Louisiana, to the existence of ghostly tale types in film and literature.

V5-04---"When Things Are Very, Very Bad, We Laugh": Folklore from the War in Ukraine

When Vladimir Putin launched his "special military operation" in Ukraine on February 24, 2022, Russian tanks were widely expected to quickly roll into Kyiv, topple the government of President Volodymyr Zelenskyy, and reabsorb Ukraine into a latter-day Russian empire. More than a year later, the Ukrainians have fought the Russians to a virtual standstill. Through it all, Ukrainians have used social media to chronicle the war, counter Russian propaganda, grieve, laugh, and above all, support each other through a difficult time. This panel will explore the contemporary memes and repurposed folklore that the war has inspired.

V5-05---Forum: 'Homebound' Unbound: Equity and Access Issues in Crafting a Statewide Folk and Traditional Arts at Home Program

Sponsored by the New Jersey State Council on the Arts.

Bringing folklife programs to the "homebound": Join the conversation with the team who developed Folk and Traditional Arts at Home, New Jersey's innovative statewide program bringing folk arts experiences directly to elderly, the disabled and individuals with limited mobility. Participants will hear from folklorists, teaching artists and our government agency partner who will weigh in on the strategies, challenges, and opportunities in developing these kinds of programs. Participants will have the opportunity to participate in mini-workshops and demonstrations with teaching artists Ritu Pandya, a yoga and meditation practitioner, and Valerie Vaughn, singer-songwriter and social worker.

01-03---Forum: Ethics Statement for Folklore Research with Children [Hybrid]

Sponsored by the Children's Folklore Section.

This working session will provide an opportunity for people interested in children's folklore to contribute to completing a statement of ethics addressing issues related to interacting with children and families. A rough draft of the statement will be developed in the months before the meeting by section members. The draft will be circulated to participants before the conference. At the session we will work to finalize the statement so that it can be voted on by the children's folklore section, distributed to members, and posted to the Society's website as a resource for researchers interested in pursuing projects in children's folklore that involve interacting with children.

01-04---Deploying "Grassroots Authenticity": "Everyday Folk" as Moral Index and Boundary Mechanism

This panel examines how authenticity—in its metaphorical guise as “grassroots” theory and praxis—is deployed to benefit specific interests across the political spectrum. Exploring topics that include astroturfing ‘authentic’ minoritized (heterosexual, cisgender) voices within the far-right group Moms for Liberty (M4L), the neoliberal transformation of Mothman into a cute (apparently progressive) commodity in Appalachia, and the ways that Bicentennial-era dolls perform national narratives of homespun production for both conservatives and liberals, we ask, “Who is invoking ‘everyday folk’ and ‘grassroots practice,’ and why? Within a revivalist search for moral and cultural roots, what do we gain and lose?”

01-05---Forum: Heritage on the Move in the Name of Democracy

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

The central question that this forum focuses upon is how can cultural heritage be mobilized to promote democratic processes and values, and how can this be done in a manner that facilitates senses of engagement and welcoming inclusion in communities around museums and other cultural institutions. The forum asks, how can local populations be more collaboratively included in heritage institutions’ and museums’ daily activities to acknowledge differences in a tolerant and open way? How can democratic values be promoted as people with different backgrounds work together to partake of exhibitions, performances and educational as well as cultural programming opportunities?

01-06---Navigating Revitalization and Heritage Work in Nordic American Music and Dance Communities

Sponsored by the Nordic-Baltic Folklore Section.

In this panel, we discuss how heritage intersects with revitalization and sustainability efforts and the role of folklorists in those efforts. Using a framework that suggests heritage is constantly changing and evolving to reflect the needs and values of a community, we examine three specific case studies of Nordic American music and dance: a tour of Swedish folk musicians performing Swedish American labor songs, a community-based music ensemble established by a university-funded musician-in-residence program, and a high school Nordic folk dance group. In doing so, we examine the roles that folklorists can and should play in community-led revitalization efforts.

01-07---Minority Peoples, Expressive Culture, and Heritage *in*—and *from*—the Southeast Asian Massif, Part 1

Sponsored by the Transnational Asia/Pacific Section.

Seeking to actively join interdisciplinary discussions already underway while prompting new disciplinary ones, these panels bring together a diverse range of folklorists working with the minoritized peoples of the boundary-crossing region known variously as the Southeast Asian Massif or, more controversially, Zomia. Spanning the conventional regions of South Asia, Southeast Asia, and East Asia, the region connects Southwest China through parts of Southeast Asia to parts of Northeast India. This set of panels will feature studies grounded in museum research, ethnography, oral history, and ethnopoetics and will include folklorists working among peoples *in*—but also *from*—the Southeast Asian Massif.

See also 02-07, 03-07, and 04-07

01-08---Mambomania, Birthworkers, and Onomastics: Activating Cultural Memory

Sponsored by the African American Folklore Section.

This panel deploys alternative frameworks for formulating theories and critiques of the popularizing of mambo, birthworkers as ritual leaders, and the decolonization of African American birth names. It aims to encourage a conversation clarifying subaltern border thinking, acts activating cultural memory, and present-day nominal decolonization. The presenters will speak to the ongoing challenge of toppling elite historiography, Western normativity, and aesthetic injustice. Each presentation is particularly interested in endarkening the African diasporic cultural memory.

Endarkening speaks to one way of showing we are serious and dedicated enough to make space for other ways of thinking, knowing, and representing our work.

01-12---Forum: The Idaho Mexican Music Project

First set to motion in 2017, the Idaho Mexican Music Project is an evolving, long-term effort to document musicians and musical traditions throughout southern Idaho. Documentation from the summer of 2019—audio/video interviews and performances—provided ample material for the Idaho Commission on the Arts to engage with this often-underrepresented community. This media forum highlights the first effort to produce public programming from the documentation. A small collective of project partners will discuss the larger project, the process to create short films of the twenty bands and musicians that were recorded, and will present several of the completed films.

02-01---Forum: Tending the Taproot: Opportunities to Support Folk & Traditional Arts in the United States – A Call and Response Forum

This forum invites participants to think together about the national support systems for the folk and traditional arts. We share findings and the call to action from the recent *Tending the Taproot* publication by the Alliance for California Traditional Arts that resulted from a planning effort to re-center the value of the traditional artist as a catalyst for the transformative and restorative impact of arts in society. We map recent critical advances, gaps, challenges and opportunities and make space to imagine and collectively source the future in nurturing systems that can “tend the taproot” of community knowledge and expression.

02-03---Forum: Time to Work: Drafting Best Practices for Community-Institution Partnerships in Folklore [Hybrid]

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

This forum is about partnerships between communities and institutions. Building on two prior years of forums on this theme (Year 1, titled “This Needs More Time!” on community-university partnerships; Year 2, titled “Making Time!” on the place of public folklore organizations partnerships between communities and institutions), panelists and attendees of this session will collaboratively workshop a document of considerations and best-practices for community-institution partnerships.

02-04---Forum: Vernacular Religion in Europe: Placelore, Re-Storied Sites, and Contested Spaces

Sponsored by the Folk Belief and Religious Folklife Section.

Vernacular Religion in Europe: Placelore, Re-Storied Sites, and Contested Spaces celebrates the impact of Leonard Primiano's work on understanding religious practices in everyday lives in European scholarship. Exploring his contribution to the study of placelore, participants discuss how Primiano's scholarship informs their fieldwork research in multilayered cultural, political, and religious contexts. Analyzing placelore as a dynamic interplay of narration and experience, these case studies highlight the creativity, ambiguity, and power of Vernacular Religion. The forum fosters dialogue on Primiano's lasting influence in European research and the ongoing significance of studying "religion as it is lived."

02-06---Forum: Engaging Learners of All Ages: Folk Arts Education@Work

Sponsored by the Folklore and Education Section.

Folklorists all too frequently must explain our work to others. This forum explores successful approaches that folklorists can employ to engage non-folklorists with our discipline. Models include professional development examples from K-16, museum, and community educators to traditional artists here and abroad. Learners of all ages in diverse settings find such methods engaging and meaningful. Expect an interactive dialogue.

02-07---Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 2*

Sponsored by the Transnational Asia/Pacific Section.

Seeking to actively join interdisciplinary discussions already underway while prompting new disciplinary ones, these panels bring together a diverse range of folklorists working with the minoritized peoples of the boundary-crossing region known variously as the Southeast Asian Massif or, more controversially, Zomia. Spanning the conventional regions of South Asia, Southeast Asia, and East Asia, the region connects Southwest China through parts of Southeast Asia to parts of Northeast India. This set of panels will feature studies grounded in museum research, ethnography, oral history, and ethnopoetics and will include folklorists working among peoples *in—but also from—the Southeast Asian Massif*.

See also 01-07, 03-07, and 04-07

02-08---Queer Folkloristics across Time and Space

Sponsored by the LGBTQIA+ Section.

Following Kay Turner’s call for “Deep Folklore/Queer Folkloristics,” and building from the legendary scholarship and performances of 2SLGBTQI+ folklorists such as Gerald Davis, Polly Stewart, and Joe Goodwin, we continue to develop and refine our approaches to studying folklore through queer theory and of deepening queer theory through a folklore lens. Presenters will each take on various aspects of queer theory in relation to experiences of time and space, as well as spirituality and economics, while grounding queer theory in case studies that focus on creativity in everyday life.

02-10---Folklore and Governmental Rhetorics

Our panel presents a series of case studies that instead of looking at how folklore is used by governments, explores how government is used by folklore. Each case study in this panel begins with governmental rhetoric found in a mandate, a legislative bill, a regulation, or a government debate, and moves to exploring the appropriation, recontextualization, sanitizing, or rearticulation, of those government or institutional words or ideas, in the everyday lives of people and communities. Our case studies highlight the epistemic distance between the bureaucratic world of government and the world of vernacular communities.

02-11---Replanting Roots: Sustaining and Reviving Indigenous Knowledges and Practices

Rootedness proves a particularly salient theme for many Indigenous peoples, who often hold ancestral, sacred, custodial, or sometimes even contested connections to places and traditions. As colonialism, capitalism, climate change, and COVID uproot those traditions, how do people reinstate, revitalize, or renew them? And how does that advance our understanding of “tradition” more broadly? Through four distinct case studies involving ethnographic, historical, and collaborative work with Indigenous peoples, this panel considers how traditions are uprooted or challenged and then replanted, revitalized, or maintained, thus illuminating the deeply held values and expressive forms that sit at the heart of cultural persistence.

02-12---Forum: Resisting the Bans: Devised Performance as a Tool for Strengthening Books, Communities, and Identities Under Attack

Sponsored by the Fellows of the American Folklore Society and the Folklore Latino, the Latinoamericano, the y Caribeño Section.

Book banning is both a hegemonic imposition and a recognition of the power of words to challenge hegemony. What are the vernacular responses to attempts to whitewash history, enforce a narrow morality, stifle imagination, and shore up a status quo that is already frayed beyond recovery? How can we apply our field's scholarly concepts of counter-narrative, coding, signifying, creolization, etc. to contribute to the struggle to, in Salman Rushdie's words, "open the universe a little more"? This workshop will introduce participants to liberatory education techniques and theatrical devising in order to build interactive performances in community.

03-01---Revisiting "The Land Where the Blues Began"

Media producers join together in a session to demonstrate and discuss the production and inside stories behind the classic documentary, "The Land Where the Blues Began," (1978) a portrait of music-making in the Mississippi Delta, and its re-incarnation in the StoryMap digital platform (2023) from the American Folklife Center.

03-03---Forum: "Snapshots from a Folklorist en la Frontera": A Tribute to Norma Cantú [Hybrid]

Sponsored by the Folklore Latino, the Latinoamericano, and the y Caribeño Section.

This round table pays tribute to Norma E. Cantú, the Norine R. and T. Frank Murchison Distinguished Professor of the Humanities at Trinity University. A highly accomplished scholar, Norma's scholarship transcends disciplinary boundaries, and she has mastered various genres of writing (novels, short stories, poems, and scholarly articles) and has even pioneered new forms of writing as demonstrated in her award-winning book, *Canícula: Snapshots of a Girlhood on the Border* (University of New Mexico Press). Our panelists will provide a five-minute snapshot of how Norma has inspired, impacted and supported them.

03-04---Forum: Celebrating Dr. Leonard Primiano's Contributions to the Field of Folklore

Sponsored by the Folk Belief and Religious Folklife Section.

This forum will bring together scholars exploring the intersection of folklore and religious studies from diverse vantage points to discuss the powerful impact of Primiano has had on their research, the field, and consider where the many paths Primiano's influence might take us down in the future.

03-05---Forum: Managing Expectations and Challenging Old Narratives: Administering Public Humanities Programs in Times like These

Sponsored by the New Directions in Folklore Section.

This forum will create a space where public humanities professionals can reflect upon the interventions they make in the communities they serve—and the limitations and challenges involved in doing so. Working within bureaucracies and entrenched systems; navigating insider/outsider dynamics; and dealing with the social, cultural, and political upheaval of recent years all complicate the work of program administration today. Our panelists hope to generate a robust discussion with audience members that will facilitate the sharing of battle-tested strategies and best practices while also fostering cross-country support networks of folklorists employed in diverse public humanities fields.

03-06---Seeds for New Worlds and Racially-just Futures: The Shared Roots of Folklore, Education, and the Arts

Sponsored by the Folklore and Education Section.

In racial justice and equity work, educators often pose questions of fit, such as how does folklore fit into racial justice education and the arts? But, what if we asked, instead, how might folklore perspectives ground education and the arts in racial justice? What and whose knowledge and stories would we uncover? How might these discoveries serve as seeds for new worlds and racially just futures? We discuss national and local multi-site grant-funded community-based projects and how folklore perspectives framed our thought and practice around racial justice and illuminated thick descriptions around world- and future-making.

03-07---Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 3*

Sponsored by the Transnational Asia/Pacific Section.

Seeking to actively join interdisciplinary discussions already underway while prompting new disciplinary ones, these panels bring together a diverse range of folklorists working with the minoritized peoples of the boundary-crossing region known variously as the Southeast Asian Massif or, more controversially, Zomia. Spanning the conventional regions of South Asia, Southeast Asia, and East Asia, the region connects Southwest China through parts of Southeast Asia to parts of Northeast India. This set of panels will feature studies grounded in museum research, ethnography, oral history, and ethnopoetics and will include folklorists working among peoples *in—but also from—the Southeast Asian Massif*.

See also 01-07, 02-07, and 04-07

03-08---Calico, Crocs, and Corsets: A Survey of Queer Visibility in American Material Culture

Sponsored by the Folk Arts and Material Culture Section and the LGBTQIA+ Section.

In queer communities the creation and performance of identity is rooted in reimaginings of dominant culture. Strategic moments of visibility are made possible through material culture, with individuals offering connection and shared lineage through encoded imagery. Papers presented respond to Guillermo de los Reyes and Cory Thorne's (2021) call to use the tools of folklore to "see queer theory as a practice of everyday life" (80). Through discussions of queer dress in old-time music communities, within American theater history, and the use of dyke kitsch in communal spaces and memes, this panel explores the conscious traditionalization of queer material culture.

03-09---Start with a Story: Veteran Narratives as Healing and Intervention

This panel examines the use of personal narrative and storytelling practices as healing, intervention and research tools for veteran scholars. Through the uses of podcasting, autoethnography, and performance, these panelists are bridging veteran and non-veteran communities for engagement, dialogue, and understanding around the unique challenges that veterans and their families face, including transitioning from the military, moral injury, and PTSD. These presentations embody folklore's interdisciplinary nature and offer insight into the ways that civilians and communities can advocate on behalf of veteran communities.

03-10---Forum: It's Funny Because It Might Be True: Jokes, Legends, and the Blurred Genre Turn

This forum will be an open roundtable discussion of our book in progress, whose working title is "It's Funny Because It Might Be True: Jokes, Legends, and the Blurred Genre Turn." Editors and contributors will explore the relationship between folk humor and genre—specifically examining how the generic expectations of familiar forms such as jokes, legends, tall tales, personal experience narratives, and pranks are followed, tweaked, and/or violated to achieve performers' ends with audiences. We hope our dialogue will lead to a better coordinated and refined (and maybe even funnier) set of book chapters.

03-11---Folkloristic Perspectives on Culinary Heritage

Sponsored by the Foodways Section.

Food is now recognized as a cultural heritage by tourism, food, and hospitality industries as well as by institutions for cultural preservation, such as UNESCO. Scholars from a variety of disciplines have critiqued this recognition, analyzing the motivations behind it and its impacts. This panel explores how folklorists can add to these discussions, using case studies to demonstrate how our attention to foodways as dynamic, aesthetic, personal, situated, and political helps us better understand the complexities and nuances of food as heritage.

03-12---Forum: Las Culturas del Sur de Ohio Podcast Collaboration

This media forum shares episodes from the Las Culturas del Sur de Ohio bilingual podcast, a collaboration between Southern Ohio Folklife, Los Herederos, Shawnee State University, and community members and artists in southern Ohio. Las Culturas del Sur de Ohio (Cultures of Southern Ohio) is a podcast series that shares oral histories and contemporary lifeways of Guatemalans, Hondurans, Mexicans, Peruvians, Puerto Ricans, Salvadorans, Venezuelans, and individuals from other Latin American countries residing in southern Ohio. Project leaders will provide an introduction to the goals and logistical aspects of producing the podcast.

04-03---Uprooting Ukraine: Resistance and Identity in North American Ukrainian Communities [Hybrid]

This panel will consider questions of identity among Ukrainians in North America in four different communities. The papers focus on a variety of folk traditions including material culture, music, food and household items to explore how identity is created in the diaspora and how traditions adapt to a

new context. The communities in Newfoundland, Canada, Nicholasville, Kentucky, Detroit, Michigan, and in various cities in Oregon have all been altered by the events in fundamental ways. We will explore both how the war has changed communities as well as long-standing traditions and conceptions of identity pre-war in these communities.

04-04---Folklore and Mental Health

Sponsored by the New Directions in Folklore Section.

There is a mental health emergency in America. Every day, news headlines cry out about a new mass shooting, the opioid crisis, increased levels of anxiety, and an array of other maladies compounded by the COVID-19 pandemic. As folklorists invested in the health and well-being of our communities, we cannot merely watch as our neighbors, children, and collaborators struggle. But what exactly is the role of folklorists? How can we turn our ethnographic training towards the psychological world within while addressing external societal and occupational inequities? This panel discusses how this can be achieved through sharing current applied public projects.

04-05---Roots and Routes: Political and Cultural Borders in Latin American Music-Making

Migration and movement have been critical themes in the lived experience of many peoples of Latin America. Be it escaping political persecution, seeking economic stability, fleeing dangerous natural or social environments, or pursuing cultural possibilities, the near constant flow of people into new spaces and places has not only revealed the inequities of policy problems from governments and institutions, but also the strength of cultural connections, even at a distance. This panel of short papers proposes to share studies of music practices that speak to the continuities and discontinuities that communities are experiencing both at geo-political borders and the cultural borderlands that people find themselves in.

04-06---Representations in Immigrant Settlement and Interethnic Engagement in the Upper Midwest

The Upper Midwest of the United States has long been home to a shifting array of immigrant diasporas which have interacted within and built up emergent social spaces in concert and in conflict with other ethnic communities, settler and indigenous. This panel explores a few examples of the creative productions ethnic communities in the Upper Midwest have employed in establishing their presence in the region and in negotiating their identities in diaspora and in relation to neighboring groups.

04-07---Minority Peoples, Expressive Culture, and Heritage *in—and from—the Southeast Asian Massif, Part 4*

Sponsored by the Transnational Asia/Pacific Section.

Seeking to actively join interdisciplinary discussions already underway while prompting new disciplinary ones, these panels bring together a diverse range of folklorists working with the minoritized peoples of the boundary-crossing region known variously as the Southeast Asian Massif or, more controversially, Zomia. Spanning the conventional regions of South Asia, Southeast Asia, and East Asia, the region connects Southwest China through parts of Southeast Asia to parts of Northeast India. This set of panels will feature studies grounded in museum research, ethnography, oral history, and ethnopoetics and will include folklorists working among peoples *in—but also from—the Southeast Asian Massif*.

See also 01-07, 02-07, and 03-07

04-08---Forum: Workshop: Introduction to Alternative Social Platforms

Sponsored by the American Folklore Society Media and Public Outreach Committee and the Folkwise.

This workshop explores TikTok, Reddit, Discord, and Twitch as powerful social media tools for facilitating interactions among folklorists and for teaching others about folklore. This workshop will feature a panel of experts who will share their experiences and insights on the use of these platforms for teaching, researching, and sharing folklore. Through interactive sessions, participants will learn how to leverage the unique features of each platform to engage with a wider audience, create compelling content, and foster meaningful interactions with other folklorists. This workshop invites audience members to bring personal electronics to receive direct feedback and support from organizers.

04-11---Charismata and Divination in Vernacular Mormonism

This panel examines spiritual gifts and vernacular ritual in the Latter Day Saint tradition, often referred to as Mormonism. From the foundations of the religion in the 1820s, a belief in visions, dreams, glossolalia, the gift of healing, prophecy, and various kinds of divination were common. The “routinization of charisma” took place in the second and third generations of the faith, systematizing practices and discouraging public performances of the more charismatic traditions. This panel focuses on this visionary world from the nineteenth century, into the period of transition, and to the vestiges of this tradition preserved in the folklore of modern missionaries.

04-12---Folklore and the Environment in the Coastal American South

In a world of ecological crisis, environmental precarity, and forced uprooting, what does it mean (culturally, traditionally, imaginatively) to be intentionally rooted in place? Along the coastal American South, different forms of expressive culture – storytelling, material memorialization, local knowledge – complicate conceptual binaries that often characterize these “vulnerable” places. This panel examines the relationships between hurricane devastation and communal narrative, between individual agency, coastal change, and storytelling. These relationships reveal processes by which communities place themselves within ecological space, and the local and regional narrativization of identity that those processes produce, imagining roots in both material and figurative ways.

04-14---Forum: The Future of Community Scholars Programs

This forum will follow-up on last year’s forum, Revisiting Folklore Community Scholar Programs, continuing a dialogue about community scholars programming models and best practices learned from within this intimate form of educational outreach. Three members of this forum are participants in community scholars projects, and have used their training in robust ways within their communities. The chair of the forum recently led a revision of Kentucky’s Community Scholars program. Panel members from Kentucky, Missouri, and Texas will briefly present broad topics and open a dialogue with attendees for further engagement.

05-01---Forum: “Getting it Right”: The Aesthetics of Representation

This Forum addresses the pressing question “What does it mean to ‘get it right’ when Folklorists aim to (re)present a culture?” We begin with the premise that in our engagement with traditional artists and members of a community, as well as in our scholarship, “getting it right” always assumes an aesthetic question. We are interested, therefore, in how communities and practitioners negotiate “getting it right,” and what this means to a wide variety of individuals and groups, including collectors, exhibit coordinators, poets, sculptors, dancers, singers, and anyone else engaged with the traditional arts.

05-03---Forum: Retirement, ReWirement, Refirement [Hybrid]

Sponsored by the Independent Folklorists' Section and the Women's Section.

This forum explores emerging retirement/ReWirement rituals and transitions, as demographics, and as professional and academic environments shift. For women especially, disproportionately non-linear and contingent folklorists, this discussion seems timely and critical. From the chrononormative “retired” (i.e., end point) to the chrono-exploratory reWired (i.e., restart and

re-imagine), this platform shares new ways of thinking and being in post-professional life—often beyond the institutional boxes of universities, professional societies, public humanities organizations, etc.—to initiate or strengthen conversations that seem both more pressing and more satisfying in times marked by the pandemic as well as the devaluing of the humanities.

05-04---Moving Towards Neurosustainability: Seeding, Cultivating, and Reinforcing Neurodiversity in a Neurotypical Monoculture

For years, neurodivergent individuals have experienced uprooting and have searched for a place to establish roots in a neurotypical monoculture. This panel aims to identify a gap in folklore studies by discussing some of the neurodivergent folklore that abounds in online neurodivergent communities and how neurodivergent folks have created safe spaces where they can share neurodivergent culture, cultivate neurodivergent folklore, and reinforce neurodiversity in virtual communities. It also aims to highlight the value of studying neurodivergent folklore, the importance of neurodiversity when thinking about cultures and communities, and a need for more neurodivergent representation in folklore studies.

05-05---The Roots and Rootedness of Black Geographies: Where Homes Are Made and Futures Are Grown

Sponsored by the AFS Cultural Diversity Committee and the African American Folklore Section.

Four Black women offer critical autoethnographic reflections on Black livingness, knowledge-making, and homeplace through stories about neighborhoods, southern rural life, family gardens, passed-down recipes, and intergenerational rituals of care. Together, their stories are microcosms of the Black American reality—they are uncommonly stories of how race and blackness function in this country. Through their stories, the women illuminate the humanity of the ordinary—the rootedness of Black geographies, land, and homeplace. The panel opens with remarks from the chair, followed by four beautiful stories of remembrance, reflections from the discussant, and storytelling engagements with the audience.

05-06---The Roots of Maturity: Pathways to Aging Creatively

“We grow in value as we age.” So says comedian Margaret Cho. Our later years are often considered a time of loss, decline, and disconnection. While these phenomena factor into many people’s experience, aging may bring a season of evolving, maturation, and new perspectives. Our cultural roots, creativity, and learned skills accompany us on our pathway through life, sometimes a continuous thread, or perhaps a return or discovery later in life. Presenting examples from diverse

communities, this panel draws upon field research, auto-ethnography, and community-based public folklore to explore creativity and cultural connection as resources for navigating our later years.

05-07---Forum: Slow Scholarship and Folklore Futures: A Discussion of Domino Perez's *Fatherhood in the Borderlands: A Daughter's Slow Approach* (2022)

Sponsored by the Chicano and Chicana Section and the Folklore Latino, the Latinoamericano and the y Caribeño Section.

This forum is about the recently released book *Fatherhood in the Borderlands: A Daughter's Slow Approach* (2022) published by folklorist, literary and popular culture scholar, Domino R. Perez, most known for her book, *There Was a Woman: La Llorona from Folklore to Popular Culture* (2008). In this text, Perez interrogates the portrayals of Mexican American, "Brown" fathers in literature, media, and film from an intersectional perspective. We will focus our discussion on the following question: how can research practices in and of Folklore studies in the United States expand beyond the expected, beyond the status quo to sustain a new generation of multimodal storytellers, and their audiences into the future?

05-08---Foodways and the Negotiation of Roots, Rootlessness, and Uprooting

Sponsored by the Foodways Section.

This session addresses the ideas of roots, rootlessness, and uprooting through the examination of foodways at the center of human belonging as seen through preserved, contested, and recovered identities. In recounting ethnographic experiences with diverse communities, we examine foodways and music of Bhojpuri Nepali celebrations of Holi, the exclusion of Alevi mourning narratives in the larger Turkish culture's promotion of aşure as a "national dessert," and finally the preservation and practice of Traditional Ecological Knowledge related to women's foodways and sense of place.

05-09---Forum: Workshop: Writing Climate Stories: Getting Local and Going to the Page to Meet the Climate Crisis

Whether we live near rising seas or burning forests or amidst gentrification or disinvestment, we all face a new climate future. How do our personal experiences help us find hope, connection, and accountability across geography, generation, class, and culture—and how can we document those in meaningful and creative ways? What does the act of writing our own ecological, cultural, and emotional landscapes offer larger climate justice efforts? This writing workshop offers creative time, space, and guidance for "getting local" in our own embodied experience of the climate crisis. We'll

use descriptive and poetic writing to bring specificity and candor to our climate realities, assess some of the problematic “traditions” that got us to this moment, and imagine what might come next.

05-10---Health, Magic, and Gendered Power in Pre-modern Scandinavia and Russia

The intersections of health, magic, and gender are examined in case studies drawn from pre-modern Nordic and Russian ethnographic, historical, and court records. Each paper presents a specific case of healing practices as reflected in medieval manuscripts, early modern witchcraft trials, and Sámi and Russian ethnographic writings. Presentations examine the ways in which health, magic, and gender intersect in specific cultural contexts and the ways in which institutional and folk healing interact in the lives and practices of Nordic and Russian women and men.

05-12---Theorizing Global Asian Folklore Studies: Remaking Fluid Boundaries

Sponsored by the Transnational Asia/Pacific Section.

This panel seeks to merge Asian and Asian American folklore studies into global Asian folklore studies, and explores the role of folklore in diverse local, national, and transnational groups and communities. Scholars often examine global Asias as transnational, inter/intra-Asian, multidisciplinary frameworks through critical perspectives such as (im)mobilities, (in)visibilities, globalization, capitalism, communication, and representation. This panel builds upon but also complicates such investigations. It proposes that global Asian folklore mobilizes communities, discourses, practices, and power relationships in the process of remaking fluid boundaries, intertwined with national, gendered, racial, and ethnic dynamics on the ground.

06-01---Narrative Knows No Boundaries: Papers Inspired by the Work of Amy Shuman

These papers are inspired by the work of folklorist and narrative scholar Amy Shuman, briefly previewing an edited collection in progress. The range of contexts considered here include: disaster recovery; the materiality of storied objects; sexuality education with persons with disabilities; parenting a child with a disability; and indigenous storytelling. These authors draw from fieldwork, applied work, and interactions in everyday life, and in the spirit of Shuman’s work, they illustrate varied ways of approaching the study of narrative in contexts and locations that extend/expand/challenge the boundaries of narrative itself, as well as the boundaries of narrative scholarship.

06-03---Folk Heterotopias [Hybrid]

Sponsored by the Mediterranean Studies Section.

The papers in this session deal with a variety of folk assemblages constructed in public-facing outdoor areas that communicate key spiritual or religious values and invite community participation. They examine religious materiality in the context of vernacular practice. Spanning North America, Italy, and Japan, they illustrate how community assemblages can constitute heterotopic space which disrupts cultural binaries by bringing together materials from widely divergent categories, spaces, and times. This juxtaposition draws disparate items into a landscape of meaning, both reproducing culture, and simultaneously contesting and inverting it.

06-05---Forum: United States National Cemeteries - Visual and Sensory Testimonies of the Conflicts that Shape and Affect Our History, from Slavery to Today

The network of National Cemeteries is a testimony to the history of a nation divided, rooted in the national conflict centered on states' rights to own enslaved peoples. This forum will discuss these little-known resources through the lens of an ongoing stewardship program of sites, structures, and landscapes from the 1870s to the 1930s. This 150-year-old government sponsored portfolio crosses geographic and political boundaries. Their history underscores the non-linear evolution of overt and covert differentiators between socio-economic, racial, and political groups reflecting overall societal changes. These cemeteries are a stark illustration of the conflicts that shaped and impacted our history.

06-06---Phases of Fieldwork

So much depends upon fieldwork. To learn, to document, to contrast our own experiences, to avoid speculation, to rouse creativity, we head into the field. This panel will address core principles of folkloristic fieldwork—including specific documentary procedures, the iterative nature of successful fieldwork, the cyclical qualities of ethical fieldwork, and the reasons why fieldwork remains compulsory in folklore studies. Four projects—focusing on four diverse topics, situated in four separate field sites, progressed to four different stages of completion—anchor our forum.

06-07---Forum: Value Beyond Measure: Assessing and Communicating the Impact of Programs and Community-engaged Work

Sponsored by the Archives and Libraries Section and the Folklore and Education Section.

Granting organizations, governing bodies, governmental agencies, and other stakeholders require data to assess program efficacy, and that reporting helps to guide resource allocation and future engagement. Such judgements are often based on countable outcomes like number of programs produced, community members engaged, external grants secured, new partnerships established, or other quantifiable metrics. But as folklorists, we frequently do work with benefits that are intangible, non-monetizable, and long-term – and not easy to count. How do we translate the fruits of our labors into meaningful numbers? Come brainstorm with us in this conversation-based forum.

06-08---Foodways and Identity in Faith, Family, and Folktales

Sponsored by the Foodways Section.

Our food traditions define and recreate cultural identity. Foodways change as individuals migrate, as communication methods change, and when groups interact. Traditional foods carry the imprint of many authors. We write and rewrite the stories of who we are in our dishes. Whether we compile our recipes and wisdom into family cookbooks, learn from our mothers and grandmothers or our fathers and grandfathers, find them in faith communities, or recover erased or endangered identities through our foods and folktales, they transmit values and reflect changing tastes. This panel explores traditions in flux and focuses on how food can serve as an identity marker.

06-09---Rooting Death in Folkloristics

Sponsored by the New Directions in Folklore Section.

Death is a complex cultural phenomenon and concept deeply embedded in our practices and beliefs. This panel explores the various aspects of memory, loss, and death in different contexts and communities for understanding the diverse ways in which death holds significance for people. This is accomplished by examining various deathscapes through "apotropaic storytelling" in Rwanda, road accidents in Bangladesh, and haunted tourism in California. It also investigates the complexities of family relationships for queer and trans individuals. It explores the significance of intergenerational relationships among folklorists. The panel offers a multifaceted perspective on the intersection of memory, loss, and death as it relates to folklore and everyday life.

06-10---Forum: Dell Hymes Presidential Address at (Nearly) 50: A Critical Celebration

The Dell Hymes AFS Presidential Address, delivered in Portland, Oregon on November 2nd, 1974, advanced a range of ideas—big and small— relevant to folklore studies today. Folklore as a window into "a fundamental aspect of human nature," the impulse to "traditionalize" experience" as a cultural universal, the danger that our field might stumble into "residual" status in the academy. This forum of senior and advancing scholars will both celebrate and critique Hymes's argument offered a half-century ago.

06-11---Forum: Digital Fruits, Conservative Roots: Contextualizing Right-wing Folklore Online

In an orchard, fruits and roots are fundamentally entangled; you can't have one without the other. This forum will explore the tangled network of contemporary vernacular rightwing digital discourse. Each panelist will focus on a specific right-wing folkloric phenomenon and the communities where it emerges. The panelists will discuss how network dynamics, technological affordances, and financial incentives intersect with the underlying cultural logics and imaginaries of right-wing perceptions of deviance, liberal threat, and institutional distrust. The discussion will highlight the unseen structures that help contextualize, and indeed give rise, to right-wing folklore today.

06-12---Observing Ritual: Invisible Gods, Tourists, and Ethnographic Filmmaking in Japan

In this session, four scholars/filmmakers from Japan and the U.S. present an ethnographic film about a Japanese ritual in which agrarian gods are invited into homes for the winter. Although the gods cannot be seen, the householders give them a bath and serve them a meal. Our film focuses on the ritual itself as well as its contemporary performance for tourists; we show and question the role of vision in the construction of the event. The screening will be followed by a roundtable discussion in which we raise questions about documenting folklore for the screen.

06-13---Adversity, Advocacy, and the Politics of Vernacular Artistic Expression

Sponsored by the Folk Arts and Material Culture Section.

This session examines the politics of vernacular artistic activity as manifested in diverse contexts, ranging from activist expressions in response to adversity, racism, displacement, and trauma, to the political uses of "cultural roots" and "tradition" in promoting neo-nationalistic agendas. Panelists

analyze 1) how vernacular expression is used by marginalized communities to oppose injustice, confront hardship, and challenge oppressive social conditions, and conversely, 2) how folk religio-cultural elements are appropriated and employed to endorse government supported nationalism. Presenters explore issues of identity, displacement, community, creativity, entrepreneurship, advocacy, collaboration, activism, mediatization, vernacular populism, and the folkloresque.

07-03---Forum: How Are We Going to Live Here? Lessons, Visions, and Provocations at the Intersection of Folklife and the Climate Crisis [Hybrid]

Sponsored by the Folklore and Science Section.

As the effects of climate change continue to permeate our lives and everyday conversations, folklorists are well-placed to make sense of, advocate for, and amplify cultural considerations related to both catastrophic and incremental change. What are we learning? What are we hearing? How are we using our tools to address the changes in our midst? This forum shares examples from several efforts and poses critical questions for a discussion about the many implications for our work as folklorists working with and for traditional, folk, and other communities around the country and abroad.

07-04---Forum: Supporting At-risk Folklore Archives [Hybrid]

This roundtable will discuss folklorists' work supporting at-risk archives by drawing on panelists' experience preserving documented cultural heritage in Tajikistan, Ukraine, and Afghanistan. Panelists will consider issues that at-risk archives face, factors that contribute to archives' endangerment, and strategies for mitigating archives' challenges. Panelists will consider the challenges of international collaborations, efforts to digitize and document, practical aspects of designing projects to build local capacity, the role of organizations like AFS in supporting at-risk archives, and issues related to the stewardship of digital cultural documentation.

07-06---Reading Popular Culture through Folklore

Sponsored by the New Directions in Folklore Section.

The scholarly links between popular culture and folk studies have been expanding and have grown new branches of inquiry as to how one informs the other. With popular culture and its products becoming more relevant to folkloristics, the role of the folklorist in developing cultural studies will only increase in coming years. In this panel, the relationship between popular culture and folklore will be considered from a variety of angles and perspectives, including: the role of pop culture with

relation to phobias, the use of fanfiction to navigate nostalgia, the spread of popular culture in folkloristic ways, and worldbuilding in comic books through the application of fictional folklore.

07-10---(Up)Roots and Leaves: The UK Folklore Society and Folkloristics in Britain

The UK Folklore Society (FLS) played a vital role in the development of folkloristics. However, due to administrative and academic upheavals in the UK, it is currently in a state of rootlessness, impacting on the extent of its folklore work. Through a short paper session, four UK folklore scholars will explore the FLS's impact on folkloristics, from its roots to its current state, and the ecology of folkloristics in the UK more broadly. We discuss limitations and possibilities for folklore work in the UK and beyond, and raise questions about the precarity (and hopefulness) of folkloristics and folklorists.

07-12---Directions in Carnival Studies

Mikhail Bakhtin's use of the term "carnavalesque" has informed the study of carnival for decades. However, not every carnival is emancipatory, as noted by carnival scholar Aurélie Godet (*Journal of Festive Studies* 2, (2020) 13. Of course, many famous carnivals, such as in Nice, Venice, and Rio de Janeiro are large, institutionalized events aimed as much at tourism as of and by the local populations. This session will examine what I hope are post-Bakhtinian theoretical approaches to the study of carnival, in all its multitudinous forms. We ask, is carnival carnivalesque? Issues of gender, colonization, and social hierarchy in carnival will be addressed.

08-01---Forum: The Food That Connects: Four Decades of Ikoi no Kai, a Japanese-American Community Lunch Program

Sponsored by the AFS Local Planning Committee.

The panelists describe how Ikoi no Kai, ("a haven"), founded in 1979, serves as a welcoming space where traditional Japanese foods meet nutritional, and cultural needs of community seniors. The core of this community was doubly uprooted, first as immigrants from Japan, to a country and state that were unwelcoming to Asian immigrants, then endured a second uprooting in 1942 when they all abruptly were incarcerated in concentration camps in remote locations. Those who returned to Portland after the war had lost their homes and compact neighborhood. So gathering places like Buddhist Temples, a Methodist Church and later Ikoi no Kai became essential loci of re-rooting.

08-03---Forum: We Need an Accessible Watering Can: Folklorists with Disabilities (Re)Rooting in the Academy [Hybrid]

Sponsored by the New Directions in Folklore Section.

This forum will explore the nexus of disability, folklore, and working as a disabled or neurodivergent folklorist. We will discuss ways in which we have rooted our folklore research in disability studies and identity, and the need for disability-centric connections and communities among folklorists. The conversation will highlight our vulnerability to removal from academia and the larger sphere of dominant culture due to the rigorous demands on our bodyminds. These stressors can result in burnout, and endanger our physical, mental, and economic health. We will also discuss how layers of our intersectional identities affect our experiences of disability and neurodivergence.

08-04---Forum: Ecological Imaginaries [Hybrid]

Concepts of “imaginaries” pervade scholarship in the humanities and social sciences. Here we turn to “ecological imaginaries” to assess the different ways people envision their placement in the world, and to address the ways ecological imaginaries are disseminated, reinforced, and contested in expressive forms. We introduce a set of core concepts and indicate how they play out in several case studies, hoping to stimulate further work in our fields as well as contribute to larger conversations in the academy and beyond, and, as possible, to address public policy from our situated perspective as ethnographers, cultural theorists, and social activists

08-05---Roots of Korean Folklore, Past and Present

Folklore in Korea has deep roots indeed. Centuries ago, shamanism and Confucianism were at odds with each other, but they both relied on feng shui as a means to either establish or uproot shamanic shrines. In the early modern era, the deep-rooted folk performance art of Pansori flourished in the fertile soil provided by the introduction of the gramophone. In more recent times, a television program shows how stories of ghosts “rooted” to a particular dwelling have changed as society has developed, and the penguin character of “Pengsoo” in a popular YouTube series hints at its roots in ancient animistic beliefs.

08-06---Forum: Weaving Networks and Growing Roots: Two Regional Arts Organizations Work to Support Folk Arts and Culture in Central Appalachia

Regional arts organizations are uniquely situated within US arts infrastructure, presenting an opportunity for folklorists working at RAOs. This forum includes folklorists on staff at two RAOs,

South Arts and Mid Atlantic Arts, presenting about the development and implementation of two flagship regional programs in Appalachia: The In These Mountains initiative and Central Appalachia Living Traditions, respectively. South Arts and Mid Atlantic Arts will share their approaches to designing and administering traditional arts programs at a regional level; the complex realities of cross-border community work in Appalachia; and advocating for their constituents from their middle position between communities and funders.

08-09---Lies and Exile: The "Uprooted" in Canonical Early Modern Literature

Sponsored by the Medieval and Early Modern Folklore Section.

This panel focuses on linguistic and physical “uprootedness” in Early Modern literature. “Uprooting and the Altered Letter in *Hamlet*, Medieval Legend, and Folktale” highlights the differing effects of the use of letters in Shakespeare’s play and source. “Prospero’s Lies: Uprooting Reality Through Linguistic Liminal Spaces” centers upon Prospero’s lies used to explain to Miranda their exile. “Uprooting in Oroonoko : The Lies We Tell Ourselves” focuses on the framing of Oroonoko as a tragic hero. “Uprooted, Vulnerable Moors in *Othello* and *Titus Andronicus*” centers on the framing of Moors as uprooted, vulnerable individuals.

08-10---Forum: Global Arts, Language Arts, and Cultural Traditions in Indigenous Communities

Galactic is rooted in local historical and contemporary Indigenous knowledge systems and practices in order to connect to the always evolving global world. In virtual and face-to-face settings, Galactic foregrounds cultural practitioners – traditional knowledge carriers, artist, healers, cooks, story-tellers, social organization and institution builders and cultural policy activists in order to further decolonization and to envision and create futures of justice, development, and security in peace. Indigenous global networking and Indigenous Global Studies (IGS) are the organizational and institutional frameworks that we pursue as we implement this project. We are developing IGS as a degree- granting under-graduate program, with curricula at the intersection of arts, Indigenous knowledge, cultural heritage policy, peacemaking and social justice.

09-01---Forum: Voices from Oregon Tribes

Sponsored by the AFS Local Planning Committee.

Centering Tribal voices and viewpoints, this roundtable delves into current Tribal conversations about traditional and contemporary cultural practices, with attention to complex issues of preservation/innovation. Distinguished guests discuss case studies of specific cultural revitalization

efforts, explaining their trajectory over the past few decades and highlighting successes (and how they are defined) and challenges. Participants include Peter Hatch, History and Archaeology Specialist of Confederated Tribes of Siletz Indians; David Harrelson, Cultural Resources Department Manager for The Confederated Tribes of Grand Ronde and Vice Chair of the Oregon Arts Commission; and Jason Younker, Chief of the Coquille Indian Tribe and Asst. Vice President/advisor to the President on sovereignty and government-to government relations, University of Oregon.

09-02---“All good predictions rhyme”: Making and Escaping Family in Adaptations of *The Witcher*

The popular book, gaming, and TV series *The Witcher* adapts East European folklore in a fantastical medieval setting, captivating many audiences. These papers examine how this series reworks both folk narrative and non-narrative genres in ways that function to comment on traditional gender, family, and home structures. Women’s reproductive roles are especially highlighted here: women who would trade away their unborn children or condemn them to death and women who would undergo magical sterilization in order to shed disabled features and become beautiful figure prominently here, thereby furthering reductive stereotypes about women as selfish yet paradoxically central to family life.

09-03---Forum: Queering Folkloristics, in Honor of Mickey Weems [Hybrid]

Sponsored by the LGBTQIA+ Section.

In response to his cancer diagnosis in 2021, folklorist Mickey Weems set off with profound energy and enthusiasm to plan and document his voyage to the afterlife. Speaking to his work on queer spiritualities and performativities, we will explore the history of 2SLGBTQI+ studies in folklore and the development of queer folkloristics. Participants will speak to Mickey’s contributions to our discipline, as well as his embodiment of these ideas. This work will then be the basis for a discussion on the direction of our discipline, for its underlying queerness, as well as its unique contributions to social justice activism.

09-05---From Tradition to Heritage: The Dynamic Practice of Handcrafts in China

This session examines the continuity and change of crafting practices in China through the cases of basketry in Southern China, Alashan carpet weaving in Inner Mongolia, and the making of traditional women headdress in Inner Mongolia. The presenters explore how the changing environment and social processes impact crafting practices and how craftspeople and their communities navigate the changes, opportunities, and challenges brought by these processes of social changes. Drawing from

ethnographic research as well as review of historical documents and other scholarly works, we offer our observation and thoughts on the transmission, sustaining, and change of traditional crafts and hope to shed some insights into the sustainability and vitality of traditional culture.

09-08---Forum: The Arts as Folklorist's Muse: Educating a Child of Conscience

Sponsored by the Local Learning.

This forum explores the formative value of a K-12 public education rooted in the arts as an effective way to build community, foster diversity, encourage cross-cultural conversations, honor the wisdom of our elders, think outside the box, and catalyze critical inquiry. Forum participants are public folklorists and/or arts professionals. We examine our pivotal experiences as students schooled in visual/performing arts centered public education programs, and as teachers seeking to create similarly formative learning experiences in traditional/community arts centered public schools. Our work, like all living things, grows out of this personal and professional ecosystem rooted in the arts.

09-10---Film Screening: *By Parties Unknown* (85 min.)

So many stories of people who met their end at the hands of a mob have gone untold. *By Parties Unknown* is a documentary film that explores one particular story of the violent lynching of four Black men in Russellville, Kentucky in 1908 after they were singled out for supporting their friend, Rufus Browder who shot and killed his foreman in self-defense. The historical narrative is presented through the lens of the life experience of Michael Morrow, community scholar and executive director of the SEEK (Struggles for Emancipation and Equality in Kentucky) Museum.

09-11---Forum: From Turntables to Roundtables: Reflecting on the Roots, Rootlessness, and Uprooting of Hip Hop Culture on Its 50th Anniversary

It is hip hop's 50th anniversary, and we are in Portland for National Hip Hop History month. In the past half century, hip hop has moved from street-level performances to one of the most important and influential musical scenes guiding song genres, dance forms, and multimodal artistic styles all over the world today. We are public sector folklorists, community scholars, academics in folklore, ethnomusicology, and literature, and local Portland artists who address different ways hip hop has catalyzed artistic advancements, curated curricula, social change, and produced leaders of the future. This roundtable aims to share personal and professional interactions with hip hop and raise questions regarding folkloristics and hip hop culture from the past to the present and beyond. We will begin by framing the roots of hip hop and folklore followed by panelists confronting, interrogating, and challenging "rootlessness" as it migrates outside the boundaries of its earliest New York City communities to the convergent and divergent ways multigenerational, intercultural,

and global hip hop communities engage with African American and African diasporic cultural traditions.

Presentation Abstracts

Abdul-Malik, Karen Queen Nur (AFS). Rooted on the Line: Documenting the Soul Line Dance Community in Philadelphia, New Jersey and Delaware

This short paper will explore the social processes undertaken in the *Community on the Line: Documenting the Culture of Soul Line Dancing in Philadelphia, New Jersey and Delaware* project funded by the Library of Congress Of the People: Widening the Path Community Collections Initiative. The presentation will include a view of the collaborative roles of the folklorist, community project committee leaders, and practitioners on the interpretive planning team as they created and implemented the project and explore the rootedness of connection in this underground community that flourishes through the cultural practice and opportunity to tell their own story. **V2-02**

Abedinezhad, Zahra (Ohio State University). "Transgressive" Lamentations in Iran's Muharram; or Lamenting Pop to Challenge Grief?

In Muharram, which is a religious month for Shiites in Iran, the Islamic government makes mourning dominant and official. However, not all mourning performances are acceptable to Islamic clerics. New lamentations, which are popular innovative styles among many of the youth, have been called deviations from the "correct" religion. The Islamic "elites" criticize the pop lamentations due to their provocation of dance and aggressive vocals; however, pioneers of these styles believe they attracted the Shia youth, who were bored of traditional styles, to engage with the hybrid elegies. This paper explores the ways the pop lamentations challenge what I call regimes of grief. **08-13**

Abou-Zeineddine, Ghassan (Oberlin College). "I Taught You to Fight and to Fly": Representations of Peter Pan as a Syrian Refugee in Omar El Akkad's What Strange Paradise

In my paper, I examine the significance of Omar El Akkad's adaptation of Peter Pan in his novel *What Strange Paradise* (2021) in order to dramatize the recent Syrian refugee crisis. In drawing on Cristina Bacchilega's notions of fairy tale adaptations, I argue that Akkad's reinvention is used as a means to humanize refugees and to critique the West's apathetic or racist treatment of migrants from North Africa and the Arab world. Through the transnational prism and evolutionary nature of fairy tales, I demonstrate how Akkad is better able to dramatize political content that might otherwise be discomfiting to readers. **09-07**

Acosta, Camille Maria (Kentucky Folklife Program). Floaties for Krakens: How a Folklore Podcast about Monsters Battles the Stigma of Mental Health

Mental health care is utterly complicated. Unfortunately, most individuals are not as privileged to speak on the subject, let alone to fully allow themselves to feel at all. After searching within my difficulties of emotionality as a Chicana, *Floaties for Krakens* was born. Through a variety of interviews, folklore research, and the fascinating complexities of "otherness", the *Floaties for Krakens* podcast is all about the monsters in our head but reclaiming them instead. This

presentation will consist of a compilation of the first season of the podcast as well as your chance to explore the brilliance of “monstrosity”. **01-14**

Adams, Greg (Smithsonian Center for Folklife and Cultural Heritage)

Adams, Elizabeth (California State University, Bakersfield). **What’s Going on at the Bells and Motley? Agatha Christie, Folklore, and the Challenge of Rationality**

Supernatural ideas and folk beliefs repeatedly occur as accessories to murder in Agatha Christie mysteries and are inevitably debunked by her detectives. Less well known in her oeuvre is a series of short stories featuring Harley Quin and Mr. Satterthwaite. The Quin stories are both reflective of and a discourse against the rational world of her other mysteries. They rely heavily on folklore, mythology, and the supernatural not only as tropes to advance the plot but also as the underpinning of the world her characters inhabit. This paper will explore the Harley Quin stories and their use of folklore and the supernatural in contrast to the rational world of Christie with a more complex and unknowable world. **06-14**

Addison, Wanda G. (National University). **Will the “Engaging the Past” Series Shift Our Beloved Organization and Field?**

The Engaging the Past series in the *Journal of American Folklore* is more than just a thought experiment. It is a call to action, a call to remembrance, a call to reconciliation. Tough questions still need to be asked and answered by others and ourselves. There’s Good Trouble still left to be made, out of necessity. Part of such Good Trouble requires boundaries to be transgressed. In this presentation, I plan to discuss a few of my key points from my paper, “Crossing Boundaries,” which is part of the Engaging the Past series and is forthcoming in Fall 2023 in *JAF*. These key points focus on issues of responsibility, belonging, and remembrance. I am also hoping to spark conversation during the session where we discuss the opportunities, strengths, and, yes, threats to the organization and field. **02-09**

Ahmed, Shiraz (University of Gujrat, Punjab, Pakistan). **Uprooting the Religion and Romance through the Colonization of Folklore: A Critical Analysis of Selected Punjabi Folk Narratives**

The study explores the treatment of selected Punjabi folklore collected, translated, and published by a British colonial administrator named Richard Carnac Temple and a missionary named Charles Swynnerton in their books *The Legends of the Panjab (Vol I, II, & III)* and *Romantic Tales from the Punjab* to interject new exotic/oriental images to European cultural imaginary. Under the pretext of collection and preservation of folklore, they seem to have tried to uproot the indigenous Punjabi values of the folklore through the praxis of epistemic violence on the text of the selected folktales and legends. **04-10**

ahsan, mostofa tarequl (Researcher). **The Threats of Celebrating the Cultural and Religious Festival: An Empirical Study on Holy Ashura**

The Bihari Muslim who were facing riot in India started crossing the border in 1947 and settled down in different parts of East Pakistan. The rootless Bihai Muslim community is now facing numerous problems to commemorate their ritual based festivals. This study aims to examine

the hindrances they are facing to observe their festival and explore the possibility of preservation of Bihari religious culture which is demolishing day-by-day due to authoritarian attempts by Sunni Muslim. This study found that having a great attraction of the masses, ritualistic religious festival like the Holy Ashura is diminishing day-by-day for several social and religious hindrances. Respondents believe that freedom of organizing such types of religious festivals signifies the secular ideology of a society. **04-09**

Ancelet, Barry Jean (University of Louisiana, Lafayette, emeritus). **Le masqué et les barbus: Elements of the South Louisiana Mardi Gras Songs**

A recently rediscovered 19th century manuscript features a version of the Mardi Gras song from Ville Platte, Louisiana. In this transcription, there are several elements of the Louisiana country Mardi Gras runs, including costuming and masking strategies, such as cross-dressing, false beards, and capuchon hats, as well as begging strategies and song lyrics. This early version of the song is unlike others collected in the field over the last few decades, yet some of its lyrics expose common elements from a shared history of the Mardi Gras as evolved in various French and Creole settlements in the New World. **07-13**

Anderson, Darcy (Cal State University, Fullerton). **Ghosts, Graves, and Guidance: How Haunted Tourism Can Engage Death Education**

When I lead haunted historical tours of the Kellogg House in Santa Ana, CA, I not only get to share information about the past, but also spooky stories about the restless spirits who inhabit the house. But I also use this platform to engage guests in a dialogue about death and grief in American culture. In this paper, I will explore how we can use haunted tourism to engage people about death in a death avoidant culture while simultaneously educating them and entertaining them. I will also explore how haunted spaces can become spaces for the death positivity movement. **06-09**

Arambula, Heriberto (Texas State University). **Pedagogies of Healing: A Veteran's story of Re-Creating Home**

Autoethnography involves writing about one's own experiences in a way that examines the cultural, social, and political factors that have shaped those experiences. Using autoethnography as a method and course in higher education can be a powerful tool for supporting veterans transitioning post military service and allow for a greater understanding and appreciation of the diverse experiences of veterans. As the author reflects on their autoethnography and transition as a post 9/11 combat veteran, the author has reimagined paths beyond the traditional ideas of success for veterans and embraced our unique journeys of self-discovery and transformation. **03-09**

Armendarez, Jessica (University of Louisiana, Lafayette). **Fake Ghosts, Real Haunting: The Consequences of the Fabricated Legend Trip in Contemporary Horror**

This paper explores the ways in which the faked or constructed haunting is portrayed in a selection of horror films, including *Grave Encounters* and *Hell House LLC*. In these films, the faked or constructed haunting is inevitably overpowered by the "real" ghosts that haunt their

premises. In a twist on the legend trip, participation in the constructed haunting, instead of rewarding the participants, leads to their downfall. That these films are made in the “found-footage” format further contributes, I argue, to their participatory nature; the viewing audience, too, embarks on the legend trip and must discern between fiction and reality. **V5-02**

Artese, Charlotte (Agnes Scott College). **Uprooting and the Altered Letter in Hamlet, Medieval Legend, and Folktale**

The appearance in *Hamlet* of the Uriah letter motif (K511, K978) represents a series of uprooting: linguistic, physical, and generic. In both Shakespeare’s play and its source, the legend of Amleth, the hero bears a letter to England ordering his own execution. He alters the letter so that it demands the deaths of his escorts. This reinscription takes place during his forced voyage from Denmark to England. In the legend, the altered letter also tells the English king to wed his daughter to Amleth. By excising the marriage, Shakespeare uproots the happy ending brought about by the altered letter motif—familiar from folktales such as “The Prophecy” (ATU 930)—to create his famous tragedy. **08-09**

Astles, Cariad (Unima). **Performing Death: Puppetry within Narratives of Death**

This paper discusses the function of puppetry within selected rites of death and mourning, and how puppetry, in its ontological sense as an intermediary between worlds, is intrinsically linked to death and funerary rites. The paper will then discuss the implications of the recognition of death-in-life in both training and puppetry performance and consider how all puppetry, in some form, can be viewed in relation to narratives of death. I will discuss examples of the portrayal of death through puppetry in performance, and how puppeteers are invited to negotiate with spirits through the animation of bodies which are not-alive. **V4-03**

Atwood, Sandra Bartlett (Lethbridge College). **Treaty Roots: Relationship, Renewal, and the Return of Buffalo**

While treaties may seem like a colonial construct, treaty making is deeply rooted in Niitsitapi (Blackfoot) traditional ways of knowing and being. Niitsitapi have been making Inaihstii (peace treaty) with all of the human and nonhuman relatives in their territory and the cosmos for millennia. Niitsitapi consider treaties to be unbreakable sacred alliances. Through ceremony these relationships are daily and seasonally renewed. Employing collective auto-ethnography and CBPR, this paper explores the corresponding story of colonial suppression of Buffalo and Blackfoot peoples as well as their current mutual revival and highlights conservative and dynamic elements of contemporary Blackfoot buffalo harvest customs. **02-11**

Avery, Frances (Memorial University of Newfoundland). **No (Wo)man Is an Island, but (S)he Can Be**

Choosing to uproot and roam is a common theme among the reasons why young females abandon their lives on the mainland and choose to sail full-time. Female live-aboard sailors are taking to social media to debunk the belief that sailing is all glamour. When their boats are not underway, these women use social media platforms to shed light upon the difficulties of liveaboard sailing. Philip Hayward’s theory of aquapelago and aquapelagic assemblage layered

with ideas of liminality and separation provides more context to why these women sail and how they maintain their interpersonal relationships while at sea. **08-12**

Azcona, Estevan (University of Arizona). **The Country and the City and the World: The Borderlands of Texas-Mexican Accordion in Houston**

Situated at the borderlands of the U.S. American South, ethnic Mexican Southwest, and North and South America, the city of Houston offers a site for viewing contemporary practices of Texas-Mexican accordion. Public folklorists have been chipping away at the story of Houston as an oil city and finding a poly-cultural world of expressive practices built from the bottom up. This paper charts this cultural worldview of Houston through the evolving stylistic expansion of Texas Mexican accordionists by exploring how these musicians use the accordion to locate themselves in an expanding worldview and how Chicana/o cultural production has anticipated larger shifts in the city narrative. **04-05**

Bahl, Erin Kathleen (Kennesaw State University). **Taking Root Online: Folklore, Comics, and the #FolktaleWeek Challenge**

Folktale Week is an annual social media challenge in which artists, illustrators, and other creators respond to seven prompts inspired by folktales, fairy tales, and folkloric traditions. Some creators make comics in response to these prompts; others expand their initial prompts into longer narrative comics; and all respondents end up with a seven-panel Instagram “comic” interpreting the annual challenge’s narrative theme. Speaker X explores responses to Folktale Week as vernacular sequential art that both builds on traditional narrative and offers its own example of digital folkloric practice. **V1-04**

Bailey, Constance. **A Taste of Nostalgia: The Ubiquitous Candy Lady in Black Communities**

Inspired by scholarship like Psyche William-Forson Building Houses Out of Chicken Legs: Black Women, Food, and Power that sits at the intersection of food studies, ethnography, and business, “A Taste of Nostalgia” explores the entrepreneurial of a hot tamale vendor and neighborhood “candy lady” in Natchez, MS. Grounded in the belief that the personal is political, this essay uses autoethnography as its critical framework to explore how one woman’s domestic labor represents a larger trend among Black women in the South. Ultimately, I suggest that this traveling vendor and neighborhood candy lady reflects a broader trend in Black women’s entrepreneurship. **V4-06**

Balkansky-Selles, Zilia (Indiana University). **Of Mice and Men: Ten Years (Plus) after the Start of Idealistic Community Garden Projects in Bloomington, Indiana**

In 2010, I engaged in participant-observer fieldwork in Bloomington, Indiana, in two emerging community gardens, the Bloomington Community Orchard and the Green Acres Neighborhood Garden. I interviewed community activists who used gardens as sites for advocacy and community development. People were enthusiastic about the promise of these practices and places. Ten plus years on, both community garden projects exist, but there have been significant

changes. In 2023, I revisited the sites and people to find out what had changed, developed, and what had been learned. **V5-03**

Barker, Maygan (Memorial University of Newfoundland). "To Be Used with Prudence and Thanksgiving": Tea Consumption Among Millennial LDS Women

On February 27, 1833, Latter-Day Saint prophet Joseph Smith penned a dietary law known as the "Word of Wisdom." Among other instructions, the Word of Wisdom directs LDS members to use "wholesome herbs" to heal the body, and to avoid the use of coffee, tea, tobacco, alcohol and recreational drugs. This project explores contemporary interpretations of the Word of Wisdom among millennial LDS women. Based on reciprocal ethnographic interviews, the presentation focuses on participants' use of "wholesome herbs" -namely tea and cannabis- and the ways they perceive these substances in relation to their identities as faithful LDS women.

08-13

Barker, Brandon (Indiana University Bloomington). Are Beliefs Real? Answers from the Field

Adams, Tennessee is legendary home to the Bell Witch, who plagued the area from 1817 to 1820. But do locals really believe? And is that the question? In the early 1970s, Indiana University graduate student Josephine Lombardo interviewed seventeen people in Adams about their Bell Witch beliefs. Since 2015, my persistent fieldwork has produced two dozen additional interviews. This talk pulls from the Lombardo recordings and my recent findings to foreground interdisciplinary insights that arise from longitudinal, generational attention to folkloric texts, in situ. From Adams, I share localized answers to an intractable philosophical, scientific, and folkloristic question – What is the real nature of belief? **06-06**

Barker, Brandon (Indiana University Bloomington). Theory of Mind: Historical Developments and Implications for Folklorists

A pervasive mental ability of humans, possibly unique to our species, is the ability to reason by way of abstracted role-based relations. Examples include, on the one hand, reasoning about physical properties of objects in the world via our higher-order understanding of, for examples, weight, color, or temperature. On the other hand, and more to the point for folklorists, are the ways that humans reason about each other's behaviors via higher-order representations of mental states, including beliefs, desires, fears, and intentions. For nearly half a century, the latter socially-oriented varieties of higher-order reasoning have been referred to and rigorously studied by scientists and philosophers of mind as *theory of mind* (ToM).

This talk will briefly outline the major interdisciplinary developments of ToM research, beginning with comparative psychologists Premack and Woodruff's (1978) coining of the term in "Does the Chimpanzee Have a Theory of Mind?," moving through ToM's role in developmental psychologists' work on children's imaginary play; the false-belief-task experimental paradigm; and finally into the contemporary separation of ToM scholars into at least two camps, the so-called Theory-Theory and Simulation-Theory camps.

The talk will conclude by highlighting ToM's importance to folkloristic scholarship, especially for those of us working on children's folklore, belief studies, and certain threads of performance theory. **V1-05**

Barnes, Naomie (Memorial University of Newfoundland). **The Great Price: Sexual Assault Survivors Breaking Silence in the Mormon Community**

This paper will explore attitudes and behaviors around sexual assault within the context of the Church of Jesus Christ of Latter-day Saints (commonly known as the Mormon Church). Drawing on personal narratives of sexual assault survivors who live in the "Mormon Corridor," I will discuss the vernacular beliefs and power structures that create a space where survivors are often shamed into silence. I will also explore how sharing personal experience narratives surrounding sexual assault helps survivors regain their power, navigate uprooted beliefs, and lay groundwork for changes that may benefit future survivors. **03-02**

Basar, Deniz (Boğaziçi University). **An Unofficial History of Little Amal in Turkey**

This is an unofficial history of Little Amal in Turkey: a large-scale collaboration project between the Good Chance Theatre from the UK and Handspring Puppet Company from South Africa. I followed the team closely in the journey that took place between July 23-August 8, 2021. Little Amal is a three-and-a-half meter tall puppet that symbolizes a Syrian girl, who is left alone in a dangerous journey that starts from Turkey. This essay discusses the puppet's intervention to the political debates around refugees in Turkey during its live performances, and analyzes the potential reception dynamics of the work. **V4-03**

Bayona, Mauricio (Los Herederos) and **Belanus, Betty J.** (Smithsonian Center for Folklife and Cultural Heritage). **The Blind Educators and the Elephant: REACHing an Understanding of Folklore and Education in a Multi-Year, Multi-Partner Arts Integration Project**

What role should, or could, folklorists have in a multi-year, multi-partner, multi-million dollar project funded by the U.S. Department of Education, with the lofty goal of "building a National Arts Learning Laboratory to strengthen the fiber of arts learning nationally and harness the effectiveness of arts integration as a catalyst for increasing student engagement and achievement"? This paper reports on the potentially impactful involvement of the Smithsonian Center for Folklife and Cultural Heritage in this large and ambitious project. **03-06**

BELL, SARA J. (Vance-Granville Community College). **The Waldensian Trail of Faith as a Folk Heterotopia**

The Trail of Faith in Valdese, North Carolina is an outdoor museum that recounts the story of the town's Waldensian founders, who emigrated from Italy in the late nineteenth century. Through a series of small-scale replicas of the town's original buildings and historic sites in their Alpine homeland, visitors retrace the journey taken by this reform sect of Christians, who were frequently uprooted as the result of persecution and exile but found a sense of belonging in the foothills of the Appalachian mountains. As a structural timeline, the space represents a folk heterotopia that recontextualizes the community's traumatic history by containing it;

commemorating their reputation for piety, endurance, and industry; and offering in miniature a symbolic pilgrimage for devotion and reflection. **06-03**

Bell, Michael J. (The Registry for College and University Presidents, emeritus).

“Beginning to Walk in Grace:” Francis Barton Gummere Ballad Teacher

In 1965, John Ashby Lester, Class of 1896, tape recorded his memories of Francis Barton Gummere’s ballad teaching at Haverford College in the period from 1892 to 1896, the years during which he crafted his communal theory of the ballad and prepared his first major ballad publication, *Old English Ballads* (1894). This presentation uses Ashby’s recorded memories to describe of the impact of Gummere’s teaching of the ballad on the formation of individual and collective student identity, making it a study both of oral traditional balladry taking root and binding together disparate young men into an intentional folk community and an explication of the work of dedicated teacher/scholar in planting and cultivating those roots. **02-09**

Bender, Mark A. (The Ohio State University). **Epic Invertebrates: Transformation and Power in Oral Art and Material Culture**

Numerous invertebrates figure in origin epics and related folk art of ethnic groups in southwest China, including the Miao/Hmong “ancient songs,” the Yao epic *Miloto*, many Yi epics, etc. So too, do many boneless creatures feature in the K’iche Maya epic *Popol Vuh* and related art of Maya and other ancient/contemporary cultures of Mesoamerica. By way of cross-cultural juxtaposition (Allen, *Trans-Indigenous*, 2012), this paper examines inter-species transformational beings, realm bridging, living eco-scapes, genealogies, social hierarchies, folk taxonomies, migration, and vernacular knowledge. **04-07**

Benett, Daniel E. (University of California, Berkeley). **Benett and Bitchacho: Names across Places**

This paper considers different narratives of identity formation that inform different names within my family. I consider 3 family names — Benett, Bitchacho, and Diller — that hold different memories of experiences prior to immigration to the United States and carry different hopes for the future. I use a combination of auto-ethnography, interviews with family members, fragments of family members’ writings, and transcriptions of some family-favorite jokes in order to consider ways that narrative traditions have formed and continue to form aspects of each of these identities, which in turn inform aspects of myself. **01-15**

Benli-Garcia, Ezgi (Indiana University Bloomington). **Grief-free Recipes of aşure: Muharrem Commemorations in Turkish Media**

This presentation critically interrogates current depictions of *aşure* as a “national dessert” and demonstrates how state-sponsored media secures national authority at the expense of Alevi who prepare the dish for the sacred commemoration of the Karbala Massacre. Drawing from ongoing ethnographic field research among Alevi communities in Istanbul, Turkey, I document intense feelings of grief associated with *aşure*. Although popular media recognition of *aşure* seems to have had positive effects on long-stigmatized Alevi traditions at the national level, I

argue that these gains demand Alevi communities forego local histories and memories in exchange for participation in a multi-cultural nationalist narrative. **05-08**

Bennett, Katie (Western Kentucky University). **The Spirits We Share: Ghost Storytelling Traditions among Kentucky Women**

This paper will draw upon interviews I have conducted with Kentucky women in which they tell personal narratives of ghost encounters. My informants' perspectives show how their particular social backgrounds have assigned ghost stories as something women share with one another, and the sharing of these stories is a form of emotional bonding based in grief, love, and trauma. This is significant because research focusing on gender and ghost stories often focuses on the players in the narratives, rather than the storytellers. My paper will consider the intersection between gender and ghost narratives, as well as the bonds between storytellers. **01-13**

Bera, Malay (Ashoka University). **Queer-feminist Fairy Tales from India**

Fairy tales traditionally support a heteronormative future promising the birth of a child through heterosexual marital unions. However, with the rise of LGBTQ+ rights activism in India in the past few decades, a parallel genre of queer fairy tales has been born that complements as well as challenges the reproductive futurism in traditional fairy tales with alternate futurities. The promise of the birth of a child through heterosexual unions is not mandatory anymore to attain a happy ending in Indian fairy tales. **V4-05**

Bernal, Ciara (Western Kentucky University). **Queers to the Front: Performance and Gender at Punk Shows in Kentucky**

In this paper, I will draw on my participant observation at punk shows in Bowling Green and Lexington, Kentucky, and interviews with queer people and women I've met through these shows in order to analyze gendered performances. Women in punk have long been categorized as 'others' fighting to be taken seriously by men in the scene. While historically this may be true, based on my current research this doesn't seem to be the dominant narrative. Punk rock is changing and so should our analysis of it. **03-15**

Bianchi, Emily N. (Indiana University). **Monastic Memories at Sabbathday Lake Shaker Village**

The Shakers, a Christian separatist community, tell "monastic memories"—a form of oral history through which Shakers narrate the lives (and foibles) of their Founders as well as influential and idiosyncratic local Shakers. Brother Arnold Hadd emphasizes the theological significance of these oftentimes humorous and entertaining tales which depict the toil, humor, and mundanity of striving for a Christ-like life alongside other imperfect people and exemplify the spiritual and temporal labor of working in and towards community. This talk will consider what insights monastic memories give into Shakerism as a "Living Gospel" and how religion—particularly millenarianism within historical processes of religious revival—may be one response to social change. **08-13**

Blake, Victoria (University of Houston). **Tales of the Supernatural as Told by My Parents**

Tales of the supernatural have been interwoven into my family's history for as long as I can remember. Intrinsic to these stories is the internal debate on belief and skepticism, a discussion often reenacted by the dueling performance of these retellings in which my mother takes on the role of sincere believer and my father that of the lighthearted skeptic. Through a compilation of these tales and the ways in which they are shared, this paper seeks to explore the greater themes present in these stories and what they might tell us about gender, solidarity, and faith in the face of crisis. **V2-04**

Bloom, Mia. Ukraine and Women Warriors: The Mavka Folkloric Tradition Brought to Life

Women warriors tend to fall into one of two distinct categories. There is the allegory of the female warrior who disguises her gender by pretending to be a man to fight for her people because society refuses to allow women to fight. Her androgynous appearance moots any femininity as she must blend in with the men around her. In these stories, the warrior's identity is inevitably revealed as part of the narrative arc, usually when she falls in love or is discovered by her military band of brothers. The story of Mulan exemplifies this trope, as do the Viking Valkyries, or, folkloresque — the Marvel Universe — Carol Danvers. On the other end of the spectrum, are hyper-feminine super-sexual female warriors. In this tradition, the women are breathtaking in their beauty and use their comely appearance like sirens, possessing great but deadly power. Such examples include everything from Xena Warrior Princess, Black Widow, Wonder Woman, and the Amazons of Themyscira. As we examine the trend of modern militaries in which women have been permitted to serve, these two traditions continue to exert their influence. The women in the US military resemble the more androgynous stereotype and femininity and sexual attraction is deliberately downplayed. In contrast, recent conflicts in Ukraine, Iraq, and Syria have been marked by women who are not just attractive, but exceedingly so. In the Ukrainian conflict against the 2022 Russian invasion and the KDP Kurdish fighting forces that opposed ISIS, propaganda portrayed women warriors as beautiful and desirable. In social media, memes, and recruitment videos, the women warriors emasculate the men by defeating them with their heroism and their beauty. There is a precedent for this in Ukrainian folklore: the Mavkas - beautiful young girls who entice and lure young men into the woods, where they "tickle" them to death. The Mavka is derived from classic Ukrainian literature, unfolding in a universe that blends ancient Slavic myths and legends using a modern narrative. "The Mavka was different from other female spirits... her evil is not intentional. At the sight of a young man, she falls into a trance and realizes her actions too late to change anything." The Mavkas possess almost supernatural powers, akin to folklore about vampires. Mavkas have no reflection, neither do they cast shadows. The portrayal of female warriors leverages existing gender stereotypes in especially fragile masculine settings. In Iraq and Syria, ISIS warned its jihadi fighters that they would lose their place in janna (heaven) if they were killed by a woman. This paper explores the role of women warriors in folkloric tradition with a particular focus on its modern manifestation in the Ukraine war. By examining Ukrainian war imagery and social media posts, the paper analyzes how hyper-feminine women were an effective military strategy, buoying Ukrainian military morale and emasculating Russian soldiers by defeating them. **V5-04**

Blythe, Christine Elyse (Folklore Society of Utah). **Miraculous Healing Narratives and the Latter-day Saint Missionary**

Latter-day Saint missionaries regularly anoint and pronounce blessings on the sick. The fruits of this healing ritual have become the core of many legends. Missionary healing narratives and stories of efficacious blessing validate the truth claims that missionaries preach. In this paper, I compare how these stories are told alongside stories of healing by rival church leaders. Rather than validate the truth claims of their rivals, through a narrative twist, these practices continue to uphold the efficacy of LDS priesthood. Drawing on William A. Wilson's personal collection of missionary narratives and my personal field research, this presentation looks at the development of LDS missionary healing lore from the 1970s to present. **04-11**

Blythe, Christopher James (Brigham Young University). **What Happens When Smokers Die? Latter-day Saint Folklore on the Afterlife**

A common Latter-day Saint folk belief is that individuals with addictions will continue to be haunted by their addiction after they die. In this paper, I consider the internal logic of this folk belief and examine how it interacts with official teachings concerning the faith's health code, the Word of Wisdom. My research is based on contemporary interviews and visionary writings from the tradition's past, particularly surrounding the experience of the addicted dead. **04-11**

Bock, Sheila (University of Nevada, Las Vegas). **Other People's Storied Objects: Unpacking the Personal at the Intersections of Narrative and Material Culture**

While Amy Shuman's critical engagement with the "personal" is grounded in her research on narrative, the aim of this presentation is to build on this foundational work and consider how her arguments about the personal extend to material forms of expression. When our sites of analysis are storied objects, what is at stake when we understand them to be sites of "personal" expression? What discursive work is enacted with this categorization? How does the materiality of storied objects enrich our exploration of the ongoing, dialogic relationship between the personal and the larger-than-personal? **06-01**

Booker, Nicholas A. (The Ohio State University). **Pride and Saint Piran's Cross: Queerness and Contested Futures in North America's Cornish Diaspora**

During the annual Midwest Cornish Festival in Mineral Point, Wisconsin, it is not uncommon to see the black and white of Saint Piran's Cross, the flag of Cornwall, next to the rainbow colors of the pride flag on the town's streets. It is a place where a gay man teaches Cornish scoot dancing classes, and two gay men, Bob Neal and Edgar Helling, restored nineteenth-century cottages that were once home to immigrants from Cornwall in the southwest of Britain. These connections between Cornish folklife and the LGBTQIA+ community represent myriad possibilities for the future of Cornish culture in North America. **09-14**

Bosstick, Harold (University of Louisiana, Lafayette). **Ostensive and Legend-tripping Evolution in Conjuring Ke\$ha**

I will examine how Discovery+'s series "Conjuring Ke\$ha's" hosts interact with professional ghost hunters and hauntings, as well as the ways it complicates ostension. This show allows

vicarious legend trippers audiences to engage with ostensive ostension; they are acting out the acting out of legends. By relying on the professional ghost hunters, pop musician Ke\$ha and her guests engage with this ostensive ostension, complicating the ways in which legends are established, spread, and understood by the show's audience. Drawing on folklore and ostension theories, I plan to address how this pattern impacts both future studies of ostensive practices and legend studies. **V5-02**

Brickhouse, Junious Lee (Urban Artistry Inc.). **Follow the Music: Exploring the Multi-Linear Legacies of House Culture**

The presentation explores the 2022-2023 project, Follow the Music: Exploring the Multi-Linear Legacies of House Culture, which documents urban dance forms born in Black and Brown communities in several cities across the U.S., as part of the American Folklife Center's Community Collection Grant program. As project leader and Founding Director of the recipient organization Urban Artistry, Inc., I discuss the approaches taken, and challenges faced, by the project team in building trust with participants in creating together an archival collection that honors their voices on their terms, as well as their continued contributions to urban dance traditions nationwide. **V2-02**

Bridges, Ben (Indiana University Bloomington). **Tending Endangered Roots: The Heritagization and Reinvigoration of Southeast Alaska Native Art**

Southeast Alaska has undergone an artistic surge in the past few decades as heritage institutions seek to establish a globally renowned Alaska Native art scene. Traditional art forms—especially those classified as “endangered,” like spruce root weaving and mountain goat horn spoon carving—are made increasingly available to the interested public via classes, workshops, and growing art markets. Grounded in ethnographic data, this paper explores how the institutionalization of Alaska Native arts simultaneously sustains such practices amidst economic and ecological ruptures while also illuminating issues of access, socioeconomic inequality, and contested understandings of “tradition” among Native communities in Southeast Alaska. **02-11**

Brodie, Ian (Cape Breton University). **Oh Joy: A (Personal) Essay on Folk Aesthetics and Motivation**

While folklore arises in part from “the creative vernacular response of humans on their most gregarious occasions” (Abrahams), the impetuses of fun, joy, and playful communion are often glossed over by the folklorist in favour of issues of meaning and import, as if to assert that they are ancillary to, rather than a rationale for, expressive culture. As I struggle with moving past functional discussions of stand-up comedy while, simultaneously and contrariwise, working through depressive tendencies that block my explanations for the ongoing appeal of custom and festival, I reflect on joy as both a hermeneutic principle and an endpoint. **04-15**

Bronner, Simon J. (University of Wisconsin-Milwaukee). **Minding Folklore**

A theory of mind is outlined based upon the emergence of concepts of practice/praxis and a reconsideration of tradition as a manipulable force. Another basis is the advancement of brain science that has identified sources of narrative, memory, perception, and belief. In a folkloristic theory of mind the motives for enactment of traditional knowledge stem from cognitive defenses for anxiety, emotion, and conflict that produce symbols of thought and frames of action. Ways that processes of projection, transference, and sublimation explain how and why people think folklorically are posited. **V1-05**

Brower, Lowell (University of Wisconsin, Madison). **"There Was Death, But May It Never Return:" Post-Mortem Folklore, Apotropaic Storytelling, and the Orature of Genocide Prevention in Rwanda**

Based on hundreds of interviews and over a year of folkloristic fieldwork in Rwanda, this paper explores a Kinyarwanda philosophy of "apotropaic storytelling" through which storytellers and their audiences, sometimes quite explicitly, attempt to avert violence and prevent death through oral literary performances. Through a close examination of the conventions of two Kinyarwanda verbal genres, and an analysis of a single storytelling performance, I highlight the ways that tradition bearers are contending with legacies of intimate mass violence and revising pre-genocide narratives to suit post-genocide imperatives. **06-09**

Brown, Samantha Ruth (University of Oregon). **Burning Love: Pork Politics, Danish Nationalism, and Migration in Contemporary Europe**

This paper examines how nationalism is produced, shaped, and challenged through food during the so-called Danish "meatball war." I argue that this conflict—about whether to serve pork or halal and kosher-friendly meals in Danish daycare centers and kindergartens—resulted in a breach in the society's unstated assumptions, thereby creating a new narrative that explicitly ties pork to Danishness, and halal and kosher products to Otherness. In this way, both Muslim and Jewish Danes are placed outside of the Danish national imagination. Furthermore, I argue that the narratives surrounding the meatball war have been used to justify restrictive immigration policies. **03-11**

Burden, Taylor Dooley. **Cloth, Community, and Culture: Apprenticeships in an Era of Digital Learning**

In an era where traditional art skills can be taught online through YouTube videos, educational learning platforms, and private web-based courses, apprenticeships remain an invaluable and incomparable means of exchanging traditional knowledge. This presentation follows my journey as a weaving apprentice and my experience learning to weave under a master artist in my community versus in isolation. My reflection of this experience as an apprentice and folklorist highlights that while digital learning methods teach cloth production, these resources can never provide the opportunities to partake in local traditions and participate in a vibrant community the way my apprenticeship has allowed. **04-02**

Burke, Danielle (University of Wisconsin, Madison). **Personhood and Historic Cultural Heritage Practices in Paratextual Analysis**

In 1937, Richard [Richmond] Pearson Rogers (African American, 1896-1972) listed his watch and jewelry repair business under multiple headings within the Asheville, North Carolina city directory. One surprise- as a business of "Herbs and Roots." From this curious arrangement I argue that folklorists would do well to integrate paratextual analysis into text-based research. It enables a social and cultural reading of texts themselves as material objects and can expose overlooked historic cultural heritage practices—with Rogers, for instance, to stories of African American mountain foraging and rural, place-based traditions. **03-15**

Busic, Jason David (Denison University). **Transcendence and Storytelling in Moroccan Folk Narrative: "Love Works Marvels"** (الحب يفعل المعجزات)

"Love Works Marvels" relates the love of a young couple. They marry and live out their days until war calls, after which the husband has changed: he speaks little and grows distant. His wife goes to the fortune tellers and faqīhs, whose written remedies fail. Remembering her grandfather, she speaks to him and discovers the remedy: her words. In *Orality and Literacy*, Ong contrasts speech and writing, "Sight isolates; sound incorporates" (73). This paper places the folktale in dialogue with orality theories and argues that the story calls to community as its protagonist transcends the written word through speech. This argument sheds light on Moroccan folktales' general emphasis on their characters' acts of storytelling. **08-02**

Byrne, Mary (The Ohio State University). **Queering Authenticity**

This paper draws from ethnographic research with the "parents' rights" group Moms for Liberty (M4L) to explore how authenticity is used as a form of political capital within right wing organizing. M4L argues that "gender ideology" is a foreign idea thrust upon "regular folk" by the liberal elite, insisting that cultural changes around gender and sexuality are contrary to the morality of common people. Even among liberals, there is a broad consensus that trans inclusionary practices will inevitably alienate "everyday people." I ask: how is "authenticity" used against LGBTQ people, and why are "authentic Americans" always already heterosexual and cisgender? **01-04**

CAI, LEI (Wuhan University). **Between Holy and Profane: Folk Beliefs and Cultural Images of the Snake in China**

As an important type of clan totems in ancient China, snake totems usually intermingled with dragon totems which to a certain extent strengthened their holiness. However, the sacredness had been lessened during their transformation from totems to folk reliefs closely connected to daily life in the early modern period. Snakes were worshiped as multiple deities, such as rain god, water god, local patron saint, snake spirit, and so on, reflecting the vitality and vernacular of folk religion, and became a widespread cultural image with the feature of combining goodness and evilness as well as sanctity and secularity, especially in folktales, folk arts, and proverbs. **V3-02**

Caldeira, Olivia (The Ohio State University). **Untellable Narratives: Context, Consent, and Capacity**

Sex education is a topic deeply connected to values, social and cultural norms, gendered expectations, and political ideologies. Many people learn about sexual education through both formal and informal means, but for people with intellectual or developmental disabilities (IDD), these channels are often limited or nonexistent. Narratives about innocence and protection are entangled with politics, funding, and complex social systems. Shuman's work on narratives, particularly at the intersection of stigma and untellability, provide the framework to explore who controls the contexts where narratives about sexuality and disability are able to be told. **06-01**

Lola Quan Bautista (University of Hawai'i, Mānoa). **Celebrating CHamoru Nobenas**

The presentation discusses the community-guided research and documentation activities of the 2023-2024 project, Celebrating CHamoru Nobenas. The project is supported by the Community Collections Grant program of the American Folklife Center and focuses on documenting the nobena, a devotional prayer ritual based in Roman Catholicism but uniquely adapted and embraced by the indigenous CHamoru people of the Mariana Islands and Guam, and among diasporic CHamoru communities throughout the U.S. This project showcases the practice in the villages and in homes, singing of traditional songs, and the transmission of the nobena practice from one generation to the next. **V2-02**

Campbell Galman, Sally (University of Massachusetts Amherst). **Drawing Gender: Comics-Based Research in Childhood**

This paper details the process and problematics of writing and drawing an ethnographic comic about a group of transgender and other gender diverse girls and their negotiation of self as they grow into and navigate childhood and experience puberty. This piece of comics-based research (CBR) is based on eight years of ethnographic study in the field. While the book is entirely hand-drawn and hand-lettered, comics are equal parts asset and problem: so much of how cisgender parents relate to gender diverse daughters hinges on a question of "passing" and binarism and of a "girlhood" tied to archaic structures. A realistic assessment of these things and the ethnographic imperative to disguise research participants made this difficult and raised the question of how artist-ethnographers can tell a graphic story about gender fluidity that is both critical and accommodating. **V1-04**

Campbell-Maher, Lydia (Indiana University). **Creative Disability Justice: Public Folklore and Accessible Arts Festivals**

What is disability culture? This paper explores the roots of the Arts for All Festival in Indianapolis, IN, and its efforts to create a community inclusive of people with disabilities. This research examines the complexity of disability cultures and representation, universal design for learning, and engaged public folklore and ethnomusicology rooted in contemporary disability justice work. **06-04**

Caputo-Nimbark, Roshni (Memorial University of Newfoundland). **The Strategy of the Commons: Queerness and Collaborative Economy in the Codroy Valley, Newfoundland**

Codroy Valley Commons is an initiative that uses common space to grow and share food in Newfoundland and Labrador's historical agricultural hub. Commoning not only safeguards

against depopulation and enclosure, but is an intrinsically queer act that encourages alternative ways of thinking about economic value. My research focuses on vernacular poetics and queer theory to address the critical role of commons, foodways, and socioecological relations in enhancing community resilience and wellbeing. Combining archival research, public folklore methodology, and social theory, I demonstrate how attention to historic and contemporary commoning is a potentially powerful counterforce to hegemonic discourses that rationalize enclosures. **02-08**

Carlisle, Robert S. (California State University, Bakersfield, emeritus). **Vampire Motifs in Folklore, Literature, and Film**

This paper discusses the “Motif Index for the Vampire in Folklore, Literature, and Film,” which appears online at https://www.csub.edu/~rcarlisle/Vampire_Motif/Vampire_Motif_Start.shtml. The “Index” is divided into six motif categories: becoming a vampire, physical characteristics of vampires, behavioral characteristics of vampires, limitations of vampires (including the use of apotropaic measures), powers of vampires, and destroying vampires. Each of these general motif categories are then divided up into more specific sub-motifs. The “Index” has four presentational categories: folklore, 19th century literature, 20th and 21st century literature, and film, which allows researchers to compare motifs across presentational categories and through time. **09-07**

Carr, Sujittra Avery (Memorial University of Newfoundland). **Alternative Vernacular Religious Parking Practices in Portland**

This paper explores the relationship between place and gender in narratives about the Parking Goddess and other parking-based expressions of vernacular religion. Women and non-binary folk from the Portland area were asked questions about who they were, their criteria for parking, and their vernacular religious parking practice. Most participants foregrounded their experience and perception of place in their narratives, but gender was often woven through thematically. Gender informed their descriptions of places which were intrinsic to their parking practices. Therefore, I conclude that gender is an intrinsic element of their parking practices. **04-10**

Casey, Kathryn (George Mason University). **Gender and Foodways in Eating Disorder Twitter**

Developed in response to Michael Owen Jones’s 2005 AFS address calling for transdisciplinary collaboration between folklorists and nutritionists, this project investigates foodways in the online community of eating disorder (ED) Twitter through digital ethnography and content analysis of over 650 tweets. Through these methods and interdisciplinary theoretical frameworks, I identify various interconnected characteristics of folk practice in online ED spaces. In doing so, I analyze 1) the existence of distinct ED identity groups practicing online foodways, 2) the gendered, digital, and corporeal dimension of said foodways, and 3) the potential role of folklore in developing clinical treatment models for ED. **06-04**

Cashman, Ray (Indiana University Bloomington). **Into the Field, Exploring Irish Ways of Death**

The second of four presentations on phases of fieldwork, this talk discusses the early phases of a new project investigating continuity and change in Irish observances surrounding death. The synchronic field-based aspect of this project involves interviewing undertakers, religious and non-religious celebrants, embalmers, monument carvers, coffin makers, and grave diggers across the island. In contrast to the presenter's earlier place-based and single-person-focused projects, this one involves more mobility, improvisation, and serendipity. Although Luddite in tendency, the presenter acknowledges and will extol the indispensability of Google MyMaps, Otter.AI, MAXQDA, certain websites—including RIP.ie, funeraltimes.com, and duchas.ie—and his damned iPhone. **06-06**

Cattani, Anthony (Wisconsin Humanities). **Making Visible The Invisible: Reshaping Community Interactions through Online Spaces**

The Community Powered Racine project, a partnership between Wisconsin Humanities, Racine Public Library, and the SE WI LGBT Center, focuses on making visible the often overlooked assets of the queer community in Racine, Wisconsin. Using methods such as asset mapping, community gatherings and workshops, and fostering dialog with local leaders to activate their community, this project has worked to build trust with a skeptical community, creating online and in-person spaces for the community to speak across differences, and share their stories. This presentation will demonstrate how the community has come together to see Racine anew and share their Racine pride. **V4-01**

Cederström, Marcus (University of Wisconsin, Madison). **From the Printed Page to the Digital Age: Labor Songs and Poetry as Public Folklore**

In Swedish-American historiography, women are often portrayed as reluctant migrants—poorly educated domestic servants. While some scholars have challenged that notion, much remains to be done. One way to reverse these stereotypes is through concrete, historically-contextualized individual life histories of women that connect their stories with other migrant groups, both historical and contemporary. In this presentation, I focus on public productions and programming to help audiences better understand how physical movement—migration—intersects with social movements. Specifically, I examine how performers use songs, poetry, and laborlore in general to connect historical migration with contemporary migration. **01-06**

Cederstrom, Amber R. (University of Wisconsin Press). **White Magic in the Finnmark Witch Trials**

My paper considers benign or "white" magic as it appears in a series of witch trials that occurred over the course of the seventeenth century in Finnmark, northern Norway. The emphasis—of both the court documents and scholarship—is of course on harmful magic, but instances of healing and magical protection, among other traditions of white magic, are also attested. This paper presents a preliminary foray, excavating white folk magic from the trial documents and considering what roles it played in the trials themselves, its (re)interpretation in a courtroom setting, and its social and cultural context beyond the trials themselves. **05-10**

Chamoli, Avantika (University of Delhi). **Digital Uprooting: Examining the Implications of Mass Digital Production of the Garhwali Jagar**

In contemporary times the permeating and metamorphosing presence of new media has touched all spheres of human existence – folk culture and tradition is no exception. I intend to examine the effect of the digital reproduction of the Garhwali Jagar, a folk ritual used to awaken, invoke, and invite dormant deities and the spirits of the departed through a folk song performance ritual. The Jagar is a prevalent form of Hindu folk religion in the state of Uttarakhand, India. The inevitable discrepancy that exists between the communal folk version of the Jagar and its digital counterpart offers an interesting area of study. **08-07**

Chandra, Tulika (Shiv Nadar University). **But I Want to Tell My Stories Too: An Attempt to Interpret and Analyse Narratives from the Unskilled Women Folk of Migrant Communities in India**

The underlined truth of uprootedness impacts the narratives of people who are not living where they should be. This paper observes and investigates the folktales, folk songs, and narratives of women-folk belonging to unskilled migrant communities in India, their expressions that hold verity, and that talk of the theme of uprootedness. Narratives could be impacted by migration experiences, a sense of rejection, alienation, perceived or ignored mental well-being, and versions of loss of cultural norms, religious customs, and social support systems. The paper will also observe von Sydow's standpoint on the transmission of folklore and note how these unskilled migrant women folk, 'active tradition carriers', carry the folk tradition from one place to another as opposed to mechanistic superorganic theories. **03-02**

Charity, Crystal (University of Maryland, College Park). **Homestead: A Witnessing of Rural Black Life**

As a Black American, I'm told I am rootless, yet I have a place and people to whom I belong. Over generations, my family built a home amongst the marshy woods and mighty rivers of Eastern Virginia. Merging letters I wrote over the last 20 years and stories passed down by elders, this critical autoethnography documents my family's history and relationship with land, and how we have carved freedom (Hosbey & Roane, 2021) for ourselves in a hostile world. Together, these stories become a testament to my family's communal resistance practices and epistemologies (Bledsoe et al., 2022), which are emblematic of life in the rural Black South. **05-05**

Chávez, Xóchitl C. (University of California, Riverside). **La Guelaguetza: Oaxacan Migrant Festivals and the Making of Transborder Indigeneity**

For Oaxacan migrants, leaving the beloved land that gave birth to them was only part of the journey. Moving into a new country with different values and customs, migrants replanted their Oaxacan ways of knowing through the Indigenous practice of the guelaguetza (mutual assistance) in their new places of settlement. Their intense networking throughout Greater Oaxaca led to the production of migrant Guelaguetza festivals, which became an important site where Oaxacan community members could create, renew, and maintain connections with

paisanos through dance and music. Expressing their cultural practices helped build solidarity and preserved a powerful and long-standing collective memory across borders. **04-05**

Chavez, William S. (University of California, Santa Barbara). **'Terror Doesn't Stop At The Screen': Nightmare on Elm Street Fandom through Folk Transmission**

Freddy Krueger remains absent from mainstream popular culture despite his previous oversaturation of the market and coming 40th anniversary. Krueger endures through folk fandom as demonstrated through queer theater productions of *Nightmare 2*, professional wrestling cosplays, and the unofficial fighting game *Terrordrome: Rise of the Boogeymen*. In my preservation of folk transmission, I recently acquired a custom Blu-ray of *Freddy's Nightmares*, a digital transfer of VHS recordings of the late-1980s television series. This artifact fittingly preserves the local tradition by which such nightmares were viewed and disseminated by fans due to no official complete version ever released on home media. **06-14**

Cheeseman, Matthew James (Folklore Society, London). **Amateurs and Professionals**

Despite its implicit and often unwelcome hierarchies, the distinction between 'amateur' and 'professional' persists in UK folkloristics, probably because its meaning has been flexible. Currently 'professional' folklorists communicate scholarly research whilst 'amateurs' range from entrepreneurs through performers and enthusiasts. Whatever the distinction, the Folklore Society has always accommodated the full spectrum of amateurs and professionals. This presentation discusses this through describing the Legendary Weekend, an annual conference now in its seventeenth year. Convened by the folklorist and curator Jeremy Harte, the event is more open to performers and enthusiasts than the annual conference, which positions itself as a research conference. **07-10**

Chen, Si (Yunnan University). **Roots and the Folklore Identity with Raojia People's New Year**

The Raojia people live in the southern part of Guizhou Province, China. From uprooting migration to rootlessness oblivion, to the roots in Raohe, why and how does the Raojia People's New Year work? What does it reveal about folklore identity studies? Through the fieldwork and reflection on the Raojia People's New Year, this paper argues that sharing in daily life is the basis of the folklore identity with Raojia people's new year. Furthermore, blood-bound relation and geographical-bound relation are the basis and important element. The fluidity of folkloric identity is relative, but its essence still lies in its roots. Roots mean the basic reality of existence, the foundation of human existence. It is the boundary of the right to intervene in the life of other folk groups, but also the road to empathy and supreme good by comprehending the obligation of respect which is more fundamental than rights. **V3-04**

Choi, Yeonsu (Seoul National University). **Korean Gramophone Dramas Adapted from the Simcheong Narrative**

The Simcheong narrative is rooted in the traditional long-form Korean performing art of Pansori and tells of the sacrifice of a faithful daughter to open the eyes of her blind father. The introduction of the gramophone to Korea in the 1930s allowed for new ways to enjoy traditional

narratives, and the Simcheong narrative was adapted into short-form drama. As an interactive way to appreciate traditional narratives, adaptation is a social process that connects the past and the present. Examining gramophone dramas recounting the Simcheong narrative will allow us to identify how traditional narratives were received and transmitted. **08-05**

Christensen, Danille Elise (Virginia Tech). **The Sunshine Family Meets the Star-Spangled Dolls: Envisioning DIY Roots during the US Bicentennial**

In the mid-1970s, Mattel produced two doll sets using the same body: the Sunshine Family—a multigenerational group of do-it-yourselfers, complete with pottery studio and garden stand—and the “Star Spangled Dolls” (including Colonial Girl and Pioneer Daughter). The latter indexed America’s foundational narratives of home production, mirroring in play the messages being sent to adults via artifacts like retro blue canning jars with patriotic embossing. The former espoused a back-to-the-land, anti-modern lifestyle. Both offered craft-based visions of The Good Life, the one invoking notions of a nation rooted in Anglo-Saxon heritage, and the other linking authentic morality to handwork grounded in shared, placed labor. **01-04**

Cissell, Madison (Indiana University Bloomington). **Native Foodways in Indiana: Pawpaws and Persimmons**

Pawpaws produce the largest edible fruit of any North American tree, yet remain largely unknown to the greater American public. Likewise, persimmons are not a popular fruit, but some folks who live in its native Ohio Valley have an appreciation for its autumnal harvest. In April I planned and held an event titled “Native Foodways Roundtable: Pawpaws and Persimmons in Indiana” at Indiana University. This event brought in a group of panelists and conversations that stretched across disciplines and understandings of these fruits as they relate to multiple worldviews. **06-15**

Cobb, Emma Carey (Ohio State University). **Dyke Kitsch: Lesbian Aesthetics, Rubbish, and Queer Materiality in America**

Lesbian bars decorate their ceilings with plastic planes and paper flowers, walls adorned with posters of Budweiser girls. Rescue dogs, old jars, and small plastic figurines make up the landscape of memes about lesbian communities. Discarded items are a lifeblood of dyke material and aesthetic worlds. In this paper, I theorize dyke kitsch as a way to understand the relationships that this marginalized community has to mainstream American value systems. Queer object relationships often offer necessary critiques to American capitalist systems and create joy and connection for community. However, they are also an important nexus in the capitalist drive for value. **03-08**

Collins, Meaghan Elizabeth (Memorial University of Newfoundland). **“One Neighbour Calls Me the Muffin Man”—Finding Joy in Baking After Retirement and in Times of Critical Change**

What does it mean to be uprooted from a professional career of over twenty years? How does rootlessness coincide with the inevitability of ageing and how can the act of baking provide a sense of comfort to the transition of getting older? In this paper, I talk to my father who started

baking muffins as a coping mechanism to retiring and the changes he has experienced in his older years. I discovered that baking provides stability in a time when he has felt uprooted from a lifelong routine. **03-15**

Conley, Cambria Myelle (University of Maryland, College Park). **Recipes for When Freedom Ain't Enough: The Oral Histories of Black Women through Time and Food**

I enter this space with the women who have come before me, offering the fruit of our labor. In this critical ethnographic paper, I situate knowledge-making and familial practices within the psychic connection between enslavement and freedom, which transcends time and space in the past, present, and future (McKittrick, 2006). From Josephine City to Danville, Virginia, our recipes have traversed from slavery through women, relationships, and moments captured in time. The recipes, and the oral histories which accompany them, highlight the expansiveness of Black geographies (McKittrick, 2006) and Black aliveness (Quashie, 2021) as we hold and eat time. **05-05**

Conrad, JoAnn (Diablo Valley College). **The "Dark and Brooding" Tales of Norway and Sweden: A Translation Story**

The re-presentation of Norwegian and Swedish folklore in American folktale collections, children's books, films and other forms of popular culture, tends to portray old-world, fairy-tale landscapes of ice and snow in an imaginary, pre-modern past. Such a unified picture obscures a complex history of translation, selection, illustration, publication, remediation and distribution of texts from Scandinavia in circulation in America since the mid-1800s. Retracing the movements of texts, images and people from Norway and Sweden, this analysis surveys both textual and cultural translations, revealing the many intersecting influences that have formed the American re-presentation of folklore from these two countries. **06-15**

Cooksey, Rhonda (University of Missouri-Kansas City). **Tales from the Burnt District: Civil War Memory in Western Missouri**

Myths and legends abound concerning the Kansas-Missouri Border War (1854-1865) when skirmishes between pro-slavery Bushwhackers and anti-slavery Jayhawkers were daily occurrences. I present records from the Bates County Museum, the Nevada Bushwhacker Museum, and diaries from residents who experienced compulsory resettlement after General Order 11 to examine how ritual celebrations are used by modern Missourians to reinterpret the past. Family lore in the Burnt District shares a common theme—"they suffered." I intend to show that in the current climate of divisive politics, ritualized storytelling about the Border War are sites of contention and sites of healing. **05-15**

Cowdell, Paul (University of Hertfordshire). **The FLS in the Rest of the 20th Century: Dorson and Beyond**

From its inception, the Folklore Society provided a rallying point for the new discipline. It has continued to do so, through varying intellectual circumstances and with a wide range of participants. In the absence of a secure British academic presence, the FLS at its best has looked internationally (including to the AFS) to revive its intellectual fortunes, with Richard

Dorson's early history of the Society crucial in its re-establishment. Knowing this history becomes imperative at a period of renewed enthusiasm for folklore – what does it mean for those identifying with the FLS? What does that mean for the Society? **07-10**

Cox, Cynthia. Hearing and Telling Lakota People's Stories: Narrated Events and Narrative Events at Pine Ridge

Drawing on Shuman's work across the span of her career, this presentation examines issues of storytelling rights raised by annual encounters with Native American storytellers on the Oglala Lakota reservation at Pine Ridge, SD, in a "study away" partnership initiated by Belmont University. I describe the complexity of storytelling rights and entitlements to listening that presented themselves over the course of 10 years, considering particularly the influence of varying contexts for *narrative* events on *narrated* events. Ultimately, I examine the ways in which storytelling rights were transmitted to an audience in situations that tacitly extended an invitation to "rhetorical listening." **06-01**

Cox, Cori (Western Kentucky University). Attitudes and Beliefs towards Death amongst Gravers

In this paper, I will explore death anxieties and beliefs of individuals who regularly volunteer in cemeteries in Kentucky and Indiana. While research with cemetery volunteers has been conducted in the past, typically it does not incorporate folkloristic views on belief or interview practices. I will consider research questions such as: Do gravers experience anxiety about death? How do gravers communicate with others about death? What drives them to continue their work? The public has shown a readiness to discuss this personal and difficult subject through various social movements and now is a crucial time to collect from those who are already navigating these conversations. **01-02**

Craycraft, Sarah (Indiana University Bloomington) and Lovejoy, Jordan (University of North Carolina, Chapel Hill). The Taming of Mothman: Cute-ification and Marketization of Cultural Forms in Appalachia

This paper explores the relationship between boundary maintenance and the marketization of Appalachian cultural forms. We examine how traditional expressive culture is made cute and commodified to benefit individual brands through neoliberal market strategies. Although contemporary scholars note Appalachia as a fluid space, the "cultural taming" and heritagization of selected objects, symbols, and speech gestures toward a familiar romantic regionalism, a boundedness communicating narrow ideas of Appalachia that can lead to symbolic "uprooting" and appropriation. We argue this neoliberal function of folklore serves to index oneself as a branded in-group member whose legitimation rests on using and spreading symbolic shibboleths. **01-04**

Cunningham, Sara Kaplan- (University of Houston). Scary Stories at Summer Camp: A Tradition of Gendered Education and Community

A prominent memory from my childhood was listening to and telling legends, which at the time our group called "scary stories." The acquisition of these stories took place at a summer camp I

attended between first and second grade. Drawing on my own memories and observations, this self-survey examines how the tradition of sharing scary stories assumed certain ritual forms that served to simultaneously educate the participants about gender-roles and build a gender-based community. My attempts to share the 'same' stories in other contexts lost purpose and impact when separated from the all-female community in which I first learned them. **V2-04**

Dagar, Neha (Ambedkar University Delhi). ***Jakari* Life Songs: A Window to the Dreams, Desires, and Expressions of Haryanvi Women**

Jakari folk songs, an exclusive women's sub-culture of Haryana (India), is a collective form of expression articulating the challenges faced by women in society. I propose to examine the importance of these songs in the lives of women entrenched in an intensely patriarchal structure. I aim to investigate the socio-psychic reality of women through the songs I have collected during my repeated field trips, as they mirror their position in society, giving glimpses of their dreams, desires, and expressions. I also propose to investigate this oral folkloric tradition exclusively of women as a mark to bring about social change in the male-dominated society. **V3-01**

Dalili, Efia Nomalanga (BBPenda Baltimore Birthing Project, retired). **Black Birthworkers as Ritual Leaders**

The numbers of Black midwives and birthworkers in the US are increasing. Ironically in many indigenous African communities their numbers are decreasing. Doulas are more respected as healthcare professionals, yet for Black birthing persons this care happens mostly outside of their cultural context. In Baltimore Black birthworkers serve as ritual leaders activating cultural memory, carving a space for Black wellness to occur within their own cultural context. They lead rituals like mama honoring ceremonies, babywearing and postpartum nutrition gatherings more consistent with BIPOC perinatal wellness. While doing so they create a community emphasizing kin relationships that can improve birth outcomes. **01-08**

Daly, Jack (Penn State Harrisburg). **The Cauldron of Story: Tolkien's "Metafolkloresque"**

This article examines role of folklore and mythology in Tolkien's creative works. Folklorists have used the term "folkloresque" to describe the portrayal and integration of folklore in popular culture. Tolkien, however, commented on what he saw the purpose of folklore in his lecture "On fairy-stories." The term "metafolklore" has been used to describe the process of folklorists commenting on their field. I contend that Tolkien assumes the role of a folklorist in both his academic and creative works. Further, I propose the term "metafolkloresque" to describe how Tolkien uses folkloric elements to comment on the field itself. Beyond a reading of his metafolklore commentary in "On fairy-stories," I look at his rewriting of "Beowulf" through his short story "Sellic Spell." **V4-04**

Danielson, Carrie (University of Wisconsin, Madison). **The Stoughton High School Norwegian Dancers at 70 Years: Tradition, Sustainability, and Public Folklore**

Since 1952, Wisconsin's Stoughton High School Norwegian Dancers have promoted "ethnic pride" in their community through performance and preservation of Nordic folk dance. Their repertoire—consisting of 40 dances collected by physical education teacher Jeanne Reek in her travels to Norway, Denmark, and Sweden—has remained remarkably unchanged since the group was originally founded over 70 years ago. This presentation considers the legacy of Reek and the Stoughton Norwegian Dancers in framing concepts of tradition within the broader Nordic-American folk dance community, focusing on how public folklorists can ethically work with established groups toward larger goals of cultural sustainability and revitalization. **01-06**

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

The urbanization of the rural Bengal delta has led to considerable degrees of culture loss. The Bengal food, an important cultural signifier, once threatened by this urbanization is now witnessing a meaningful rebirth. The modern trend in urban Bengal is to adopt more global customs. Interestingly, the urban settlers fond of global lifestyle are now chasing after the traditions and folklife once overlooked. The corporate businesses and the more affluent are now focusing on the taste and attraction of the traditional foodways. Therefore, I tried to investigate how the global forces shape the folk traditions in Bengal. **04-13**

Del Bosque, Paul (The University of Texas, Austin). **Hurricane Stories of South Texas**

This paper contributes to the weather-lore tradition through a recovery of Mexican American voices that reveal the unique dimensions of natural disasters in a transnational space. Using poetry, corrido recordings, and an oral history archive interpreted for the first time, this paper presents the stories of Mexican American hurricane survivors during an intense period of storm activity in the Texas-Mexico borderlands. Carla '61, Beulah '67, and Celia '70 are all addressed in these archives, as well as the correlations between these storms, the rise of the environmentalism movement, and the struggle for Chicano civil rights during this critical decade. **07-02**

Deutsch, James (Smithsonian Center for Folklife and Cultural Heritage). **Oregon's Outlaw Hero: D.B. Cooper and His Leap to (Im)mortality**

When D.B. Cooper hijacked an airplane, enroute from Portland to Seattle on November 24, 1971, and escaped by parachute with a \$200,000 ransom, he almost instantly became an outlaw hero, or "a modern-day Robin Hood," according to one newsweekly. This paper will dig deeper into the ballads, legends, and folk humor that circulated in the Pacific Northwest in the early 1970s. It will place Cooper's actions in the traditions of other outlaw heroes in the United States, many of whom are known for their coolness under fire and for making at least one miraculous escape during their careers in crime. **01-10**

DeVane, Lillian (University of Oregon). **Contemporary Unionism and Power: Organizing as Occupational Culture**

The traditions and rituals of loggers, fishermen, and miners have been well-documented, but the occupational lore of contemporary workers remains largely ignored. There are approximately

one million people in the United States who work for Amazon. Tasked with supplying an unprecedented amount of goods to a newly homebound population, Amazon workers uniquely experienced the physical crush of the COVID-19 pandemic. Through fieldwork with Amazon workers in the Pacific Northwest and an examination of emergent trends within the culture of union organizing, I argue that contemporary workers find deeper meaning in their work through labor organizing. **07-09**

Dewhurst, C. Kurt (Michigan State University). **Folklore and the Transformation of Collection Practices**

The social contract between museums and the communities they serve is being renegotiated in many settings and entails addressing every element of museum practice. Using examples of collaborations with Native Americans and communities in Southwest China and Mainland Southeast Asia, this presentation will focus on ways in which folklorists and cultural heritage workers based in or working with museums are testing models for changes largely related to collections. These include addressing who collects and why; how collections are formed; how collections are cared for and by whom; who has access to collections; and how collections are interpreted and used. **02-07**

Dhewanto, Mirza (University of California, Berkeley). **Si Pitung on the Silver Screen: Examining Identity Under the New Order**

Si Pitung is a Betawi legend telling the story of the eponymous character who steals from wealthy landowners and the colonial government to give back to the poor. The legend is ultimately a tragedy as he was later betrayed and killed with a golden bullet shot by the colonial police. The article examines two movie adaptations of the legend from 1970 and 1971 and how the movies were emblematic of New Order nationalism. The movie emphasized upon the identities of the characters, tying their role to their loyalty to the indigenous people, which is tied to a perception of nationalism. Indigenous characters were depicted as good or bad depending on their affiliation, the Dutch played an exclusively antagonistic role, and the ethnic Chinese characters were treated with a great deal of ambivalence that reflects New Order racial tension. **V5-06**

Diao, Tongju (Advanced Institute for Confucian Studies, Shandong University). **The Dissemination and Influence of Hou Tu (后土) Culture in the Present**

Hou Tu (后土) belief, as a cultural product with a historical accumulation, has a profound origin. Its inheritance and transformation in the present show an extremely complex appearance. Firstly, there is an uneven distribution of space. Compared with the widespread distribution of Hou Tu palaces, shrines, and temples in most parts of China during the Ming and Qing dynasties, they are more commonly found in the north of China at present, mainly in provinces such as Shanxi, Shaanxi, Hebei, Henan, and Shandong. Secondly, Hou Tu holds an important position in the belief of the Underworld, and the idea of it being the lord of the Underworld and the protector of the tomb owner's family has also been inherited. Hou Tu Culture is presented in the form of Hou Tu shrines, Earth God, and Fu De Zheng Shen (God of Fortune and Blessings),

which can be found not only in various parts of China, but also in overseas Chinese communities. **V3-05**

Dickinson, Jennifer Ann (University of Vermont). **Ukraine at the Center of the Universe: Ukrainian Comic Book Realities and Emergent National Identity**

This paper examines representations of Ukraine and Ukrainian-ness in comic book alternative realities, focusing on several Ukrainian examples from 2014-2018 that, perhaps prophetically, reimagine Ukraine at the center of global events and conflicts, and Ukrainian superheroes as the world's protectors. The paper explores the complex of features that authors and illustrators choose and put forth visually, linguistically, and symbolically to create an expressive model for representing ethnic and civic components of Ukrainian ethnic national identity. The paper concludes by considering how shifts in expressive culture since 2014 have contributed to the reconceptualization and broadening of Ukrainian national identity. **V1-04**

Diehl, Katie (Brigham Young University). **The Folk Healings of Lorenzo Argyle**

During the early 1900's, the Church of Jesus Christ of Latter-Day Saints began to standardize and regulate healing practices performed by their members. The new official ritual focused on the authority of male priests and discouraged improvisation. Drawing on miracle tales of Lorenzo Argyle, a charismatic healer whose father was also known for his healing gifts, I examine this period of transition, emphasizing how a more expansive set of healing practices continued among the folk for decades, including the use of physical artifacts, women's participation, and a preference for some healers over others. **04-11**

Dimmery, Katherine (Stanford University). **China's Ethnic Metaculture: Its Power and Weirdness**

My ethnographic fieldwork in Black Rock, a Naxi ethnicity county of southwest China, began as a study of local writing practices but became an investigation of how researchers have, historically and still, misunderstood these practices. Such misunderstandings richly fulfill China's conventionalized, "backward" portrayals of southwestern ethnic life—what I will call its ethnic metaculture. Observing that Black Rock people often help transmit these ideas, I emphasize the role of ethnic metaculture in national governance. At the same time, by inquiring into this metaculture's weirdness (Davis 2019), I ask how it may afford new, subtle modes of art and sociality. **02-07**

DiNardo, Angie (George Mason University). **'They'-ifying the Gender Binary**

Current folklore scholarship is short on studies of folks who use the pronouns they/them/theirs. The group of people using these pronouns is growing rapidly while esoteric and exoteric folklore keep pace. Folklore and folklife pertaining to gender that has previously been more rigid is yielding to new expressions. Drawing on ongoing ethnographic research and fieldwork at George Mason University, this presentation is concerned with the stories of people who use these pronouns, the meaning created by using they/them/theirs pronouns, the role of these pronouns in personal and communal identity formation, interaction with the gender binary, and intersections with race and class. **05-14**

Downs, Kristina (Tarleton State University). **A Proposed Typology of Serial Killer Nicknames**

This paper will put forth a typology of serial killer monikers, examining common structures and recurring terms and themes. Drawing on techniques developed by folklorists to study traditional narrative, this typology is intended to facilitate the study of cultural attitudes toward serial murder. I will break down the monikers into categories based on the usage of specific motifs and discuss the connotations of common themes. I will argue that the emphasis on such nicknames serves to dehumanize serial killers and frame them as monsters, rather than human, in order to create distance between the killers and discourse communities. **01-15**

DuBois, Thomas A. (University of Wisconsin, Madison). **Women as Patients and Healers in the Writings of Johan Turi**

Sámi writer Johan Turi's writings from 1908-24 provide evidence for both the existence and the perception of female healers among Sámi people at the outset of the twentieth century. Women healers are said to be recognized and valued for their skills, which frequently include magical procedures. Yet they are also strongly distinguished from male healers, and their effectiveness is sometimes doubted. A careful reading of Turi's accounts in reference to both women healers and patients provides insights into the roles of women healers in Sápmi before the widespread availability of Western healing and the concomitant suppression of traditional healing practices. **05-10**

Duggan, Anne E. **Jean-François Laguionie's Gwen, or the Book of the Sands: Rooted Nomads and Rootless Citadines**

This paper explores how Jean-François Laguionie's 1985 *Gwen, or the Book of the Sands* contrasts Gwen's nomadic people, rooted in their natural environment and in storytelling that bonds their members, on the one hand; and the robotic city dwellers, connected only to consumerism and waste, whose rootlessness resides in their lack of a tie to humanity or nature, on the other. In this post-apocalyptic tale about a world destroyed by consumer culture, the heroine undertakes a quest to save her friend from the "macou," a monstrous machine that dumps consumer waste in the desert. **03-13**

Dyer, Jeffrey (Indiana University). **Quietude and the Inaudible in Cambodian Ritual and Artistic Practices**

This paper analyzes a mantra uttered by Cambodian musicians and the ritualized vocal practice of "speaking in the heart" (*niyāy knung citt*) to detail how Cambodian folkloric, ritual, and musical practices feature a coalescence of the abundantly loud and the outwardly inaudible, the efficacy of one complementing the other. Examining what folklore and ethnography can look like, sound like, and feel like when we attune ourselves to cases when the most powerful sounds do not sound at all, I attend to the quiet sounds, ethical commitments, and affective attachments that conjoin the living and the dead. **09-09**

Ellard, Amanda (Ohio University). **Masculinity and Challenging Stereotypes in Chinese Danmei Webnovels**

Drawing from digital fieldwork and participant observation, I examine how through Chinese danmei (male/male gay fiction) webnovels—with their tropes that simultaneously counter and reinforce pop-culture's field of hegemonic masculinity and feature the complicated figure of the bishounen man (a Japanese term for the beautiful, androgynous masculine aesthetic)—women reject gender stereotypes, imagine societies of reversed male and female roles, and reimagine masculinity within the safety of a fictional story and online fandom community anonymity. The danmei genre and fandom becomes a carnivalesque-like space, which contributes to community-building among fans. **V4-05**

Erdener, Jasmine (Koç University). **Digital Resurrections and Material Performance**

Digital resurrections have become increasingly popular, as people seek to realize the long-standing technological fantasy of escaping the body or evading death. Resurrection technologies often combine AI with an individual's social media data, text messages, emails, and oral history interviews, to create a digital replica of the deceased. I met and interviewed the robot Bina48, a robot based on a living woman, Bina Rothblatt. Bina48's developers are also trying to encode the robot with an understanding of racial and gendered identity, to reflect Bina Rothblatt's experiences of life as an African American woman in the US. In this project, I examine how high-tech performing objects such as Bina48 intersect with this technological-enhanced vision of life after death. What implications does this have for identity, memory, and privacy? What happens to racial and gender identity when the corporeal body has died but an AI adaptation lives on? **V4-03**

Erickson, Kirstin (University of Arkansas). **Challenging the Archive: Repertoire and the Poetics of Political Protest in New Mexico**

This paper explores the contestation of monuments that commemorate Spanish conquistador Juan de Oñate. Using Diana Taylor's theory of the archive and the repertoire (2003), I suggest we view such monuments as an "archive," and dramatic performances of interrogation as "repertoire." I first analyze the recent defacement and removal of Oñate monuments as a performative subversion of the archive. Then, I examine a spoken word performance by a Hispana poet who challenges a-critical memorialization. Through these two modes of vernacular performance, Nuevomexicano actors re-inscribe cultural memory, confront authoritative representations, and offer nuanced understandings of both the past and the present. **05-13**

Everett, Holly (Memorial University of Newfoundland). **Mourning at Multiple Sites**

As representations of mourning and beliefs about death, gravemarkers and memorial assemblages (also referred to as spontaneous shrines, makeshift memorials, etc.), are often cast in binary opposition, defined by temporal intention on the part of the maker(s). In this presentation, I will suggest that these lieux de memoire are more holistically understood in relation to each other, as elements of dynamic memorial complexes marked by temporal fluidity and change. A memorial complex may include a temporary assemblage at the site of a fatal

automobile accident, a table-top altar in the deceased's home, a tree planted in their honor on school grounds, an online memorial, and the site of burial itself. **V5-03**

Faircloth, Zachary (University of North Carolina, Chapel Hill). **"It was Calamity": Rural Identity and Disaster Time in Horry County, South Carolina**

This paper argues that climactic weather events have historically been incorporated into communal narratives of regional isolation in Horry County, South Carolina. Local histories of the region often mark Hurricane Hazel (1954) as the temporal cut between "Old Horry," a world of subsistence fishing and farming communities, and "New Horry," a modernizing area with a growing population and increased tourist attention. This paper thinks through the imagined and real spatio-temporal dyads that emerge here: the rustic idyll of "Old Horry" and the mid-century sheen of "New Horry"; the developed coast and the rural inland; the river and the ocean. This paper then considers the continued salience of floods as markers of rupture in the period after Hurricanes Matthew and Florence. **04-12**

Fan, Feng (Advanced Institute for Confucian Studies, Shandong University). **The Reconstruction of Rural Residents' Knowledge Systems during Modernization: A Case Study of Livelihood Transition in Shuiluopo Town in Northern China**

Since China's modernization in the 1970s, the livelihood of Shuiluopo's rural residents, located in northern China, has evolved from traditional agriculture to the "recycling/selling used items", and eventually expanded into furniture e-commerce. This process demonstrates how rural residents adapt to the challenges of modernity by utilizing modern life knowledge and practical experience to construct and update their knowledge systems. Traditional cultural elements, such as the sense of attachment to the land, may undergo selection and reconstruction, but consistently exert a crucial role. Folklore studies should concentrate on the everyday life and production of the populace, exploring how they reconstruct their knowledge systems in contemporary society, face challenges, and draw inspiration from their traditions to promote development. **07-02**

Floyd, Minuette (University of South Carolina). **Creative Aging and Sweetgrass Basket Makers in South Carolina**

Some studies show that creativity decreases with age, but other factors related to education, daily activities, health, and attitudes are important variables that impact these results. This paper examines the sweetgrass basket making practice of Gullah women in the Lowcountry of South Carolina who are descendants of Africans that came from the rice-growing regions of West Africa through the Transatlantic Slave Trade. Through oral interviews, video and photography, this researcher documented the older generation of sweetgrass basket makers to learn about the impact of aging on their artistic practice. **05-06**

Floyd, Jessica (University of Maryland, Baltimore County). **"the plaything of fate and the sport of the rushing current": Sailor as Figure and Character in Folklore and Literature**

This paper investigates the sailing character and explores how he should be viewed as a figure in folklore and as a literary trope. The sailing man appears rooted in culture across time, space,

and place, arriving in spaces like eighteenth-century satirical caricatures from London, early British and American poetry and plays, and even later erotic content that arrives in the twentieth century. I am interested in the congealed identity of the sailing character and what the articulation of this figure means across genres and periods. This paper investigates the how and why he is an embedded figure in popular culture. **V4-05**

Foltz, Lindsey (University of Oregon, Independent Scholar). **Stirring the Pot in Kurtovo Konare: Saving Food and Biocultural Heritage**

Lyutenitsa is a thick, savory pepper and tomato chutney popular in Bulgaria. While commercial varieties are widely available, many families gather in the late summer to make and preserve their own for personal consumption. In contrast, a group of preserve makers in the village of Kurtovo Konare are producing homemade lyutenitsa to sell at a public food festival. In Kurtovo Konare there are many lines being blurred, such as formal and informal markets, private foodways and public politics, and preserving traditions through re-creating them as heritage. This paper will take a practice-based approach to examining these blurry boundaries. **03-11**

Foster, Michael Dylan (University of California, Davis). **An Introduction to Aenokoto: Ritual, History, ICH**

This brief (approx. 10 minutes) presentation introduces the Aenokoto ritual, which takes place in December and February in a rural region of Japan and has been recognized both nationally and internationally as ICH. The ritual's history is linked to the development of folkloristics in Japan—both as a discipline but also in terms of national identity. The presentation sets the context for our ethnographic film about a contemporary performance of Aenokoto. Focusing on visual aspects of the ritual and the role of the tourist gaze, the film raises questions about vision, “authenticity,” community, and belief. **06-12**

Frandy, Tim (University of British Columbia). **Sustainable Dispossession: Sámi Environmentalisms in Stories of Colonial Encounter**

Since its rise into the popular vernacular in the 1970s, “sustainability” has been largely inextricable from Western values, environmental histories, economic ambitions, social hierarchies, and cultural logics—much to the detriment of Indigenous communities who have maintained their own distinct systems of sustainable and relational lifeways for millennia. This presentation explores Sámi and settler cultural logics, worldviews, and relationalities in conflict, as reflected in stories collected at the turn of the 20th century. These stories of environmental, religious, and economic discord shed light on the historical uprooting of Sámi sustainabilities—a colonial process that continues to manifest today. **02-11**

Frog, -- (University of Helsinki). **Seventeenth-Century Scandinavian Heritage Construction on the Ground: Inventing Eddic Poetry between Colonialism and Cultural Appropriation**

Recent shifts in perspectives on the history of Folklore Studies look beyond nation-building projects to the construction of modernity and relations to colonialism. This paper takes up a case that cross-cuts these discussions, highlighting how these phenomena took different

shapes in different geopolitical contexts. It examines the case of a collection of medieval 'eddic' poetry acquired in 1643 within the context of the Danish Crown's state-centralized heritage-construction project. Danes could not read these and Icelanders were hired to work with the poems. Focus is on Icelandic copyists and the variations, transformations, and new compositions of eddic poems. **06-02**

Fu, Lingxi (Advanced Institute for Confucian Studies, Shandong University). **Silent Voices: Women's Sphere in a Rural-Urban Migrant Community**

China's urbanization has given rise to numerous rural-urban migrant communities and land-lost peasants. Many land-lost women, now part of a new "leisure class", turn to female leisure groups to seek solace following the disruption of the traditional value system. The practice of a leisure group consisting of four women united by square dancing reveals that despite the great agency and insightful voices that are growing within the women's sphere in the rural-urban migrant community, the social structure has imposed clear boundaries between it and the public sphere, hindering the land-lost women's access to broader social participation and recognition. **08-14**

Galvin, Sean (LaGuardia Community College). **Buy Manhattan for \$24? A Lesson Plan for Taking a Closer Look at Lenape History**

This is a lesson plan for taking a closer look at Lenape history, then and now, reconsidering the original "purchase" of Manhattan as well as some of the oft-repeated myths of historical events leading up to that sale and continuing to the present-day history books addressing US Government-Tribal issues, treaties made and broken, and forced relocations. **04-02**

Garabedian, Steven P. (Marist College). **Rooted in Protest and Uprooted from Folklore: Black Songs of Protest and Lawrence Gellert**

In the 1920s, '30s, and '40s, white leftwing collector Lawrence Gellert documented musical protest rooted in African American vernacular communities. But, white peers came to dismiss the material as suspect. Were these "songs of protest" genuine folk material? If they were "folk," were they just "nonce-creations" without collective import? Then again, some charged, maybe they weren't even real; maybe, they were outright forgeries of Gellert's own creation. This paper examines representative items in the Gellert archive. The material, I argue, is a genuine vernacular expression. It was uprooted from the field of folklore because it upset disciplinary strictures. **07-09**

Garcia, Stefania n/a (The University of Texas, Austin). **A Gender Analysis of "Formal Leather"**

In early 2022, an Austin, TX-based kink group hosted a leather ball. The attendees were encouraged to attend the ball wearing "formal leather." Although the dress code seemed simple, it raised questions on what constitutes "formal leather" and whether "formal leather" is gendered. Drawing from gender performativity, embodiment, and queer studies, and using them as theoretical frameworks, this paper aims to complicate notions of gendered fashion by analyzing the craftsmanship, and usage of two leather harnesses to understand how their

materiality signals gender. Despite the common belief that clothing, and by extension leather wear, are gender neutral, this paper argues that the perception of gender norms get unconsciously reinforced through the perceptions of the individual wearing the piece and the communities they interact with. **05-14**

George, Spencer (University of North Carolina, Chapel Hill). **Ruin & Regeneration: Reading Climate Collapse in the Coastal South through a Neo-Southern Gothic Lens**

As a genre, Southern Gothic has long responded to the cultural preoccupations of its time. The recent revival of Southern Gothic fiction— referred to here as the Neo-Southern Gothic— tackles some of today's most pressing topics but has done little to interact with ecocide and climate collapse, despite the American South being the region most likely to bear the effects of climate change. This paper examines how narrative utilization of the Southern Gothic mode— and in particular, the sublime landscape— can act as a space to reckon with and process changing environments across the Carolina coast. **04-12**

Gibson, Nathan D. (University of Wisconsin, Madison). **Local Centers/Global Sounds: Historic Recordings and Upper Midwestern Music Vernaculars**

For more than a century, immigrant and indigenous musicians in the Upper Midwest have simultaneously maintained a connection to home, fostered community locally, and contributed to the complex quilt of American vernacular music. Folklorists at the University of Wisconsin received an NEH grant, first introduced six years ago at AFS, to spotlight the varied musics of the Upper Midwest by providing access to more than 800 hours of historic field recordings and more than 1,000 out-of-print ethnic 78s. This presentation serves as a recap of the previous six years (and still ongoing) work of Local Centers/Global Sounds. **04-06**

Gilman, Lisa (George Mason University). **The Dzaleka Art Project: Community-Based Documentation in a Malawian Refugee Camp**

Six young residents of Malawi's Dzaleka refugee camp, George Mason University students, and I are producing a website and book documenting the camp's arts and artists. The project brings visibility to refugee artists whose audiences are restricted due to isolation, poverty, and lack of mobility. It also counters stereotypes and raises global awareness around the plight of refugees, in Dzaleka and the world over. The presentation explores the value and challenges of a virtual community-based collaboration while highlighting the critical role that arts play in displaced peoples' lives. **06-13**

Gilmore, Janet C. (Independent Folklorist) and **Vadnais, Dee** (Artist). **Arts Rooted in Oregon: The Dee Vadnais: Her Family's Story in the Oregon Landscape Exhibit**

"Arts Rooted in Oregon" introduces curatorial players who shaped a successful, complex exhibition at a small cultural center near Portland, December 2021-January 2022. It builds on the remarkable example of Oregon artist Dee Vadnais who flourishes in combinations of localized ancestral and professional "families" such as Aurora Colony settlers and the late 1930s-early 1950s war-time University of Oregon School of Architecture and Allied Arts "Ancient Architects" collective with their interwoven multi-genre threads of artistic expression. Their

example overlaps evocatively with folklore perspectives and modes of professional practice, offering models that engage local audiences inclusively and foster equity and social justice.

07-08

Glass, Andrea L. (University of Delaware). **From Gold Dust Women to Girls against God: Queer Awakenings and Spirituality in Feminist Music and Their Fan Communities**

“From Gold Dust Women to Girls against God: Queer Awakenings and Spirituality in Feminist Music and Their Fan Communities” addresses representations of a queer afterlife and queer spirituality, in popular culture, particularly music and explores the formation of intentional queer communities and spiritual utopias through music. The paper also examines the ways in which fan-based communities of certain musicians, from Florence Welch to Brandi Carlile’s Bramily, are creating queer folk communities that are intersectional, centered on social justice, and intentionally spiritual. Florence Welch released her 2022 album *Dance Fever*, with a custom tarot deck and participatory opportunities. With titles like *Choreomania*, *Girls Against God*, *Prayer Factory*, and *Heaven is Here*, Welch’s album was undeniably spiritual, feminist, and queer. This paper shows how Welch is one of many musical artists that are subverting authority and challenging patriarchy, heteronormativity, and the male gaze with their work. **02-08**

Glassie, Henry (Indiana University). **Folk Art: The View from Within**

Alto do Moura, a small town in the Brazilian Northeast, is famed for sculpture in clay. Between 2007 and 2021, interviews with twenty-one artists revealed that they define their art as a conjunction of continuity and creativity. Continuity yields aesthetic coherence and social solidarity. Creativity yields constant innovation and personal satisfaction. Their tradition, they say, is always changing. Their art — arte popular, folk art — is endangered and always improving. **06-06**

Goldstein, Diane E. (Indiana University Bloomington, emerita). **A Frenzie of Furrries: Government Otherkin, Litterboxes, and a Confusion of Genres**

On February 7, 2023, Senate Bill 380 passed the Indiana legislature. The Bill, entitled “Various Education Matters” addressed concerns about students who “may be imitating or were behaving like a furry.” The Bill’s introduction was followed by a series of claims, some satirical, some serious, concerning students who identify as animals. Tied to controversies about accommodations for gender variance in schools, the Bill, the claims, a series of related events, and the responses, display contradictory political interpretations. This paper explores the role of genre play and genre confusion in the ensuing events. **02-10**

Gomez, Myrriah. **Serpent Stories: Tracing Snake Mythology and Violence Surrounding the Jackpile-Pagute Uranium Mine**

The Jackpile Mine in Paguate Village in Laguna Pueblo was the largest open pit uranium mine in the world before it closed in 1982. Famously, writer Leslie Marmon Silko writes about a stone serpent that guards the entrance to the mine. Other people claim the mining company got its name from a fossilized anaconda that was found there. This presentation interrogates how violence against Mother Earth enables the construction of new mythologies to explain the

desecration and destruction of Indigenous peoples' homelands. Specifically, I question why the snake has become the chosen symbol of folklore created around the Jackpile mine. **V2-03**

Gorman, Lillian (University of Arizona). **Remembering La Jovencita and Decolonizing "Tradition" in the New Mexico Hispano Music Scene**

New Mexico Hispano music star Ernestine Romero (La Jovencita) was murdered by her estranged husband on July 11, 2019. Since then, her parents have worked to keep the singer's memory alive and highlight Ernestine Romero's priority of "continuing the tradition of New Mexico music" (Chacón, "Parents of slain singer 'crushed' by decision to nix headstone from memorial"). My presentation reexamines the "tradition of New Mexico music" through a decolonizing and Chicana feminist lens focused on the case study of Ernestine Romero's musical career and the memory-making practices (Paredes, 2009) around the singer's life. **V2-03**

Graybeal, Sara (University of North Carolina, Chapel Hill). **"They Used to Be Considered Farmers": The Criminalization of Venus Flytrap Harvesting in Coastal North Carolina**

While the "poaching" of Venus flytraps from public land in coastal North Carolina is now a felony punishable with prison time, flytrap harvesting traditions extend back through generations of coastal North Carolina residents. This paper argues that these harvesting traditions constitute long-term farming relationships between residents and public land, which has been misrepresented by lawmakers, wildlife officers, and mainstream media. I analyze the conservation narratives used to justify state control over these communities' engagements with nature, while identifying the primary culprit in Venus flytrap species decline: not harvesters, but unchecked coastal development. **04-12**

Griff-Sleven, Hanna (Eugene Lang College at the New School). **Hanna Me/Hana Mie and Onsens in the Snow, an Ethno-graphic Memoir**

This paper explores the way I wrote about my years of living and working in Japan in the mid 1990s. I chose to write about my direct experiences of the world I encountered in Japan: my lived "firsthand" experiences, and how these stories became evocative memory-stories of everyday life. I collaborated with an artist who turned the photographs I took at the time into watercolors. I will talk about this collaboration which produced a unique ethno-graphic memoir. **05-13**

Groth, Charlie (Bucks County Community College). **"An Emily of Transgender Women": Gender, Generation, and Naming**

Transgender women contemplating a name change negotiate rootedness and eradication as they (re)define individual and group identities. With gender identity as a central issue, an implied female gender continuum ranging from "girly" to gender non-conforming, together with individual views of gender, influences choices. However, gender is not the only factor. Time impacts the decision, because with age comes agency: a grown woman steers the decision-making process. In that process, her personal taste, views of her birth name/naming,

and positions in family and the generations also play roles in a complex, contingent, and creative act of self-expression. **01-15**

Grover, Khushi (Ambedkar University Delhi). **The Sacred Story of Colours and Cultures: Madhubani Paintings, Painters, and Patterns**

India abounds in traditional narrative art forms, and it stands out because of its diverse tribal and folk art traditions. In this paper, I wish to investigate the narrative tradition of Madhubani paintings located in the Mithila region of Bihar in the Eastern part of India. I propose to investigate the Madhubani art form in relation to its history, practice, pioneers and representative masters, and the technicalities central to this art form with a special focus on its significance to the community of its artists and practitioners, and vice versa. **V4-02**

Guglielmi, Luc D. (Kennesaw State University). **The Blackface and *le Sauvage*: Local Folklore versus Popular Perspective**

On the 4th Sunday of August, around Saint Julian day, Ath, a small town in the French speaking part of Belgium, has its annual procession called *le cortège*. This procession represents parts of the local and national history, religious symbols but also includes some fictional characters. One of them called *le sauvage*, the savage, made the news internationally due to anti-racism groups criticizing the character and his blackface disguise. The research is based from personal fieldwork done in Ath and Brussels, various meetings done with local historians (Dubuisson and Adrien), and interviews. **06-02**

Guo, Zhen (Northeastern University). **Transcultural Gateway: Ferrying Thai Drama Fandom from Angophone Twitter to Chinese Red**

This study investigates the gatekeeping practices of Chinese fans of a Thai drama called KinnPorsche the Series and their sharing of Twitter contents on Red (xiaohongshu), a Chinese social media platform. Through qualitative analysis of Red posts featuring Twitter screenshots, the study seeks to identify the cultural contents that are transmittable through the fans gateway. Patterns of contents shared are examined to highlight the impact of transnational fan communities on cultural exchange. The findings of this study could inform future research on fans culture and cultural exchange via social media. **05-12**

Gutowski, John (Saint Xavier University). **Myth and Legend in European Ethnogenesis**

Ethnogenetic traditions in most European nations are derived from ancient and medieval manuscripts which narrate the foundational exploits of symbolic, often imaginary heroes. In most cases these foundational traditions can be traced to Greek mythology and legends of the Trojan war. The paper begins with the well-known case of Vergil's Aeneid, then follows its manifestation to modern day Italian religion. Cases of Greco-Roman mythological and legendary founders are then considered in French, British, Germanic, Spanish, and Icelandic foundational traditions. The paper concludes with speculation about the Greek and specifically Trojan identities of these founding fathers. **09-07**

Guyker, Robert (Chapman University (Orange, CA)). **Into the Yellow-Bellied Beast: The Backrooms, Legend-Clipping, and Converging Aesthetics of the Liminal**

This paper convenes a network of evolving transmedial lore emerging mainly from wider online communities interested in the aesthetics of liminality. With origins in a single image posted to 4chan in 2019 and the 2022 found-footage series by filmmaker Kane Pixel, “The Backrooms” has rapidly grown into a collaborative instantiation of “legend-clipping.” Combining cosmic bricolage, (pseudo-)memorate and virtual legend-tripping with elements of digital game modalities like noclipping, Backrooms enthusiasts and content creators develop a dynamic vernacular steeped in concepts of ritual theory, simulated reality, and legend processes. **08-07**

Hafstein, Valdimar Tr. (University of Iceland) and **Pétursson, Jón Þór** (University of Iceland). **Skyr Wars: Cultures and Authenticity from the Screen to the Court**

After an uneventful millennium as a main staple of the domestic diet in Iceland, skyr (a traditional, fermented dairy food) had an international breakthrough in the 21st century. This paper explores the various ways in which packaging, labels, and advertisements mobilize imaginaries of origin, authenticity, and heritage. It goes on to analyze legal and commercial battles over skyr in Europe and the United States over the past decade, including trademark claims, geographical indications, and the official certification of the authenticity of skyr cultures, as well as legal challenges to the ways in which skyr is marketed as heritage food. **03-11**

Hamilton, Barbara E. (Mercer County College and William Paterson University).

Uprooting in *Oroonoko*: The Lies We Tell Ourselves

Several characters in Aphra Behn’s 1688 narrative *Oroonoko: or, The Royal Slave* experience physical and psychological uprooting, including the narrator. As a dramatist, Behn has the narrator express her intention to secure the African prince a place in the canon of tragic heroes well into the literary future; this device enables his tragic sacrifice to produce cathartic purgation of her English audience. Although all but the basest characters proclaim Oroonoko’s nobility due to his inner integrity despite exile and enslavement, Behn’s narrative complicates his success as a tragic hero by presenting Surinam and the slave trade as beyond cleansing. **08-09**

Hanson, Debbie A. (Augustana University). **With Radios, We’re All Friends: Your Neighbor Lady’s WWII Cookbooks**

On July 14, 1941, WNAX radio out of Yankton, South Dakota aired the first episode of The Neighbor Lady with host Wynn Hubler Speece, less than five months before the United States was plunged into WWII. “With Radios, We’re All Friends: Your Neighbor Lady’s WWII Cookbooks” explores how the cookbooks produced by this radio program depict the lives and concerns of Upper Midwest and Great Plains rural women who formed their own on-air community via the show and used the cookbooks to help preserve the folk group they created to help combat the uprootedness the war forced upon them. **02-15**

Haque, Mohammad Ainul (Comilla University). **Things Matter: Reviewing Folkloristic Approaches to Material Culture**

Folklorists study material culture as a great way to understand human culture. Material culture as a valid area of study in folklore discipline emerged in the late twentieth century. The historical transition from text-based analysis to the performance-centered analysis of objects adds an important dimension to the folkloristic study of material culture. Reviewing folklore scholarship on material culture, this paper asks: What are the key theoretical and methodological contributions from folklore studies to the interdisciplinary field of material culture? How do various disciplinary approaches to material culture shape the folkloristic knowledge of material culture? **V1-03**

Harrah-Johnson, Jeanne (Independent, retired). **The Separating Sickness: The Role of Stigma, Race, and Power in the Dislocation of Patients with Hansen's Disease (Leprosy) to Moloka'i Hawaii**

Leprosy was the name non-natives used for the disease discussed in this paper; native Hawaiians called it "The Separating Sickness". Hawaiians are connected through birth, ancestry, and place where the emphasis is on the surrounding natural environment. Traditional Hawaiians removed from these elements, as were the Kalaupapa (Moloka'i, Hawaii) patients, were disconnected suddenly from their world view and 'larger creation.' Because their own personal identity was situated within the sphere of living and deceased family, and geography, after being relocated many felt they'd lost their self-identity and all of their community and connectedness. "The Separating Sickness" is a powerful and deeply sad concept. Its meaning goes beyond mere words. Kalaupapa's people were forced from all that was familiar, safe, nurturing, and sacred. **03-14**

Hartmann, Nic (University of Iowa). **Disaster Folklore through Multi-Generational Comic Art**

Comics are an important and often overlooked transmitter of folk culture through documentation of everyday practices and experiences. This presentation shares how my role as a tradition-bearer of a family comic art practice combined with ethnographic field notes in 2020 to create Derecho Days, a series of daily comic panels about life in the wake of the catastrophic Cedar Rapids derecho. **V1-04**

Harwood, Mystery (University of Louisiana, Lafayette). **The Ghost Friend: A Tale Type in Film and Literature**

In this paper I argue for the existence of a modern tale type called the "ghost-friend tale," traceable from Pliny the Younger's tale of Athenodorus in first century Rome all the way to current works like the 2021 film *The Power*. Using two examples of this tale type, Mary Downing Hahn's 1986 juvenile fiction novel *Wait Till Helen Comes* and Robert Zemeckis's 2000 film *What Lies Beneath*, I explore the folkloric nature of the tale, which lies in a shared morphological base, bank of accompanying motifs and parallel narratives, and range of thematic concerns. **V5-02**

Hatchett, Brittney (Brigham Young University). **Bees, Butterflies, and Blorbos: Neurodivergent Culture and Community in Online Ecosystems**

From the historical infanticide of suspected changelings to contemporary applied behavior analysis and aversion therapies, the neurodivergent community has been subject to targeted and violent removal from a neurotypical-dominated society. In the face of this uprooting, the neurodivergent community has responded by turning to online spaces and cultivating an ecosystem where they can build a common culture and identity. As a result, the neurodivergent community has developed a symbiotic relationship with the culture of its online ecosystem, both influencing and being influenced to the point that many aspects of internet culture find their roots in neurodivergent culture and vice versa. **05-04**

Hathaway, Rosemary V. (West Virginia University). **How and Why Archival Folklore Collections Matter: A Case Study of Carey Woofter's Work in Calhoun County, West Virginia, in the 1930s**

In this presentation, I discuss folklore materials in the West Virginia and Regional History Center's archives gathered by Carey Woofter in the 1930s and 1940s. Unlike the WVRHC's materials from Woofter's better-known colleagues, Woofter's materials are largely unindexed and poorly organized. Older folklore collections like Woofter's offer the potential to reconstruct the folklife and history of rural places, their lack of "thick description" makes it difficult to know how to make sense of them, much less interpret them. Folklorists need to take an active role in organizing, categorizing, and digitizing older folklore collections like this in academic and public archives. **05-15**

Haukaas, Anelise (College of Coastal Georgia). **"Control Over How You Might Represent Yourself": Identity Play through Virtual Material Culture**

This paper examines how virtual realms present a unique space for folklorists to study. The theme, "Roots, Rootlessness, and Uprooting," is especially relevant when one looks to online communities: spaces where performance and play occur, rituals and traditions are conducted, and folk speech is used—but physical location is irrelevant. It is also a space in which change is inevitable and practices form and reform at an incredible rate. Focusing in particular on metaverse platforms—such as VRChat, Second Life, and Roblox—this paper considers how marginalized identities are performed through virtual material culture, such as avatar clothing and accessories. **07-07**

Helle, Una Hamilton (Artist & Think Deep member, Geography Department, Royal Holloway University London). **Beneath Clouded Hills: A Journey Into Deep England**

'Beneath Clouded Hills' excavates the mythic and controversial notion of "Deep England", an imaginary landscape untouched by industrial progress, modernity and globalisation. The film explores how such mytho-pastoral images resonate today by engaging with a particular place: Creswell Crags in central England. These caves' archaeological activity indicates multi-species inhabitancy spanning thousands of years, features Britain's only surviving ice-age art and the largest collection of apotropaic marks in one place. With a rich presence in local myth and superstition, Creswell's history and geology are an underlying presence; positioned as a lesion in the land where myth-time seeps back into the present. **09-07**

Hernandez, Alexandro D. (California State University, Dominguez Hills). **Creating a Crisis: The Intersectionality of Border Militarization and the Fandango Fronterizo**

The fandango is the central community music practice of son jarocho from southern Veracruz, México. Fandangos as community and protest music developed into organizing the Fandango Fronterizo, a gathering of practitioners from México and the U.S. at the border wall dividing Tijuana– San Diego. Increased militarization on the U.S.-México border has compromised the spirit of the Fandango Fronterizo. Furthermore, the narrative of “border crisis” focused on Black and Indigenous migrants underscores structural racism at the militarized southern border. This presentation will focus on ethnographic findings regarding punitive anti-immigrant policy and how this affects the Fandango Fronterizo. **04-05**

Hertz, Carrie (Museum of International Folk Art). **The Art of Silk Felting in Southwest China**

At marriage, Baiku Yao women of Nandan County in Guangxi Zhuang Autonomous Region may be gifted golden silkworm eggs. When the eggs hatch in spring, their caretakers work with them to produce large sheets of unspun “silk felt” for embellishing clothing. Based on fieldtrips to Lihu Yao Ethnic Township in 2015 and 2017, this presentation describes the process of making silk felt (also referred to as “flat cocoon silk” or “board-spun silk”) and compares it to examples documented in Qiandongnan Miao and Dong Autonomous Prefecture of Guizhou province. The presentation concludes with a discussion of possible directions for future research. **03-07**

Hill, Reinhold R. (Indiana University–Purdue University Columbus). **Folkloristics and Leadership**

“Folkloristics and Leadership” explores how an education in folkloristics also provides leadership training in contemporary approaches to leadership. Specifically, I will examine how understanding positionality, identity, objectivity and subjectivity, culture, active listening, and reciprocity provide foundations for contemporary leadership. **07-09**

Hillers, Barbara Lisa (Bloomington, IN). **Decoding Hidden Heritages in Gaelic Traditional Narrative**

The ‘Decoding Hidden Heritages in Gaelic Traditional Narrative with Text-Mining and Phylogenetics’ project, funded by an AHRC (UK) and IRC (Ireland) grant, fuses qualitative folkloristic analysis with computational methods to analyze and interpret elements of traditional narrative. We use text-mining and phylogenetic network analysis to study the relationships that exist over time and space between international folktales in Ireland and Scotland. Text-mining allows us to search tales for formulas and linguistic patterns, while phylogenetic motif analysis allows us to track genetic relationships between oral tale variants in the two countries. **05-15**

Hinson, Glenn (University of North Carolina, Chapel Hill). **“The Land Holds Onto These Truths, and Offers Its Lessons”: Remembering/Resisting/Reclaiming Geographies of Racial Violence**

Accounts of “hanging trees” punctuate the story-scape of the Black South, grounding history solidly in the land, starkly filling spaces with trenchant story. In so doing, they transform these

spaces into fields of embodied knowledge. Even when the trees themselves have vanished, the land continues its affective conversations with the living, sanctifying the space through the experiences of generations that have come later, while charting an experiential geography shared only within the intimacies of community. These experiences—here as told to a white ethnographer—chart the challenges of racial reckoning while offering community-members guides for reclaiming the past and charting new futures. **08-12**

Hirsch, Jerrold (Truman State University, emeritus). **The Best Selling Folklore Collection Ever: The Folklore Theory and Goals of *A Treasury of American Folklore* (1944)**

A Treasury of American Folklore is the best selling folklore anthology ever published. Despite, or perhaps because of, the controversy surrounding the book among academic folklorists there has been no analysis of the folklore theory and goals B. A. Botkin clearly stated in his introduction to this volume. This paper will provide a close reading of Botkin's effort to explain to a popular audience his ideas about folklore and the role knowledge of American folklore could play in a democratic culture. While doing this, he also warned against a cult of folklore promoting chauvinism and racism. **02-09**

Hoffmann-Dilloway, Erika (Oberlin College). **Comics in Ethnographic Research with Deaf Signers in Kathmandu**

In this presentation I discuss the role that comics and other forms of image-making have played in my long-term ethnographic research with deaf signers in Nepal. Specifically, I introduce the work of deaf Nepali artist Pratigya Shakya and outlines how my understanding of his image-making shifted from an ethnographic object to be studied, to a methodological and theoretical approach to reflecting and affecting the social world that is informing my current attempts to shift the genres and modalities of my scholarship. **V1-04**

Holtzberg, Maggie. **Of Balafons & Boats: Where Value Lies in Conserving Material Culture**

Using insights gleaned from shipwright Harold Burnham and West African hereditary musician Balla Kouyaté, this paper questions western concepts of authenticity and the meaning of "original" in highly-valued cultural objects made of perishable materials. The 13th century Sosso Balla is revered not because its original materials have been preserved but because it is the material embodiment of a living tradition maintained by performance. Similarly, the Sylvina Beal is valued because by deconstructing, rehabilitating, and sailing her, a town remains connected to its shipbuilding heritage. It is the human-to-human transmission of how to build, refurbish, and use an object where true value lies. **04-13**

hong, tingting. **Modern Translation of Urban Diverse Ceremonial Spaces: A Case Study of Xiamen Island**

With the support of the Chinese Academy of Engineering, we have researched cities and villages in Fujian Province that have distinctive folk cultural characteristics. This article focuses on Xiamen, a diverse city with oceanic, Minnan and overseas Chinese cultures. Despite its high level of urbanization, its ceremonial spaces have been well-preserved. By studying its

distribution patterns and developmental history, we reveal the basic ways and methods of survival for traditional ceremonial spaces in the urbanization process, providing a reference for cultural roots-seeking, inheritance, and development. **07-02**

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

Marriage is considered as a huge marker of destiny for the girl child, especially in rural Haryana, for which she is prepared from a very young age. This ideological subject constitution often makes an emotional pitch, especially in the songs sung during weddings and its accompanying religious rites and rituals marking this crucial rite of passage of daughter into wifehood. This paper specifically explores songs sung on various occasions accompanying marriage, not to unearth the emotions in themselves, but to unearth the affective investments and the politics of emotions in a gendered subject constitution. **04-09**

Hopkin, Rachel Claire (KGOU (NPR/University of Oklahoma)). **How Curious**

How Curious is the signature podcast of NPR affiliate KGOU located in Norman, Oklahoma. It is dedicated to exploring OK's "legends, tall-tales, oddities, and conundrums" ... aka: folklore. In this presentation, its host/producer Rachel Hopkin presents excerpts from episodes focused on how Oklahoma saved the Texas Longhorn, how an Al Capone associate became a Norman resident, how a freed slave became one of America's richest women, a pigeon museum, lesbian bars, and some pretty red panties. She also discusses ways to present folkloric subjects in audio, mine for local stories, and blend a journalistic approach with that of a folklorist. **08-11**

Horeth, Rebecca (Memorial University of Newfoundland). **Knowing Home without Going Home: Later-Generation Transylvanian Saxon Nostalgia for *Heimat***

Using Cashman's Critical Nostalgia and Schechner's Restored Behavior as a guiding framework, this paper examines the performances of nostalgic expressions that permeate Transylvanian Saxon immigrant folklore. Through participation in this international cultural community, younger generations of Transylvanian Saxons living in Canada, like myself, have developed a longing for our unknown *Heimat* (homeland). During the 1940s and 50s, our grandparents left Transylvania and immigrated to Canada, where they assertively continued their traditions commemorating their home. This paper presents a case study of my trips with fellow young Saxons to *Heimattag* (homeland day) in summer 2023. **09-14**

Horigan, Kate Parker (Independent Folklorist). **Passing as Hearing: Stories of Diagnosis, Disability, and Erasure**

This presentation builds on the intersection of folklore and disability studies by investigating narratives of late diagnoses of hearing loss. The narratives imply that "passing" as a fully hearing person is desirable, thereby reinforcing stigma, despite the resources to which early diagnoses can enable access. This study, based in the author's experience of parenting a child with hearing loss, takes up calls by Phyllis May-Machunda to "illuminate the structures and traditions upholding ableism" (2021: 330) and by Amy Shuman to disturb the "naturalized categories" of the normal and the strange (2011: 169). **06-01**

Horn, Jenn (University of Southern Indiana). **Disentangling the Discontent: Planting New Roots in Academia**

Educators hear a constant bemoaning of “Well, back in my day ...” While this sentiment started before the pandemic, COVID accelerated the changes we’re seeing in our students and colleagues in academia. This presentation uses ethnographic research among college and high school faculty to explore how folklorists can connect what they know about community and creativity to discuss and disentangle the feelings of rootlessness that so many of us have as professional academics. How do we disentangle our discontent from academia’s complicated and gnarled roots? What can we do to intentionally improve our profession for ourselves and our students? **01-09**

Houlbrook, Ceri (University of Hertfordshire). **"No Strong Market Data": The Quest for an English Folklore Studies Masters Program**

Folklore’s place within English academia has often been shaky, but times are hopefully changing. In 2019, the University of Hertfordshire opened a Masters program in Folklore Studies, led by Professor Owen Davies, who was soon to begin his term as President of the Folklore Society. As a lecturer in Folklore and History, I was involved in the—often tricky—processes of putting together the only Folklore Studies Masters currently in England. This presentation outlines the challenges faced, the benefits of working with the Folklore Society, and the achievements of the Masters students as we enter our fifth year of Folklore Studies. **07-10**

Howard, Madison M. (AFS). **Alpha, Beta, and Sigma: The Digital Restructuring of Social Relations and the American Male**

An uptick in recent years of self-described incels in popular American culture foreshadows a greater shift in the landscape of cisgender men and online forums: a kind of anti-feminism, which is a retaliatory restructuring of thought surrounding gendered social norms and roles. The “Manosphere” of today is set apart from past movements due to its basis in the public forum of the internet, making these ideals more widely accessible and less easily challenged. The Beta, Alpha, and Sigma framework of binary gender and American society encourages a new, volatile wave of resentment and backlash, creating an increasingly hostile and potentially dangerous social environment. **07-07**

Hoyt, Heather (Arizona State University). **Uprooted, Vulnerable Moors in *Othello* and *Titus Andronicus***

In Shakespeare’s tragedies, *Othello* and *Titus Andronicus*, Moors are presented as uprooted, vulnerable individuals struggling to establish their place in the dominant society in which they are set. Issues of belonging, trust, self-preservation, and pride are at the root of the topic. The word “Moor” served as a catch-all term during the Early Modern period for persons who were African, Arab, and/or Muslim. However, the key characteristic of Moors was their dark skin, whether brown or black. These characteristics resulted in Moors being treated as outsiders in

the white, European, Christian world: that world included Shakespeare's England and his plays. **08-09**

Huang, Changsheng (Wuhan University). **The Carnival of Villagers: A Survey on the Ritual of "Welcome Dai Wang" in Eastern Hubei Province**

Since the 1980s, many kinds of folk beliefs in rural China have been revived and embodied varied regional characteristics as well as the carnival spirit of Chinese people. Drawing from fieldwork conducted in Yangxin County, Hubei Province, the paper examines the recent changes in a ritual named "Welcome Dai Wang" and highlights the multiple relations between gods and humans, which reflects the subversion of the order of daily life and local society. The ritual also demonstrates the compatibility and pluralism of eastern Hubei culture, revealing Chinese villagers' authentic folk life and spiritual word beyond the Confucian tradition. **V3-02**

Hutcheson, Cory Thomas (Middle Tennessee State University). **"I Went through Hell That Night and Back Again!": An Annotated Examination of the Dumb Supper Ritual**

An Ozark folktale describes a young woman and her friends performing a silent eating ritual called 'The Dumb Supper.' This rite, done to divine the identity of future spouses, appears in numerous sources from North America and England, often played by young people as a party game akin to a seance. Many versions of the ritual include warnings of dire consequences or omens of impending death and woe. This paper explores several iterations of the story, its material trappings, and its performance while analyzing its meanings through interpretations of supernatural play from Jeannie Banks Thomas, Lisa Gabbert, and Bill Ellis. **07-15**

Hyltén-Cavallius, Charlotte (Institute for Language and Folklore). **"We came across as the colonized": Reflections on Roots, Transformations, and De-colonization among Sámi Descendants in the US**

Since the early 1990's descendants of Sámi migrants in the US have been forming a loosely-knitted community exploring different pathways to their oftentimes hidden heritage. This paper discusses how legitimacy (dis-)claims, de-colonization, complex geographical roots, differing assimilation histories, and language-loss become important issues in this ongoing revitalization process. It also highlights how contemporary discussions in the US on race, belonging and "pretendians" constitutes formative conditions, and how hierarchical transnational relationships to the context of origin is affecting this process. **09-14**

Hyltén-Cavallius, Sverker (Swedish Performing Arts Agency). **Roots and Routes in Swedish Duluth: Reflections on Music, Migration, and Memory**

Music-making is in many ways about roots and routes, about connecting to, and disconnecting from, places and histories. This paper focuses on how people involved in different kinds of Swedish-American music in the Duluth area discuss music as a resource in articulating family ties, social networks, and memories of migration that stretch out across time and space. Working at an archive dedicated to Swedish music that rarely goes beyond the nation's borders, these encounters also lead to reflections on the implications of methodological and institutional nationalism in understanding expressive culture in migration. **09-14**

Ingram, Shelley (University of Louisiana, Lafayette). **Hot Food, Pretty Cashiers: A Brief History of Gas Station Food in the US South**

A recent post in the Facebook group of a small rural town in Mississippi asked: “Best restaurants in Vancleave?” The most popular answers were The Honey Hole, Ms. Heather’s, and Fort Ramsey. It’s important to note that these restaurants are all also gas stations. This presentation centers around several gas stations in south Mississippi, using those spaces to ground a larger story of gas station food in the US South. Using ethnographic and archival research, I trace the history of the phenomenon, arguing that while the existence of the gas stations depends on the transitory traveler, the food offerings themselves are crucial parts of the rural culinary landscape. **V4-06**

inserra, incoronata nadia (University of Tokyo). **Heterotopic Practices in Japanese Street Altars and Shrines**

This paper compares North American “garden heterotopias” occupying the liminal space between private and public, with Japanese urban street altars and shrines, which reflect minimum separation between public and private spaces—especially in overbuilt cities like Tokyo. Citizens view these communal spaces as an extension of their private homes, and participate in both ritualistic and maintenance aspects. I argue that these heterotopic spaces not only connect humans to the natural/supernatural world through Shinto rituals, but also create a dialogue between “divergent contexts” (Magliocco, 2022) through a unique array of practices and behaviors blending public and private—from foodways to decor. **06-03**

Iroegbu, Okechukwu (University of California, Berkeley). **The Role of Indigenous Knowledge and Folk Narratives in Ecojustice**

The aim of this paper is to highlight the importance of indigenous knowledge in ecojustice contexts. The paper will briefly discuss the connection between man and his environment, the meaning of ecojustice and folklore, kinship and stewardship. I will illustrate how the Igbo people of Southern Nigeria use their knowledge to steward land and how folk narratives from Indian Jataka tales can be a medium for reflection. Folk narrative traditions such as these may offer pathways as we try to develop benevolent stewardship of nature. **02-13**

Ivanova-Nyberg, Daniela L. (Bulgarian Cultural and Heritage Center of Seattle). **Bulgarian and Mixed-Marriage Wedding’s Folk Music and Dance Repertoires: Observations on Weddings in the Northwest and California, with Examples from the State of Illinois**

This paper suggests that the development of Bulgarian music and dance activities of the Bulgarian communities, predominantly in the larger American states, significantly influenced wedding repertoires. This applies to both Bulgarian weddings and mixed marriages. In the first case, of consideration is the involvement (or not) of the newlyweds in any kind of Bulgarian folk music and dance practices, their interpretation of “tradition” and “traditional.” On the other hand, mixed marriage weddings’ repertoires – where neither partner is actively involved in Bulgarian

cultural practices – provoke a further study on manifestations of “symbolic identity” through “iconic” Bulgarian music and dance pieces. **02-15**

Jackson, Jason Baird (Indiana University). **Basketry and Festival among the Dong (Kam) People**

While fundamental to the practical concerns of everyday life, bamboo baskets also play important roles within festivals staged by the Dong (Kam) people of Southwest China. Drawing upon fieldwork in Sanjiang Dong Autonomous County in the Guangxi Zhuang Autonomous Region and in adjacent Liping County, Guizhou Province, the paper presentation will evoke and contextualize some of the ways that bamboo baskets are bought and sold, used and put on display within festivals held in this mountainous corner of China and the Southeast Asian Massif. **01-07**

jahid, rowshon rowshon (university of Rajshahi, bangladesh). **Acculturation and Human Problems: Experience of Rohingyas in Bangladesh and Intangible Cultural Heritage**

Bangladesh and Myanmar are closely connected geographically as well as hydrologically. The Rohingya population has become a new problem in densely populated Bangladesh. The Muslim Rohingya population are the citizens of Myanmar, and they are forced to infiltrate into Bangladesh to save their lives from the suppression and uprooting of the military force, even ethnic cleansing. The problem arises when the Rohingya refugee population is forced to stay in this state. This research also aims to examine the effectiveness of cultural adaptation and resourcefulness in the fight to stay traditional cultural talk in terms of intangible cultural heritage (ICH) research. **05-02**

JANA, SANJOY (Pondicherry University). **(Be) longing for Cultural Root: A Performative Inquiry into the Mahali Tribe of India**

The cultural roots of the Mahali, an artisan tribe of India, are embedded in its folksongs, folk dances, folktales, and so on. Over the years, Mahalis have been the victim of modernization, which resulted in losing their ethnic identity. Like the other tribal communities, Mahalis are witnessing rapid socio-cultural changes. Mahali's rituals, cultural traditions, folksongs, and folk dances are on the verge of extinction due to 'acculturation' and their living with the Hindu community. The younger generations are forgetting their cultural roots and trying to adopt new identities due to modernization. **V2-05**

Jiayu, Zhu (Advanced Institute for Confucian Studies, Shandong University). **The Plot Growth Mode of the Dai heroic epic WUSHABALUO**

The narrative characteristics of the epic means that the story can be independently studied. The core plot of the Dai heroic epic WUSHABALUO is a war that broke out in two countries because of marriage. However, by inserting overlapping units in the core plot, adding the experience of the core role before and after the core plot, expanding the time dimension to "preexistence-this life- future life", and expanding the space dimension to "man's word - heaven", the simple core plot has gained greater growth potential. The multi-dimensional time and space settings, as

well as the story plots occurring in different dimensions, are also governed by the story rules of "causal karma". As a result, a heroic epic with great volume was created. **V3-06**

Jobo, Meshesha M. The Notion, Major Causes, and Folk Mechanisms of Conflict Resolution in Wolaita, Ethiopia

Historically, Conflict is as old as human societies and occurs due to clash of interest. Conflict can be managed using two approaches: formal and/or informal. This study targeted to investigate the notion, major causes and folk mechanisms of conflict resolution in Wolaita, Ethiopia. Ethnographic research design was used for the study. The findings indicated that Wolaitas conceive the notion of conflict as 'karsi-karssaa', 'wallaqqaa', 'wallaasenuwa', 'ooshshaa', 'danuwaa' and 'daaffaa. The conflicts emerge from abuses of resources. Wolaitas use varieties of folk mechanisms for resolving conflict. The recommendation is that Wolaitas should use folk mechanisms of resolving conflict properly and fairly. **09-09**

Johnson, Amber Chevaughn (University of Maryland, College Park). Seeds of Hills and Hollows: Journeying Home through My Great-Grandmother's Garden

A meditation on memories sheltered in me, my mother, and my grandmother, this critical ethnographic paper traces my return home to soil and seed. Physically and epistemologically displaced from the rural home of my mother and mother's mothers, I turn to my great-grandmother's ritual of gardening - for sustenance and medicine - to find and preserve the everyday, seeded knowledge planted by Black women of my maternal lineage. The family garden, then, exists, not as metaphor, but as a geographic reserve of communion, spatial reorientation, and "rememory" (Morrison, 2020) to hold and recover lifeways Black women have cultivated in the hollows of this world (McKittrick, 2006). **05-05**

Jorgensen, Jeana S. (Butler University). Deviant Disabilities: Deformity, Fertility, and Monsters in The Witcher

In the TV adaptation of *The Witcher*, severe ugliness is disabling: sorceress Yennefer would do anything to change her looks, while a cursed princess in monstrous striga form is horrifically shaped. Both female characters have uneasy relationships with fertility: Yennefer's magical beautification sterilizes her, while the striga is born from incest. Meanwhile, Ciri is also a wondrous birth, and is monstrous though not visibly disabled. The Witcher thus participates in folkloric discourse linking fertility and fault (often that of the woman) with disability. **09-02**

Juric, Dorian (University of Ottawa). Bringing Back Bakonja: Epic Geography and the Editor's Imperative

In 1888, the Croatian lawyer and ethnographer, Luka Marjanović received a manuscript of eight epics songs for inclusion in his famous two volumes of Muslim oral epics published by Matica Hrvatska. The singer, 25-year-old Ahmed Čaušević, was exceptional in that his songs were exceptionally long and collected while he was incarcerated. This presentation discusses some of the problems that Marjanović, as editor, found with Čaušević's songs, particularly his unique epic geography. I explore what Čaušević's songs reveal about nineteenth-century epic singing

and how aspects of that art came into conflict with the expectations of contemporary folklorists. **V4-04**

Kaijser, Lars (Stockholm University). **Turning Mining Residuals into Heritage: On Slag and the Landscape of the Anthropocene**

This paper addresses the residual matter of slag as a way of discussing the relation between human and nature, story-telling of the Anthropocene and heritage making processes. The starting point is The Great Copper Mountain in Falun (Sweden), nominated as a world heritage in 2001. With the transition to world heritage, the mining area went from being an industrial landscape to becoming a cultural heritage landscape. With this, a number of signs came to be exhibited in the landscape, contributing to the historical readability of the area. The paper will focus on these signs and the stories they tell. **05-02**

Karki, Meghal (Ambedkar University Delhi). **The Temporal Stages of Holi in Kumaon: Negotiating the Performance of 'Appropriate' Emotions in Holi Baithaks and Folk Songs**

The festival of Holi is celebrated by singing folk songs in congregations called baithaks in several parts of India, and the Kumaon Himalayas have a rich tradition in the same that dates back to over two centuries. The festival is celebrated in stages, and the paper will attempt to engage with the temporal progression of Holi and investigate how the atmosphere of baithak rests on the performance of appropriate emotions by the participants. It invites us to investigate the myriad conceptions of time the festival is embedded in, and its connections with spatiality, emotions, and atmospheres may be extended to emotions, temporality, and festivals in South Asia in general. **V3-01**

Karlsson, Tuukka (University of Helsinki). **Material Roots: Objectification of Vernacular Myth Poetry**

Kalevala-metric poetry, a Finnic oral-poetic system of various genres, has received much attention from Finnish scholars since the 18th century. During the 19th century, when the efforts for collecting especially myth poetry from the areas of Eastern Finland, Karelia and Ingria were in their heyday, the meter was actively used to communicate in various genres. In some geographic areas, mythic themes and meanings carried with the poetic system retained their social relevance until the advent of modernization during the first decades of the 20th century. The paper examines objectification and conceived materiality of Kalevala-metric poems in vernacular and institutional discourse. **05-13**

Karlsson, Áki Guðni (University of Iceland). **Fermented Heritage**

A recent dietary intervention study, conducted in Iceland, required participants, aged 50 to 70, to consume six portions of fermented foods every day for a period of 11 weeks. When interviewed by folklorists, many of them related their experience of food that was new to them, such as kefir and kombucha, to memories of traditionally fermented foods that were once common. The recourse to past memories to interpret new experiences highlights how values and affects are

passed from one context to another, tying together the past and the present, as we associate our food tastes and habits with childhood experiences. **03-11**

Katz-Harris, Felicia (Museum of International Folk Art). **Finding Their Roots: Reconnecting Communities and Their Collections in Museums Abroad**

Museums engage a wide range of practices to address historical injustices, particularly around collections of material culture. This paper reflects on repatriation, the potentialities for re-rooting "rootless" museum collections to their communities of origin, and whether and how inherited structures of power may be re-centered from the multiple perspectives of those involved. Based on early stages of collaboration with the Vanuatu Cultural Centre, this paper presents current work at the Museum of International Folk Art that invites source community representatives to contribute knowledge and help piece together provenance through reconnection with heritage items and sharing stories and recollections. **07-08**

Kaur, Inderjit N. (University of Michigan, Ann Arbor). **Deepening Roots: Sikh Sacred Sound and Service, and Affective Belonging in Kenya**

Starting as a humble shed in the early twentieth century, the Sikh temple in Makindu, Kenya, has established itself not only as a significant pilgrimage site for Sikhs with roots in East Africa, but an ecosystem of symbiotic co-flourishing with the indigenous African community. Buttressed by history and myth, the temple complex has developed into a large compound housing worship halls, free board and lodging for visitors, and a free hospital for the locals. In this paper, I ethnographically explore how, against a backdrop of racial tensions, Sikhs deepen their roots in Kenya with this soundscape of positive affective entanglements. **V2-05**

Kay, Jon (Indiana University and Traditional Arts Indiana). **A Chin Basketmaker: Craft and Wellbeing in Indianapolis**

Uprooted from his life in Chin State, Myanmar in 2013, basketmaker Ngai Chum joined the 30,000 Chin living in Indianapolis. In 2020, Chum revived a craft he learned as a boy, and began weaving baskets for his Indiana-based community. Rather than employing rattan, however, Chum's new containers are made from the colorful polypropylene straps used in nearby warehouses. This media-rich presentation explores how traditional practices can help older refugees forge relationships, stay engaged, and find purpose in their new home. Moving beyond heritage concerns, I probe the personal role that traditional practices play in the lives of older adults. **04-07**

Keith, Jessie (University of Oregon). **A Leap of Faith: Biblical Ideals Meet Folk Ritual in el Salto del Colacho**

El Salto del Colacho—part of a Corpus Christi festival held annually in the small town of Castrillo de Murcia, Spain—is notable for one very unusual reason: it involves a man dressed as the devil jumping over newborn babies, in order to cleanse them of their original sin. This paper examines el Salto del Colacho's rich history, cultural impacts on local residents, tourism influence, and the tension the festival has created between this small town and the Catholic

Church—exploring the role folklore plays when communities blend their pre-Christian roots with modern religious practice. **02-14**

Kendrick, Samuel G. (Independent Folklorist, Writer and Researcher). **"On the Edge of the Ozarks: Straddling Generations, Worlds, and Generations**

Life on the edge of the Ozarks has left my family with a foot in multiple worlds. An exercise in auto-ethnography, this presentation explores the relationship between my family and the land we call home, how we navigate between the urban and rural worlds, and how the roots we put down connect it all together. Calling into question the concepts of "rootedness" and "un-rootedness", I explore the relevance in a modern world where methods of travel, communication, and connection are far faster and more convenient than ever before. **06-15**

Kibirkstis, Ema Noëlla (Memorial University of Newfoundland). **"Oink for Orval": Constructing the Taste of Orval Beer through BeerAdvocate's Online Reviews**

Online product reviews help consumers make educated financial decisions. In the case of online beer reviews, they inform consumers of the sensory experience surrounding a particular beer and construct an argument supporting their rating. In this presentation, I will be focusing on reviews of Orval beer, a Trappist beer produced in southeastern Belgium, found on the beer reviewing website BeerAdvocate. These reviews prove to be rich vernacular texts narrating taste, featuring distinguished contextual, sensory, personal, and performative qualities. Through a close reading of these reviews, we can better understand how people construct taste through narratives in everyday life. **08-07**

Kim, Heeyeon (Seoul National University). **House Ghost Stories in the Korean TV Program "Late Night Ghost Story"**

Korean ghosts are categorized by location, the most typical of these being "house ghosts." The resolution of these stories differs depending on family structure and area of residence. Ghosts in the homes of large suburban families (particularly before the 1990s) are appeased by shamans, while in urban single-person households (particularly since the 1990s) the inhabitants eventually move out but the ghosts remain. In both cases, the ghosts are the spirits of women who committed suicide or were brutally murdered in the house. The TV program "Late Night Ghost Story" makes for a particularly meaningful case study as the stories are told by those who experienced them. **08-05**

KIM, Piljun (Seoul National University). **The Logic of Creating and Destroying Sacred Sites in Shrine Myths of the Korean Peninsula**

Historically, shamanism and Confucianism in Korea were at odds with each other, but they shared the philosophy of pung su (or feng shui). From the Confucian point of view, pung su was a weapon used to damage the sacred sites of shamanism, but from the shamanic point of view, it was a tool used to create those same sacred sites. This can be seen in the myths of Korean shamanic shrines. By studying these myths, it is possible to understand the ideological foundations of Korean shamanism and its religious confrontation with Confucianism. **08-05**

Kinney, Kaitlyn L. (Folkwise). Braiding Other Worlds: Intergenerational Connections and End-of-Life Considerations

This paper delves into the intricate connections between personal, familial, and professional aspects of life and death through an auto-ethnographic study of working with folklorist Janet Langlois. By examining the intergenerational relationships among folklorists, the paper highlights the significance of these connections, particularly at the end of life and beyond. It raises important questions about how we remember and honor the legacies of our mentors and colleagues who are transitioning at the end of life. And, it aims to spark a dialogue about the impact of these relationships on our work and futures, and how we can continue to carry forward their legacies. **06-09**

Kolomiyets, Lada (Taras Shevchenko National University of Kyiv). A People's Cyber War: Ukraine's Digital Folklore and Popular Mobilization

For Ukrainian civilians, the Russian war on their country began in 2014. Since then, Ukrainians have been at the center of Ukraine's virtual mobilization. In their attempt to influence an ongoing conflict in real time via virtual conversation, Ukrainian people opened new, "virtual" fronts on public platforms, acting as war diarists and witnesses. In thousands of posts and tweets, they share not only their irreparable losses and immense grief, but also their witty humor, full of positive energy, which has become a successful weapon against Russian propaganda. Like other aspects of the war in Ukraine, this people's cyber war has multiple fronts. The Ukrainian folk voices and genres in cyberspace are greatly versatile: from ritual to new folklore genres such as memes and remakes of songs. **V5-04**

Kolovos, Andy (Vermont Folklife Center). Hey Kids, Comics! Childhood Comic Book Cultures 1950-1995

Based on interviews with male-identifying adults ranging in age from 40-75, this presentation explores the remembered landscape of, and contemporary perspectives on, childhood and adolescent comic book collecting in northern New England from the 1950-1990s. With an emphasis on comic books as material culture, expressive culture, and sites of communicative and social practice, it examines cross-generational commonalities and differences as they unfold over time. **V1-04**

Konagaya, Hideyo (Waseda University). The Emergence of a New Public: Redefining the Festival, Policy, and History

This paper discusses the rise of the civic festival in relation to the cultural policy framework that has come to redefine the public cultural sphere since the 1990s in Japan. Focusing on a dance / performance festival in Tokyo, it examines the way in which the folk/traditional practices has been reconstructed as the civic event of a new public and the participatory space of vernacular, artistic creativity in the urban metropolis. It pays attention particularly to the emergence of the new public with regard to the reinterpretation of "culture" in the cultural policy and that of national history and identity. **05-12**

Koyyal, Bala Krishnan (Author, Independent Scholar, and Human Rights Attorney, retired). **Fir: From Folklore to Climate Change**

The paper is a study on the folk practices of north Kerala in South India with special reference to Theyyam Kandamar Kelan connecting it to the present-day incidents of man-made fire incidents leading to climate change. For the folk community of north Kerala in south India, fire is a symbol of superiority and control. There are many local legends that articulate the spirit of fire. They see the divine spirit in fire. It is also an integral part of all ritual practices of the area. A dominant element in the local ritual practice is the Theyyam culture. Kandamar Kelan is a Theyyam deity closely connected with fire beliefs and ancient agricultural practices. The paper discusses and makes an attempt to synthesise folk belief and the current state of fire and climate change. In the process the paper explores folk beliefs, myths, and traditional farming practices. It further goes into connecting with the present day so called "wildfire" incidents, its causes and hazards. The thrust area of the paper is to analyse and articulate the present-day fire practices that are leading to human-caused climate change on the backdrop of folk practices. **02-14**

Kverndokk, Kyrre (University of Bergen). **From Risk Semantics to Embodied Practice: The Co-Production of Infection Control Practices in Norway during the Pandemic**

This paper examines a collection of diaries from this first period of Covid 19 lockdown in Norway from March to June in 2020. It explores how the "risk semantics" employed by the government and the health authorities were interpreted, rephrased, and remodeled when people toiled to adapt to the situation. The statistically based vocabulary of the authorities needed considerable efforts of translations and rescaling to make sense in everyday life. The paper examines the translation from calculations and statistics to social concerns and embodied practices. The paper is co-written with Professor Anne Eriksen, University of Oslo. **02-10**

Kwon, Euncho (Seoul National University). **"Pengsoo" and Animism in Korean YouTube Culture**

Fictional characters are in fashion in Korean YouTube culture. Though this trend might seem to come out of nowhere, it may in fact have its roots in animistic beliefs. "Pengsoo," a ten-year-old penguin who is supposedly a trainee at a broadcasting station, might provide some evidence for this: "Pengsoo" may be interpreted as an animal doll becoming a human, a human becoming an animal doll, or the fusing of both into an animal-person. The performances of "Pengsoo" and other characters who came after him may provide a clue to whether animistic beliefs will persist in Korean YouTube culture. **08-05**

La Shure, Charles (Seoul National University). **Myth and History in Korean Foundation Mythology**

National foundation myths in Korea served an important religious function when they were first told—and in some cases they continue to serve this function today. At the same time, though, they also appeal to history and set their events within identifiable historical contexts, thus blurring the boundary between myth and history. While modern scholars may consider this boundary inviolable, the tellers of these myths held a more flexible view. This paper will examine

the relationship between myth and history in Korean national foundation myths and discuss the important role they have played (and continue to play) in Korean culture and society. **01-11**

Lamba, Prince F.M. (Florida State University). **Food Symbolism, A Sociocultural Phenomenon: A Case of the Marriage Rite of the Bemba People of Zambia**

The traditional symbolic preparation of food items in the (betrothal stage of the marriage ritual cycle) of the Bemba people of northern Zambia is an instrumental rite of passage, whereby the bride and groom become a couple and their families are united. Through the process of serving food to the groom and his family, the bride and her female family members symbolically "teach" the groom and his family about her family's food traditions, a performance that displays, through food, key Bemba values. The paper elucidates the different components involved in Bemba marriage rites, focusing on foodways, a traditional and symbolic way of welcoming the groom into the bride's family. **07-14**

Lanzendorfer, Judith K. (University of Findlay). **Prospero's Lies: Uprooting Reality through Linguistic Liminal Spaces**

In *The Tempest*, Prospero's language may be argued to center around the liminal linguistic space of "lies". He accuses others—most notably his brother, Antonio—of lying; the result of this is Prospero's and Miranda's "uprooting" and exile to the island. This qualification of Antonio's language and actions, though, is filtered through Prospero's own speech acts, which, when viewed in context, are full of fabrications. These fabrications include the framing of Prospero's relationship with Antonio, the "world" that Prospero speaks into existence for Miranda, and the subjection of Caliban. Only when Prospero "re-roots" his language in reality/truth ("I'll drown my book") is he able to heal his relationships and return to his life in Milan. **08-09**

Lara, Beatriz (Wayne State University). **Gabrielle Suzanne Barbot de Villeneuve's 1740 "La Belle et la Bête": Seduction of a Prisoner, the Changing View of Mésalliance, and the Role of the Patriarchy**

Gabrielle de Villeneuve's 1740 fairy tale "La Belle et la Bête" shows a female character whose situation may be seen as being imprisoned, coerced, and manipulated by male and female agents into a relationship in which she has little to no agency. But once the female character agrees, the match is opposed by another character, and there is an interesting push-and-pull of the bride as bartered goods. I explore this instance of a woman as a token of exchange, and I also propose that this tale shows the changing view of *mésalliance* and of the writer's approach to patriarchy in early modern France. **V4-05**

Larson, Svea E. (University of Wisconsin, Madison). **"Swedish Cook Wanted": Transnational Kitchens and Cultural Hierarchies through Swedish Immigrant Women's Handwritten Recipe Collections, 1900-1940**

This paper explores the development of Swedish-American foodways through handwritten and annotated recipe collections and cookbooks from between 1880 and 1940. Paying attention to both the materiality of the cookbooks themselves and the context in which they were used and compiled, I explore how Swedish servants pragmatically blended informally learned traditional

knowledge in domestic spaces with ever expanding educational opportunities and highlight the material and emotional elements of foodways in migrant contexts. **07-13**

Lattanzi Shutika, Debra (George Mason University). **The Centre for Folklore and Irish Language in County Mayo, Ireland**

Social Enterprise programs promote a strong sense of local identity and work to retain and reinvest profits into local communities. They are an important part of Ireland's rural development initiatives. The new Centre for Folklore and Irish Language is the first large-scale joint effort between folklore and social enterprise in Ireland. This paper provides an overview of the new centre, which offers new approaches to promoting the distinct cultures of Irish-speaking communities' traditional foodways while allowing them to present their cultural resources to new audiences on their own terms. **03-11**

Leary, James P. (University of Wisconsin, Madison, emeritus). **Rice Lake Pageant 1920: Roots, Uprooting, Racism**

In 1920 my Wisconsin hometown—named for wild rice beds destroyed by a dam—produced an extravagant Pageant of Rice Lake juxtaposing the arduous arrival of white settlers with the murderous expulsion of Ojibwes. Sponsored by the American Legion, incorporating lumberjack folklore, involving 500 local performers, and coinciding with a repressive assimilationist Christian white nationalist surge paralleling present reality, the Pageant expressed an enduring master narrative that, with few exceptions, has remained unquestioned. This presentation reveals the Pageant's dramatic distortions of historical reality, together with possibilities for replacing propaganda with a clearer portrayal of a community's deeply fraught roots. **04-06**

Lee, Linda J. (University of Pennsylvania). **Child of Destiny, Child of Surprise: Remaking Family through Fairy Tale in *The Witcher***

Fairy-tale parents sometimes unwittingly promise away their children when they barter "the first thing they meet" as compensation for life-saving assistance (motif S241). In tales like "The Maiden without Hands" (ATU 706), this motif signals danger, functioning as an act of villainy to be liquidated. Netflix's adaptation of Andrzej Sapkowski's *The Witcher* fantasy series reimagines this motif as "The Law of Surprise," which appears repeatedly in Season 1. Though Geralt doesn't intend to collect his "child surprise," such promises are inescapable. This paper considers how *The Witcher* series adapts fairy-tale motifs and narrative structures to remake family and home. **09-02**

Lehosit, Amelia (University of Washington, Seattle). **On the Value of Conversing with Kitchenware: Using Fairy Tales in the First-Year Composition Classroom**

The fairy tale genre provides unique learning opportunities within the first-year composition classroom. Drawing on student examples and the pedagogical approaches within the composition classroom, this paper provides a framework for instructors to potentially use unconventional approaches to teaching composition. By using a creative project that asks students to (re)write/(re)imagine/(re)vitalize a fairy tale and could be assigned in lieu of the traditional research paper, much like the goose girl speaking to a kitchen stove, teaching the

fairy tale provides students the chance to explore their own anxieties, fears, and desires while also learning important writing skills. **01-09**

Lemelson, Robert (University of California, Los Angeles). **Batuan: Interactive**

During 1930s fieldwork in Bali, Gregory Bateson and Margaret Mead commissioned over 1200 artworks by 80-plus artists in and around Batuan based on folklore, dreams, and daily life. These commissions helped catalyze a regional painting style. A new website, www.batuaninteractive.com, presents these paintings and their legacy in a multi-modal format amplifying voices of Balinese artists and underscoring the paintings' connection to Balinese lived experience. Users navigate: a virtual exhibit, interviews with multiple generations of painters, ethnographic and curatorial analyses, a visual ethnography of the rituals and healing traditions depicted in the paintings as carried out today, and more. **01-14**

Lesiv, Mariya (Memorial University of Newfoundland). **Regional Ethnicity: Ukrainian Experiences on the Canadian Island of Newfoundland**

This paper is devoted to Ukrainian immigrants who settled on the Canadian island of Newfoundland before Russia's full-scale invasion of Ukraine. Unlike numerous other regions of Canada known for their prominent Ukrainian presence, prior to the war the island was home to a very small number of Ukrainians. What identity formation processes do newcomers undergo in places that supply very few like-minded co-ethnics? I engage with this question through the prism of the material objects of "belonging" versus those of "being" in migrants' homes (Povrzanović Frykman 2019), problematizing the notion of ethnicity via a narrow and nuanced regional prism. **04-03**

Levy, Elinor (Arts Mid-Hudson). **Peg Leg Bates: The Legacy of the Man and His Catskills Resort**

A twelve-year African American boy loses his leg. For Clayton "Peg Leg" Bates, it begins as a hero's journey from South Carolina, around the world, to the Catskills. There are numerous mentions of Bates in mainstream publications, anthologies, and scholarly works about Black entertainment in America, and a documentary about Bates called "Dancing Man", but there is no comprehensive work that ties his life as an entertainer, businessman, and humanitarian together within the context of the larger issues of his time: Jim Crow, the Green Book, civil rights, and the Catskill experience that was the Peg Leg Resort. **03-15**

Lewis, Taylor (University of Maryland, College Park). **A Creation Story of Haiti and Lincoln Park: Intergenerational Construction of Maryland's Black Geography**

This paper explores a creation story of one Maryland neighborhood through the intergenerational knowledge flows within my family. The historically Black neighborhoods of Lincoln Park and Haiti exist despite being located in Montgomery County—best known as a wealthy white suburb of Washington, D.C. It is here that my father and his siblings have been negotiating intergenerational narratives (Rusoja, 2022) that form the Black geography (Bledsoe, 2015) of Lincoln Park/Haiti. In their collective storytelling, these six siblings reorient a seemingly mapped place in the image of their intimately and collectively defined Blackness.

References Bledsoe, A. (2015). The negation and reassertion of Black geographies in Brazil. *ACME: An International E-Journal for Critical Geographies*, 14(1), 324-343. Rusoja, A. (2022). "Our community is filled with experts": The critical intergenerational literacies of Latinx immigrants that facilitate a communal pedagogy of resistance. *Research in the Teaching of English*, 56(3), 301-327. **05-05**

li, meng (Shandong University). **The Zen Forest Heretic: The Rise of the Sanguan Emperor Belief Center during Ming and Qing**

Originally a Taoist deity, the Sanguan Emperor became increasingly popular during the Ming and Qing dynasties, most notably in Haizhou (now Lianyungang) where the Sanguan Emperor became a native deity due to the oral tradition. The temple of Sanguan on the Mount Yuntai in Haizhou, created during the Wanli period, developed into a center of folk belief in Sanguan covering northern China, the Central Plains and most of the southern part of the country by modifying the name of the mountain and applying to the Imperial court for Tripitaka. **V3-06**

Li, Yi (Shandong University). **The Folk Belief Organization of Cao Miao Tou Village (In Lu Zhong)**

Folk belief organization is in a particular region composed of groups with common folk beliefs, which is an important dimension to understand Chinese traditional society, and it has always been a focus of academic attention. Based on Cao Miao Tou village (in Lu Zhong area), this report focuses on the historical changes of Cao Miao Tou temple. Combing the records of Cao Miao Tou temple inscriptions in the Lu Zhong area from Qing Dynasty to the Republic of China with fieldwork research, we can clearly understand the general and continuing structure, activity mode, and specific function of Cao Miao Tou temple. **V3-07**

Ling, Micah J. (Indiana University). **Cut-offs and Cottagecore Mean Girls: Queer-Gender Performance in American Old-Time Music**

The visual aesthetics of the American old-time music scene are rooted in connections to place, rurality, historical imagination, and an expectation of gendered dress that aligns with the assumed gender of the performer. For queer performers of this music, the navigation of this paradigm generates opportunities for subtle or overt subversion—the winks and nods of exchanged double-coded messages. The musical competence of each musician as acknowledged within the community allows for a more comfortable expansion of their own gender play. This paper draws out the material aesthetics of an established musical scene through the lens of its queer performers. **03-08**

Lipa, Israt Jahan (Memorial University of Newfoundland). **Evil Scars on Roads: Folk Beliefs and Narratives of Road Accidents in Bangladesh**

In Bangladesh, road accidents are mostly understood through systematic investigation focusing on structural factors of road designs without attention to cultural aspects. There is a significant lacuna of road accident research from a folkloric perspective focusing on individuals and their beliefs about road safety. Following an experience-centered phenomenological approach, I have focused on folk narratives about road accidents. I observed people perform different rituals to

protect themselves from road accidents. There is also a significant presence of material culture that reflects these folk beliefs across social class and gendered identities. Together, these issues are important to examine from a folkloric perspective to explore a different dimension of studying road accidents. **06-09**

Liu, Wei. Re-rooted in Ancestral Memory: Solidifying Kin Ties through Ancestor Worship

In recent years, many places of China have witnessed a fever of seeking ancestral roots and solidifying kin ties through various lineage practices of compiling genealogies, restoring the ritual of ancestor worship and repairing ancestral halls. This paper analyzes local Chen genealogies and letters exchanged between Chen kinsmen in Huizhou area eastern China to understand how the natural metaphor of "leaf going back to its roots" governs local people's kinship and how their ancestral memory is anchored in/ recovered from a sense of emplacement. Despite the drastic social changes for decades, the Chen lineage in keeping with both natural and cultural logic of prosperity and decline, has never in real sense severed their spiritual ties with their ancestors and blood ties with their kinsmen. **V3-02**

Liu, ting fang. A Study on the Transitions of American Missionaries' Views on Traditional Chinese Medicine (1840–1949)

In modern times, American missionaries have replaced their European peers to be the main force in China, and during their contact with TCM, their attitude towards the latter had experienced a transition from initial skepticism and denial to later sympathy and recognition; meanwhile, TCM had also completed a journey of dissemination from east to west. **V3-03**

Liu, Chen (Advanced Institute for Confucian Studies, Shandong University). A Study on "Ghosts Governance of Mount Tai"

"Ghosts Governance of Mount Tai (泰山治鬼)" is a conceptual complex that includes Mount Tai's interference in life and death, the underworld of Mount Tai, and the Tai's gods governing ghosts. Relying on the initial alternating character of the East, Mount Tai formed the ability to reach heaven and earth and interfere with life and death, and became a place of communication between the gods of death and the landlords of ghosts. The general term of the underworld in the early folk beliefs was gradually fixed in the ground of Mount Tai. During the Wei and Jin Dynasties, the appearance of Mount Tai local officials, especially the chief official "Taishan Fujun", marked the initial establishment of the concept of Mount Tai's underworld. Since the Sui and Tang Dynasties, the Buddhist hell has fully absorbed and eventually replaced Mount Tai's underworld. The Emperor Dongyue, who "dominated life and death", became the main continuation of the belief in "Ghosts Governance of Mount Tai". **V3-05**

Liu, Mubin (Anhui University). Doing Winter Solstice: The Practice Modalities of Doing Religion in the Native Vocabulary

The people in the South of the Yangtze River commonly call the ancestor worship ritual in the winter solstice as "doing winter solstice". The folk vocabulary of "doing" highlights the practical and sacred sense of the ritual. Citing the new Chinese religious cognitive paradigm of

“modalities of doing religion”, and on the basis of a deep description and analysis of the practice modalities of the He clan’s ancestor worship in the winter solstice in Daqingshan Village, Zongyang County, Anhui Province, this article explains the deep cultural logic, symbolic system and social significance it contains. The discovery of the native vocabulary of “doing winter solstice” has accumulated a fresh case for the practice of native anthropology in China. **V3-02**

Liu, Yue (Qingdao University of Science and Technology). **The Translation and Dissemination of the Oral Literature "Xiangshan Baojuan in the English-Speaking World**

Xiangshan Baojuan originated in the Song Dynasty and has been reshaped and adapted into different genres of literature, including novels and plays. So far, Karl Friedrich Gützlaff, Henie. S. J. Dore, Borel Henry, Glen Dudbridge and Wilt L. Idema have all translated and introduced *Baojuan* and its derived texts. This paper mainly analyzes the history of its translation in the English world, as well as the characteristics and influencing factors to verify its dissemination. Influenced by the translator and the purpose of translation, the translation process and dissemination of *Baojuan* has undergone a diachronic transformation and witnessed changes in the power of Chinese and Western discourse. It is of great practical significance to clarify the translation status and interpret the overseas development situation of *Baojuan* to promote the protection, inheritance and dissemination. **V3-03**

Lloyd, Tim (American Folklore Society). **The Civil Rights Oral History Project: Advocacy and Service through Access to Cultural Resources**

In 2010, the Library of Congress, responding to an assignment from the US Congress, contracted with the American Folklore Society to undertake a national inventory of archival collections of oral history interviews with participants in the US Civil Rights Movement, and to develop an online open-access database of information about those collections. These collections were scattered across the country in many different institutions, and information about them was difficult for researchers or the public to find. This paper tells that project’s story, and asserts that such complex research and accessibility efforts can also be instances of advocacy and community service. **05-15**

Lloyd, Jessica (Nottingham, UK). **The Randwick Wap: An English Folk Custom and a Community’s History**

The Randwick Wap provides an example of a folk custom that changes to represent the contemporary community, while tying it to a point in the past. Through interviews, oral histories, and observation, I will examine how the Wap has contributed to the village community. **09-09**

Lochetto, Stephen Michael (Penn State Harrisburg). **(Re)Imagining Snakes: Lessons from a Meme**

Snakes are at the top of American phobias. Where does this attitude originate? To what extent is it biological or cultural? Can snakes be painted in a more appealing light? In this presentation, I explicate the myriad of reasons that serve to promulgate and reinforce what I call a “phylogenetic hegemony,” a dominant discourse that advances negative perceptions of reptiles

in general and snakes in particular. Fortunately, such attitudes can be culturally manipulated. I present evidence culled from digital ethnography that disrupts this hegemony. Changing attitudes towards snakes and other reptiles can have conservation implications. This presentation highlights the importance of new kinds of evidence in herpetological studies and the potential for a biological humanities approach. **07-06**

Long, Lucy M. (Center for Food and Culture). **The Multiple Heritages of Irish Soda Bread**

Soda bread, a quick bread using baking soda as the primary rising agent, is closely associated in the U.S. with traditional Irish foodways. The bread appears, however, in a variety of forms, functions, and meanings within Ireland and the Irish diaspora. This paper gives an overview of soda bread in Northern Ireland, Ireland, and the U.S, exploring how the different historical contexts have shaped its uses and meanings. Furthermore, the Irish heritage it stands for in each of those locales differs, suggesting the complexity of heritage itself as a cultural, economic, and political construct. **03-11**

Loring, Jennifer (Union Institute and University). **"The Family It Never Knew, in the House It Never Could Call Home": Domestic Violence and The Botchling of The Witcher 3**

One of The Witcher 3's most disturbing quests presents Geralt with a moral choice: destroy the botchling, a vicious demon spawned by an improperly buried miscarried fetus, or lift its curse and transform it into a guardian spirit. As the child of a violent drunk and abuser, the botchling represents a deviation from its counterpart in Slavic folklore, in that its mother is portrayed sympathetically for not wanting another child by her cruel husband. The game thus provides important commentary on folklore's frequent sexism and the lengths to which women are sometimes driven if they hope to survive domestic violence. **09-02**

Lowthorp, Leah (University of Oregon). **A Decolonial Critique of UNESCO ICH**

Calls for greater global equity in the arena of international heritage recognition inspired a shift in global heritage policy from tangible to intangible heritage forms. This shift is most evident in the development of UNESCO's Intangible Cultural Heritage (ICH) program, considered a triumph for the Global South. Despite UNESCO's move toward a more equitable system of recognition, this pivot toward intangibility still, ultimately, reified troubling hierarchies rooted in nineteenth century ideologies of racialized difference and white supremacy. Despite the widespread characterization of UNESCO's ICH program as a decolonizing project, the decolonization of heritage at UNESCO is far from complete. **06-02**

Lozano, Teresita (University of Texas Rio Grande Valley). **"Como un ángel o un fantasma": Ghost Smuggling Ballads, Hauntology, and the Undocumented Migrant Experience**

Since the early 2000s, a phenomenon of Mexican *corrido* (ballad) composition, which I define as *ghost smuggling ballads*, shares a collective ghost story within the migrant community. Rooted in inherited memory of religious persecution and resistance, these corridos narrate transborder

encounters with Saint Toribio Romo, an apparition who smuggled migrants across the U.S.-Mexico border. Saint Toribio, also called the Holy Coyote (Smuggler), was a priest killed in Jalisco in 1928 during *La Cristiada*. Inspired by Derrida's concept of "hauntology" (1993), I explore how these corridos transcend temporal and physical boundaries, marked by multiple hauntings that inform the contemporary migrant journey. **04-05**

Lu, Yin-Chu (Harvard University). **Temple Demolition in Kunshan: Conflicts, Interdependencies, and Dynamics**

This thesis explores the power dynamics among the local government, Daoist Association, and local religious leaders in the process of temple demolition in contemporary Kunshan, Jiangsu, China. It is based on seven-months ethnographic research on 32 communal temples, 17 of which have been demolished and relocated into an official Daoist Temple in Shipai town of Bacheng, a village in northwest Kunshan, in Summer 2021. Contrary to the common conceptualization of temple demolition as the binary struggle between the dominant state and the resistant local religious communities, this essay highlights the conflicts and interdependencies among three major actors involved in the demolition process: the local government, the Daoists, and the local religious leaders. Though the state and the Daoist Association are demolishing communal temples under the rhetoric of setting up a standardized and modernized form of religion, social and economic concerns are also paramount. Instead of viewing popular religion or local religious leaders as powerless figures in the face of the state and the Daoist associations, my research suggests that local religious leaders negotiate their own agency and status in the temple demolition process, demonstrating their mobilizing and economic power. **04-13**

Lutz, Luke W.P. (Brigham Young University). **Shifting the Legend: The Gay Cowboy**

The cowboy is a figure that has long-held roots to the cultural history of America. Historically oppressed groups such as the LGBTQ+ community have used the legend of the cowboy to graft themselves to the tree of American culture and history. The legend of the queer cowboy is well known throughout America these days with stories such as Brokeback Mountain, but how did the roots of queer cowboy stick? Looking through the folk history and transmission of the legend of the queer cowboy, we better understand how oppressed groups find branches to hold onto on the tree of American history. **05-14**

Lyngdoh, Margaret (University of Tartu). **The Folklore of Water and the Were-Snake Transformation Tradition: Heritage as Non-Human Persons among the Khasi of Northeast India**

This presentation narrows focus on the Khasi from the broad topics like matriliney and "Indigenous Religion" to the foundational folklore of water and more specifically, the transformation traditions associated with it. I acknowledge the folklore of water to be a set of texts and practices that originate from and engage with water in its mundane manifestation and more specially, as comprising of "divine natures". Firstly, I document this tradition of human-snake transformation; second, were-snake engagement with the ecology of water

undermines standard conceptualisations of “nature” as a whole and as inclusive. Third, non-human persons become heritage bearers in the community. **02-07**

Ma, Guangting (Qingdao University). **Jesus Calls Soul Song: The Folk Belief of Christianity in the Rural Areas of Northern Jiangsu, China**

This study is based on a soul song sung by Christians in Y Village in northern Jiangsu Province. While formatting its timeline and culture, Christianity in rural areas appears rational and advanced. However, it has to compete with and unconsciously been re-constructed by folk beliefs (as 'pre-understanding'), which represent traditional time and space (local) culture. **V3-07**

Mac Gabhann, Fionnán (Indiana University). **An Irish Priest's Charms and Charming**

Father Éamonn Ó Confhaola is a retired priest, healer and vernacular historian from the west of Ireland. Born into a community with a vibrant vernacular healing tradition, Fr. Éamonn was well-placed to carry out his Christian duty to heal with the gift God bestowed him. This presentation will offer some preliminary insights into Fr. Éamonn's relationship to the afore-mentioned tradition through analysis of his repertoire of charms and the uses he makes of them. **03-14**

MacCath-Moran, Ceallaigh S. (Memorial University of Newfoundland). **Folklore & Fiction: Folklore Scholarship Meets the Storytelling Craft**

This paper will introduce my *Folklore & Fiction* project, a public folklore newsletter and podcast in its fifth year of production that combines folklore scholarship and storytelling instruction. Aimed primarily at writers of the fantastic, *Folklore & Fiction* endeavours to make folkloristics accessible to people who utilize folk genre, tale type, and motif as components of the creative process much as they also utilize plot, characterization, and setting. I will draw from editions of the newsletter to discuss the structure and content of the series, and I will draw from the podcast to include excerpts of episodes and music. **03-13**

MacDonald, Jeffery L. (Immigrant and Refugee Community Organization, retired). **Preserving Iu-Mien Refugee Ritual and Literacy Traditions**

An enduring research interest in immigration studies is the cultural disjunction between first generation refugees and their offspring. Traditional ritual is often the most difficult to pass on and sustain in the face of cultural change and language barriers between seniors who mostly speak their native language and their grandchildren who often do not. This paper traces how Chiemfanh Saechao, an Iu-Mien refugee spirit master, transmitted his shamanic traditions and rituals to the next generation in Oregon from 1989 to his death in 2019 via fokart's apprenticeships and the preservation of Iu-Mien sacred texts using collage, calligraphy, drawing, and photocopiers. **05-06**

Magliocco, Sabina (University of British Columbia). **Folk Heterotopias in the Anthropocene: Fairy Gardens in North America**

This paper examines fairy gardens: assemblages of fairy-themed figurines and related objects typically constructed in public-facing outdoor areas. Designed to attract public attention, these assemblages combine mass-produced and hand-crafted items, juxtaposing them in ways that create new meanings and invite community participation. The author argues that these assemblages constitute folk heterotopias, disrupting cultural binaries by both reproducing them and inverting them. A creative response to climate grief, they unsettle urban and suburban landscapes with notions of enchanted nature, yet also reflect nostalgia for a precolonial, pre-industrial past. **06-03**

Magoulick, Mary (Georgia College). **“Oh, What a Witch!” Witch Cycles from Goddess to Villain to Persistent Hero**

Many contemporary writers create witches who demonstrate agency and resilience in defiance of deep-rooted patriarchal prejudices against women, especially powerful ones. Ursula K. Le Guin’s *Tehanu* (1990), Alix E. Harrow’s *Once and Future Witches* (2020), and Madeline Miller’s *Circe* (2018), offer characters in punishing patriarchal worlds who access powers and deeply rooted communities (sometimes cryptic) that help them. These speculative fiction characters, like many witches throughout history, are often uprooted or rootless, suffer greatly (even apocalyptically), but nevertheless find or make ways via will, words, and hard work to fight back, persist, and stand as heroes we can admire. **03-13**

Mandel, Hannes (University of Texas at Austin). **Let There Be Lore: William John Thoms as New Media Entrepreneur**

In 1846, the British antiquary William John Thoms established a neologism modeled explicitly after similar German compounds: “Folk-Lore.” Folklore, however, differs significantly from, say, the “*Volksmärchen*” of German Romanticism. While the latter, even after their transmutation into various degrees of “*Kunstmärchen*” at the hands of German philology continued to be what they had been before, i.e. recognizable material texts, it is much more difficult to determine, in the light of post-Romantic sobriety: what, after all, had been “Folk-Lore”? My talk tries to answer this question by investigating the material basis of folklore at the outset of its conceptual history. **V4-04**

Marcus Green, Laura (South Carolina Arts Commission). **Circles in the Squares: Memory and Creativity Across Generations, Cultures, and Sectors**

During Covid-19’s first year, a cross-sectoral network launched a creative aging pilot, engaging rural seniors in online story circles, hands-on art-making workshops, and creative writing sessions that tap participants’ memories, creativity, and cultural traditions. Project partners—a state folklife program, traditional artists, a community development corporation (CDC), a local seniors program, a statewide telehealth agency, and a state department on aging—pooled their resources towards their shared goal of enhancing seniors’ wellbeing. This ongoing initiative offers virtual folklife programming in support of improved healthcare access, social connection, technology skill-building, and cultural and creative expression, while creating a replicable model. **05-06**

Marin-Dale, Margarita B. (American University). ***Inkarri: The Return of the Messianic Native Andean King***

Inkarri: The Return of the Messianic Native Andean King The underground head is growing roots and looking for its body. This is a recurring leitmotif in a corpus of Native Andean myths prophesying the return of the messianic hero, *Inkarri* ("Inka King"). His legend foretells that when head and body are reunited, the reconstituted body will mark the beginning of a new age of the world. The myth founded on historical events and Native Andean beliefs about the "upside-down world" created by colonization predicts that the restored body of *Inkarri* will usher in a new Indigenous Age, ending European domination. **02-14**

Marshall, Anna W. (The Pennsylvania State University). **Social Landscape on WeChat: An Ethnographic Study of the Sunshine Dance Club of Central Pennsylvania**

This paper explores the social landscape of WeChat among the Sunshine Dance Club of Central Pennsylvania. WeChat plays a central role for the club in learning, rehearsing, and performing Asian folk dances and serves a diasporic channel for the club members to communicate their social life and cultural activities with their communities in Asia. Drawing upon survey questionnaires, interviews, and participant observations, the article analyzes the cultural and social significance of the club and discovers how online and offline communities are engaged and mutually constructed to define values, broaden transnational connections, facilitate solidarity, and affirm bicultural identities. **05-12**

Martinez, Alex Andy (Independent Folklorist, emerita). **Ms. Alvah's Haunting Tales**

The Akron Haunted Schoolhouse and Haunted Laboratory has been a staple of the Halloween season in Akron, Ohio for the past fifty years. Haunted houses are a form of live theater and, as in any other form of live theater, the cast and crew of these shows have their own offstage lore. This paper, through interviews with current and former members of the cast and crew, examines the unique lore of the Haunted Schoolhouse and Haunted Laboratory to gather insight into the unique world and lore of haunted houses and see the ways in which they differ from the lore of other types of live theater. **01-13**

Martorell, Chanchanit (Thai Community Development Center). **Documenting the Thai American Experience in Los Angeles**

The project will center on interviews with diverse members of the Thai community to share their journey and experiences in Los Angeles, providing context about how the Thai community in Los Angeles came to be and how Thai immigrants and Thai Americans navigate their lives. Documentation will also cover cultural events and activities important to the Thai community that instill Thai pride, honor Thai heritage and culture, promote cultural exchange, and acknowledge the role and decades-long history of the Thai community in Los Angeles.

<https://thaicdc.org/> **V2-02**

Mayerchyk, Maria (University of Greifswald). **Uprooted Tradition: Indecency, Coloniality, and Ukrainian Bawdy Folklore**

While collecting various folklore genres, 19th-century intelligentsia and the middle class tried to uproot folklore texts, which they perceived as indecent and threatening morals. This eradication of the bawdy folklore is most often explained by the legacy of Christianity. However, it should not be forgotten that folklore studies emerged in times of secularization. In the presentation, I ask: If it is not religion, what pushed the Ukrainian elites (and the middle classes all over the globe) to eliminate a considerable part of their cultural heritage? Drawing on the decolonial perspective, I seek to show that the decisive force making folklorists eliminate indecent folklore was coloniality. **06-02**

McArthur, Phillip (Brigham Young University Hawaii). **In the Grip of a Trickster: Mythic (W)holes and Ethnographic Entanglements in the Marshall Islands**

In this paper I will peer into some intercultural holes exposed through a performance of a riMajel mythic narrative in which a credulous seeker gets his head caught in a trickster's ass "hole." By carefully attending to the text of a dialogic encounter between myself and a sly riMajel storyteller, I show how playful ethnographic entanglements in the decolonizing present illuminate larger historical ambiguities about American imperialism and abuse in the Marshall Islands. **04-10**

McCumber, Elisabeth Carol Harvey (Independent Folklorist). **The Stories We Tell: Rootedness and Resilience in the Face of Change**

Social and ecological turmoil is the reality of our moment. Our communities face many crises: climate change, demographic flux, racial and economic violence, and more. Here on this shifting ground, folkloric expression offers both rootedness and resilience: connecting people to past and present, self and other; while also inviting improvisation amid our challenges. The stories we tell about our time, our homes, and each other are living processes, ever adapted to new contexts, for new needs. Importantly, they have potential to foster cross-cultural understanding, deepen our relationships to the land we inhabit, and equip us for the world that's emerging. **02-13**

McGregory, Jerrilyn (Florida State University). **Aareck to Zsaneka: The Politics of Why "Black" Names Matter**

Unlike the lexicon of Eurocentric proper names that are virtually meaningless and without connotation, traditionally, African societies granted anthroponyms that demonstrated greater evocative meanings and variations depending on home contexts. The proposed paper interrogates African American names in route to developing their own affirmative, stylistic taste. In the past four decades, from Aareck to Zsaneka, African American birth names have creatively evolved. Now situated as "noisy ghetto names," African Americans' present-day birth names function as a "shibboleth," amplifying a nominal blackness although triggering a "similarity bias." The present-day outcry for political, economic, and social justice ultimately speaks to aesthetic justice as well. **01-08**

McKeown, Denise L. (Memorial University of Newfoundland). **Sympathetic Magic and Dog Cloning**

James Frazer's concept of sympathetic magic serves as the jumping off point for a theoretical exploration into why clones are acceptable to cloning clients when adopting or buying a new dog is not. Arguably, clones are not perceived as replacement dogs in the same way a new dog would be. In the framework of sympathetic magic, clones are not merely genetic twins. They are, to some extent, the living embodiment of the beloved dog. As dog cloning continues to grow in popularity, understanding why people clone and how they perceive the clone becomes increasingly important. **02-05**

McLuckie, Alyx (Independent Researcher). **Ambiguous Loss and Familial Networks: Meanings of Family for Queer and Trans Individuals**

Queer and trans individuals often face challenges defining "family" due to their stigmatized identities. This can lead to feelings of loss of connection, grief related to living family, and the individuals grieving aspects of themselves, especially during transitions. This short paper examines the complexities of ambiguous loss throughout the life course of queer and trans individuals and challenges traditional notions of family as either inherited or created. The goal is to highlight the need for a more inclusive definition of family that recognizes the unique experiences and needs of queer and trans communities. **06-09**

McNeil, Melanie (University of Oregon). **"Like Sharing Memories": Liberal Church Cookbooks as Reflections of Inclusivity, Gender, and Community**

Church cookbooks are representative of the churches, acting as a microcosm and displaying attitudes and ideals not always immediately evident to the outsider. This is especially true of liberal churches, which espouse equality but have nuanced relationships with gender and inclusivity within their communities. The two community-based cookbooks examined are representative of their community's principles and the limits as they are applied to members of these parishes. The consolidation of recipes is a consolidation of power by women, whose labor of recipe and cookbook creation remains invisible, even in churches that profess high levels of inclusivity. **06-08**

McNeill, Lynne S. (Utah State University). **"My daughter took a picture with her!": Negotiating Legends When Facts Point to Falsehoods**

The rhetorical power of first-hand experience in legendary narratives can serve to make legends exceptionally persuasive, as seen in the recent deployment, mainly by conservative politicians, of the highly ecotyped legend that high schools are starting to offer litter boxes to students who identify as cats. In Logan, Utah's version of the legend, the presence of a self-identified furry at a local high school has served to heighten the impact of the legend and blur the lines between fact and fiction. This paper considers this case study as a way to better understand—and eventually mediate—the way that legends impact communities. **02-10**

Meador, Sarah Elizabeth (University of Louisiana, Lafayette). **The Myrtles Plantation of Louisiana and the Ghost Legend of Chloe**

This paper explores the supposed ghost legend of Chloe, an enslaved girl who lived at the Myrtles Plantation in St. Francisville, Louisiana. Chloe's legend has no historical evidence.

However, the now bed-and-breakfast offers tours centered around Chloe's and other ghost legends while simultaneously erasing the experiences of the actual enslaved people who lived at the Myrtles. My study examines users' interactions with these stories on TripAdvisor. Through texts from reviews and the Q+A sections of TripAdvisor, I seek to identify patterns among the texts and to analyze how people interact with the Myrtle's legends, particularly that of Chloe's ghost. **V5-02**

Mechling, Jay (University of California, Davis, emeritus). **The Sexuality Barrier in Studying Children's Folklore**

Sutton-Smith's article, "Psychology of Childlore: The Triviality Barrier" (1970), identified why the study of children's folklore was a neglected specialty. Fifty-three years later the specialty is thriving, but there remains resistance to psychoanalytic approaches to children's folklore. A satisfactory interpretation of a particular symbolic act by a child or a collection of children must address the question of motive, the only one of the five elements in Burke's pentad of act, scene, agent, agency, and purpose that cannot be directly observed. Psychoanalytic theory provides the best body of ideas for linking stages of psychosexual and psychosocial development with symbolic acts. **V1-05**

Medel, Jackson (Sharlot Hall Museum). **"According to the Bylaws..." Folk Knowledge at the Sharlot Hall Museum**

The Sharlot Hall Museum has been continuously collecting artifacts and presenting the history of central Arizona since 1928 when the museum's founder, Sharlot M. Hall, acquired the Territorial Governor's Mansion for her museum. The museum has not just been collecting artifacts and documents but has been accreting stories, legends, characters, traditions, and practices. Some of these stories are connected to local legendaria where others are specific to the museum, even its operational practices. This project will collect examples of the living folklore of the Sharlot Hall Museum to uncover the rootedness of the museum in its community and the folklife of its staff and stakeholders. **07-08**

Menomin, Sapatis H. (Wisconsin Humanities). **Forest County Potawatomi Lacrosse Revitalization Project**

This presentation discusses the Community Powered project conducted in the Forest County Potawatomi Community near Crandon, Wisconsin. Sapatis Menomin, the project coordinator in the Forest County Potawatomi community and tribal member, worked with different organizations and community members to revitalize the traditional game of lacrosse. This was done by conducting stick making workshops, playing the game, teaching the history and stories related to the game, and other lacrosse demonstrations throughout the community. With this project, Menomin learned what it means to create communities while helping others connect to an endangered cultural practice and craft that was almost lost. **V4-01**

Mieder, Wolfgang (University of Vermont, emerita). **"A Rising Tide Lifts all the Boats": John F. Kennedy's Maritime Phrases as Symbols of Life's Vicissitudes**

In addition to a plethora of proverbs and proverbial expressions, President John F. Kennedy employed maritime phrases to encourage Americans to move the country forward. It was not a time “to rest on one’s oars” or “to lie at anchor”, as he put it proverbially. There is a preoccupation with the image of the tide in Kennedy’s rhetoric, applying the proverbial expressions “to stem the tide” and “to turn the tide” to political issues. His quintessential proverb is “a rising tide lifts all the boats.” While he is concerned with America, he broadens his view internationally. He was committed to the well-being of the entire nation where everybody is in the same boat and rowing as a team towards a future of freedom and peace. **09-15**

Miller, Megan (Utah State University). **Women in Religion: Establishing Authority through Religious Performance**

Traditionally, women have not been considered authoritative figures within the hierarchy of structured religion. Despite this, women have found ways to maintain control over their spirituality by engaging in performances of their belief system. One example is the traditions surrounding St. Fanourios, the Greek Orthodox saint of lost things. The physical performance of honoring Saints can become a way for women to establish themselves as part of the religious community as a whole, as well as prove themselves as faithful and knowledgeable members individually. Perhaps most importantly, the performance of their faith becomes a physical manifestation of their religious authority and autonomy. **08-14**

Miller, Eric (World Storytelling Institute). **Ethnographic Videoconferencing**

First there was ethnographic photography. This was joined by ethnographic film and video. Now there is also ethnographic videoconferencing. The evolution of communication technology that has brought us videoconferencing can have a special impact on ethnographic research, documentation, and presentation practices. The evolution, visually-speaking, is from still-images; to moving images that have been previously-recorded; to moving images interacting with each other (representing living people almost instantaneously). Representation has long been an issue in ethnography. Now people of the culture under study can participate in the process of composing images of themselves – including through videoconferencing. **V4-04**

Miller, Montana (Bowling Green State University). **“You see Jesus and then you see the Devil and then you see Jesus again”: How Belief and Narrative Drive the Sport of Skeleton**

Why would a folklorist throw herself head-first down a twisting chute of ice at 80 mph in pursuit of understanding and mastery in the sport of skeleton? Training with the Canadian national team taught me how narrative, belief, and imagination drive this esoteric sport. Capturing a run with one fluid video is impossible; glimpses of footage plus the slider’s imaginative recollection of her plunge comprise a narrative that provides instructive meaning. The collaborative narratives created by the coach and athletes build a system of beliefs which skeleton racers share and personalize through vernacular sayings, cautionary tales, and rituals surrounding their sleds. **09-13**

Milligan, Linda Oxley. Time Travel, UFOS, Legend, Conspiracy Theory: Folklore Has Legs

Nazis under the South Pole, black-clad European motorcyclists spotted in Cincinnati about to takeover of the United States, a UFO investigator in danger of being “taken out” because he won’t keep quiet: this is the stuff of UFO legend, but it also reflects truths people fear, although deeply embellished as legends and conspiracy theories often are. The long-held belief in government coverup has turned UFO beliefs into vehicles of other treacheries. Presented here is my collecting experience, along with a reassessment of how folklorists might deal both with contemporary material and the people we collect it from. **09-13**

Misumi, Takafumi (Kwansei Gakuin University). Why Were "Ward off the Plague" Emphasized in Japanese Traditional Festivals during the COVID-19 Pandemic? A Case Study of the Festivals in Gifu Prefecture, Japan

This presentation answers the question of why warding off pestilence was emphasized in Japanese traditional festivals in 2020–2022. The people running the festivals repeatedly emphasized at the November 2020 festival that the festival was intended to dispel the evil plague. However, in April 2022, such explanations have completely disappeared. The participants argued that these explanations are an "excuse" against people who oppose and led to the holding of festivals at the COVID-19 Pandemic. Based on the accumulation of research on resilience, this presentation analyzed the above case study as an attempt to facilitate the resumption of the festival. **03-14**

Moe, John F. (The Ohio State University, retired). Speaking to the Congregation: The Barber/Artist as Interpreter of Folkloric Roots, the “Uprooted”, and Historic Memories within the African American Bronzeville, 1920s-1950s

This paper focuses on the community role of barber artist Elijah Pierce and draws upon fieldwork interviews and historical scholarship that outlines the development of “Bronzeville” neighborhoods in Northern cities. Fieldwork in Cleveland and Columbus, Ohio, demonstrates the importance of traditional folklore roots toward establishing the new Black communities. Following the Great Migration (1920s-1950s) in the African American communities of the North and West, and because of the various change-agents, individual and structural, including sports, music, and art, residents were building a new self-sustaining and self-contained African American community. Elijah Pierce’s (1892-1984) wood carvings will illustrate community narratives. **03-15**

Moonsammy, Rita (Goucher College). On the Shellpile

"On the Shellpile," a film by Producer Keith Wasserman, Researcher Rita Moonsammy, and Executive Producer Rachel Dolhanczyk for the Bayshore Center at Port Norris, NJ, documents the history of the community of African Americans who worked in the oyster shucking houses in Bivalve, New Jersey, during the early and mid-20th century. In the film, former residents of Shellpile talk about their town, their work, their families, their church, and their singing. **07-11**

Moskalenko, Sophia (Georgia State University). **Fairy Tale Framing of the War in Ukraine**

Research suggests early exposure to fairy tales as an important factor of mass psychology that can help understand and predict broad public tendencies and reactions, especially in times of uncertainty such as wars and political unrest. In the current war in Ukraine, fairy tales have been linked to three distinct factors: (1) the difference in Ukrainian vs. Russian soldiers' morale and performance; (2) broad international support for Ukraine and condemnation of Russia; and (3) Russian propaganda's use of fairy tale framing to mobilize and radicalize the Russian public against Ukraine. I will briefly discuss the psychology behind fairy tales' political power. **V5-04**

Mould, Tom (Butler University). **It Was the Worst of Times, It Is the Worst of Times: A Choctaw Tale of Two COVIDS**

On the one hand, COVID has been a deadly disruptor for the Mississippi Band of Choctaw Indians, making adherence to funeral and wake traditions a gamble with one's life and forcing official and informal modifications often at odds with one another. On the other hand, COVID has been a familiar foe, predicted in tribal prophecies and integrated into a history where disease has regularly meant disproportionate fatalities and tragedy. This paper takes longitudinal and ethnographic approaches to understand shifts in wake culture. While loss is keenly felt, many tribal members nonetheless find hope in history's blueprint and prophecy's promise. **02-11**

Mullins, Willow G. (University of Edinburgh). **Junction 14: Walking, Driving, Eating, and the Relational in Motorway Services in Britain and Ireland**

The final presentation is "Junction 14: Walking, Driving, Eating, and the Relational in Motorway Services in Britain and Ireland" It examines British high-end roadside services to suggest a different approach to the time of road travel and eating along the way, not any less focused on the destination than its American counterparts, but more willing perhaps to linger along the way. **V4-06**

Nadonza, Kiana N. (University of Oregon). **'Mixed, but not that mixed': Gender, Ethnic Identity, and Legacies of Empire in Philippine Beauty Pageantry**

In the Philippines, beauty pageantry is a national sport and a major facet of everyday life. Locally, pageants are held in every *barangay* (district), amounting to at least 42,046 local pageants annually. The cultural magnitude of beauty pageantry is observed not only through these spectacular events, but embedded within observable day-to-day practices, ideas, and symbols. By examining its origins with Manila Carnival during the U.S. colonial period of the Philippines, wherein the Queens of the Occident and Orient were crowned, I present findings on the sociopolitical implications of today's beauty pageants through ethnography and archival research. **07-12**

Neira de la Cadena, Eloy Antonio (University of California, Riverside). **Yanaruna: Mestizaje in Afro-Indigenous Peruvian Folklore Today**

Mestizaje is a subject being addressed by pop music composers in Peru recently, like in the song "Yanaruna" by Afro-Andean musician Miguel Ballumbrosio (MB). In this song, the lyrics tell a shared history of Afro and Indigenous Peruvians, their roots, and their current political struggles, while the music braids Afro and Andean instrumentation, rhythmic patterns, and singing styles, among other features that celebrate diversity and encounter. This paper addresses MB's treatment of mestizaje in dialogue with Bolivian scholar Silvia Rivera Cusicanqui's category "ch'ixi," paying attention to the convergence of aesthetics and politics and its revival in Peruvian folklore. **04-05**

Neupane, Suyash Kumar (Indiana University Department of Folklore and Ethnomusicology). **The Colors of Spring: Agency and Multisensorial Celebration of Holi in Barwa, Nepal**

The festival of Holi – also called Phagu – is considered to be the harbinger of spring in parts of Nepal. This presentation describes the festival of Holi is celebrated in Barwa, a village in southern Nepal where the majority of people follow Bhojpuri culture. While Holi is largely celebrated as a "festival of colors", I discuss foodways and musical practices that add essential inter-caste dynamics to the festivities within this village. Additionally, while government approved calendars mark the celebration of this festival in the hills and the terai-plains on different days, I discuss how and why the people in Barwa celebrated this festival this year on a day of their own choice and not marked on the government mandated dates. This presentation aims to embrace the poetics and performance of autoethnography as a means of processing past memories and recent ethnographic experiences that continue to shape the presenter's understanding of this festival, the terai-plains, and its peoples. **05-08**

Nguyen, Thi Kim Ngan OF (Hue University of Education, Vietnam). **The Legends "Taking Dark Magic Medicine to Find Agarwood" in Vietnam Postwar**

The war in Vietnam has ended for nearly half a century. However, the traumatic memory and the metaphor of death has become a significant political and cultural discourse in modern life and a prominent component of contemporary legend. This genre becomes the crystallization space of transcendental personal memory and stores the metaphysical blind spots in which the Vietnamese people both accompany and resist orthodox historical documents. The legend "taking dark magic medicine to find agarwood" describes a spiritual world filled with suffering, cynicism and the desire to improve the lives of poor communities after war through thrilling stories about death journey when they hunt for rare products in the deep forest. Through a social-historical approach, this study shows that these contemporary legends deeply reflect the conflict and reconciliation between traditional indigenous beliefs and modern atheism in a socialist country experiencing rapid development in the context of the postwar market economy. **V5-06**

Niedwick, Josh M. (Western Kentucky University) and **Nigliazzo, Stacy R.** (University of Houston). **Covid Lore: Redefining Death in the Emergency Room**

The Covid-19 pandemic was declared in 2020, bringing with it unprecedented suffering and death, just as I was entering my 21st year as an emergency department caregiver. I and my

colleagues (a folk group of frontline professionals) worked exhaustively to care for our communities. As a result, we created new ways of coping, including purification rituals, the elevation of ordinary items as protective adornments, the incorporation of music as intercession, and art projects to honor the dead. This paper reflects an insider's view of this evolution and a discussion of its meaning and impact on an individual and community level.

V2-04

Noe, Jessica (University of North Carolina, Chapel Hill). **Co-Cuisinality: Toward a New Terminology for Communal Cooking Practices**

This presentation introduces and seeks commentary on a new term to describe the process of communal cooking: co-cuisinality. I currently define co-cuisinality as the act of cooking together in order to feed a collective, share knowledge, and build community. In this presentation, I'll discuss the components, influences, and implications of the term as it currently exists in my work. My hope is that this presentation can help me further develop the term to increase its applicability. **07-14**

Nohwal, Hema (Ambedkar University Delhi). **The Bhil Community of India: Archery and Agriculture**

The Bhils are an ethnic group in Western and Central India. They reside in the hilly and secluded regions of Gujarat, Madhya Pradesh, Chhattisgarh, Maharashtra and Rajasthan. They are listed as "tribals" by these states. The community predominantly practices agriculture. They prefer to live in isolation from the "mainstream" city life. Archery is central to the community and the Bhils are considered excellent archers. Eklavya, an extremely important and lesser-known character of the ancient Indian epic Mahabharata comes to mind when Bhils are mentioned. Ghoomar dance form belongs to this community which was very much glorified in one of the Indian cinema movies. I aim to learn more about the Bhil community by conducting ethnographic interviews in the Banswara region of Rajasthan. Banswara is inhabited by Bhils in large numbers and I believe I can learn more about the community by participant observation and ethnographic interviews conducted in this region. I aim to explore the everyday lives of the Bhil community in an attempt to understand their choice of living in seclusion from the outside world. I further aim to understand how they remain isolated and what are the different means that help them survive. **V4-02**

Nylund Skog, Susanne (Institute for Language and Folklore). **St Lucia Celebrations: A Catholic saint, Choir Singing and Christmas Buns**

The celebration of St Lucia has a varied history with often disputed links to different geographical locations, times and customs. Despite this, the tradition is considered Swedish and has become one of Sweden's most "exported". In this paper I analyze photos taken at a Lucia celebration in Duluth 1948 and relate the analysis to descriptions of Lucia celebrations in Sweden at the same time, from The Swedish National Archives and the archives of the Institute of Language and Folklore. The aim is to demonstrate how the tradition is maintained and celebrated as genuine and correct through local adaption and interpretation. **07-13**

Ocasio, Rafael (Agnes Scott College). **An Autochthonous Visual Narrative: Earliest Indigenous Images in Mexican Silent Cinema**

The impact of popular cultures is evident in the earliest development of Latin American silent cinema. Elements of folklore are reflected in two ways. First, character “types” stand out as representatives of indigenous cultures. Second, a rather specific landscape places these representative characters within iconic geographic coordinates. These two components change according to historical periods and are influenced by literary, political, or social trends. I will underscore how national ideologies, whether political or religious, prompted the celebration of images associated with indigeneity in Mexican silent films, but more often than not reflect the biases and prejudices against these underrepresented social groups. **08-11**

Oliver, Russell Griffin (American Folklife Center). **Documenting the Stories, Agricultural Traditions, and Culture of Specialty Coffee Farmers in Puerto Rico**

The presentation focuses on the 2022-2023 Community Collections Grant project, Documenting the Stories, Agricultural Traditions, and Culture of Specialty Coffee Farmers in Puerto Rico, as supported by the American Folklife Center through the Library of Congress Of the People initiative. Presented by grant recipient and project leader Russell Oliver, a documentary filmmaker, the project is discussed in terms of how it began, its importance in addressing the needs of the coffee growing community of Puerto Rico, and changes in their traditions as a result of larger issues, including ecological crises. **V2-02**

Ongiri, Amy (University of Portland). **Mambomania!: Perez Prado and Pan-Diasporic Dialogues on Africanity in the 1950s**

Damaso Perez Prado’s “mambomania” took US popular culture by storm in the 1950s. The mambo is a style of dance and music that developed in Cuba during slavery as a continuity of West African cultures. When it was refracted through US popular culture it became part of a larger dialogue between people of African descent throughout the diaspora. This presentation will examine the ways in which “mambomania” troubles the conceptualization of “diaspora” and the boundaries of blackness, especially in relationship to the privileging of US popular music culture as a primary and self-contained site for the production of Black identities. It will argue that the dialogue between Afro-Caribbean and African American musicians in the 1950s represents a moment of what Walter Dignolo has called “subaltern border thinking” as one of “the moments in which the imaginary of the modern world system cracks” and ideas are able to travel across national borders and defy genre boundaries. **01-08**

Oprelianska, Alina (University of Tartu). **Uprooting Gender: How Was Gender Believed in Ukrainian Folklore of the 19th Century?**

Gender in traditional societies tend to be thought of as strictly divided and controlled by cultural dogmas. While what we define as gender today, is not an exception, it used to be surrounded not by norms only but beliefs too. The paper looks at gender in Ukrainian peasant society from three main angles: age, social status, and job segregation, and aims to research on gender deviations as it were expressed in Ukrainian beliefs. The paper concentrates on fairy tales and

belief narratives about children, widows, and old people, the way they are represented in narratives. **05-14**

Oravetz, Jessica (University of Oregon). **Why I Care So Much about Huckleberry Pie, and Why You Should Care About Your Food Traditions, too.**

Huckleberry pie has been one of my family's traditions for generations, passed on from mother to daughter. This dish—a place-based food, a comfort food, a family food, a holiday food, and more—is rich for analysis using Lucy Long's theories about meaningfulness. Recognizing the deeper meaning in our family foods helps break down the door to understanding the cultural or personal significance of someone else's foods and emphasizes the value of traditions and personal relationships. A folkloric approach to studying food helps us identify how to live well in realms other than foodways. **06-08**

Oring, Elliott (California State University, Los Angeles, emeritus). **What Should be Done with the Dirty Joke**

There is a belief that "dirty jokes" present no theoretical problems. Evidence suggests, however, that they are not well understood at all. Several claims about dirty jokes are scrutinized in relation to a random sample of such jokes from Gershon Legman's famous collection. The findings of experimental psychologists are also reviewed to gauge the extent to which they confirm the dominant hypothesis about their function. Ultimately, there is a need for folklorists to revisit dirty jokes in order to address basic questions concerning what such jokes are about and what their telling achieves. **04-15**

Orton, Jane (Independent). **Negotiating with Tides and Tigers: Life on the Boundaries of Bangladesh's Floating Forest**

The Sundarbans is a huge, constantly shifting tidal forest stretching over parts of Bangladesh and India. This paper explores how communities on the forest boundaries, including Muslims, Hindus and the indigenous Munda, negotiate the precarity of life and work there, and the constant fluctuation of institutions and geography. Narratives about the forest goddess Bonbibí and other Sundarbans deities will be contextualised with narratives about tiger attacks, cyclones and relations with the Forest Department. This paper argues that, like the mangroves that characterise the Sundarbans, communities have developed a distinctive system of roots negotiating the demands of life in the region. **08-12**

ÖZTÜRKMEN, ARZU (Boğaziçi University). **Ethnography of Television Film Sets in Turkey: The Dual Performance of the Cast and Crew**

This study explores the sets of dizis, the television drama series in Turkey, whose production and broadcasting processes are tightly interwoven. Shootings are the prime time for the performance of actors, whose first audience is the set crew. Sets offer therefore a layered performance ground where the cast and crew demonstrate their own performativity. Actors' performances in a given scene occurs within a much larger performance enacted by the other social players of the shooting: the crew members. This performance happens in the form of

structured movement systems as well as verbal-art like storytelling, punning, or gossiping.

V5-03

Palange, Isabella (University of Wisconsin, Madison). **“To the good man – bread in the mouth”: Bread, Charms, and the Peasant Economy in 19th Century Russia**

After the 1861 abolition of serfdom in the Russian Empire, the peasantry was plunged into economic instability. While the government failed to guarantee the peasantry their “daily bread,” bread remained a highly magical object. Herders were endowed with magical abilities, given to them “like bread,” while they were responsible for protecting the cattle, so production expectations would be met. Further, bread is found in numerous charms relating to the health of cattle and people. Baked by women, but central to male-dominated farming, bread crosses gender lines and acts as a source of power under desperate economic conditions. **05-10**

Pang, Tao (George Mason University). **Handcrafts & Field: Changes of Alashan Carpet Weaving Tradition in China**

I will focus on the changes of the Alashan carpet weaving tradition in China's Inner Mongolia. Since the Qing Dynasty (1636-1911), Alashan carpet weaving has experienced four distinctive stages of crafting and production, namely, folk workshops, centralized plants, decentralized production, and a shortage in craftsmen. In the dynamic process, the continuity of skills depends on the ecological, political, economic, social, and cultural conditions and their interaction. The social life of the craft and the craftsmen's fate was largely decided by the state, the markets, the society, and their families. Under the impact of various forces, the order and rules in the field form dynamic mechanisms for the continuity and change of traditional carpet weaving skills. **09-05**

Paphitis, Tina (University of Oslo). **The Personal Rootlessness of a Folklorist**

With a certain deficit in academic institutional folkloristics in the UK, and some resistance to folklore in certain heritage sectors, formal training and employment in the discipline can be limited and dispiriting, but can also inspire some creative ‘ways of being’ a folklorist. This paper is a short reflection of the difficulties of doing folklore work without being institutionally rooted – except in one's (self-)attachment to the Folklore Society. I will interrogate my own entanglements with the Society, the discipline, and with other folklorists, to understand the precarity and potentialities of folklore and folkloristics in a world of constant uprooting. **07-10**

Pappa Eddy , Emmie (Indiana University). **“Say what you want about long dresses, but they cover a multitude of shins”: Costume and the Construction of the Humorous Hyper-Femme**

Crossdressing, drag, and other professional displays of gender deviance are long-standing traditions in American theater. Stock characters, dancers, queens, and comediennes have dressed in variously anachronistic, glamorous, and provocative fashions, exposing on stage the ridiculous standards of the gender binary for humorous effect. This survey of United States entertainment history examines the relationship between extreme gender-(non)conforming costume and comedic performance, considering the various ways performers across genders

and professions subvert audience expectations of femininity through combinations of formal extravagance and behavioral/uttered outlandishness. **03-08**

Patterson, William McKinley. Oral Traditions for Sustaining Cultural and Environmental Resiliency

This paper is about an activist project being conducted in Prince Williams County Virginia about the Thoroughfare community in conjunction with the (non-profit) Coalition to Save Thoroughfare. There are three cemeteries of Indigenous and African Americans descendants' that have been encroached upon by a company that has already built a beer garden in one cemetery. George Mason students in the folklore program are collaborating with the Coalition to Save Thoroughfare to counter the erasure that is happening in the Indigenous and African American Thoroughfare community. I am a folklore graduate student at George Mason and my contribution to the project focuses on environmental justice, culture, and heritage erasure when it comes to marginalized groups. My presentation will convey the oral traditions and history of the Thoroughfare community. **07-09**

Payne, Devin B. (Indiana State Museum and Historic Sites). Haunts and Happenings, a Holistic Approach to Ghost Lore and Public History

How do you steward history at a state historic site when it is regularly named one of the top ten most haunted places in America? Visitors often seem more interested in the haunts than the historic happenings. Working to make space for beliefs that fall outside of the official historic record is not easy. There are tensions to navigate between the organizational mission, public perception, and community stakeholders. The result is a site more integrated in the local community, creating interest for diverse groups, and allowing the official historic record and the unofficial one to exist and persist. **01-13**

Peretti, Daniel (Memorial University of Newfoundland). Finding the Lost Light: Transformations of Folklore in Fictional Worldbuilding

Worldbuilding has come to the attention of scholars as a worthwhile subject for analysis as an expression of creativity in recent decades. Many creators use folklore as one element of worldbuilding, but often they give the fictional folklore characteristics that don't match folklore in the real world. Using examples drawn from a pair of Transformers comics series, this paper explicates one such element: that fictional folklore at first resembles real-world folklore in its uncertain origin before being explained as the characters explore and learn various facts behind the folklore as part of the story's plot. **07-06**

Petersen, Missy (Utah State University). Men Can Give Birth Too!: How The Dark Goddess Manifests For Men

In the journey of one's life, figurative cycles of creation, nurturing and death are presented at various stages of human development. In Maureen Murdock's book "The Heroine's Journey," she illustrates a life cycle in which the feminine anima descends into a figurative death where values and beliefs are questioned and challenged. This is where the Dark Goddess resides. Because the Dark Goddess is feminine in nature she is often misrepresented as a being who sustains

only women. However, I will explore how the reemerging Dark Goddess manifests her feminine influence in the life, death and rebirth cycle for men in our modern era. **04-10**

Pétursson, Jón Þór (University of Iceland). See Hafstein, Valdimar Tr.. **03-11**

Pisera, Sallie Anna (UW-Madison Center for the Study of Upper Midwestern Cultures).
Dwelling Together in Heritage and Memory: Synchronous Presentation of Somali and Scandinavian Homes in Museum Settings

The reconstructed or re-enacted dwelling has been a popular medium for the presentation of ethnic heritage. Restored dwellings are a common tool for engagement with Scandinavian immigrant heritage in the Upper Midwest. Somali people settling in the same region today are also finding reconstructed traditional homes to be an effective medium for teaching about and preserving cultural heritage and memory. This paper presents multicultural work with Scandinavian and Somali diaspora communities in the Upper Midwest and discusses a new outreach initiative to present a nomadic Somali aqal alongside historical Scandinavian settler homes at regional museums. **04-06**

Plawat, Garima (Indiana University and American Folklore Society). **Ancestral Village Phiphuarong as the Ultimate Place of Resting: The Afterlife among the Karbi of Northeast India**

The concept of hell and heaven are the ontological sites of morality for several so-called world religions. The Karbi, an indigenous people in India consider their ancestral village Phiphuarong to be the soul's ultimate resting place, denying the heaven-hell binary. How does this absence contribute to Karbi morality and identity creation? Should it be considered an absence? Further, how does this worldview fit within sites of encroachment by organized religions, consequently affecting their ideologies, identities, and vocabularies? This paper will focus on Phiphuarong as a Karbi alternative to, and critique of, hell and heaven as sites of moral thought. **03-07**

Ponce Cori, Jennifer Karen (University of Pittsburgh). **Roots and Local Identity: Belonging, Periphery, and Street-smarts of Local Leaders from San Juan de Lurigancho (Lima, Peru)**

"Embracing being peripheral by valuing street smarts and local proudness" is a cultural theme that characterized a community of practice (COP) from San Juan de Lurigancho (SJL) in Lima, Peru. This COP comprises local leaders and community organizers promoting a local identity in the San Juan de Lurigancho (SJL) Lima, Peru. In this paper, I reflect how local leaders understand their roots as they express their cultural practice, civic participation and local identity. I started valuing being part of the periphery, being part of SJL. Even though such an identity does not apply to everyone living in SJL, community organizers are planting social change to shape future generations. **01-02**

Popham, Julia Shizuyo (University of Colorado, Boulder). **Sylvia and "The American West": Constructing Asian American Identity in Rock Springs, Wyoming**

What does it mean to be Asian American? And what are the limitations of assimilationist aspirations particularly for a family that longs to be white? My project draws from a series of interviews I conducted with my grandmother, in which she relays her memories of growing up in Rock Springs, Wyoming in the 1930s as the daughter of two Japanese American immigrants. With an eye toward this year's conference theme, my paper traces some of the ways in which my ancestors negotiated "Americanness" and "Japaneseness" at a time when dominant racial discourses deemed them "other." **07-15**

Porter, Maureen K. (Institute for International Studies in Education, University of Pittsburgh). **The African Roots of Boldly Printed Kanga Cloths in the Diaspora: Displaying Fashion, Frustration, and Favor**

A deeply rooted practice in East Africa is wearing boldly printed cloth wraps, or kangas. Designs proclaim familial, political, or recreational affiliations. Along one edge the obligatory—and often witty—Swahili proverb adds layered nuance to the overall message. As Swahili speakers have formed global diasporas, putting down new roots, they have brought with them a vibrant folklife that includes kangas strategically worn as texts, celebratory statements, warnings, and festive adornment. This interactive presentation wraps audience members of all genders in a multi-sensory experience of the subtle art of choosing and communicating via “the cloth that speaks Swahili.” **07-11**

Porter Bacon, Sofia K. (Environmental Folklorist). **Rebellious Evolution: Graphic Novels' Folklore Roots more than Surface Deep**

Humans are part of the interdependent webs of all existence. Ideas and actions come from somewhere, sometimes our subconscious, and sometimes somewhere deeper. Uncovering the functions of roots, whether of plants or of folklore storytelling, shows that they are the same. Both anchor, store, acquire, and communicate. But there are also limits to this metaphor, so as an environmental folklorist I offer a botanically sound critique and elaboration of this metaphor, highlighting key principles for more authentic use. In this new age of folklore, a groundswell of Indigenous graphic novels emerges, and I showcase my principles via their tantalizing illustrations. **08-12**

Povedak, Kinga (MTA-SZTE 'Convivence' Religious Pluralism Research Group). See Povedák, István. **06-13**

Povedák, István (Moholy-Nagy University of Art and Design, Budapest) and **Povedak, Kinga** (MTA-SZTE 'Convivence' Religious Pluralism Research Group). **The Politics of Vernacular Artistic Expression in Populist Hungary**

In Hungary today, folk religio-cultural expressions are used to promote neo-nationalistic agendas and patriotism. In this presentation, we explore the construction and promotion of folkloresque and Christian(esque) popular music in Hungary as it is used to reinforce Hungarian nationalism, with a focus on how popular singers—previously inactive in the religious field—now embrace religious themes in their repertoires. Through our case studies, we disentangle this sudden incorporation of religious and Hungarian folk cultural elements into popular musical

repertoires and analyze the “everyday nationalism” and vernacular populism as expressed through these artistic cultural forms. **06-13**

Powell, Savannah-Rivka (University of Tartu). **Ainu Music as Guided by the Ainupuri Compass: Charting Ancestral Roots and Transnational Indigenous Ecosystems through Imagined Futures**

Despite the colonial framework of the 1904 World Fair, Ainu participants engaged in connective processes establishing transnational ecosystems of Indigenous exchange. Upon returning their communities gathered and a representative faced the traveler as they alternated singing what had transpired creating a musical rendezvous point. Contemporary Ainu musicians balance identity in relation to their ancestors in the historical context of Japanese imperialism guided by a culturally grounded mechanism that I have termed the Ainupuri compass. Based on the maintenance of ancestral traditions as a framework, the compass aids in navigating through culturally eroded environments resulting from continued colonization and assimilationist policies. **V5-06**

Price, John E. (Independent Folklorist). **The Star Trek Arrowhead Paradox: The Power of Folkloric Knowledge in Popular Culture**

The Star Trek franchise has long been known for its rich and expansive fan culture. From nearly the show’s inception, the fan community has been an integral part of defining and cultivating the symbols and meanings behind the episodes and movies. This paper examines one such instance where a single line of dialogue spurred nearly fifty years of fan consensus as to the meaning of the “Enterprise Arrowhead.” Recently, the appearance of a long lost internal memo threatened that consensus, causing a rift in a previously unified fan belief. This division over authority and power serves as an eloquent case study for the role of folkloric knowledge in popular culture. **07-06**

Priegnitz, John Edward (Utah State University). **The Legend Tripper's Progress: The Legendary Destinations Grid**

As examples of ostension, the legend-trip and pilgrimage are central to legend scholarship. However, the legend-trip and pilgrimage are indistinguishable based on current definitions. It would be advantageous to the discipline to better distinguish these two expressions of ostension. A system of degrees and classifications ought to be created to gain a better understanding of legendary destinations and the motivations for visiting such locations. I propose the Legendary Destinations Grid fulfills this need. By focusing on motivations of such destinations it will give a better understanding of how legendary destinations evolve/devolve over time to meet the needs of their adherents. **09-13**

Promsen, Patawee (Naresuan University). **Vernacular History in a Karen Community of Northern Thailand**

In this presentation I examine stories and storytelling among the Karen people of Huaitom Community, Lamphun Province, northern Thailand. I seek to understand how stories are used as a means by which the Karen construct their history and reclaim their identity in the modern Thai

nation. Drawing on ethnographic fieldwork conducted since 2014, I explore the narrative genre called *talerpler* and its characteristics and functions in this ethnic minority community. I contribute to work on local narrative as vernacular history, exploring an alternative version of history that benefits marginalized people in multiple ways. **01-07**

Pryor, Anne (American Scandinavian Foundation). **The Hmong Institute: Culturally Competent Mental Health Services**

The Hmong Institute of Madison, Wisconsin is the latest iteration of Hmong community leaders ensuring that culturally and linguistically competent mental health services are available to the Southeast Asian diaspora at no cost to them. Clients include Hmong, Lao, Tibetan, Nepalese, and Khmer elders, veterans, and widows. This paper will examine the shape and scope of those services in response to the specific needs of the community. This paper is presented from the perspective of a board director of this nonprofit agency who became involved with Hmong culture and community through work as a public folklorist. **04-04**

Ragan, Kathleen (Author, Independent Scholar, and Human Rights Attorney). **Why We Tell Stories: A New Theoretical Approach to the Study of Narrative**

There is increasing interest in understanding the impact of computer-mediated communication. To better understand this impact, it helps to compare differences across all eras of human thought. This talk proposes a new, theoretical approach to the study of narrative. The approach expands the idea of the tale-as-process to include all parts of the Storytelling System in a comprehensive, interactive, information-inheritance system. This expansive view enables one to elicit data from the oral narrative and compare that with literate and computer-mediated communications. This approach can serve as a resource for scholars to examine cultural evolution as well as the computer-mediated world. **08-02**

Raja, Govinda Varma (Retired). **Challenges of Traditional Medicines in the Age of Globalisation - An Analysis**

Traditional medicine refers to the knowledge, skills, and practices of indigenous or local communities, handed over from generations to another generations. In the age of globalisation, traditional medicine faces several challenges. 1) Loss of knowledge: Traditional medicine relies heavily on oral traditions and passing knowledge down through generations. However, with the increasing pace of globalisation, many communities have been forced to abandon their traditional practices, leading to a loss of knowledge. 2) Standardisation: Traditional medicine lacks a standard framework for diagnosis and treatment. With the growing influence of Western medicine, there is a need to standardise traditional medicine practices to make them more accessible to the broader public. 3) Regulation: In many countries, traditional medicine is not regulated by the government, leading to concerns about quality control and safety. The lack of regulation also limits the acceptance of traditional medicine by mainstream medical practitioners. 4) Commercialization: Traditional medicine is often exploited for commercial purposes, leading to overharvesting of medicinal plants and the unethical production of counterfeit medicines. 5) Integration with modern medicine: Traditional medicine and modern medicine are often seen as separate entities, with little interaction between them. However,

there is growing recognition that traditional medicine can play a complementary role in healthcare, particularly in the treatment of chronic diseases. **03-14**

Rajwansh, Komal (Ambedkar University Delhi). **Bhangra and Jhumar- Two Different Folk Dances of Punjab: Consistencies and Alterations**

The folk dances, Bhangra and Jhumar, and the boliyan (verses) sung during their performance, reflect the culture of Punjab. The roots are kept alive through the youth festivals where the performances of these dance forms connect the new generations with the history and society of the past. The paper compares these dance forms on the basis of the differences inherent in them. It also argues that the boliyan echo the syncretic tradition of Punjab. They are also modified by adding new symbols in congruence with the elements of contemporary folklore. The folklorist has to highlight the consistencies and alterations in the folklore. **04-09**

Rappaport Berliner, Anne (New York Folklore). **Mental Health in Public Folklore Work**

Mental health work is embedded in the work of public folklorists. Subtly, in the comfort provided in an interview and explicitly in the services folklorists provide. Folklorists play the role of de facto therapist, social worker, or confidant and friend. I will discuss examples of each of these instances and attempt to determine where the boundaries of public folklore end, and where mental health work begins. Lastly, I will present attempted methods of support, their outcomes, and how to continue navigating issues while supporting tradition bearers. **04-04**

Rasti, Malikeh (Graduate Student). **Freedom and the Bodies of Iranian Women**

This talk will highlight how the Islamic Republic of Iran has colonized women's bodies and beings, and it will also discuss how Iranian women have responded to the anti-women laws that have been ingrained in Iranian society over the past 40 years. Additionally, this presentation reviews the history of the obligatory Hijab in Iran following the Islamic Revolution in 1979, discusses why the freedom of women's bodies is the first step toward democracy and freedom in Iran, and emphasizes the recent revolutionary actions of women. **08-13**

Rawlings, Allie (Brigham Young University). **Autism Stole My Child: Changeling Tales and the Autistic Search for Representation**

Changeling tales, with their stories of otherworldly children who react differently or notice too much, are often looked to by members of the autistic community, who grow up feeling different than their peers, as historic representations of autistic children. This longing to find rooting in the past has led autistic people to adopt and sometimes subvert changeling tales in order to claim their place in history and cope with the feeling of being "other." The often grisly traditional endings with their deemed necessary infanticide also give heed to the reception, rhetoric, and stigma autistic folk still weather to this day. **05-04**

Reyes, Daniel (University of North Carolina, Chapel Hill). **Performing Joe: A Folklorist's Journey through Performance**

In my semi-autobiographical performance, Reprimand, I interact with archival materials to revisit traumatic stories from my childhood and military service. In this presentation, I reflect on how

the project has helped me investigate and appreciate the complexity of my own relationship with my step-father Joe—a Vietnam veteran who served as a helicopter gunner. **03-09**

Rezaei, Afsane (Utah State University). In Defense of a Digital Accent

The terms digital native, digital immigrant, and digital accent have been used to signify different levels of comfort with digital technologies presented by different generations. These terms, initially used in the field of education, present a limited understanding of the idea of “culture” and who has access to and competency in it. In addition, they conflate generational differences with problematic land-based notions of belonging in the “dominant culture.” This paper lays out the problems at the center of these terminologies and offers alternatives that may be utilized by scholars of digital culture within and beyond folklore scholarship. **08-07**

Richards, Paulette (Independent). Mechanical Negroes

Mechanical Negroes Limberjacks are a folk art tradition that Scots Irish settlers brought to the United States. As minstrel shows grew in popularity, limberjacks representing minstrel characters became quite common. Toy companies also began mass-producing minstrel limberjacks and in the early twentieth century, mechanical engineers built on the folk technology of the limberjack to create mechanical banks and talking machine toys that could approximate such as Westinghouse’s “Rastus the Mechanical Negro” used mechanical dancing Negroes as a marketing strategy that has continued to the present day. Black Atlantic object performers have nevertheless deployed mechanical figures as a tool of liberatory performance art. **V4-03**

Richardson, Todd (University of Nebraska, Omaha). Mary Sully, Ella Deloria and Ethnographic Surrealism

My paper will consider the life and work of Mary Sully, avant-garde artist and sister of famed folklorist Ella Deloria. Specifically, I will consider Sully’s personality prints, a series which depicts a variety of Twentieth century celebrities in triptychs mixing Art Nouveau and Native aesthetics, as a form of ethnographic surrealism. Primarily, the aim of this paper is to familiarize more people with the singular, thought-provoking work of Mary Sully. However, I have a secondary aim as well, and that is to expand the idea of ethnography to include more experimental, imaginative forms like Sully’s personality prints. **01-09**

Riewestahl, Emily (Wisconsin Humanities). Small Town, Big Impact: Inspiring Connection and Community Investment in Rural Wisconsin

The Spooner Community Powered Project, a partnership between Wisconsin Humanities and the Spooner Memorial Library set out to use humanities tools to educate, provide resources, and inspire action in and around Spooner, a small town in the Wisconsin northwoods. This project speaks to ways we can work with (and for) our communities, negotiate our own relationship with the places and people with whom we are working, and pursue the delicate balance between practicality on-the-ground and academic “rigor”. This presentation will explore these ideas through examples of facilitated programs, which include history harvests, a teen lock-in, and technology-infused location-based scavenger hunts. **V4-01**

Roach, Susan (Louisiana Tech University, emerita). **Searching for Roots of the Louisiana Easter Rock**

Documented only in the Mississippi Delta floodplain of Northeast Louisiana, Easter Rock, an Easter eve vigil ritual, belongs to the category of traditional events called “rocks” associated with the old plantation churches (usually Baptist). Thanks to Hattie Addison Burkhalter, a National Heritage Fellowship Award recipient, this antebellum tradition survives in Winnsboro, Louisiana. Yet the roots of this spectacular tradition created by enslaved people uprooted from their homes and religion are only partially exposed. Exploring scholarship, church and family history, and interviews with tradition bearers provides glimpses of the Rock’s history and its evolution over the last 175 years. **02-14**

Rodas, Braulio (Combat Veteran Folklore). **Spirituality and Veterans: An Integrated Approach to Reducing Suicide Among War Veterans**

Through a systematic literature review he developed questions and analyzed the results of a study assessing the applicability of interventions aimed at reducing suicide among the veteran population while also understanding the parallels between homelessness and suicidality. This theory-based study used the trans-personal theoretical framework which hinges on meaning, connection, and purpose. In a podcast style show he facilitates one on one conversations and storytelling to understand how previous experiences shape who veterans see themselves as in everyday life. This social experience was developed to bridge the veteran community with the traditional civilian population, conversation topics include trauma, moral and spiritual injury, healing, and leadership. **03-09**

Rodríguez, Russell C. (University of California, Santa Cruz). **From Colonialism to Conviviality: Mariachi Transmission and Performance**

Presently there is a consistent leaning towards envisioning mariachi as a western art form, as seen in the development of mariachi conferences and festivals, the integration of mariachi programs into educational institutions and the co-presentation of mariachi with symphonies. The types of discourse integrated into the curation of mariachi performance and transmission coincide with an ongoing quest for legitimacy, which comes from the behest of a Mexican American middle-class. The goal of this presentation is to address the significant erasure of cultural and colonial history in the curatorial process of folk and traditional expressions. I argue that these musical forms, under these conditions, were viewed as disruptive and unsuitable expressions that occurred outside of the formal and hegemonic practices of music making, sociability and politics. **01-10**

Romero, Brenda M. (University of Colorado Boulder, emerita). **Brief Trajectory of Colorism and Violence against Women in New Mexico**

This presentation provides an overview of colonial casta identities in New Spain that dramatically places into relief colonialism’s impact on women in New Mexico and the surrounding regions for 425 years. I discuss patterns of oppression and bring the discussion to New Mexican scholarly grounding in Native and Black female captivity and “genízaro consciousness,” helping to further contextualize the social foundations of the borderland indita

ballad of New Mexico. From there I touch briefly on contemporary life on the back roads of northern NM for a sense of where we are today. **V2-03**

Roth, LuAnne (University of Rhode Island). **“You wanna go where everybody knows your [dog’s] name”:** Canines, Communitas, and Dog Park Politics

As a microcosm of society, dog parks provide shared space for off-leash exercise and play while also functioning as proxies for wider social and political dynamics. This ethnographic study examines dog park communities in New England, focusing on how community members establish traditions and employ rhetorical strategies to initiate newcomers and address seemingly intractable dilemmas. From the “poop bag polemic” to negotiations over occasional humping, jumping, and aggressive behaviors, these heterotopias tackle local problems through collective action and cooperation, revealing the importance of dog parks as sites of community-building and meaning-making for both canines and their human companions. **02-05**

Rouher-Willoughby, Jeanmarie (University of Kentucky). **Ukrainian Immigrants in Central Kentucky: Religion and Belonging**

This paper explores the sense of belonging among Ukrainian immigrants, largely of the Pentecostal faith, in Central Kentucky, both those who immigrated before the Russian invasion of Ukraine and more recent refugees. This group, despite its rather significant size, had largely flown under the radar in Nicholasville, where most reside, until the war began. The war has brought them to the fore in local media. Based on oral history interviews from community members, I will address the role that faith traditions and material culture play in the creation of Ukrainianess in this social context, considering whether and how the war has played a role in their conception of themselves and their community. **04-03**

Rue, Anna C. (University of Wisconsin, Madison). **Amplification,, Justification and Norwegian American Old-time Revitalization**

The Nordic Folklife Project (UW-Madison), welcomed its first Musician-in-Residence in the spring of 2022. Iowa-based fiddler Beth Hoven Rotto worked with archived collections of Norwegian American old-time music and established a local ensemble to perform tunes from these collections. The ensemble has continued in the aftermath of the residency, with some support from the Nordic Folklife project. In this presentation I will describe the ways our project has taken an active role in revitalization efforts in Norwegian American old-time music and the strides that have been made, while also considering some potential effects of privileging this traditional music over others. **01-06**

Russom, Gavilán Rayna (Goucher College). **6 months, 3 days: How Voluminous Arts Created Authentic Space for Transgender People Making Experimental Artwork and Music in Gowanus, Brooklyn.**

Voluminous Arts is an organization that supports transgender experimental musicians. From September 2022 - February 2023, we undertook a 6-month residency that culminated in a 3-day festival. Because of the intimate connections between transgender experience and experimental creativity, a framework needed to be created from scratch to guide these events.

Research into the Indigenous history and industrialization of Gowanus, where they took place, was a critical component of developing that framework. This paper looks at both the process of building these events and the events themselves, locating both within emerging conversations about the folklore and folklife of transgender people. **05-14**

Safron, Helena (Florida State University). **The Vernacular Architecture of r/autism Subreddit: Definition, Diagnosis and Kinship**

Within the r/autism subreddit, its (mostly) autistic users occupy and commandeer both the subforum's structure as well as the categorization of autism. Through the everyday performances that take place within the semi-ephemeral postings of the subreddit, users co-create their own vernacular definition of autism by recounting their lived, embodied experiences that simultaneously construct and are informed by their collective system of autistic values and meanings. These permeate not just their lives in the present, but that of their genealogical pasts and futures, explaining old difficulties and charting new ways of understanding their diagnosis and helping them reconstruct kinship formations. **06-04**

Saidane, Yosser (University of Oregon). **Ritual Space for Vernacular Religion: The Zarda Celebration of Sidi Ali Ben Aoun**

The zarda of Sidi Ali Ben Aoun is an annual ritual celebration of a Sufi saint and a tribe leader (Sidi Ali Ben Aoun). The zarda takes place around the shrine of the saint on the outskirts of the region of Sidi Bouzid in central Tunisia. This event functions as a space for the performance of vernacular religion and local identity for the inhabitants of the region. It offers a case study of how religion is not a closed category of rites and rituals but is rather intertwined with folkloric economic and political factors. **V3-04**

Samokovlija Baruh, Ruzhica (Memorial University of Newfoundland). **Home Away from Home: The Foodways Narratives of the Balkan Diaspora in Newfoundland**

The paper examines the concepts of place and taste and their role in shaping Balkanian's foodways and cultural identity in Newfoundland. In order to unpack the dynamics and complexities inherent in the Balkan Foodways, I turn to people's personal narratives, experiences, and perspectives. Here, I particularly examine how Balkanians use their understanding of place, and taste, as means to negotiate and re(create) certain aspects of their traditional foodways. These changes are mirrored in people's eating habits, food preferences, and food-related customs, which in turn are influenced by the nature, geographical biodiversity, and market economy of the host region. **02-15**

Santino, Jack (Bowling Green State University, retired). **Questioning Carnival and the Concept of "Carnavalesque"**

Questioning Carnival and the Concept of the "Carnavalesque" While carnivals are routinely described as "the world turned upside-down," "time out of time," and inversive, resistant and even oppositional to authority, this paper questions the extent to which carnival, in this case a well known celebration in Dunkirk, France, is truly emancipatory. Observation, participation, and interviews with other participants, has led me to wonder if this carnival, famously rowdy and

apparently "carnavalesque," in Bakhtin's termination, does not in fact intensify normative gender roles and normative authority. I will question the roles of women and other minorities in carnival, and suggest that in fact this event acts as a ritual intensification of heteronormative values.

07-12

Sarwar, Nadia (Memorial University of Newfoundland). **Clothing, Identity and Migration: The Case of Bangladeshi Immigrant Women in Newfoundland and Labrador, Canada**

Drawing from ethnographic research with Bangladeshi immigrant women living in Newfoundland and Labrador, Canada (NL), this paper explores clothing as an important medium of self-expression in the context of migration. Using Pravina Shukla's theoretical framework of clothing and identity, it analyzes how Bangladeshi immigrant women construct, negotiate, and resist Bangladeshi identity through clothing in a non-representative diasporic centre such as NL: What choices do Bangladeshi immigrant women in NL make for clothing? What are the meanings and symbols attached to the clothes that they wear in daily life and on different occasions? How do they emphasize and/or de-emphasize ethnic identity through clothes-related choices? **V2-05**

Sawin, Patricia (University of North Carolina, Chapel Hill). **David and DeSantis: The Powers and Pitfalls of Poetics in Visual Memes**

In March 2023 a Christian charter school in Florida forced its principal to resign after teachers showed 6th graders photographs of Michelangelo's sculpture of David. An explosion of memes capitalized on photoshopping the iconic image into clever remixes. These condensed, poetic memes satirized the parents' unsophisticated accusations of pornography and the anti-gay and pro-gun policies of Florida Governor Ron DeSantis. While powerful in the instantaneous evocative association of multiple images and arguments, the memes effectively precluded a more nuanced engagement that might honestly explore the line between wholesome and prurient representation of the naked human body or even begin to bridge the nation's dangerous political polarization. **01-11**

Scheid, Claire S. **Children of the Abyss: Non-Human Lineages and 'Spirit' Genealogies in an Indigenous Himalayan Community**

In Arunachal Pradesh, India, in the far Eastern Himalayas, the ethnic community of the Adi chronicle their history through Abang, oral narratives that a specific sub-set of ritual specialists (Abang miri) recite in a restricted, hieratic language. The Abang chronicles the genealogy of the universe as it—and all its beings—are descended from the common root of keyum (abyss/void/nothingness). Based on fieldwork conducted over 10 years in Adi communities, this paper explores genealogies that locate humans as the siblings of the wilderness and children of the abyss. **02-05**

Scher, Philip W. (University of Oregon). **Decolonizing Carnival in the Caribbean**

As the focus on neoliberal political economic interpretive frameworks has given way to a decolonizing imperative across many of the social sciences, how do we begin to view large national festivals like the Trinidad Carnival or Crop-over in the Caribbean? Given the role that

large festivals play in local economies, what can academic partnerships with local communities yield in terms of advancing a decolonizing project? This paper offers some ways of thinking through what decolonization looks like for cultural resources. **07-12**

Schmidt, Claire (Missouri Valley College). **Imagining Global Roots: Group Fitness, Cultural Appropriation, and Shared Identity**

Successful and effective group fitness classes require creation and maintenance of groups. Through participant observation, interviews, and analysis of internal and external corporate communication, this project examines how instructors and participants create group identity and culture on the local level using materials and discourse created on the global level. I explore the impacts of Les Mills International's decision to stop using Māori language and culture to develop shared group identity among instructors and participants. Corporate commitments to diversity, antiracism, and inclusion have shifted discourse from "tribe" to "world" and "planet" while still relying on concepts of "authentic" and "essence." **01-02**

Schmiesing, Ann (University of Colorado Boulder). **Straw into Gold Thread? On a Note by the Brothers Grimm Regarding the Forgotten Industry and Folkloric Representations of Metallic Thread Making**

Although "Rumpelstiltskin" is rightly assumed to relate to the spinning of flax, Jacob and Wilhelm Grimm conclude their published notes to the tale by suggesting that the spinning of gold might also refer to the arduous work of women who produced metallic thread. Drawing on recent scholarship on material culture, this paper examines medieval and early modern texts related to metallic silk thread production to elucidate why the Grimms saw a possible additional reference to gold thread making, and to explore the folkloric and cultural significance that they attached to this reference and probe the interpretive possibilities of their suggestion. **01-01**

Schwabe, Claudia (Utah State University). **The Sandman Cometh: Metamorphosis of the Mythical Character Throughout Time**

In this presentation, I examine the folkloric figure popularized as "the Sandman" and how this fantastic creature has metamorphosed since the early nineteenth century in literature and is portrayed in contemporary media. Based on a comparative approach, I argue that in Western folklore tradition and popular culture the Sandman figure is a highly versatile, complex, and paradoxical character that defies easy categorization. This presentation will shed light on the folkloric underpinnings of this mythical personification of sleep and dreams, which fascinates children and adults alike. **09-07**

Scordia Pacheco, Carmella. **Recovering the Emotional Core of nuevomexicanas during the Territorial Period through la finada de Paula Ángel**

La finada de Paula Ángel, one of the best known inditas of New Mexico, recounts the tragic episode of the only woman ever legally hanged to death in New Mexico. Through an analysis of the ballad's 'emotional core'—which functions as the principal image (Tristram, 1957; Paredes 1993) and is retained from variant to variant; I argue that la finada de Paula Ángel's emotional

core works to lament the structures which limited women of color during New Mexico's Territorial Period. **V2-03**

Sellers, Mary (Penn State University). **Swipe Right: Creating a Cryptid Dating Profile as an Academic Assessment**

We are all familiar with the research paper as a method to show student understanding of a topic. But have you considered a dating site? This talk provides an alternate assignment type suitable for a folklore class or other humanities-based research class. This assignment combines scholarly and primary source research with creativity, providing greater student engagement. It draws on the representations of cryptids as queer cultural icons and can be easily used for groups or for an online class. Participants will learn the steps to implement this assignment and the methodology behind it. **04-02**

Sen, Arijit H. (University of Wisconsin, Milwaukee). **Can the Humanities Enact Grassroots Change?**

The goal of the Wisconsin Humanities Community Powered project is to activate the power and creativity of individuals and communities in order to execute change. This paper critically looks back at the work done over the 2022-23 pilot year to evaluate successes and failures. What were the major lessons learnt and how did project participants modify and adapt traditional humanities and folklore methods in order to address locally-specific challenges? The paper also discusses strategies developed to evaluate this open-ended and place-based process. **V4-01**

Shankar, Guha (Library of Congress). **Story-mapping Archival Film Footage: The Land Where the Blues Began in the Digital Domain**

In this presentation, I will provide an overview of the production process through which archival film footage, graphic images, and other material are yoked together to provide a sense of time and place for audiences in the digital domain of the StoryMaps platform. I will be joined by discussants John Bishop, the film-maker and Worth Long, folklorist, community liaison and researcher for the original documentary project. **03-01**

Shankar, Salin (Independent Scholar). See Vijisha, Dr. Vijisha. P. **02-13**

Sharma, Ayushi (Ambedkar University Delhi). **Dais in Transition: An Oral History of Negotiation of North India's Traditional Midwives with Caste and Medical Modernity**

The *Dai* community is known for their indigenous episteme of childbirth. With the medicalization of childbirth, this lower caste community has been rendered primitive and dispensable. In this context, I propose to record the personal experience of women from the *Dai* community, who have migrated to Delhi, to analyse their negotiation with the new world. Their personal narratives would be oral histories of the practices that have sustained the course of time and have hence challenged the active uprooting. The narratives would record the community's rituals and methods as a direct alternative to the casteist stereotypes and mythologies that form the framework of their treatment. **08-14**

Sherman, Sharon R. (University of Oregon, emerita). **Sharing the Making of Ethnographic Film: Analyzing Participation**

A historical look at the development of collaborative ethnographic filmmaking by pioneers such as Boas, Flaherty, and Mead indicated some collaboration with their “informants.” More contemporary works exhibit the feminist and post-colonial influences now guiding filmmakers; the choice to share and shape the project with those filmed seems somewhat obvious. How much input do they actually have in the final product once edited? What determines how everyone sees intangible cultural heritage? Will film/video protect it? I suggest that extensive discussions of ethics and proper training in filmmaking and ethnographic writing are essential for folklorists who wish to contribute to conserving intangible cultural heritage. **01-14**

Shewbridge, Bill (University of Maryland, Baltimore County). **“I’ve Endured”: The Music and Legacy of Ola Belle Reed**

“I’ve Endured”: The music and legacy of Ola Belle Reed, is a 45 minute documentary on Ola Belle Reed (1916-2002). With a voice born in the mountains, Ola Belle established herself as a significant and influential banjo picker, singer, and songwriter of old-time mountain music. Reed left an enduring legacy: her 1973 album *Ola Belle Reed* was added in 2019 to the National Recording Registry, her songs have become anthems of Appalachian life, and she is widely recognized as one of the most influential female bluegrass and folk musicians of all-time. For more information please visit: olabellefilm.org **08-11**

Shields, Shirley K. (Folkwise). **Whose Nostalgia Is It, Anyway?: The Romanticization of the 1980s, 80s Queer Culture, and Stranger Things Fanfiction**

The 20-year cycle of Pop Culture has led to a resurgence in the popularity of 80s media in recent years, a prime example of which is the Netflix series *Stranger Things*. While the show celebrates certain hallmarks of the decade—such as media, technology, and fashion—to some fans, what the show doesn’t discuss holds much more interest, which they explore via fanworks. This paper serves as an examination of the fanfiction, or fan-written stories, for the show, in particular focusing on the popular pairing of Eddie Munson and Steve Harrington, as well as fan reactions to the character of Eddie Munson himself and how this avenue is used to discuss, celebrate, and acknowledge the era of Queer culture that was the 1980s, and the decades following. **07-06**

Shukla, Pravina (Indiana University). **Okra & Masala : Indian Food in the American South**

This presentation takes us to the American South, where a new variety of Indian restaurants are combining staples of Indian fast street food with the American slow food movement’s philosophy. How do you document innovations and changes to recipes, the necessary adaptations to dishes and ingredients, and the training of an American palate through food, cookbooks, and spice tutorials? This phase of fieldwork encompasses interviews and life histories, and the documentation of the act of creation, including acquisition of raw materials, noting repertoire expansions and contractions. Formal analysis is also necessary, in this case, close textual analysis of specific recipes. **06-06**

Shultz, Sarah Tiberio (Memorial University of Newfoundland). **Rhetoric, Tourism, and Spice in East London Indian Food Tours**

This paper explores how the concept of spice is used by members of the tourism industry to entice people to dine at Indian restaurants in east London's Brick Lane. Spice is used rhetorically to portray certain experiences as authentic or exotic. Spice can become shorthand for selling ethnicity and diversity, and as a way to invite tourists to eat like locals. While each of the tourism industry professionals I spoke with are invested in using these rhetorical strategies in order to sell the experience of dining on Brick Lane, these strategies are complicated by their personal experiences in the area. **02-15**

Siegel, Virginia (Arkansas Folk and Traditional Arts, University of Arkansas Libraries). **Vocational Awe and the Folklorist: Introducing Library Science's Concept of "Vocational Awe" to the Discipline**

Fobazi Ettarh coined the term "vocational awe" to describe the perception that libraries as institutions are inherently good. Ettarh proposed this term to explore how a related web of assumptions affects the degree to which librarians conflate their lives with their profession. As a folklorist working in a library, I have witnessed how Ettarh's term has anchored discussions of occupational identity, job creep, mental health, and burnout. This paper aims to introduce the term to our own field, particularly public folklore. Vocational awe challenges us to question how perceptions of our own work affect our emotional investment and wellbeing. **02-09**

Silverman, Carol T. (University of Oregon, emerita). **Intersectionality and Balkan Romani Activism: Musicians Respond to Racism**

How are Romani musicians responding to the alarming rise of xenophobia, racism, and authoritarianism in the Balkans? Neo-fascist politicians specifically target Roma, labelling them criminal, foreign, and dangerous. Investigating recent media, I ask: what forms have Romani projects taken, who produces them, why and how, and what effect do they have? In short, what are the challenges in merging activism and Romani music? Meriting a deeper analysis than merely "protest songs," activism emerges in texts and images as well as declaring your identity in non-stereotypical ways, managing your own career, or changing unequal structures of music production. **06-13**

Simran, - (Indiana University Bloomington). **India and Orality: Oral Traditions as Means of Building Cultural Consciousness**

Anyone studying the folk traditions of India must adopt the holistic view. One has to understand that the classics of India like the Rayamana, the Mahabharata, and the Puranas are not separated from the folk traditions and folktales of the common people. Rather, they are in a continuous whole. They are quilted together in the consciousness of the Indian population and are parts of the same piece. It is this quilting and interknitting of stories that I am interested in studying. I wish to explore how this relation is formed and what are the different channels and mediums that work towards the connection and flow of stories. I aim to interview young adults in Delhi and explore if they hold the knowledge and familiarity of the ancient Indian texts. **08-02**

Singh, Bhumika (Ambedkar University Delhi). **Mask, Ritual and Sacred Space: The Myth of Narasimha in *Bhaona* Performance of Majuli, Assam**

Folktales and myths based on Hindu mythology are dramatized wearing intricately designed handmade masks in the form of traditional dance, known as *Mukha Bhaona* in Majuli (a river island situated near Assam, a state situated in the North-East of India). I propose to investigate the ritual of the traditional mask performance associated with the worship of Narasimha and the cultivation of a 'sacred space' for the *Bhaona* performance, particularly in *Chamaguri Satra* of Majuli. Also, I aim to understand the sacred manifestation of the myth of Narasimha with the narrative supported by the traditional mask, and the interaction of the ritual, the sacred space and the use of the Narasimha mask to better understand the myth along with the performance of *Bhaona*. **04-09**

Singh, Amit (Ambedkar University Delhi). **The Epic to the Episodes to the Scenes from a Sacred Narrative Art Tradition: Investigating the Roots and the Routes to Newer Possibilities**

The gaps in the discursive spaces and ecosystems of higher studies worldwide, more so conspicuous and drastic in the countries with colonial past, call for concerted efforts to search, propose and finally establish substitutes for the prevailing norms of (academic) success and significance. I propose to investigate this possibility through a deep engagement with one of the ritual narrative art traditions of India known as *Phad*, i.e. sacred narrative cloth painting that depicts the epics of Pabuji and Devnarayan, two prominent folk deities of the state of Rajasthan in India. The performance of these epics is integrally and seamlessly woven together with the verbal description of the visual *Phad*. The Joshi family of Shahpura in Rajasthan has been making these famous *Phads* since the 13th century. In my paper, I would attempt to investigate the challenges that threatened, across ages, the very roots of this tradition. I would further analyze the creativity, resilience and determination of the *phad* makers from the Joshi family because of whose consistent efforts this tradition is alive and thriving. My chief collaborator in this investigation would be Kalyan Joshi, two-times national award winner and the leading *Phad* artist of the country. I would also like to highlight the possibilities that would emerge from engaging artists like Kalyan Joshi as "Professor of Practice", a welcome idea proposed recently by the Indian government that promises to dismantle the prevalent institutional and structural hierarchies and gaps. **02-13**

Singleton, Stephanie L. (American Folklore Society). **COVID-19 Conspiracy Theories and the Unvaccinated "Other"**

Amid the COVID-19 pandemic, conspiratorial rhetoric flourished and was directed at US citizens who questioned the safety of mRNA vaccines. These individuals were then viewed as unvaccinated/un-American "others" lacking in intelligence and morals. As a result, COVID-19 conspiracy theories that saw the government's refusal to address concerns as "proof" of malicious intent proliferated. This paper explores how conspiratorial rhetoric was used to "other" and censor those who challenged the official narrative on mRNA vaccines, and how conspiracy theories were employed to generate public discourse on issues such as democracy, human rights, scientific research, and long COVID. **01-11**

Skillman, Amy E. (Goucher College). **"It's your quilting time:" Advancing Creativity as We Age**

Aging is often associated with slowing down, a loss that suggests letting go or turning away from the world. Yet quilters, who shelved their quilting passions in their twenties to work and raise families, delight in the opportunity to return to their artistic endeavors in their sixties. They say "it's your quilting time;" that stage in life when time opens up and you return to your creative self. It is a time of reflection, perspective, and wisdom. Drawing on auto-ethnography and research with elder artists, this paper explores the blossoming of creativity as we age and slow down. **05-06**

Smith, Justin R. (Western Kentucky University Folk Studies). **Narrative of the Black Woman's Upbringing: Oral Roots**

Oral histories are vital to the ethnographic process of attempting to understand a particular experience or perspective. My research into the oral histories of African American women included conducting ethnographic interviews to gather experiential motifs that could be compared. These interviews serve as a deep dive into the various African American vernacular English phrases and words utilized amongst African American women that serve as a reflection of their historical and cultural experiences, as well as the importance of geographical location. Oral histories of African American women often contain motifs that vary across the demographic of African American women and their experience as a minority within the United States; taking note of how location, transmission processes, and historical connection to location is just as vital. Struggles with identity, expression and understanding are consistent factors in the worlds and experiences of African American women. Gaining an understanding of the impact that comes from oral histories that are passed down through oral traditions, surroundings and circumstances help folklorists fulfill the narrative gaps that allow for more developments to contribute to the history of a people. This research will offer more insight for folklorists, ethnographers and anthropologists who specialize in the minority experience in America as it pertains to topics of oral history and the effects that holistic ecosystem elements have on them. **03-02**

Standiford, Hannah (University of Pittsburgh). **Sangga Buana: New Perspectives on Wedding Rituals in Central Java**

In 1987, anthropologist John Pemberton describes the typical music for weddings in Solo, Java as halus or "refined" traditional gamelan, a style of pitched percussion court music from Java, writing that this music "does not animate listeners" (18), and is meant to be "not listened to" (20). The first time I saw a group called Sangga Buana perform at a wedding in 2023 stood in stark contrast to Pemberton's description, with many guests animated by the performances of the musicians. What is the role of music in changes in wedding rituals in Java since the late 1980s? **04-09**

Stanich, Allison M. (Independent Researcher). **"I don't suck at life, I was planted differently:" Neurodivergent Folklore, Autistic Personal Experiences Narratives, and Planting Roots in Virtual Neurodivergent Communities**

In the field of folklore, there has been little research on neurodivergent communities despite the fact that there is an abundance of folklore within them. This presentation will provide an overview of neurodivergent folklore that has taken root on social media sites and other online spaces; in particular, it will focus on autistic folks' personal experience narratives about masking, a term for precautionary measures in order to pass as neurotypical to avoid stigma and find belonging in a neurotypical world. Further, it will also examine how online neurodivergent folklore and communities have helped neurodivergent people find support, solidarity, community, and belonging. **05-04**

Stavynska, Iryna (University of Oregon). **Ukrainian Folk Art and Resistance in Oregon**

Oregon is home to over 20,000 Ukrainians, including many talented folk artists. Thousands of miles away from their homeland, they carry on the traditions of weaving, folk singing, dancing, embroidery, and pysanka-making. In response to the Russian invasion, Ukrainian artists found ways to use their art to support Ukraine, donating their artwork to purchase medical supplies, organizing Ukrainian festivals for fundraising, and otherwise raising awareness about Ukraine. This paper explores the stories of the individual artists, the challenges that they experience, and the ways in which they use folk art for resistance. **04-03**

Stefano, Michelle L. (American Folklife Center). **Of, For, and By: The American Folklife Center Community Collections Grants Program**

This (brief) presentation sets the stage for session presentations and discussions, beginning with an overview of the American Folklife Center's Community Collections Grants program, its priorities, and lessons learned. As part of the Library of Congress Of the People: Widening the Path initiative, the program supports ten individual and organizational recipients each year, from across the U.S. and territories, in documenting their community cultural activities and traditions, and preserving and making accessible resultant documentation – interviews, videos, and photographs, among other materials – in the AFC archives and on the Library website, as well as in source community repositories. **V2-02**

Steiner, Rachel (Wisconsin Humanities). **Insider/Outsider: Using Public Folklore to Build a Sense of Belonging in Appleton, WI**

This paper analyzes a community-led program in Appleton, Wisconsin as part of the Community Powered Initiative of Wisconsin Humanities. The Appleton community demonstrates a complex insider/outsider dynamic. Through reflexive analysis in the community, the author determined that public story circles would increase feelings of belonging in the community. The author partnered with a local literacy council to create a program directed toward Appleton's immigrant and refugee communities. This paper will demonstrate how such folkloric methodologies helped navigate insider/outsider dynamics and created a sense of belonging in the target audience. **V4-01**

Stephens, Ainjel (Memorial University of Newfoundland). **Of Boys and Fear: Masculinity in “The Youth Who Wanted to Learn What Fear Is” (ATU 326)**

While femininity in fairy tales has been a fruitful avenue for folklore scholarship, there has been minimal scholarly interest in the role of masculinity in magic tales. ATU 326, *The Youth Who Wanted to Learn What Fear Is*, is a largely non-canonical tale, yet this tale has been of importance to young queer men through its ambiguous ending that makes its hero's masculine performance strange. Through a queer theory lens, ATU 326 expresses the vulnerabilities and anxieties that hegemonic masculinity enforces upon men and offers transgressive possibilities that counters and complicates “straight” readings of fairy tale masculinity. **01-01**

Stoll, Jeremy (Columbus College of Art and Design). **Rooting Creativity in Place: Creators’ Histories of Comics in India**

In this paper, I will describe how creators in Delhi, Bangalore, and Kochi's comics scenes re-root their creativity as a counter to history and scholarship. Based on fieldwork in 2018 and the concept of a comics world, I will use an example from each city to show how makers root their work in creative repertoires and communities. This will illustrate the labor of engaging overlapping but distinct relationships with the medium, while cultivating a larger ecology of time and place. The end result will be a collage of creators' re-rooting of the comics medium in local and regional histories, as well as the particularities of their lived realities. **06-14**

Stone, Taylor Nasim (San Francisco State University). **Sacred Snake Blood: The Dualism of Serpent Symbol Context in the *Shahnameh* and Kurdish Folklore**

Zahhāk is the demon snake king of the *Shahnameh* (Persian Book of Kings). The Shahmaran is a half woman-half serpent figure rooted in Kurdish folklore representing goodness. The serpent symbol is seemingly inverted between the two figures. I argue that gender expectations, religion, and the concept of evil play significant roles in each literature, defining the serpent symbol. The purpose of investigating the factors that shape these serpent symbols is to better understand the impact protesters are seeking to express about their circumstances. Currently, Iranians and Kurds are using their roots to defy those who violently uproot them. **02-14**

Sultana, Niger (Jatiya Kabi Kazi Nazrul Islam University). **Negotiating Identities: The Exclusion and Inclusion of Foodways in a Bangladeshi Cultural Tourism Context**

The Rangamati Hill District of Bangladesh is the home of the ethnic minority people known as the Chakma. During my visit to Rangamati in February 2021, I observed the ways in which the majority (Bengali) tourists ordered one local Chakma dish popularly known as ‘bamboo chicken’ and traditionally known to the Chakma as huro chumo. Why does bamboo chicken especially appeal to outsiders when compared to other Chakma dishes? In my paper, I will draw upon folklore studies and anthropological research on foodways and examine how ethnic food is transmitted at the boundaries between majority and minority societies characterized by “differential identity” and how food sharing reflects cultural hegemonies. **07-14**

Summerville, Raymond Melton Javon (Fayetteville State University). **“Black Power” and Black Rhetorical Tradition: The Proverbial Language of Stokely Carmichael**

Analyzing traditional language used by Carmichael, this essay: (1) seeks to identify sources of Carmichael's sayings, (2) examine contexts in which they are used, (3) determine how they illustrate Carmichael's ever-evolving political philosophies and worldview during the Civil Rights Era (1954-1968) and the African Independence Movement (1950-1975) respectively, (4) and it also categorizes Carmichael's proverbs, sayings, and proverbial expressions based on origin, structure, and traits (such as word count and subject matter). (5) Additionally, this essay considers the extent that his proverbial language is used to establish, reinforce, and regulate both personal and professional relationships throughout his entire life. **09-15**

Sun, Huayue (Shandong University). **The Nonprofessional Fan Fiction in the Internet Context and the New Opportunities of Folk Literature**

The living soil of folk literature tradition has changed greatly, and the internet has become an important channel to reflect public opinion and write people's hearts. As a background, the network not only witnessed the spread of the original folk literature, but also provided conditions for the second creation (fan Fiction) of folk literature. Fan creation based on the role of folk literature is gradually becoming one of the important forms of creative transformation of folk literature in the network context and an effective perspective to show people's true demands. Its creative mode and interactive mode can also bring enlightenment for us to understand the new opportunities for the inheritance and development of folk literature under the network context. **V3-06**

Sunberg, Hillary (University of Toronto). **Myths to Live By: Ecocritical Process Drama as Narrative Analysis**

With this paper, I will present an immersive pedagogical performance technique known as process drama as a viable methodology for ecocritically analyzing and embodying mythic narratives about the earth. By presenting my own practice-based process drama research as a case study, I will exemplify how this type of experiential performance can potentiate new ways of interacting with myth--and the ecological phenomena embedded within myth--in post-secondary pedagogical and research-based contexts. Finally, I will stress the importance of engaging in discourse not only *about*, but also *with* land, story, and community, and how process drama can enable this discursive exploration to take place. **08-02**

Sussman, Mark J. (Concordia University, Montreal). **Uranian Alchemy: Objects, Assemblage, and Syncretic Religion on the Lower East Side**

An investigation of the use of collected, assembled, and printed objects in the life and work of Lower East Side visual artist, spiritual leader, and trickster Richard O. Tyler. His group, the Uranian Alchemy Players, performed the first masked dance of Peter Schumann, *Totentanz*, at Judson Church in 1962, at the intersection between Schumann's nascent Bread and Puppet Theater and the UAP's ongoing investigations of syncretic spiritual practice, and firmly removed from New York's "downtown" art world, as it established itself in a landscape of urban decay and Cold War politics. **V4-03**

Sutinen, Asta Alina (University of Helsinki). Tracing the Roots of Vernacular Expression: The Amusement Mail as a Written Message and a Social Act in the Organizational Culture of the Early 20th Century Finland

Outside the civilization process by the church and the schools of the pre-compulsory education age, the organizational events of the early 20th century Finland offered a platform for new writers in the form of the amusement mail. As the new oral and written practices in these events encouraged new groups of people create their own subjecthoods and thus become a part of the process of building a civil society, my presentation will enhance our understanding of the versatile roots of reading and writing skills in an individual and collective sense within this previously under-researched subject. **04-15**

Svalastog, Anna Lydia (Ostfold University College, Norway). How Folklore May Contribute to Brain Research and Neuroscience?

The International Brain Initiative (IBI) has established a new cross-cultural working group (WG). The overall aim of the WG is to bring in non-westernized strategies and ways of knowing and learning to ensure inclusive and global neuroscience. To include or merge specific institutions, communities and traditions that are themselves subject to organic processes is productive. Though merging the fields of medicine, in particular brain research, with culture, has a well-known and controversial past. This presentation discusses the questions why and how to approach culture as an empirical field, analytical strategy, and theoretical perspective relevant for present neuroscience. **07-15**

TAMURA, Ulara (Kanazawa University). The Standardization of Aenokoto Rituals: through the Heritagization and Publicization

This presentation shows how the material settings and the ritual procedures of Aenokoto were standardized to a particular form in the process of heritagization and publicization. Aenokoto used to be a private and familial ritual where they had varieties of the “authentic/traditional ways” depending on the families. In Aenokoto rituals which were originally interactions between kami and a family, how and why were some forms chosen to be more appropriate and authentic than others for the public gaze? I will provide some comparative points between the past/present and familial/public phases of the ritual. **06-12**

TAN, Meng (Chinese Academy of Social Sciences). The Folklore Genealogy of Rural Marketplaces in Southwest China: An Ethnographic Study in Qingyangba Marketplace

Taking the Qingyangba marketplace as a case, this paper studies how “ganchang” (赶场, going to periodic markets) constructed the local folklore genealogy and the relationship between the edge and the center. It argues that numerous rural marketplaces on the Wuling Ethnic Corridor, serving as historical posts from central plains to southwest regions, have built an inter-embedded economic and cultural network to exchange and integrate multiple ethnic groups. Their folklore genealogy is not just the record of cultural inclusiveness, economic interdependence, and emotional closeness among various ethnic groups but also the carrier of community, ethnic, and national identity. **03-07**

Tatem, Caroline Joy (Indiana University). "Rise Up Dead Man and Fight Again" 100 Years of Mumming in Dublin, Ireland

I argue that mumming in Dublin has always been localized, and has remained fairly consistent across the last century. My archival fieldwork has provided evidence of the local features of Dublin mummers plays in the early to mid-twentieth century. My contemporary fieldwork during the Covid-19 pandemic demonstrates the flexibility of this tradition to adapt to the changing needs of the local community. I argue that mumming in Dublin shares in the flexibility characteristic of the genre, which has been known to adapt to local characters and topical events in other regions. **06-15**

Teeuwen, Iris (Indiana University Bloomington). Controversy, History, and Change the Zwarte Piet Tradition in the Netherlands

This paper considers the blackface holiday figure of Zwarte Piet, part of the Sinterklaas holiday tradition in the Netherlands, within a context of political unrest and broader questioning of institutional racism. It examines how an annual festival and parade connect to community identity and how the country's history with colonialism and slavery influences institutional racism. It focuses on how representations of the Zwarte Piet figure are actively changing due to protests inspired by the Black Lives Matter movement in the United States. It explores how towns and cities in the Netherlands choose to represent this controversial figure in the opening celebrations and arrival parade of the Sinterklaas holiday. **05-02**

Tehlan, Sahil (Ambedkar University Delhi). Kaavad Banchan: Painting and Storytelling, Sacred and Beyond

Kaavad Banchan is a storytelling tradition of Rajasthan, India. This tradition is over four centuries old. The storytellers narrate stories from Epics and Puranas. They have a portable wooden shrine that has pictures from the epics painted on it. These shrines are a part of the storytelling. Kaavad Banchana is thus a dual layered performance: visual and oral. I propose to begin my research by exploring the stories that the Kavads narrate. I further aim to explore the stories of the lives of people who are included in this Kavad tradition. I want to explore the life stories of the artists, storytellers, and audiences. **05-13**

Thampatty PC, Rethi (Retired). Feminine Concepts, Beliefs & Rituals In India: A Sociological Analysis with Select Samples from Kerala State in India

Human Species - male, female or transgender who are equal in living status before Law and Human Rights Commission and independent to select the type of appearance, language to speak, activities to be done and also to believe in any culture, values or ethics, even heritages are maintained by historians. This very society at the same time is encouraging the Rituals differentiating gender importance with unchanging beliefs through generations to generations which impact the Society both in positive and negative ways. This paradox is analysed with select Rituals from Kerala State of India :- Chamaya Vilakku, Makara Vilakku, Attukal Pongala and Kodungallur Bharani. The select samples of Rituals are classified into - Rituals giving importance to males, females and both but giving importance to feminine. Two rituals from each category are selected for the purpose of analysis and interpretation. That is, Darsan at

Sabarimala Temple, Darsan at Thalipparambu Rajatajeswara Temple in the first category. Offerings at Attukal Devi Temple (ponkala Festival), Offerings at Pambumekkattu Temple in the second category. Chamaya Lampu at Kottankulangara Devi Temple, Bharani festival at Kodungallur Devi Temple is in the third category. **08-14**

Thompson, Tok (University of Southern California). **The Lion and the Mouse (ATU 156): Compassion as a Trans-special Rhetoric**

Contemporary times have seen an explosion in discourses regarding more-than-human stakeholders, often with notions of legal rights and protections. What constitutes ethics in a posthuman environment? In this talk I explore compassion as a trans-special rhetoric. As in the tale of the Lion and the Mouse (ATU 156), the rhetoric of compassion allows a truly posthuman approach towards crafting inter-special ethics, allowing us to understand some of the unique folk groups, including interspecial folk groups, that can arise via this powerfully motivating force. **02-05**

Thorne, Cory W. (Memorial University of Newfoundland). **Queer Temporalities, Queer Affects, and Queer Failures: Folkloric Responses to Death and the Afterlife**

In the spring of 2021, Mickey Weems was diagnosed with cancer and began an energetic & creative journey to documenting, planning, & celebrating his upcoming voyage to the afterlife. At the very same time, my family and I faced a similar but unplanned journey following the fatal car accident of my 16 year-old nephew. Over a series of conversations, we explored folklore practices to death & dying and the value of creativity & performance in accepting and healing. Together we share our thoughts on queer theory & folklore while focusing on creative approaches to death & the afterlife. **02-08**

Tokofsky, Peter (Stanford University). **Is Carnival Carnavalesque?**

Due to the influence of Mikhail Bakhtin and other cultural historians and literary theorists, the term “carnavalesque” has become commonplace to describe not just pre-Lenten festivals, but all manner of enactments that are believed to disrupt and invert the dominant social order. Although historians have pointed to a few instances when Carnival celebrations resulted in tumult and revolution, this paper suggests that the idea of the carnivalesque is based on an inaccurate understanding of Carnival. Examples indicate that the pre-Lenten festival more readily supports existing social orders than upends them. **07-12**

Torgeson, Sarah A. (University of North Carolina, Chapel Hill). **“Our History is Based on Loss”: Memorialization as Disaster Response on the Mississippi Gulf Coast**

The Mississippi Gulf Coast was the site of two of the deadliest, most destructive hurricanes in United States history, Hurricane Camille (1969) and Hurricane Katrina (2005). In the wake of these storms residents built an extensive disaster memorial landscape, inscribing narratives of loss and recovery into the lived environment. This paper examines how people facing environmental precarity create sites of memory within the ruins of their community, even as they acknowledge the likelihood of future loss. Such actions complicate conceptualizations of

vulnerability and resilience by emphasizing individual and community agency and the potential power of acting in the present despite the future. **04-12**

Trautwein, Sarah (West Virginia University). **“Needs More Salt!” Hungarian Foodways and Tradition Bearers of Chicken Paprikash**

“Needs More Salt” explores the intersection between the personal and public function of stories and the relationship storytelling has with material culture in a narrative of how a beloved family dish, chicken and noodles (csirkepaprikás), has survived over five generations in my family. This Hungarian dish has outlived generations of makers, and survived long after the loss of the mother language. Through the narrative I discover how variation plays an important role in the history of chicken and noodles and how the dish itself carries the stories and histories of people, places, and cultures lost. **V1-03**

Tullis, Millie (Utah State University). **“Comfort, Counsel, Money, and Livestock: Mormon Women’s Divination Communities”**

This paper examines the role Mormon pioneer women’s divination played in their local Utah communities. Women’s divination served important practical, economic, emotional, and social functions in their local communities, though how and why individual Mormons sought out a diviner often reflected gendered interests and concerns connected to the individuals’ age. Therefore, this paper considers the multi-faceted community functions of early pioneer divination through their historical, cultural, and religious contexts. This articulates why divination declined in the early twentieth century among Mormons and how divination impacted the everyday lives, and reputations, of Mormon diviners in nineteenth and twentieth century Utah. **04-11**

Turner, Patricia A. (University of California, Los Angeles, emerita). **Archiving Ashe: Developing, Shaping, and Executing the Arthur Ashe Oral History Project at UCLA**

Since 2017, the University of California at Los Angeles has been building a collection of oral histories as well as archival materials related to the life of tennis great and activist Arthur Ashe, one its most celebrated alumni. In addition to sharing the process through which this project was conceived and executed, it will use clips from the 80 plus oral histories already gathered to make the case that even in the context of a well-documented individual such as Arthur Ashe, there is inherent value in gathering the stories from the communities that surround a prominent individual. **07-08**

Underberg-Goode, Natalie (University of Central Florida). **Counter-Histories and Counter-Mythologies: Intangible Cultural Heritage in Franchise-Based Fan Fiction**

This paper introduces the concept of cultural multiplicity, or the use of diverse cultures and cultural elements to enhance a transmedia story. To explore this idea, I will examine fan fiction and art devoted to the Black Panther, Moana, and Mulan franchises as case studies, drawing on insights from theoretical paradigms including critical heritage studies and fan and audience studies. Specifically, the paper combines discussion of the representation of African American and African culture in Black Panther fan fiction with an interrogation of how intangible cultural

heritage (ICH) is represented in fan fiction and art based on the Moana and Mulan franchises to explore the question: What alternative retellings do fans create, and what can these tell us about the nature of transmedia storytelling based on folklore and cultural heritage? **06-14**

Unni, Haritha (Ambedkar University Delhi). **Bhagavathi Paattu: A Performing Art of Kerala**

Bhagavathi Paattu is a narrative folk art form of Kerala performed by the washerman community originated during the Sangam period. This performing art narrates the story of Goddess Kali and her husband Ponnungan which resembles the famous epic Cilappatikaram authored by the court poet Ilanko Adigal. I propose to investigate the cultural tradition of this scriptless oral narration, Bhagavathi Paattu and its performances, including the processes involved in documenting this tradition directly from the field in order to propose ways to help save this art form from dying out. **V4-02**

Vadnais, Dee (Artist). See Gilmore, Janet C. **07-08**

Valadez-Marquez, Salma (University of Oregon). **Chichiquilli for Miccailhuitl: Teaching Community through Tamales in Huastec Story and Practice**

Chichiquilli are tamales from the Huastec region of Veracruz, Mexico and are a common offering seen on Miccailhuitl or Day of the Dead altars. The importance of this dish in establishing and strengthening social relationships is made evident through storytelling, where it is contextualized within a spiritual framework and functions as a repertoire of memory. Through a short story originating from the municipality of Chicontepec, Veracruz, I analyze why and how the three stages of making chichiquilli (preparation, assembly, presentation) for Miccailhuitl transmit collective values that create a sense of identity beyond the physical world. **06-08**

Vanlalfaki, Jessica (Ambedkar University Delhi). **Weaving Past into Present: Investigating the Intersection of Tradition and Modernity in the Lives of Mizo Women Weavers**

By looking at the art of weaving Puan, a garment that plays a central role in the social fabric of Mizo identity and culture, I propose to investigate the intersection of tradition and modernity and its impact on the weaving practices of present day Mizo women weavers in Aizawl, Mizoram, India. I also propose to look at how the Mizo women weavers perceive their role in preserving their cultural identity and heritage in the wake of colonialism, modernisation and globalisation. Further, I aim to explore how the weaving tradition has evolved over time within the Mizo culture and community. **08-14**

Varajon, Sydney K. **Locating Crisis: Narrative Mappings of the 2016 Gatlinburg Fire**

Disasters are not only spatially located but also socially situated. This paper examines personal experience narratives about the 2016 Gatlinburg fire, with attention to the disparities between official alert systems and on-the-ground communication. Interviews with residents and first responders elucidate how both Gatlinburg's physical and social composition contributed to

effective disaster response and evacuation. Drawing on notions of semiotics and tellability (Shuman 2006), I explore the role of social and spatial visibility in narrative negotiations of risk and response. I consider how narrative serves as a mode of sense-making and how the tellers locate the crisis event itself and their relationship to it—temporally, socially, and spatially. **06-01**

Vidales, Daniel (University of California, Riverside). **Merciful Borders, Blues Mexicano, and Teaching en la Encrucijada**

On the surface expressive cultures such as Chicano/a/x folklore and the blues of the African American South offer epistemologies rooted in their own vernacular modalities and social histories. However, together these two traditions can address a pressing ethnoracial issue: the unstable and precarious positions occupied by K–12 Hispanic students in our public schools. In this paper, I turn to the genre known as "blues Mexicano" to explore how music interventions that combine the teachings of border folklorists like Anzaldúa and Cantú with blues knowledge systems and practices form a liberatory pedagogy that supports marginalized Hispanic students. **04-05**

Vijisha , Dr. Vijisha. P. (Assistant Professor - Calicut University) and **Shankar, Salin** (Independent Scholar). **Traditional Rainwater Harvesting System: A Study Based on Kerala**

Rainwater harvesting is a method by which rainfall is gathered and stored for future usage. Water is collected and stored with help of artificially designed systems, that runs off natural or man-made catchment areas e.g. rooftop, bunds, rocky surface, hill slopes or artificially repaired semi land surface. The collected rainwater is filtered, stored and utilized in different ways or directly used for future nWith depleting groundwater levels and variable climate conditions, this measure can go a long way for future agricultural uses and for other essential purposes. Reserving rainwater can help recharge aqueducts, reduce flooding and most importantly ensure water availability in water-scarce zones. **02-13**

Virratvuori, Akseli (Memorial University of Newfoundland). **Selling Out: A Folklorists Reflection on the Canadian Legalization of Cannabis**

Ending nearly a century of prohibition, The Cannabis Act brought sweeping changes to the cultural and economic landscape of drugs in Canada. The previously sovereign vernacular economy of cannabis now co-exists and competes with a federally and provincially mandated market run by multinational companies. Reflecting on his experiences of illegality and legalization, as well as oral histories of Canadian cannabis producers and consumers, Akseli Virratvuori presents a folklorists view of changing drug policy. While legalization by itself is a socially just act, it also disrupts what was there before: organic networks of informal economies built on folklore. **V1-03**

Vizhentas, Evelina (Nicolaus Copernicus University). **Interaction of Polish, Russian, and Buryat Cultures Childbirth and Funeral Rites in the Siberian Village of Vershina**

The village of Vershina contains one of the most interesting ritual traditions in Siberia. Today's residents are descendants of emigrants from southern Poland, who began a new life away from

their homeland in 1910. Despite the various twists of history, Vershinians managed to preserve their language, traditions, and ancestral culture. However, their ritual traditions were affected by historical events in Russia as well as by practices of neighboring cultures, particularly Russians and Buryats. As a result, in Vershina today there is a rather complex structure of birth, funeral and commemorative rites. This paper will trace the changes and their sources. **09-09**

Voloshyna, Iryna (Indiana University). **Music in Diaspora: Living Tradition or Heritage?**

The Ukrainian Bandurist Chorus is a refugee music ensemble. It was oppressed by the Soviets, went through German forced labor camps, and later – UNRRA refugee camps before they found a new home in Detroit, MI in 1949. For generations, the ensemble's mission was to preserve the bandura epic tradition in the Ukrainian diaspora community, while it was severely censored in the USSR. The questions I raise in my paper are: can Ukrainian Bandurist Chorus be considered an example of a living tradition, or a heritage practice? Is it inevitable for a traditional practice to become heritage in the context of diaspora? **04-03**

Wang, Renzhi (Shandong University). **An Investigation About the Influence of Zhao Ji Pancake Roll Stuffed with Scallions Restaurant's Cultural Propaganda on the Spread of the Related Folklore**

Zhao Ji Pancake Roll Stuffed with Scallions Restaurant in Tai'an, Shandong Province, features a traditional dish called "pancake" from the central Shandong Province, but also adds to the cultural publicity of the restaurant by showing diners a legend about the origin of the pancake to renown the restaurant. By using folklore for commercial purposes, the restaurant is building its own cultural brand while indirectly contributing to the spread of the legend. Zhao Ji Pancake Roll Stuffed with Scallions Restaurant is located in a tourist city, Tai'an, it features local food specialities that are likely to attract tourists from other areas. And it will extend the reach of the legend displayed in the restaurant, meanwhile create an interaction between the folklore spread and the commercial practice. **V3-06**

Wang, Xiaotao (Advanced Institute for Confucian Studies, Shandong University).

Transplantation and Transmutation: A Study of the Liu-Wang(刘王) Belief System in Jiaxing, Zhejiang

Due to government restrictions on religious activities, it has been difficult in recent years to study traditional temple festivals, in contrast to the actual willingness of people to undertake such activities in accord with their religious beliefs. However, with the rise in the promotion of intangible cultural heritage activities, people's folk beliefs have found a new outlet. At present, there are few discussions in the literature of how activities based in folk belief systems adapt to government intervention. This paper attempts to examine this adaptation process by focusing on the Liu-Wang Temple Festival(刘王庙会), which is a classic example of an activity rooted in a folk belief system. This study uses the case investigation method to examine how folk beliefs adapt to the contemporary social environment, specifically with respect to cultural, sacrificial, and social functions. **V3-05**

Wang, Puxiu (College of Art in Nanjing University of Finance and Economics). **The Entrance of a Tourist Attraction as a "Threshold"**

Tourism is an artistic and personal ritual. Scenic areas lift visitors out of their mundane lives and into an aesthetic space. When the journey is over, individuals return to their daily lives with a new mindset. Throughout this ritual process, the entrance to tourist attractions serves as a "threshold," providing visitors with a transitional space to adapt to the new aesthetic environment and their new identity. Many organizations have not recognized the importance of the entrance and only see it as a place for tickets. This greatly undermines the tourist experience. My research aims to investigate to what extent the tourist experience is affected by the entrance. **05-02**

Wang, Rong. Carnival, Resurrection and Renewal: A Comparative Study of the Dionysia and the Chunshe

Around the 7th century BC, Dionysia, synonymous with revelry, became the great festival of the ancient Greek city-states. The ode to Dionysus was the source of classical Greek tragedy, and the Greeks' belief in Dionysus, the ode and the rituals that led directly to the creation of Greek tragedy. In China, on the other hand, Chunshe, one of the oldest traditional Chinese folk festivals, is also a day of revelry. In this paper, the relationship between the Dionysia and ancient Greek tragedy will be discussed, and the cultural mechanisms of the Dionysia and the Chunshe will be analyzed, which is important for understanding the differences between Chinese and Western festival culture and religious customs, and promoting cross-cultural communication and exchange. **V3-04**

Wang, Zuyue (Advanced Institute for Confucian Studies, Shandong University). **Veiled Pain: Social Metaphors in Menstrual Pain and the Body Practices of Post-90s Women in Shandong**

Menstrual pain is not just about the physical sensation of menstrual pain, but also about the psychological burden caused by menstrual blood aversion and the self-perceived neglect of menstrual pain by women. Menstruation is socially taken for granted as a painful condition for women, and legal and medical discourses combine to shape the female body into a weak being. What is obscured beneath the taken-for-granted is the reality of the physical experience of workplace discrimination and menstrual avoidance that women face. By analysing the menstrual pain rooted in women's bodies, it is possible to reveal how women socially construct the 'extraordinary' pain as "normal". It is also possible to write about women's bodily experiences of pain and the dynamic bodily practices based on them. **V3-07**

Wang, Shijia (Qingdao University of Science and Technology). **Translation and Dissemination of Chinese Mythology in the English-speaking World**

The Doubting the Ancient movement that began in the 1920s promoted the separation of Chinese mythology and history, and it was only then that scholars really began to define and study Chinese mythology. The outstanding feature of Chinese mythology is that it is scattered and sporadic in various ancient history books. Because of this, some foreign scholars have put forward the profound theory of Chinese mythology barrenness. Fortunately, after the

unremitting efforts of scholars at home and abroad, Chinese mythology has finally proved to be a beautiful part of the world mythological system. In the context of world cultural integration, the external dissemination and communication of Chinese mythology is very important. Since the publication of the book "Chinese Myths and Legends" in 1922, Chinese mythology has gradually formed a three-dimensional mode in the English-speaking world, mainly in three ways: translational communication, academic dissemination and non-literary and artistic communication, which has had a great influence in the English-speaking world. But in general, there is still a lot of room for the spread and study of Chinese mythology in the English-speaking world. Through the exposition of the unique characteristics of Chinese mythology and the reflection on the current situation of translation and dissemination of Chinese mythology in the English-speaking world, this paper provides suggestions for a more complete and correct dissemination of Chinese mythology, which is of great significance to the strategy of Chinese culture going global. **V3-03**

Wanström, Sofia (Åbo Akademi University). **Telling a Little, Telling a Lot: Perspectives on Genre and Tellability in Testimonies of Rape**

This paper presents the scope of tellability afforded to writers in a Finland-Swedish #MeToo campaign for narrating experiences of rape. By perceiving the campaign as a space of increased tellability, the paper examines how the women who testified used this space to present long testimonies with multiple experiences—but also to be brief, evasive, and refrain from telling. Starting from genre and narrative structure, the paper focuses on two examples: experience-stringing and story signifier. The former refers to when a writer presents many experiences with little or no connection, and the latter to when an experience is merely mentioned. **03-02**

Wells, John (Filmmaker). **Anthropological Filmmaking in Noto Peninsula**

This presentation highlights the film-making process behind our recording of the Aenokoto ritual and its relation to media usage in general at this and similar events in the Noto Peninsula. The aim of this presentation is to think about the relationship between digital media and ritual performance in Japan. How have bodies moving with cameras and the desire to record become integral aspects of ritual performance in contemporary Japan? We will briefly discuss this issue in the context of Aenokoto and draw connections with clips from other films made in Noto by the same filmmaker to provide greater regional context. **06-12**

Westbrook, Ailie (University of Wisconsin, Madison). **'Making women satisfied with their husbands': Gender and (an)aphrodisiacs in Medieval Scandinavia**

Remedies for women's great lewdness can be found throughout Danish leechbooks. These can range from herbs, which are said to decrease women's libido, to cures that make sure that women are satisfied with (just) their husbands. This paper explores how magical and medicinal methods of managing sexuality were divided by gender. The preoccupation with decreasing women's lust is mirrored by the desire to increase men's. Herbs aimed at increasing men's lust and fixing the 'infirmities' of their 'virile member' are scattered throughout. This contrasts with magical aphrodisiacs, which are often aimed at women, and anaphrodisiacs, which are aimed at men. **05-10**

Wiatrowski, Myc (Indiana University). **Questioning Authority and Authoritative Questions: The Scientific Politics of COVID Campus Health Knowledges**

As the COVID-19 pandemic grew through 2020 and 2021, global policymakers worked to contain and counteract the disease, introducing government-directed interventions such as lockdowns, social distancing, and virtual education. When it became apparent that these approaches were untenable long-term, many government institutions began to plan for returning to some level of "normalcy" by mid-2021, a process that introduced new policy interventions informed by contemporary medical and political rhetoric—notably mask and vaccine mandates. This paper explores the folk appropriation of these scientific and political narratives in institutionalized spaces as a way of negotiating and performing identity, place, and community. **02-10**

Widdison, Ben (University of Oregon). **Foodways and Identity in Faith, Family, and Fiction**

In the Church of Jesus Christ of Latter-Day Saints (aka, the Mormon Church), traditional foods have long been passed down through the Relief Society Sister's various cookbooks; funeral potatoes are a prime example. Descended from mid-western potato dishes, this cheesy comfort food stands at the cross-section of the Mormon identity: faith, family, and "fold." Despite this, rising interest in funeral potatoes throughout the 21st century has given way to commercialization that may reshape their meaning to church members. Funeral potatoes are an important signifier for Mormon identity, which is how they have found their place within their religion and faith. **06-08**

Wiggins, Bradley E. (Webster Vienna Private University). **Make Memes, Not War: A Comparative Study of User Discourses in Response to @Ukraine's Dark-humour Meme on Twitter**

This study investigates user reception of a dark-humor meme tweeted by @Ukraine on 7 December 2021. A critical discourse analysis reveals that responses to the 'headaches meme' emphasize an appreciation of the meme's humor and/or its contextual embedding. The analysis considers user reactions in two socio-political contexts – before and after the invasion on 24 February 2022 – using two equal samples (n=300) of quote tweets. Findings reveal a decrease in humor reactions after the invasion. The sub corpora demonstrates politically polarized sentiments. Outcomes include: factors affecting dark humor reception, a media logic defined by notions of hyperreality and mediatization. **V5-04**

Wilkins, Langston Collin (University of Wisconsin, Madison). **Underground Memory in the Digital World: YouTube, Instagram and the Social Construction of Black Streetlore**

Youtube and Instagram have become important repositories for preserving New York City's African American streetlore of the 1980s and 1990s. There are numerous digital accounts dedicated to detailing stories from the New York City crack trade. This presentation will examine the nuances of digital-based street lore and consider its implications. I will ultimately engage three central questions: Why do these street figures continue to be prominent in Black

working class cultural memory? How have YouTube and Instagram functioned as spaces of preservation? How has the practice of social archiving impacted the lore? **07-07**

Williams, Sean (Evergreen State College). **The Presence of Absence: Song, Food, and Longing in Irish America**

This presentation explores the liminal position of the descendants of Irish people who emigrate; most never fully assimilate, yet they often change so much that they are no longer truly welcome at home either. The embodied connections of sound and taste with home are ephemeral but potent, and in Irish America their presence emphasizes that “home” cannot be fully achieved. The combination of nostalgia, joy, longing, and loss—for which no precise word exists in English—is facilitated through the performance of music and the consumption of food and drink. **09-14**

Willsey, Kristiana (University of Southern California). **“The Iranian Yogurt Is Not the Issue Here”: Reddit Personal Narratives as Secular Parable**

This paper will examine a popular online forum for the sharing of personal narratives: the subreddit “r/AITA” (“Am I The Asshole”). The site functions as a crowdsourced update to “agony aunt” newspaper columns, where individuals submit their grievances to a neutral authority figure and await judgment. Online, the decision is not handed down by an etiquette expert or a therapist-turned-journalist, but by the vernacular authority of the internet. Some posts generate so much engagement that they have a far-ranging afterlife on social media: /AITA stories live on as parables or examples, quoted in conversations about how to live, or not to live. **07-07**

Winick, Stephen D. (American Folklife Center). **Daca, Mysterious Cowboy Singer of Greenwich Village**

Learn about and hear recordings of “Daca,” who taught “Ten Thousand Goddam Cattle” to Alan Lomax and contributed ten songs and a sheaf of tall tales to the Library of Congress. A former cowboy who owned bookshops in Bohemian Greenwich Village (1925-1939), he moonlighted singing cowboy songs on the radio. Daca established some norms of the New York and Greenwich Village folk scenes. He was a fascinating forerunner of Woody Guthrie, another cowboy singer who arrived in New York as Daca left, and of Bob Dylan, a trickster who concealed his identity and gave evasive answers to interviewers. **01-10**

Wojcik, Daniel (University of Oregon). **Adversity and Vernacular Artistry**

This presentation examines the ways in which individuals have confronted adversity, oppression, displacement, and trauma through the creative process. For some, verbalizing traumatic events and the emotions evoked is difficult or impossible, but through the materialization of memory and metaphor in art, experiences may be represented that are otherwise too painful to convey in words. In some instances, the expression of cultural roots and heritage are crucial components in addressing trauma and life crises. In this context, vernacular art making may not only be personally transformative but also respond to societal crises and offer healing to a broader community. **06-13**

Wuerxiya, Wuerxiya (Indiana University Bloomington). **Performing Bai Identity Through Tie-Dye Crafts: An Ethnographic Study in Zhoucheng Bai Village in Southwest China**

Indigo-dyed textiles, including those using tie-dye technique, are a prominent expression of identity among the Bai people. My paper is focused on contemporary tie-dye and indigo craft practice among the Bai people living in a village famed for its textiles – Zhoucheng in Dali Bai Autonomous Prefecture, Yunnan, China. In the presentation, I will report on how Bai identity has been constructed and performed through making, circulating, and using tie-dye crafts within a contemporary Chinese national context. I will also touch on intangible cultural heritage (ICH) policy and its impact on Bai indigo crafts, Bai identity, and Bai culture more generally. **04-07**

Xin, Zeng (WuHan University). **The Loss of Public Space: An Examination of the Changing Cultural Function of Teahouses in Chengdu**

Chengdu was one of the cities with the most tea houses in China and witnessed a prosperous period during the Republican era. People from all walks of life, including scholars, officials, street vendors, and artists, gathered at tea houses and engaged in various activities, such as watching folk performances, chatting, exchanging ideas, expressing political opinions, and even fighting. From the perspective of public space, this paper aims to examine the changes in service modes and functions of tea houses in Chengdu since the 1950s and analyze how this transformation reflects the Chinese daily life revolution and intergenerational differences. **V5-03**

Yadav, Neha (Ambedkar University Delhi). **Folksongs of Rajasthan: a Gateway into the Past**

The Manganiyars are an eminent folk musician community of the Thar Desert. They kept the history of Rajasthan alive through orality and music for generations. For centuries, they depended on the patronage of the royal families and wealthy merchants. In contemporary times, the inadequacy in understanding the relevance of cultural and traditional heritage puts the folk artists in a critical condition. I aim to study the lives of Manganiyars in contemporary times. I intend to explore how their lives have changed over time and the challenges that modernity and capitalism have posed on their art and their lives. **V3-01**

Yamada, Naoko (Kanazawa University). **Interpreting Heritage, Culture, and Ritual**

This session will attempt to uncover how people with different backgrounds and knowledge make meaning from a particular cultural practice, Aenokoto. In particular, it will facilitate discussions of what and how people believe what they see, hear, and experience in a tourism context, as multiple actors continuously interact and negotiate to build their own experiences in tourism. Cultural objects and events are not discrete elements of tourism experience but create an interrelated system in which the multiple actors play their own roles and make their own meanings for themselves. **06-12**

Yang, Huiling (Yunnan University). **Embedded and Awakened Roots in Mobile and Airborne Root Fields: A Study on the Shared Practice of Folk Songs among Migrant Workers in urban villages in Kunming, China**

This paper focuses on the shared practice of folk songs in urban villages among manual laborers who have migrated from rural areas to urban areas of Kunming in southwest China. It discusses how "roots" are reproduced and regenerated among mobile individuals and the interaction of individuals with diverse cultural traditions. The discussion consists of four parts: the sense of rootedness among migrant workers in urban work and daily life; how the folk songs are embedded in the migrant workers as the intersection of their roots and the original living culture system, and move with them; how the folk practice of folk song duet activate and update the rootedness of migrant workers through interaction among the subjects, and create a space of multiple coexistences of roots; and the vulnerability of the field of diverse coexisting roots in the urban environment, exposed to the air rather than rooted in the soil. **V2-05**

Yang, Chuqing (Yunnan University). **Like Mountains, Like Rivers: *The Drung's Root that Flows among the Mountains***

Roots are the parts of plants that absorb nutrients from the ground. On the level of metaphorical and symbolic, "root" refers to the origin of things, the beginning of life, the initial residence of ethnic groups and tribes, and the place where individual life grows and lives, which has origin and what Watsuji Tetsuro called "spiritual climate" attribute. This paper is about the roots of Drung, a minority inhabiting a remote mountainous valley of Northwest Yunnan province (China), starting from the narrative of Drung people about the sacred mountain, focusing on the relationship between Drung people and the mountains they live in, exploring the origin and life attribute of the Drung people from mountains. Due to various changes, the subjectivity of Drung people's existence is concealed, but it is also manifested in a special way. **V5-03**

You, Ziyang (The College of Wooster). **Coming Out of "the Fog": Chinese International Transracial Adoptees, Anti-Racisms, and Remaking Asian and Asian American Identities**

This paper examines how Chinese international transracial adoptees in the U.S. experienced and responded to the surging anti-Asian racism during the pandemic, and how they negotiate and remake their Asian and/or Asian American identities. The particular diaspora of Chinese international adoptees is often perceived to be the result of China's One-Child Policy, the traditional preference for a son in a Chinese family, and the international adoption program. This paper draws on 26 in-depth interviews conducted in 2021 and class surveys in Anti-Asian Racisms courses to show creative agencies and strategies of Chinese adoptees in crafting global Asian solidarities and building social justice. **05-12**

Young, Nathan (The Ohio State University). **Nostalgia, Crisis, and National Reckoning: Turkey's Fraught 2023**

The year 2023 will be significant for the Turkish Republic in regard to occurrences anticipated, contingent, and unforeseen. Anticipated: the centennial, in which the motif of "Turkey at One Hundred Years" fuels narratives that (re)interpret history, posit futures, and accumulate power. Contingent: the election, seen by some as the best (and perhaps last) chance to vote out Erdoğan and his Justice and Development Party. Unforeseen: the natural calamities in Turkey's

southeast prompt reevaluations of the governmental priorities and the national trajectories. Drawn from fieldwork in progress, this presentation offers vernacular testimony at the intersection of individual memory and national commemoration. **V5-03**

Yu, Xiaoyu (Advanced Institute for Confucian Studies, Shandong University). **Ancestral Customs on the Shandong Peninsula Today: A Case Study of Ancestor Worship in the Yu Clan (于氏) During the Spring Festival**

The clan is an important part of the patriarchal social system in China. In traditional Chinese society, the clan is itself a form of social organization and at the same time is a vehicle for ancestor worship activities in folk belief systems. Currently, research on clan-related activities based in folk belief systems is concentrated in the southern part of China, with comparatively few studies in the north. This paper describes the first study of its kind on the Shandong peninsula, which is situated in the northern part of the country. The paper will provide details of research over the past decade about activities related to ancestor worship in the Shandong peninsula and examine why clan-based activities have declined in the north. This will, in part, explain the imbalance in research between the north and south. **V3-05**

Zamora Liu, Rossina (University of Maryland, College Park). **Homegrown Zines and the Making of New Worlds and Futures by Young People of Color**

We discuss a community partnership between a university and nonprofit-community agency supporting low-income and underserved Asian Pacific American young people. Specifically, Homegrown Zines is an art-based counter-storytelling workshop centered on the racial-cultural experiences of Black and non-Black young people of Color. We highlight four young people's multimodal-zines, and how zine-making facilitated their remembering of origin stories and experiential knowledge around colonization and racism. By repurposing found-materials and personal artifacts, they created zines via magazine-collages, origami-sculptures, and graphic-novels that cohere around their ancestors, gendered-racial identities, connections to land, home, racial healing, and making of new worlds and futures outside of racism. **03-06**

Zhang, Xiaoyan (University of Leeds). **The Dual Effects of Ecomuseums in Heritage Tourism: A Case Study in Tang'an Village**

Ecomuseums are described as community-led heritages or museum projects that support sustainable development. Ecomuseums can be an important model for promoting the relationship between tourism, heritage, and local development. Although ecomuseums are all based on community-oriented principles, some focus more on economic development through tourism, while others focus on preserving culture and empowering communities. Tang'an Dong Village, in Guizhou, China, is an ecomuseum from the collaboration between the Chinese and Norwegian governments. Based on six-month fieldwork in Tang'an, this study aims to critically assess how Tang'an as an ecomuseum can dually support heritage management and economic development in the context of heritage tourism and thus provide clues to how the ecomuseum concept can enhance community participation and promote local identity. **05-02**

Zhang, Lijun (George Mason University). **Basket Crafting Practice and Social Process in Contemporary China**

Among the ethnic communities in upland southwest China, baskets are made in traditional forms by skilled basket weavers at home. At the Denver Museum of Nature and Science, the baskets collected from eastern China in the 1980s were designed in innovative forms by trained professionals and mass produced by basket makers in factories for overseas market and domestic tourist market. With heritage initiatives and the popularity of the internet, now we see basket makers play a role in presenting the new function and value of baskets as the symbol of local cultural traditions and identities. Drawing on these examples, this paper presentation will examine the dynamic relationship of basket crafting practice and social processes in contemporary China. **09-05**

Zhang, yanan. The Classic of Mountains and Seas

The Classic of Mountains and Seas is an encyclopaedic miscellany of books. It was written long ago, from about 4,500 years ago to the Warring States period, and was written during the Warring States period. It is very rich in content, including information on our ancient geography, history, mythology, animals, plants, minerals, medicine, religion and other aspects. It also contains a wealth of vivid information on the culture of the people. **V3-03**

zhao, hongjuan. Interaction of China and South India on the Maritime Silk Road: A Case Study in the Flower Wearing on the Heads of Women in Xunpu Village, Quanzhou City, China

There is a unique custom in Xunpu 蟳埔village on the north coast of Quanzhou 泉州Port in Fujian Province 福建, the starting point of the ancient Maritime Silk Road in China. The women in Xunpu village wear flower headdress all year round, and this headdress is called “the garden on the head”. According to textual research, stone inscription data and field research, this custom for women in Xunpu should be a surviving custom of wearing flowers in South Indian Tamils during the Song and Yuan Dynasties. The more than 300 Tamil-related Hindu stone inscriptions and Tamil inscriptions found in Quanzhou are favorable evidence that Tamils had established a community in Quanzhou and lived there for a long time. **05-13**

Zhou, Chunfen (Indiana University). **Cultural Representation of Southwest China Through the Lens of a Yi Collection in Milwaukee**

Objects from ethnic minorities in Southwest China are rarely found in American cultural institutions. When such a collection exists, the way that it was built and displayed can be indicative of how that culture was represented by non-native actors. Through archival research, I pieced together the collecting and exhibition history of a group of Yi items in the Milwaukee Public Museum. I also compared it to a more recent exhibition on the Yi people in another museum to reflect on changes in relevant museological practices. My research was supplemented by a survey of Yi materials held across the United States. **01-07**

Zhu, Lili (George Mason University). **Adaptation, Engagement and Innovation: The Practice of Mongolian Female Headdress Crafts in Northern China**

I introduce the continuity and dynamic changes in the practice of Mongolian women's headdress crafts and their folklife in the context of the rapid transformation of production mode in Chinese society. In the 13th century, Mongolian women began to decorate their heads with items made of precious stones and silk. In contemporary society, both in the city and in pastoral areas, modern clothes have replaced traditional ethnic dresses in people's daily life. In this process of changes, I report my observe and research on how women turn headdress into jewelry that is suitable for daily wear, how the embroidery skill for making headdress is passed down in the female kinship system, and how women's display of headdress and related items on Internet platforms impacts community culture and lifestyle. **09-05**

Zimbardi, Gina M. ("A Tisket-Tasket" Podcast Host/Independent Researcher). **Nursery Rhymes as Erosion Control: Keeping History Rooted in the Present**

History changes things. Time changes the way we use language, we view culture, what we see as important; a celebrity one century can be a forgotten relic in the next and a political movement that rocks a nation may turn into a historical footnote. These historical artifacts do not become unimportant, but time can erode their impactfulness. Nursery rhymes act as erosion control in a unique way; they are a cultural vehicle that keeps forgotten history modern. I will present the ways in which nursery rhymes do this, sharing examples of rhymes and the artifacts they keep alive. **09-15**

Zinni, Christine F. (State University of New York, Brockport). **Traditional Ecological Knowledge, Traditional Arts & Women's Lives**

Folk arts courses in higher education that focus on expressive cultural practices related to the preservation and practice of Traditional Ecological Knowledge (TEK) are needed. Centered on the pedagogical practices of a course that revolves around Environmental Knowledge/Traditional Arts & Women's lives course, it features video interviews with artists and examples of student learning. How does women's sense of place and environmental knowledge manifest in their stories, storytelling, artwork and food related practices? What are some ways in which traditional ecological knowledge enhances scientific knowledge of local environments? Why is the preservation and transmission of ecological knowledge a human rights and environmental justice issue? **05-08**

Zipes, Jack (University of Minnesota, retired). **Uprooting Hansel and Grethel**

This talk endeavors to demonstrate how classical and memetic tales like "Hansel and Grethel" have a deep social and political significance regarding uprootedness. The popularity and importance of the Hansel and Grethel tales in the European and literary tradition may be attributed to the themes of child abandonment and abuse. My study traces the historical development of different versions and pays careful attention to the motif of food and famine in the tale as well as the motif of abandonment. Wolfgang Mieder's *Hansel and Grethel: Das Maerchen in Kunst, Musik, Literatur und Karikaturen* (2007) is a major source of twentieth-century adaptations in various fields of art, literature, and theater. **01-01**

Presenter Index

A

Abdul-Malik, Karen Queen Nur (queennurstory@gmail.com, @queennurstory): V2-02

Abedinezhad, Zahra (abedi.9@osu.edu): 08-13

Abou-Zeineddine, Ghassan (gzeineddine@gmail.com, @guszeineddine): 09-07; MC Open Mic Night, Saturday, 9:00 pm–11:00 pm, Galleria II

Acosta, Camille Maria (acostacamille35@yahoo.com): 01-14

Adams, Elizabeth (eadams6@csu.edu, @etadams): 06-14

Adams, Greg: 07-04; Chair of Archival Access and the Principles of Shared Stewardship, Thursday, 3:00 pm–4:00 pm,

Addison, Wanda G. (w.g.addison@gmail.com, @onesungirl): 02-09

Ahlstone, Daisy (daisy.ahlstone@gmail.com, @thyla_daisy): 04-08

Ahmed, Shiraz (shiraz.ahmed@uog.edu.pk): 04-10

ahsan, mostofa tarequl: 04-09

Alvarez, Maribel (alvarezm@arizona.edu): 02-01

Alvarez, Syllas (Syllas.g.alvarez@gmail.com): 08-03

Ancelet, Barry Jean (bjancelet@hotmail.com): 07-13

Anderson, Cristopher (anders@bitstream.net): Dwight in Denmark: Film Screening, Thursday, 8:00 pm–10:00 pm, Broadway III/IV

Anderson, Darcy (daranderson@fullerton.edu, @darcystaniforth): 06-09

Arambula, Heriberto : 03-09

Armendarez, Jessica (jessica.armendarez1@louisiana.edu): V5-02

Artese, Charlotte (cartese@agnesscott.edu): 08-09

Astles, Cariad (cariadwork@googlemail.com): V4-03

Atwood, Sandra Bartlett (sandra.atwood@lethbridgecollege.ca, @Sandra_B_Atwood): 02-11

Avery, Frances (avery.frances.95@gmail.com, @justplainfrance): 08-12

Azcona, Estevan: 04-05

B

Bacchilega, Cristina (cbacchi@hawaii.edu): 05-03

Bahl, Erin Kathleen: V1-04; Chair of Comics & Culture Annual Business Meeting, Thursday, 1:30 pm–2:30 pm

Bailey, Constance (cbailey71@gsu.edu, @crenee Bailey): V4-06

Balkansky-Selles, Zilia (zestrada@indiana.edu): V5-03

Barker, Brandon (barkerbr@indiana.edu): 06-06

Barker, Maygan (mayganbarker@gmail.com, @criesinfoolk): 08-13

Barlow, Cameron (ccbarlow@mun.ca): 09-03

Barnes, Naomie (naomie.barnes@gmail.com): 03-02

Baron, Robert (rbtbaron@gmail.com): Panelists Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees, Friday, 4:45 pm–6:15 pm, Pavilion Ballroom

Basar, Deniz (denizbasar89@gmail.com): V4-03

Bastos, Flavia Maria (flavia.bastos@uc.edu): 02-06

Bautista, Lola Quan (lolab@hawaii.edu): V2-02

Bayona, Mauricio (mbayona@losherederos.org): 03-12

Belanus, Betty J. (belanusb@si.edu): 03-06

Bell, Michael J. (bellm41947@gmail.com): 02-09

BELL, SARA J. (bells@vgcc.edu): 06-03

Bender, Mark A. (bender.4@osu.edu): 04-07

Benett, Daniel E.: 01-15

Benli-Garcia, Ezgi (ezgibenl@iu.edu): 05-08

Bennett, Katie (katelyn.bennett493@topper.wku.edu): 01-13

Bera, Malay: V4-05

Berlinger, Gabrielle (gberling@unc.edu): 04-12; Co-Chair of Folklore M.A. at UNC-Chapel Hill – Info Session for Prospective Applicants, Thursday, 2:30 pm–4:00 pm, Skyline III

Bernal, Ciara (ciara.bernal97@gmail.com): 03-15

Bishop, Charish R. (charish.r.bishop@gmail.com, @@charish_bishop): 07-03

Bjorkman, Brent (brent.bjorkman@wku.edu): 01-05

Blake, Victoria (victoria.danielle.blake@gmail.com): V2-04

Bloom, Mia (mbloom3@gsu.edu, @@miambloom): V5-04

Blythe, Christine Elyse (christinelyse113@gmail.com): 04-11

Blythe, Christopher James (christopherjblythe@byu.edu,): 04-11

Bock, Sheila (sheila.bock@unlv.edu): 06-01; Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II

Booker, Nicholas A. (booker.200@osu.edu): 09-14

borland, katherine (borland.19@osu.edu): 02-12

Bosstick, Harold (harold.bosstick1@louisiana.edu): V5-02

Bosworth, Kelly (kelly.bosworth@oregonstate.edu): 08-04

Bowman, Marion (marion.bowman@open.ac.uk): 02-04

Bowman, Paddy (pbbowman@gmail.com): 02-06

Brickhouse, Junious Lee (jlbrickhouse@urbanartistry.org, @@jlbrickhouse): 02-03, 09-11, V2-02; Chair of Phillips Barry Memorial Panel: The Practice, Mentorship and the Future of African American Expression: An Evening with Phil Wiggins and Ben Hunter, Friday, 8:30 pm–10:00 pm, Pavilion Ballroom; Chair of Follow the Music: Exploring the Multi-Linear Legacies of House Culture- Spotlight on Portland, Oregon’s Deep Like... Sessions, Saturday, 9:00 pm–2:00 am, Flower Factory, 1227 SE Stark St, Portland, Oregon

Bridges, Ben (benbridg@iu.edu): 02-11

Brodie, Ian (ian_brodie@cbu.ca, @avulgarart): 03-10, 04-15

Bronner, Simon J. (bronniers@uwm.edu, @@simbron): V1-05, V4-07

Brower, Lowell (labrower@wisc.edu, @_LABrower): 06-09

Brown, Samantha Ruth (sbrown20@uoregon.edu): 03-11

Brown-Sommers, Stacey: 01-12

Bugiene, Lina: 02-04

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Byrne, Mary: 01-04

C

Cadaval, Olivia (cadavalo@si.edu): 03-03

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Caldeira, Olivia (oliviocaldeira@gmail.com): 06-01

Calderon Patino, Elena (Elena.patino@arts.ri.gov): V2-01

Campbell Galman, Sally (sallyann@umass.edu, @ProfessorMommy): V1-04

Campbell-Maher, Lydia (lrcampbe@iu.edu): 06-04

Cantú, Norma E. (ncantu@trinity.edu, @normaelia): 05-07

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Cara, Ana (acara@oberlin.edu): 05-01

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Carlisle, Robert S. (rcarlisle@csu.edu): 09-07

Carr, Sujittra Avery (sujittra.avery@gmail.com): 04-10

Casey, Kathryn: 06-04

Cashman, Lorraine Walsh (lcashman@afsnet.org): Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II

Cashman, Ray (rcashman@indiana.edu): 06-06

Cattani, Anthony (anthony.cattani@wisconsinhumanities.org): V4-01

Cederstrom, Amber R. (ajrose2@wisc.edu, @KilravockRose): 05-10

Cederström, Marcus (cederstrom@wisc.edu): 01-06; Chair of Lunch with Midwest Folklorists and Cultural Workers Alliance (MFCWA), Friday, 12:45 pm–2:15 pm, HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Chamoli, Avantika (avantikaachamoli@gmail.com, @avantichamoli): 08-07

Chandra, Tulika (tulika.chandra@snu.edu.in, @tulikachandra28): 03-02

Chapman, Joel Reid Gillis (joelchap94@gmail.com): 08-06

Charity, Crystal: 05-05

Chavez, William S.: 06-14

Chávez, Xóchitl C. (@DraXochChavez): 04-05

Cheeseman, Matthew James (m.cheeseman@derby.ac.uk, @eine): 07-10

Chen, Si (chensi1874@163.com): V3-04

Choi, Yeonsu: 08-05

Christensen, Danille Elise (dec09@vt.edu): 01-04

Cissell, Madison (madciss@iu.edu): 06-15

Cobb, Emma Carey (cobb.245@osu.edu): 03-08

Collins, Meaghan Elizabeth (melizabethc@mun.ca): 03-15

Conley, Cambria Myelle (cconley1@umd.edu): 05-05

Conrad, JoAnn (jac5353@aol.com): 06-15

Cooksey, Rhonda (cookseyrhonda@gmail.com): 05-15

Cowdell, Paul (paul.cowdell@talk21.com, @PaulCowdell): 07-10

Cox, Cori (cori.cox697@topper.wku.edu): 01-02

Cox, Cynthia: 06-01

Craycraft, Sarah (sabecray@iu.edu, @craaftysarah): 01-04; Chair of Appalachian Studies Happy Hour, Friday, 6:30 pm–7:30 pm, HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Crull, John: 08-01

Cunningham, Sara Kaplan- (sarakaplancunningham@gmail.com): V2-04

D

Dagar, Neha (ndagar.21@stu.aud.ac.in): V3-01

Dalili, Efia Nomalanga (Dalili@verizon.net): 01-08

Daly, Jack (daly.jack.j@gmail.com, @thefolklord): V4-04

Danielson, Carrie (cdanielson3@wisc.edu, @thecodafrommn): 01-06

Dartt, Deana (info@liveoaknative.com, @liveoakmuseum): Chair of Workshop: Decolonization 101, with Deana Dartt and Heron Brae, Live Oak Consulting, Wednesday, 8:00 am–12:30 pm

Dassler, Ellie (edassler@southarts.org): 08-06; Co-Chair of Regional Arts Organization Breakfast Meeting, Saturday, 7:30 am–8:30 am, HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Dayen, A S M Abu (abudayenju@gmail.com): 04-13

De Los Reyes, Guillermo (jdelosreyes@uh.edu): 02-12, 09-03

Deafenbaugh, Linda (Ideafenbaugh@factschool.org): 09-08

Del Bosque, Paul (paul.delbosque@utexas.edu): 07-02

Del Giudice, Luisa (luisadg@humnet.ucla.edu): 05-03

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Dewhurst, C. Kurt: 02-07

Dhewanto, Mirza (mirzadhewanto@berkeley.edu): V5-06

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Dimmery, Katherine (kdimmery@stanford.edu): 02-07

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DuBois, Thomas A. (tadubois@wisc.edu): 05-10

Duggan, Anne E. (a.duggan@wayne.edu): 03-13

Dyer, Jeffrey (jefmdyer@iu.edu): 09-09

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Ebenezersdóttir, Eva Þórdís (ethe3@hi.is, @DisFolklorist): 08-03

Eisele, Kimi (kimieisele@arizona.edu, @kimieisele): 05-09, 07-03

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Eliason, Eric A. (eric_eliason@byu.edu): 03-10

Ellard, Amanda (amanda.n.ellard@gmail.com): V4-05

Erdener, Jasmine: V4-03

Erickson, Kirstin: 05-13

Ernst, Dana M. (dana.ernst@fulbrightmail.org): V4-07; Chair of Reflections in Memory of Dan Ben-Amos, Saturday, 10:30 am–12:00 pm, Forum Suite

Estiri, Ehsan (ehsan.estiri@usu.edu): 06-10

Evans, Amy C. (amy@amycevans.com, @artandpie): 09-08

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F

Faircloth, Zachary (zhf@unc.edu, @Puddl3r): 04-12

Fan, Feng (fan.1256@osu.edu): 07-02

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Ferrell, Ann K. (ann.ferrell@wku.edu): 01-05, 06-01

Fivecoate, Jesse A. (jafiveco@indiana.edu, @jessefivecoate): 06-11

Floyd, Jessica (jfloyd1@umbc.edu, @jessmfloyd1): V4-05

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Flucker, Turry M. : 09-08

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Foster, Michael Dylan (mdfoster@ucdavis.edu): 06-12

Foulis, Elena (efoulis@tamusa.edu, @profefoulis): 03-12

Frandy, Tim (tim.frandy@ubc.ca): 01-05, 02-11; Chair of Decolonizing Folklore: Authors Workshop, Friday, 1:30 pm–4:30 pm, Skyline IV

Frank, Russell (rfrank@psu.edu): V5-04

Frog, -- (misterfrogfrog@yahoo.de): 06-02

Fu, Lingxi (fu.1166@osu.edu): 08-14

Furby, Felix: 07-01

G

Galvin, Sean (seangalvin88@gmail.com): 04-02

Garabedian, Steven P. (Steven.Garabedian@marist.edu): 07-09

Garcia, Stefania n/a (stefg@utexas.edu): 05-14

Gatling, Benjamin (bgatling@gmu.edu): 07-04

George, Spencer (spenceg@unc.edu): 04-12

Gibson, Nathan D. (nathan.gibson@wisc.edu): 04-06

Gill, Denise (dengill@stanford.edu): The Craft of Muslim Deathwork: Three Encounters with the Sensory Deceased, Thursday, 8:30 pm–10:00 pm, Galleria III

Gilman, Lisa (lisa.m.gilman@gmail.com): 06-13; Chair of Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II

Gilmore, Janet C.: 07-08

Glass, Andrea L. (aglass@udel.edu): 02-08, 09-03

Glassie, Henry: 06-06

Godby Ingalsbe, Suzanne (sgodby@indiana.edu): 06-07

Goldstein, Diane E. (diagolds@indiana.edu): 02-10

Gomez, Myrriah (Myrriahg@unm.edu): V2-03

González-Martin, Rachel V. (rvgonzal@austin.utexas.edu, @Dr_Rachel_ATX): 03-09, 05-07; Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II

Gordon, Sarah M. (s.gordon@mun.ca): 02-03

Gorman, Lillian (lgorman@arizona.edu): V2-03

Gottesman, Itzik (itzikgottesman@utexas.edu): V4-07

Gradén, Lizette (lizette.graden@kultur.lu.se): 01-05

Graybeal, Sara (shgraybeal@gmail.com): 04-12

Griff-Sleven, Hanna (hannagriffsleven@gmail.com): 05-13

Groth, Charlie (charliegroth8@gmail.com): 01-15

Grover, Khushi (kgrover.22@stu.aud.ac.in): V4-02

Guglielmi, Luc D. (lguglie1@kennesaw.edu): 06-02

Guo, Zhen (guo.zhen1@northeastern.edu, @VeraGuo5): 05-12

Gutowski, John (gutowski@sxu.edu): 09-07

Guyker, Robert (rguykerjr@yahoo.com): 08-07; Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II

H

Hafstein, Valdimar Tr.: 03-11

Hamilton, Barbara E. (wlapnsit@gmail.com): 08-09

Hamroun-Yazid, Leila (leila.hamroun@tetrattech.com): 06-05

Hanson, Debbie A. (debbie.hanson@augie.edu): 02-15

Haque, Mohammad Ainul (ainul@cou.ac.bd): V1-03

Haring, Lee (leeharing67@gmail.com): V4-07

Harrah-Johnson, Jeanne: 03-14

Harrelson, David (Grand Ronde Tribes): 09-01

Hartmann, Nic (nicholas-hartmann@uiowa.edu): V1-04; Chair of Pop-up Forum about Fundraising, Thursday, 1:15 pm–2:15 pm, Skyline II

Harwood, Mystery: V5-02

Hasan-Rokem, Galit (hasanrokem@gmail.com): Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees, Friday, 4:45 pm–6:15 pm, Pavilion Ballroom

Hatch, Peter (Confederated Tribes of Siletz Indians): 09-01

Hatcher, Steven (steven.hatcher@arts.idaho.gov): 01-12

Hatchett, Brittney (brittney.hatchett@gmail.com): 05-04

Hathaway, Rosemary V. (rvhathaway@mail.wvu.edu): 05-15

Haukaas, Anelise (ahaukaas@ccga.edu): 07-07

Helle, Una Hamilton (una.helle.2021@live.rhul.ac.uk, @UnaOsLondon): 09-07

Henken, Elissa R. (ehenken@uga.edu): 03-10, V2-04

Hernandez, Alexandro D.: 04-05

Herrera-Sobek, Maria (maria.sobek@ucsb.edu): 03-03

Hertz, Carrie (carriehertz@gmail.com): 03-07

Hill, Reinhold R. (reihill@iupuc.edu): 07-09

Hillers, Barbara Lisa (bhillers@iu.edu): 05-15

Hilliard, Emily (emilyhilliard@gmail.com): 08-06

Hillier-Geisler, Megan (mchillie@iu.edu, @Philklore_Megan): 08-03

Hinson, Glenn (glenn@unc.edu): 08-12

Hirsch, Jerrold (JHirsch@truman.edu): 02-09

Hodge, Tevis (jr.tevisbooking@gmail.com): African American Traditional Music, History and the Black Experience: Black Portland Blues, Thursday, 9:30 pm–11:00 pm, Pavilion Ballroom

Hoffmann-Dilloway, Erika (erhoffma@oberlin.edu): V1-04

Hollingsworth, Teresa L. (thollingsworth@southarts.org): 08-06; Chair of Regional Arts Organization Breakfast Meeting, Saturday, 7:30 am–8:30 am, HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Holtzberg, Maggie (maggie.holtzberg@mass.gov): 04-13

hong, tingting (fzuhtt8@gmail.com): 07-02

Hooda, Ojaswini: 04-09

Hooker, Ed (edhooker3@yahoo.com): 06-05

Hopkin, Rachel Claire (rachel@rachelhopkin.com): 08-11

Horeth, Rebecca (rlhoreth@mun.ca): 09-14

Horigan, Kate Parker: 06-01

Horn, Jenn (jenn.j.horn@gmail.com): 01-09

Horowitz, Amy (amywitz@gmail.com): 08-10; Panelists Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees, Friday, 4:45 pm–6:15 pm, Pavilion Ballroom

Houlbrook, Ceri: 07-10

Howard, Madison M. (madisonhowardfolklore@gmail.com): 07-07

Howard, Robert Glenn (rghoward2@wisc.edu): 03-04, 06-11

Hoyt, Heather (hhoyt@asu.edu): 08-09

Huang, Changsheng (changsheng_huang@qq.com): V3-02

Hudson, Anthony: 07-01

Hufford, Mary (hufford.mary@gmail.com): 08-04; Chair of Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees, Friday, 4:45 pm–6:15 pm, Pavilion Ballroom

Hutcheson, Cory Thomas (cory.t.hutcheson@gmail.com): 07-15

Hyltén-Cavallius, Charlotte (charlotte.hylten-cavallius@isof.se): 09-14

Hyltén-Cavallius, Sverker (sverker.hylten-cavallius@musikverket.se): 09-14

I

Ingram, Shelley (shelley.ingram@louisiana.edu, @singrala): V4-06

inserra, incoronata nadia (iinserra@g.ecc.u-tokyo.ac.jp): 06-03

Iroegbu, Okechukwu (Okeiroegbu@berkeley.edu,): 02-13

Ivanova-Nyberg, Daniela L. (daniela.nyberg@bchcs.org, @NybergDI): 02-15

Ivey, Bill (iveyb44@gmail.com): 06-10

J

Jackson, Jason Baird (jbj@indiana.edu): 01-07; Chair of Indiana University Graduate Program Information Session, Saturday, 10:30 am–12:00 pm, Skyline III

Jacobson, Marion (mjacobson@perkinscenter.org): V5-05

jahid, rowshon rowshon (rowshonjahid@gmail.com): 05-02

JANA, SANJOY (sanjoyjana803@gmail.com): V2-05

Jiayu, Zhu: V3-06

Jiménez, Evangeline J. (evangelinejimenez88@gmail.com): 03-03

Jobo, Meshesha M. (mesheshamake46@gmail.com): 09-09

Johannsen, Dirk (dirk.johannsen@ikos.uio.no): 02-04

Johnson, Amber Chevaughn (ajohns53@umd.edu): 05-05

Johnson, Mira C. (miracjohnson@gmail.com): 02-06

Jorgensen, Jeana S. (jeanaj@gmail.com, @foxyfolklorist): 09-02

Juric, Dorian (juricdb@gmail.com): V4-04

K

Kaijser, Lars (lars.kaijser@etnologi.su.se): 05-02

Kakishita, Janet: 08-01

Kaplan, Merrill (kaplan.103@osu.edu): 03-10

Karki, Meghal (meghal.karki@gmail.com, @meghalkarki): V3-01

Karlsson, Áki Guðni (@akigka): 03-11

Karlsson, Tuukka (tuukka.karlsson@helsinki.fi): 05-13

Katz-Harris, Felicia (felicia.katz-harris@dca.nm.gov, @fkatzharris): 07-08

Kaur, Inderjit N. (inkaur@umich.edu): V2-05

Kay, Jon (jkay@iu.edu): 04-07

Keith, Jessie: 02-14

Kelley, Greg (gkelley@uoguelph.ca): 03-10

Keo, Mike (mike_keo@chs.org): V2-01

Kibirkestis, Ema Noëlla (emak@mun.ca): 08-07

Kim, Heeyeon: 08-05

KIM, Piljun (kimpiljun97@gmail.com): 08-05

Kinney, Kaitlyn L. (kkinney2@gmu.edu, @Deathlorist): 06-09

Kirshenblatt-Gimblett, Barbara (brayndl@gmail.com, @brayndl): V4-07

Kitchener, Amy (amy_kitchener@hotmail.com): 02-01, 06-07

Kitta, Andrea (kittaa@ecu.edu, @AndreaKitta): 03-04, 04-08

Kivari, Kristel (kristel.kivari@ut.ee): 02-04

Knoll, Michael (mknoll@historymiami.org): V5-01

Kolomiyets, Lada (Lada.Kolomiyets@dartmouth.edu): V5-04

Kolovos, Andy: 07-04, V1-04

Konagaya, Hideyo: 05-12

Koyyal, Bala Krishnan (koyyalkb@gmail.com): 02-14

Kverndokk, Kyrre (kyrre.kverndokk@uib.no): 02-10

Kwon, Euncho: 08-05

L

La Shure, Charles: 01-11, 08-05

Lady A (ladiawhite@gmail.com, @LadyA@TheRealLadyA): African American Traditional Music, History and the Black Experience: Black Portland Blues, Thursday, 9:30 pm–11:00 pm, Pavilion Ballroom

Lamba, Prince F.M. (pfmlamba@yahoo.com): 07-14

Lanzendorfer, Judith K. (lanzendorfer@findlay.edu): 08-09

Lara, Beatriz: V4-05

Larson, Svea E. (selarson3@wisc.edu): 07-13

Lattanzi Shutika, Debra (dshutika@gmu.edu, @DebraLattanzi): 03-11

Laudun, John (johnlaudun@gmail.com): 06-10; Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II

Leary, James P. (jpleary@wisc.edu): 04-06; Chair of Dwight in Denmark: Film Screening, Thursday, 8:00 pm–10:00 pm, Broadway III/IV

Lee, Linda J. (lindalee@upenn.edu, @lindajeanlee): 09-02; Reflections in Memory of Dan Ben-Amos, Saturday, 10:30 am–12:00 pm, Forum Suite

Lehosit, Amelia (alehosit@uw.edu): 01-09

LeMay, John: 01-12

Lemelson, Robert (roblemelson@elementalproductions.org): 01-14

Lesiv, Mariya (mlesiv@mun.ca): 04-03

Levy, Elinor (elevy@artsmidhudson.org): 03-15

Lewis, Taylor (tlewis24@umd.edu, @nomadblaque): 05-05

li, meng (963191684@qq.com): V3-06

Li, Yi (2291335730@qq.com): V3-07

Lichman, Simon Keith (simonlichman@yahoo.com): V4-07

Lindahl, Carl (lindahlcarr1@gmail.com): V2-04

Ling, Micah J. (mjling@iu.edu, @micah_ling): 03-08

Lipa, Israt Jahan (ijlipa@mun.ca): 06-09

Liu, Chen (lcmorning06@163.com): V3-05

Liu, Mubin (molandliu@126.com): V3-02

Liu, ting fang (liufangting0224@163.com): V3-03

Liu, Wei (liu.4911@osu.edu): V3-02

Liu, Yue (ly15106660594@163.com): V3-03

Lloyd, Jessica: 09-09

Lloyd, Tim (therealtimlloyd@gmail.com, @TLloydFolklore): 05-15

Lochetto, Stephen Michael (sml6433@psu.edu, @fauna_lore): 07-06

Long, Lucy M. (Lucymlong@gmail.com): 03-11

Loring, Jennifer (Jennifer.Loring@email.myunion.edu): 09-02

Lovejoy, Jordan: 01-04, 04-12; Co-Chair of Appalachian Studies Happy Hour, Friday, 6:30 pm–7:30 pm, HopCity Tavern (Hotel Bar and Restaurant, Hilton Portland Downtown)

Lowthorp, Leah (lowthorp@uoregon.edu): 06-02; Reflections in Memory of Dan Ben-Amos, Saturday, 10:30 am–12:00 pm, Forum Suite

Lozano, Teresita (Teresita.Lozano@utrgv.edu): 04-05

Lu, Yin-Chu (rudylu@hds.harvard.edu): 04-13

Lutz, Luke W.P. (lukelutz02@gmail.com): 05-14

Lyles, g'beda T. (gbedaarts@gmail.com): 04-14

Lyngdoh, Margaret (ninelyngdoh@gmail.com): 02-07

M

Ma, Guangting (mgtmgt@qq.com): V3-07

Mac Gabhann, Fionnán: 03-14

MacCath-Moran, Ceallaigh S. (csmaccath@mun.ca, @csmaccath): 03-13

MacDonald, Jeffery L. (jmacd25@hotmail.com): 05-06

MacDowell, Marsha L. (macdowel@msu.edu): 01-05

Magliocco, Sabina (sabina.magliocco@ubc.ca): 05-03, 06-03

Magoulick, Mary (mary.magoulick@gcsu.edu): 03-13

Mandel, Hannes (hmandel@austin.utexas.edu): V4-04

Mañjon, PhD, Sonia BasSheva (sonia@leaderspring.org, @LeaderSpring): Chair of Models of Mentorship: A Workshop with Sonia Mañjon, LeaderSpring Center [Hybrid], Friday, 12:45 pm–2:15 pm, Broadway I/II; Chair of Transforming Culture in the Workplace: An Asset-based Approach to Foster a Powerful Equity-driven Social Sector [hybrid], Saturday, 2:30 pm–4:30 pm, Broadway III/IV

March, Rick (radmarch@gmail.com): 08-01; Chair of Walking Tour: Arts, Foodways, and Communities of Southeast Portland, Wednesday, 9:15 am–3:00 pm, Front Lobby, Hilton Portland Downtown

Marcus Green, Laura (lauraruth@earthlink.net): 05-06

Marin-Dale, Margarita B. (margarita@american.edu): 02-14

Marsden, Mariah E. (@MariahEMarsden): 03-03

Marsh, Moira (molsmith@indiana.edu): 03-10

Marshall, Anna W. (awm15@psu.edu): 05-12

Martinez, Alex Andy (andyalexmartinez@outlook.com): 01-13

Martinez Rivera, Mintzi Auanda: 05-07, 09-03

Martorell, Chanchanit (chancee@thaicdc.org, @thaicdc): V2-02

May-Machunda, Phyllis M. (pmaymach@gmail.com): 05-05

Mayer-García, Eric: 03-03

Mayerchyk, Maria (maria.mayerchyk@uni-greifswald.de): 06-02

McArthur, Phillip (phillip.mcarthur@byuh.edu): 04-10

McConnell, Kaitlyn: 04-14

McCumber, Elisabeth Carol Harvey (elisabeth.mccumber@gmail.com, @independentpen): 02-13

McDowell, John Holmes (mcdowell@indiana.edu): 08-04

McGregory, Jerrilyn (jmcgregory@fsu.edu, @folkuniverse): 01-08

McKeown, Denise L.: 02-05

McLuckie, Alyx (@COM_in_practice): 06-09

McNeil, Melanie: 06-08

McNeill, Lynne S. (lynne.mcneill@usu.edu, @lynneSmcneill): 02-10, 04-08

Meador, Sarah Elizabeth (c00522494@louisiana.edu): V5-02

Mechling, Jay (jemechling@gmail.com): V1-05

Medel, Jackson (jackson.medel@sharlothallmuseum.org): 07-08

Menomin, Sapatias H. (Sapaomin@gmail.com): V4-01

Mieder, Wolfgang (WMieder@uvm.edu): 09-15; Reflections in Memory of Dan Ben-Amos, Saturday, 10:30 am–12:00 pm, Forum Suite

Milbrodt, Teresa (milbrodt@roanoke.edu): 08-03

Miller, Eric (eric@storytellinginstitute.org): V4-04

Miller, Megan (simplymilmegan@gmail.com, @simplymegan4): 08-14

Miller, Montana (montanm@bgsu.edu): 08-13

Milligan, Linda Oxley (xflowers@aol.com): 09-13

Mills, Regina Marie (rmills@tamu.edu, @guategamerphd): 05-07

Minner Jones, Ashley (ashley.minner@gmail.com): 02-03

Misāne, Agita (agita.misane@lulfmi.lv): 02-04

Misumi, Takafumi (takafumi.misumi@kwansei.ac.jp): 03-14

Moe, John F. (john.f.moe@gmail.com): 03-15

Montelongo, Valeria: 01-12

Moonsammy, Rita (ritazm@aol.com): 07-11

Morales, Selina (selinamorales@gmail.com): 02-01, 06-07

Morrow, Michael (palletplantation@aol.com): 09-10

Moskalenko, Sophia (SMOSKALE@GMAIL.COM, @sophiamoskalen1): V5-04

Mould, Tom (tmould153@gmail.com): 02-11, 03-04

Mullins, Willow G. (willow.mullins@ed.ac.uk): V4-06

Musgrave, Nicole (nicole.p.musgrave@gmail.com): 04-14

N

N'Diaye, Diana Baird (ndiaye@si.edu): 01-05

Nadonza, Kiana N. (kianaw@uoregon.edu, @theoreticool_): 07-12

Najera-Ramirez, Olga (Olga@ucsc.edu): 03-03

Navarro Maza, Vanessa (vnavarromaza@historymiami.org): V5-01

Neira de la Cadena, Eloy Antonio (eneir002@ucr.edu,): 04-05

Neupane, Suyash Kumar (sneupan@iu.edu): 05-08

Nguyen, Kim H. (kim.nguyen@sos.nj.gov): V5-05

Nguyen, Thi Kim Ngan OF (nganpedagogy@hueuni.edu.vn,): V5-06

Niedwick, Josh M. (joshua.niedwick@wku.edu): 09-10

Nigliazzo, Stacy R. (srnigliazzo@gmail.com, @srnigliazzo): V2-04

Noe, Jessica (dr.jessica.noie@outlook.com): 07-14

Nohwal, Hema (hnohwal.21@stu.aud.ac.in): V4-02

Norkunas, Martha (mknorkunas@gmail.com): 04-04

Nylund Skog, Susanne (susanne.nylund.skog@isof.se): 07-13

O

O'Connor, Bonnie B. (bonocon17@icloud.com): Don Yoder Lecture on Religious Folklife and Folk Belief: Bonnie O'Connor, Thursday, 6:30 pm–7:30 pm, Pavilion Ballroom

O'Dell, Thomas (thomas.odell@kultur.lu.se): 01-05

Ocasio, Rafael (rocasio@agnesscott.edu): 08-11

Oliver, Russell Griffin (russellooliver86@gmail.com, @russellgoliver): V2-02

Ongiri, Amy (ongiri@up.edu): 01-08

Oprelianska, Alina (alinateoria@gmail.com): 05-14

Oravetz, Jessica (joravetz@uoregon.edu): 06-08

Orejuela, Fernando Alfonso (forejuel@indiana.edu): 09-11; Approaches to Teaching with Hip Hop, Saturday, 1:15 pm–2:15 pm, Skyline II

Oring, Elliott: 04-15, 06-10; Reflections in Memory of Dan Ben-Amos, Saturday, 10:30 am–12:00 pm, Forum Suite

Orton, Jane (janeortonuk@gmail.com): 08-12

Otero, Solimar (solioter@iu.edu): 02-12, 05-08; Chair of JFR Networking Event, Thursday, 1:30 pm–2:30 pm, ; Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II; Panelists Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees, Friday, 4:45 pm–6:15 pm, Pavilion Ballroom

Owens, Maida (maidaowens@gmail.com): Chair of Workshop: Climate Migration for Folklorists, Thursday, 9:00 am–12:00 pm, Skyline III

ÖZTÜRKMEN, ARZU (ozturkme@boun.edu.tr): V4-07, V5-03

P

Palange, Isabella (palange@wisc.edu): 05-10

Pandya, Ritu (ritujee@gmail.com): V5-05

Pang, Tao (ptdesign@126.com): 09-05

Paphitis, Tina (t.paphitis@outlook.com): 07-10

Pappa Eddy, Emmie (sepappae@iu.edu): 03-08

Patterson, Cassie Rosita (cpatterson@afsn.net, @Rosita_MiCielo): 03-12

Patterson, William McKinley (wpatter5@gmu.edu): 07-09

Payne, Devin B. (dpayne@indianamuseum.org): 01-13

Pearley, Lamont Jack (lamontjackpearley@jackdappabluesradio.tv): Chair of African American Traditional Music, History and the Black Experience: Black Portland Blues, Thursday, 9:30 pm–11:00 pm, Pavilion Ballroom

Peck, Andrew: 06-11

Peretti, Daniel (dperetti@mun.ca, @danperetti): 07-06

Perez, Domino Renee (@Domino_Perez): 05-07

Petersen, Missy (missypetersen@gmail.com): 04-10

Peterson, Elizabeth (broadside21@gmail.com): 02-01, 06-07

Pétursson, Jón Þór (jonthorp@hi.is): 03-11

Phillips, Whitney: 06-11

Pinedo, Kimberlyn Chota (sue.eleuterio@goucher.edu): 07-03

Pirgova, Iveta (ipirgova@wheatonarts.org): V5-05

Pisera, Sallie Anna (sallieanna_pisera@wisc.edu): 04-06

Plawat, Garima (garima.plawat1@gmail.com, @sekhmet3): 03-07

Ponce Cori, Jennifer Karen (jpk33@pitt.edu, @https://twitter.com/jkponcecori): 01-02

Popham, Julia Shizuyo (julia.popham@colorado.edu): 07-15

Porter, Maureen K. (porterbacons@yahoo.com): 07-11

Porter Bacon, Sofia K. (spb2001pa@gmail.com): 08-12

Pourroy Hebert, Kirsten: 06-05

Povedák, István (povedak@mome.hu): 06-13

Povedak, Kinga (povedakkinga@gmail.com): 06-13

Powell, Savannah-Rivka (savannah.powell@ut.ee): V5-06

Price, John E. (jprice172@gmail.com, @thejohnprice): 07-06

Priegnitz, John Edward (johnpriegnitz@yahoo.com, @PriegnitzII): 08-13

Promsen, Patawee: 01-07

Pryor, Anne (pryor.anne@gmail.com): 04-04

R

Ragan, Kathleen (kathleen.ragan@gmail.com): 08-02

Raja, Govinda Varma (govindavarmaraja@gmail.com): 03-14

Rajwansh, Komal (krajwansh.20@stu.aud.ac.in): 04-09

Ramirez, Jeannelle: 03-05

Rappaport Berliner, Anne (arappaport@nyfolklore.org): 04-04

Rathje, Lisa (lisa@locallearningnetwork.org): 09-11; Chair of Approaches to Teaching with Hip Hop, Saturday, 1:15 pm–2:15 pm, Skyline II

Rawlings, Allie (alacynnr@gmail.com): 05-04

Reyes, Daniel (reyesd@email.unc.edu, @thePOZOLE): 03-09

Rezaei, Afsane (a.rezaei@usu.edu, @afsanehrezaei): 08-07

Rice, Claiborne (crice@louisiana.edu, @RiceClai): 01-03

Richards, Paulette (paulette.richards3@gmail.com): V4-03

Richardson, Todd (tdrichardson@mac.com): 01-09

Riewestahl, Emily: V4-01

Roach, Susan (msroach@latech.edu): 02-14

Rodas, Braulio (b.leo.rodas@gmail.com): 03-09

Rodríguez, Russell C. (rucrodri@ucsc.edu): 01-10

Romero, Brenda M. (brenda.romero@colorado.edu): V2-03

Rouher-Willoughby, Jeanmarie (j.rouhier@uky.edu): 04-03

Rue, Anna C. (rue@wisc.edu): 01-06

Russell, Brenda Jean (brenda.dancemode@gmail.com): African American Traditional Music, History and the Black Experience: Black Portland Blues, Thursday, 9:30 pm–11:00 pm, Pavilion Ballroom

Russom, Gavilán Rayna (giovanna.russom@goucher.edu): 05-14

S

Safron, Helena: 06-04

Saidane, Yosser (ysaidane@uoregon.edu): V3-04

Saltzman, Rachelle H. (riki@uoregon.edu, @delchic): 06-08, 07-12

Samokovlija Baruh, Ruzhica: 02-15

Santino, Jack (johnf.santino@gmail.com): 07-12

Sarwar, Nadia : V2-05

Sawin, Patricia (sawin@unc.edu, @PatriciaSawin): 01-11; Chair of Folklore M.A. at UNC-Chapel Hill – Info Session for Prospective Applicants, Thursday, 2:30 pm–4:00 pm, Skyline III

Saylor, Nicole (nsay@loc.gov): null, 02-03

Scheid, Claire S. (clairess@gmail.com): 02-05

Scher, Philip W.: 07-12

Schiele, Cheryl T. (schielec@arts.gov): 06-07

Schierenbeck, Lesley (lesleys@tuckertonseaport.org): V5-05

Schmidt, Claire (schmidtc@moval.edu): 01-02

Schmidt, Jared L. (jaredschmidt@coquilletribe.org): 03-05, 04-04

Schmiesing, Ann: 01-01

Schramm, Kate (kate_schramm@chs.org): V2-01

Schrire, Dani (Dani.schrire@mail.huji.ac.il): V4-07

Schrock, Jedd (jedd.schrock@grandronde.org): 07-01

Schwabe, Claudia (claudia.schwabe@usu.edu): 09-07

Sciorra, Joseph: 03-04

Scorcia Pacheco, Carmella: V2-03

Seaver, James B. (james.seaver@ky.gov): 03-05

Sellers, Mary (MLS138@psu.edu): 04-02

Sen, Arijit H. (senA@uwm.edu, @tweetingarijit): V4-01

Seriff, Suzanne (Suzy) (seriff@aol.com): 09-08

Shankar, Guha (gshankar@loc.gov, @realguha1): 03-01

Shankar, Salin (salinshankarnk@gmail.com): 02-13

Sharma, Ayushi (ayushi1.21@stu.aud.ac.in): 08-14

Sheehy, Daniel: 03-03

Sherman, Sharon R. (srs@uoregon.edu): 01-14

Shewbridge, Bill (shewbrid@umbc.edu): 08-11

Shields, Shirley K. (shirleyoucantbeserious@gmail.com, @shirleyKShields): 07-06

Shinoda, Jeannine: 08-01

Shukla, Pravina: 06-06

Shultz, Sarah Tiberio (stshultz@mun.ca): 02-15

Shuman, Amy (shuman.1@osu.edu): 05-01; Panelists Francis Lee Utley Memorial Panel: Legacies of Dan Ben-Amos across Folklore's Fields: Reflections from Students and Mentees, Friday, 4:45 pm–6:15 pm, Pavilion Ballroom; Reflections in Memory of Dan Ben-Amos, Saturday, 10:30 am–12:00 pm, Forum Suite

Siegel, Virginia (virginiasiegel@gmail.com): 02-09, 04-08

Silverman, Carol T. (csilverm@uoregon.edu): 06-13, 09-01

Simran, - (simransushilak@gmail.com): 08-02

Sims, Martha C. (mcsims37@gmail.com): 06-01

Singh, Amit (nishdnat@gmail.com): 02-13

Singh, Bhumika (bhumikasingh274@gmail.com): 04-09

Singleton, Stephanie L. (singletonstephanie56@gmail.com): 01-11

Skillman, Amy E. (amyskillman@gmail.com): 05-06

Smith, Justin R. (Justin.smith749@topper.wku.edu): 03-02

Solomon, Nancy (director@longislandtraditions.org): 07-03

Stanich, Allison M. (astanich@gmu.edu): 05-04

Stavynska, Iryna: 04-03

Steele, LaRhonda (larhondasing@gmail.com): African American Traditional Music, History and the Black Experience: Black Portland Blues, Thursday, 9:30 pm–11:00 pm, Pavilion Ballroom

Stefano, Michelle L.: V2-02

Stein, Dina (dstein@research.haifa.ac.il): V4-07

Steiner, Rachel (rrstei12@gmail.com, @RRSteiner): V4-01

Stemplys-Cowdrey, Philitha Anna (philitha_stemplys-cowdrey@chs.org): V2-01

Stephens, Ainjel (alstephens@mun.ca): 01-01

Stoll, Jeremy (jstoll@ccad.edu, @greatbearcomics): 06-14

Stone, Taylor Nasim (tstone2@sfsu.edu): 02-14

Stryker, Kim D.: 07-06

Sturm-Wijesinghe, Naomi (naomi.leah.sturm@gmail.com, @naomi_sturm): 03-12, 02-03

Sultana, Niger (nisultan@iu.edu): 07-14

Summerville, Raymond Melton Javon (Raymondmjs@gmail.com): 09-15

Sun, Huayue (1124732140@qq.com): V3-06

Sunberg, Hillary (hillary.sunberg@mail.utoronto.ca): 08-02

Sunstein, Bonnie S. (bonnie-sunstein@uiowa.edu): 03-06

Sussman, Mark J. (mark.sussman@concordia.ca): V4-03

Sutinen, Asta Alina (asta.sutinen@helsinki.fi): 04-15

Svalastog, Anna Lydia (als@hiof.no, @AnnaSvalastog): 07-15

Sylvester, Norman A (bluboog@mns.com): African American Traditional Music, History and the Black Experience: Black Portland Blues, Thursday, 9:30 pm–11:00 pm, Pavilion Ballroom

T

TAMURA, Ulara : 06-12

TAN, Meng (tanmeng@pku.edu.cn): 03-07

Tatem, Caroline Joy: 06-15

Teeuwen, Iris (teeuweniris@iu.edu): 05-02

Tehlan, Sahil (tehlansahil2003@gmail.com): 05-13

Thampatty PC, Rethi (charmbatty1959@gmail.com): 08-14

Thomas, Wesley: 08-10

Thompson, Tok (tokthomp@usc.edu): 02-05

Thorne, Cory W. (coryt2@mun.ca): 02-08, 09-03

Titon, Jeff Todd (jeff_titon@brown.edu, @jefftoddtiton): 08-04

Tokofsky, Peter: 07-12

Tokuda Irwin, Jean T. (jirwin@utah.gov): 02-06

Torgeson, Sarah A. (sarah.torgeson@unc.edu): 04-12

Trautwein, Sarah (sac00006@mix.wvu.edu): V1-03

Tullis, Millie (millie.tullis@usu.edu, @millie_tullis): 04-11

Tuohy, Sue (tuohys@indiana.edu): 08-04

Türköz, Meltem : V4-03; Chair of The Craft of Muslim Deathwork: Three Encounters with the Sensory Deceased, Thursday, 8:30 pm–10:00 pm, Galleria III; Reflections in Memory of Dan Ben-Amos, Saturday, 10:30 am–12:00 pm, Forum Suite

Turner, Jessica A. (jturner@afsnet.org): 07-04; Chair of AFS Endowment Fund Info Session, Friday, 11:00 am–12:00 pm, Skyline I; Chair of Awards and Recognitions, Thursday, 4:30 pm–5:30 pm, Pavilion Ballroom; Chair of AFS Presidential Lecture: Marilyn White, Saturday, 7:00 pm–8:15 pm, Pavilion Ballroom; Chair of Workshop for Program Chairs on Advocacy, Friday, 2:30 pm–4:30 pm, Skyline II

Turner, Kay (nosegayk@aol.com): 02-12, 05-03

Turner, Patricia A. (pturner@afam.ucla.edu, @paturner): 07-08

Turner, Rory (rory.turner@goucher.edu): 08-04

U

Underberg-Goode, Natalie (Natalie.Underberg-Goode@ucf.edu): 06-14

Unni, Haritha (hunni.22@stu.aud.ac.in): V4-02

V

Vadnais, Dee (dvadnais2@gmail.com): 07-08

Valadez-Marquez, Salma (svaladez@uoregon.edu): 06-08

Valk, Ülo (ulo.valk@ut.ee): 02-04

Vanlalfaki, Jessica (jvanlalfaki.22@stu.aud.ac.in, @vanlalfakii): 08-14

Varajon, Sydney K. (s.varajon@gmail.com): 06-01

Vaughn, Valerie (talespinner11@hotmail.com): V5-05

Vidales, Daniel: 04-05

Vijisha , Dr. Vijisha. P. (vijivijishap@gmail.com,): 02-13

Virratvuori, Akseli (akseli@grenfell.mun.ca): V1-03

Vizhentas, Evelina (evelina25yanvar@gmail.com): 09-09

Voloshyna, Iryna (ivolosh@iu.edu): 04-03, 07-04

W

Wang, Puxiu (wangpuxiu@163.com): 05-02

Wang, Renzhi (1205011164@qq.com): V3-06

Wang, Rong: V3-04

Wang, Shijia: V3-03

Wang, Xiaotao (wangxiaotaodjt@126.com): V3-05

Wang, Zuyue (2818389774@qq.com): V3-07

Wanström, Sofia (sofia.wanstrom@abo.fi, @SofiaWanstrom): 03-02

Warren, Lydia (lydia.warren@fairmontstate.edu): 03-05

Waugh-Quasebarth, Jasper (waugh-quasebarth.1@osu.edu): 02-03

Wells, John (@CanTamura): 06-12

West Hartlerode, Emily (eafanado@uoregon.edu): 06-07, 09-01

Westbrook, Ailie (afkerr@wisc.edu): 05-10

White, Marilyn M. (dr.marilynwhite@gmail.com): AFS Presidential Lecture: Marilyn White, Saturday, 7:00 pm–8:15 pm, Pavilion Ballroom

Whitney, Kristina Lynn (kristina.m.whitney@usace.army.mil): 06-05

Wiatrowski, Myc (michwiat@indiana.edu, @myc_w): 02-10

Widdison, Ben (widdisonandburton@gmail.com): 06-08

Widmayer, Christine J. (chrissy.widmayer@wisconsinhumanities.org, @cjwidmayer): 03-05, V4-01

Wieneke, Marisa (mgwieneke@gmail.com): Co-Chair of JFR Networking Event, Thursday, 1:30 pm–2:30 pm, ; Meet the Editors: Demystifying the Journal Publishing Process [hybrid], Saturday, 1:15 pm–2:15 pm, Broadway I/II

Wiggins, Bradley E. (bradley.wiggins@webster.ac.at, @profwigg): V5-04

Wilkins, Langston Collin (lwilkins2@wisc.edu, @StreetFolkLCW): 07-07, 09-11

Williams, Sean (williams@evergreen.edu): 09-14

Williamson, Barbara J. (barbara.williamson@sfcc.spokane.edu): 05-07

Willsey, Kristiana (willsey@usc.edu, @BlueWindGirl): 07-07

Wilson, Anika (awilson@uwm.edu): 03-04

Winick, Stephen D. (swinick@comcast.net): 01-10; Co-Chair of Phillips Barry Memorial Panel: The Practice, Mentorship and the Future of African American Expression: An Evening with Phil Wiggins and Ben Hunter, Friday, 8:30 pm–10:00 pm, Pavilion Ballroom

Wojcik, Daniel (dwojcik@uoregon.edu): 06-13

Wuerxiya, Wuerxiya (wwuerxiy@iu.edu): 04-07

X

Xin, Zeng (920041876@qq.com): V5-03

Y

Yadav, Neha (nehayadavgrad1510@gmail.com,): V3-01

Yamada, Naoko: 06-12

Yang, Chujing (15912529767@163.com): V5-03

Yang, Huiling (starman6688@gmail.com): V2-05

Yassif, Eli (yassif@tauex.tau.ac.il): V4-07

You, Ziyang (youziyang@gmail.com): 05-12, 06-10; Chair of Transnational Asia/Pacific Section Business Meeting, Friday, 12:30 pm–1:30 pm, Council Suite

Young, Nathan (nathanabi@gmail.com, @nathanabi): V5-03

Yunker, Jason (University of Oregon): 09-01

Yu, Xiaoyu (yuxiaoyu@mail.sdu.edu.cn): V3-05

Z

Zahay, Megan L.: 06-11

Zamora Liu, Rossina (rzliu@umd.edu, @rossinaliu): 03-06, 05-05

Zeitlin, Amanda Dargan (amanda.dargab50@gmail.com): 05-01

Zeitlin, Steve (steve@citylore.org): 05-01

Zerubavel, Yael: V4-07

Zhang, Lijun (lzhang31@gmu.edu): 09-05

Zhang, Xiaoyan: 05-02

Zhang, yanan: V3-03

zhao, hongjuan: 05-13

Zhou, Chunfen: 01-07

Zhu, Lili (zll_design@163.com): 09-05

Zimbardi, Gina M. (ginazimbardi@gmail.com): 09-15

Zinni, Christine F.: 05-08

Zipes, Jack: 01-01