Western States Folklore Society
70th Annual Conference
“Future Folklore”
April 14-17, 2011
@ the University of Southern California

Western States Folklore Society
2010-2011 Executive Committee Board

President: Charles Doyle
Administrative VP: Lisa Gabbert
Administrative VP: Merrill Kaplan
Treasurer: Paul Jordan-Smith
Secretary: Tok Thompson

Other Members of the Executive Committee
Executive VP: Luisa del Giudice
Executive VP: Juwen Zhang
Student VP: Katie Ramos
Student VP: Kristiana Wilsey

Ex-Officio Members of Board
Managing Editor: Elliott Oring
Journal Editor: Robert Howard

2011 Conference

Conference Chair: Tok Thompson
Tour Organizer: Luisa Del Giudice
Abstract Committee: Patrick Polk, JoAnn Conrad
Volunteer help by the University of Southern California Student Folklore Society

Generous support provided by
The Department of Anthropology
The University of Southern California
The Doheny Memorial Library
Archer Taylor Memorial Lectures

1979. “Let’s Make It a Tradition,” Bertrand H. Bronson, University of Southern California, Los Angeles, California.
1986. “Carnival as Folklore,” Dan Crowley, Modesto Junior College, Modesto, California.

1997. “Folklore and the Civil Sphere,” Jay Mechling, University of California, Santa Barbara, California.


2010. “Beyond Belief: Context, Rationality and Belief as Participatory Consciousness.” Sabina Magliocco, California State University, Northridge.

2011. “Exploring the Record Record Record Record: Reflections on My Adventures with Sound Recordings in the Field of Folklore, Especially at the National Folk Archive at the Library of Congress.” Joe Hickerson, American Folklife Center, Library of Congress.
Schedule of Events

ALL REGISTRATION & PAPER SESSIONS
TAKE PLACE IN TAPER HALL (THH)
University of Southern California
Taper Hall of Humanities at USC
Los Angeles, CA 90089
web-app.usc.edu/maps/

For campus dining and cafe options, please see
http://hospitality.usc.edu

THURSDAY April 14
5:00-7:00 pm: Registration
Taper Hall of Humanities (THH) 371: third floor at the very south end.

7:00 PM +
Suggested general meet and greet:
McKay’s Restaurant/Lounge at the Radisson Hotel
and/or The Lab (“gastropub”) next door

FRIDAY April 15
8:30 AM: Registration: THH 371

9:00-10:20 AM: 1st Session

1-1 Future Folklore Room 112 Chair: Timothy Lloyd
Barbara Lloyd, Ohio State University
The Pace of Knowledge.

Paul Jordan-Smith, Independent
Has Folkloristics a Future?

Timothy Lloyd, American Folklore Society
Folklore Studies 2021

1-2 Therapeutic Folklore Room 119 Chair: Jay Mechling
Jay Mechling, UC Davis
Folklore and PTSD

Kristiana Willsey, Indiana University
Speaking for the Corps: Embodied Knowledge and Narrative Disfluency

Rachel Fiske-Cipriani, UC Berkeley
Ethical Life in South Oakland: Mindfulness Education and the Urban Subject
1-3: **Minding Culture** Room 214 Chair: Charles Doyle

Montana Miller, Bowling Green State University
**Going In: Folklore and the Discovery Process in Ethnography and Skydiving**

Maggi Michel, UCLA
**John Lennon, Tibetan Monks, and Mirror Cells**

Charles Doyle, University of Georgia
**The Power of Not Thinking**

10:40 AM—12:00: 2nd session

2-1 **Performance and Identity in Asian Folklore Studies** Room 112 Chair: Juwen Zhang

Gene Cooper, University of Southern California
**Chinese Minstrelsy: the Folk Performance Genre, Jinhua Daoqing**

Dildor Toshmatova, Pennsylvania State University
**Nationalism and Gender Identity in Folk Display: “Atlas” Silk in Contemporary Tajik Clothing**

Juwen Zhang, Willamette University
**Mapping Asian-American Folklore Studies in American Folkloristics**

2-2 **Domestic Ways** Room 119 Chair: Puja Sahney

Jake Vane, Utah State University:
**The Folkloric Methods of Mormon Parenting**

Puja Sahney, Indiana University
**Hindu Homes, Transnational Style: A Study of Interior Decoration of South Asians in Salt Lake City, Utah**

Jordan Willis, University of California, Berkeley
**Are You In, or Are You Out? Terms of Reference and Address in the Gayatinea Family**

2-3 **Rethinking Mourning and Loss** Room 214 Chair: Amy Shuman

Alexa Hagerty, University of California, Berkeley
**“We Used to Know How to Care for Our Dead”: Tradition and Loss in the Home Funeral Movement**

Charles L. Briggs, University of California, Berkeley
**Between the Finns and Freud: A Folkloristic and Psychoanalytic Perspective on Lament**

Amy Shuman, Ohio State University
**Mourning the Lost Everyday: Political Asylum and the Politics of Loss**

12:00-1:30 PM: Lunch
3-1 Folklore, Politics and the Law  Room 112  Chair: Alison Dundes Renteln

Jennifer Urban, University of California, Berkeley
Copyright and/or/vs. Folklore

Margaret Magat, Cultural Surveys, Hawai‘i
Working with Traditional Cultural Properties in a Hawaiian Context

Alison Dundes Renteln, University of Southern California
The Law of Names: An Analysis of the Politics of Nomenclature

3-2 More Lore from the First Nations  Room 119  Chair: Joyce Bishop

Joyce Bishop, CSU Sacramento
Duality, Complementarity, and Opposition in Purepecha Ceremonialism

Richard Keeling, Independent
Animal Songs from Native Cultures of Western North America as Viewed from the Perspective of Analogous Genres from Northeast Asia and Arctic Europe

Jill Rudy, Brigham Young University
American Indian Stories and Relational Communities: New Literacy Studies and the Future of Past Folklore Studies

Michele Goldwasser, University of California, San Diego
Looking Towards the Future: the Garifuna Nation in the 21st Century

3-3: Place and Landscape  Room 214  Chair: Lisa Gabbert

Allie Anderson, Utah State University
Folklore and Landscape

Sara Jordan, Utah State University
Headscarves in Plazas, T-shirts in Junctions: Reflections on Gender, Meaning and Place

Holly Guile, Utah State University
Peering Into The Void: Placelessness and the Vampire

Melody Harrison, Utah State University
Mount Timpanogos: The Words of Mountain Places in Early 1920s “Timp” Poetry
3:30-5:00 PM: 4th session
The 33rd Archer Taylor Memorial Lecture

Joe Hickerson
Exploring the Record Record Record Record: Reflections on My Adventures with Sound Recordings in the Field of Folklore, Especially at the National Folk Archive at the Library of Congress.
with an introduction by USC Prof. Ed Cray
Doheny Memorial Library (DML)
Friends Lecture Hall, Room 240

5:00-6:00 Break for Supper

6:00-9 PM: Reception
Hosted by the USC Anthropology Department.
Tutor Campus Center TCC 4th Floor. The Forum.

9:00 PM + Continue socializing downstairs of Tutor Campus Center at Traditions Bar. And/or at McKay’s Lounge, Radisson Hotel.

SATURDAY, APRIL 16
9:00 AM: Registration (THH 371)
9:30-11:10 AM: 5th Session

5-1: Beyond Narratives Room 112 Chair: Wolfgang Mieder

Ruth Stotter, Dominican University
Before Picture Books: Text and Context in the Use of String Stories

Eric O’Connell, University of Southern California
Cowboys: East Germany, Rebels of the Vogtland: A Visual Ethnography of a Popular Culture

Wolfgang Mieder, University of Vermont.
“Proverbs And Poetry Are Like Two Peas In A Pod”: The Proverbial Language Of Modern Mini-Poems

5-2: On Narratology Room 119 Chair: Kendra Wilson

Bernadene Ryan, Utah State University
Life Change Narratives

Kendra Wilson, UCLA
Book Thief Stories

Sandra Atwood, Utah State
Understanding Myth and Myth as Understanding: An Interdisciplinary Approach to Mytho-Logic Narration
5-3 Othered Voices Room 214 Chair: Solimar Otero

Solimar Otero, Louisiana State University
Women’s Ritual Creativity: Developing Discourses in Afro-Cuban Religion

Luisa Del Giudice, Independent
Living Memory, Embodied Ancestors

Jordan Vieira, University of Southern California
When Women Play Drums: Implications of Feminism among the Baganda of Uganda

11:30 AM-12:50 PM: 6th session

6-1: Hauntings – the Incongruous, Unsettling Trace from Beyond the Real Room 112 Chair: JoAnn Conrad

Kimberly J. Lau, University of California, Santa Cruz
Narrative Hauntings and Deadly Desires in Angela Carter’s “The Lady of the House of Love”

Robert Glenn Howard, The University of Wisconsin, Madison
Aggregating God: How the Holy Spirit Gets onto the Internet

JoAnn Conrad, CSU East Bay
Incongruous Spirit and Flesh: The Haunted Presence of Physical Remains

6-2: The Wondrous Room 114 Chair: Kimberly Ball

Tiffany A. Christian, University of Oregon
Zombies R Us: Disaster Preparedness Groups, Self-Reliance, and the Death of Modernity

Brittany Farr, University of Southern California
Keeping Cinderella in Her Place: Vampire Fairy Tales and Gender Normativity

Kimberly Ball, University of California, Irvine
IwasAbducted.com

6-3: Folk Music from Past to Future Room 214 Chair: Simon J. Bronner

Adam Webb-Orenstein, University of California, Berkeley
Sound Reproduction Technologies and the Problem of Authenticity

Simon J. Bronner, The Pennsylvania State University
The Past and Future of “Barnacle Bill the Sailor”

Rosalyn Rothstein, University of Oregon
If You Want Me You Can Watch Me On Your Video Phone: Responsive Interpretations Of Music Videos In Online Forums

12:50-2:00 PM: Lunch
2:00-3:30 PM: 7th session

**7-1: Folklore and the Individual** Room 112 Chair: Polly Stewart

Matthew McCoy, University of California, Berkeley
*Inventing the Secular: Martin Luther’s Vernacular Theology*

Polly Stewart, Salisbury University
“Itinerant Folksingers” and Other Communist Threats on Chief Skousen’s Watch, 1956-1960

Steven S. Jones, California State University, Los Angeles
“That Which Shall Not be Named”: Cinderella’s Slippers, Alan Dundes’ Approach to Folktale Analysis, and Current Fairy Tale Research

**7-2 Taste of Place** Room 119 Chair: Sarah Portnoy

Hector Beltran, University of California, Berkeley
*Constructing Spaces for “Illegal” Border-Crossing Narratives*

Sarah Portnoy, University of Southern California
*A Quest for Authenticity: The Tradition of Mexican Food in Los Angeles*

Nathan Coben, University of California, Berkeley
*The Home On Tradition Street: Making ‘Place’ in a California New Town*

**7-3 Online Folkloristics** Room 214 Chair: Anthony Bak Buccitelli

Anthony Bak Buccitelli, Boston University
*Performance 2.0: Some Observations Toward a Theory of the Digital Performance of Folklore*

Tok Thompson, University of Southern California
*Gaddafi Sings Zenga Zenga and the Rise of the Postnational Aesthetic: Implications for Politics, Revolutions, and the Future of Civic Identity*

Merrill Kaplan, The Ohio State University
*Curating Folklore Online: An Etymological Excursus*

3:45 - 4:45 PM Business meeting.
Doheny Library (DML) Intellectual Commons (room 233)

4:45-6:45: Reception and opening ceremony for the
Alan Dundes folklore library collection room
Doheny Library (DML) Room 241

Recommended post-conference dining at Chichen Itza (www.chichenitzarestaurant.com) 3655 South Grand Avenue # C6, Los Angeles, CA (213) 741-1075. Traditional Yucatan Food, 2 blocks west of the Radisson

**SUNDAY April 17**

10:00 AM - 2:00 PM: Local Tour: Meet at Radisson Hotel lobby.
Tour of Watts Towers Arts Center, Charles Mingus Youth Arts Center, and the Civil Rights Museum at the Watts Labor Community Action Committee.
Contact Luisa Del Giudice (luisadg@humnet.ucla.edu) for final entrance and transportation costs.
List of Presentations

Anderson, Allie  a.and@aggiemail.usu.edu
Folklore and Landscape
In his book, Shadowed Ground, Kenneth Foote states: “Shame can be a powerful motive to obliterate all reminders of tragedy and violence. Obliteration...does alter landscape.” In this presentation I draw on Foote’s notion of an obliterated landscape and apply it to the local case of The Nunnery. “The Nunnery,” as Cache County locals call it, is said to be a haunted site. I will modify Foote’s definition to include the following: obliteration doesn’t always result from a provable event, and obliteration doesn’t always mean forgetting, at least not at the folk level. Section 3-3.

Atwood, Sandra  sandra.atwood@aggiemail.usu.edu
Understanding Myth and Myth as Understanding: an Interdisciplinary Approach to Mytho-Logic Narration
In this paper I propose an innovative re-application of both the comparative method and paradigmatic structuralism. I argue for a more integrated, analytic approach to the interpretation of folklore. I suggest examining sacred narratives alongside the relatively modern myths produced by metaphysics and quantum mechanics in search of common themes that might generalize these otherwise seemingly disparate accounts. In other words, although science, philosophy, and myth are perceived to occupy distinct spheres, are there points of overlap? Do the discourses of science and philosophy contain mythological elements? Section 5-2.

Ball, Kimberly  kimberlyball@charter.net
IWasAbducted.com
This paper examines the UFO-abduction narrative as it exists on Internet discussion fora. Online-forum participants contribute their narratives spontaneously in an informal setting, responding to questions and comments from others who stand on a more or less equal footing with themselves. As Jan Fernback (2003) and Trevor Blank (2007) have individually observed, such fora have become a major mode of transmission for legend, and provide an ideal site to study this conversational genre. The UFO-abduction narrative is a particularly apt subject for a study of Internet legendry because it is in many respects about human connections and disconnections through technology. Section 6-2.

Beltran, Héctor  hbeltran@berkeley.edu
Constructing Spaces for “Illegal” Border-Crossing Narratives
Mexican (im)migration continues to be a highly politicized and controversial topic in the U.S., evidenced by recent legislation passed in Arizona. Informing the debate, scholarship on border narratives has focused on the construction of individual and collective migrant identities and realities in an attempt to create a shared understanding of their life events, motivations, and experiences. To maintain their “illegal” status invisible, however, undocumented migrants restrict the telling of their border-crossing narratives. In this paper, I propose that folkloristics can contribute to this scholarship by examining the construction of spaces used by migrants to tell “illegal” narratives. Section 7-2.

Bishop, Joyce  jbishop@saclink.csus.edu
Duality, Complementarity, and Opposition in Purepecha Ceremonialism
In spite of rampant modernization in certain areas of life, many Purepecha (Tarascan) towns in highland Michoacan have not abandoned the complex public ceremonial behavior which has characterized their variant of Mexican folk Catholicism since at least the nineteenth century, if not much longer. Visually updated by the use of industrially produced material goods in costume and decoration, ritual performance continues to exhibit conservative structural patterns--specifically, emphases on duality of patterning, gender complementarity, and boisterous, sometimes violent, in-group/out-group opposition, the latter framed as play. Here the author explores interrelationships among patterns as they relate to the status of women in these towns and attends to the consequences of their loss when certain key rituals are abandoned. Section 3-2.

Briggs, Charles L.  clbriggs@berkeley.edu
Between the Finns and Freud: A Folkloristic and Psychoanalytic Perspective on Lament
This paper draws on Finnish studies of lament and the vernacular theorizing of lament singers in rethinking work by Freud, Klein, and Nasio on the psychoanalysis of mourning. Psychoanalysts emphasize contradictory features of the experience of mourning, especially hypercathexis versus detachment and fantasizing versus reality testing. I examine laments performed by Warao speakers in a Venezuelan rainforest in the midst of an epidemic of rabies transmitted by vampire bats. I argue that folkloristic attention to poetics, performance, decontextualization, and the everyday can demonstrate the potential of these lament singers for destabilizing and extending psychoanalytic analyses of mourning. Section 2-3.
The film **Zombies R Us: Disaster Preparedness Groups, Self-Reliance, and the Death of Modernity**

Christian, Tiffany A.

tiffany@uoregon.edu

The film **Zombies R Us** focuses on two disaster preparedness groups around Portland, Oregon, exploring how participants create their own vernacular culture, fulfill fantasies of a return to the “primitive,” and develop survival skills as a community. Participants draw upon popular culture, including narratives of the zombie apocalypse, to inform both what the group can expect from an end to modernity and how they will survive in a post-apocalyptic world. The film explores the ways participants bond over similar pop culture interests while at the same time completing activities designed to make them self-reliant in the event of a disaster. Section 6-2.

**Buccitelli, Anthony Bak**

abbuccit@bu.edu

**Performance 2.0: Some Observations Toward a Theory of the Digital Performance of Folklore.**

In the last decade, cultural scholars have rejected the image, commonly accepted in the 1990s, of digital environments as placeless and faceless spaces of interaction. Instead, we have begun to study digital culture as situated in particular social and cultural milieu, much as we study any other sociocultural form of interaction. While this recognition of the similarities between virtual and actual cultural spaces is a welcome innovation, inasmuch as it has helped us to see digital spaces and cultural milieu, much as we study any other sociocultural form of interaction. While this recognition of the similarities between virtual and actual cultural spaces is a welcome innovation, inasmuch as it has helped us to see digital spaces as cultural places, I would argue that it has obscured the need for a theory of performance that can account for aesthetic dynamics that are unique to digital performance settings. Although by no means exhaustive, I will consider three elements of these settings: serialization, identity doubling, and audience mixing. These examples will suggest some of the unique elements of performance that must be included in an updated theory of digital performance. Section 7-3.

**Christian, Tiffany A.**

tiffany@uoregon.edu

**Zombies R Us: Disaster Preparedness Groups, Self-Reliance, and the Death of Modernity**

The film **Zombies R Us** focuses on two disaster preparedness groups around Portland, Oregon, exploring how participants create their own vernacular culture, fulfill fantasies of a return to the “primitive,” and develop survival skills as a community. Participants draw upon popular culture, including narratives of the zombie apocalypse, to inform both what the group can expect from an end to modernity and how they will survive in a post-apocalyptic world. The film explores the ways participants bond over similar pop culture interests while at the same time completing activities designed to make them self-reliant in the event of a disaster. Section 6-2.

**Buccitelli, Anthony Bak**

abbuccit@bu.edu

**Performance 2.0: Some Observations Toward a Theory of the Digital Performance of Folklore.**

In the last decade, cultural scholars have rejected the image, commonly accepted in the 1990s, of digital environments as placeless and faceless spaces of interaction. Instead, we have begun to study digital culture as situated in particular social and cultural milieu, much as we study any other sociocultural form of interaction. While this recognition of the similarities between virtual and actual cultural spaces is a welcome innovation, inasmuch as it has helped us to see digital spaces as cultural places, I would argue that it has obscured the need for a theory of performance that can account for aesthetic dynamics that are unique to digital performance settings. Although by no means exhaustive, I will consider three elements of these settings: serialization, identity doubling, and audience mixing. These examples will suggest some of the unique elements of performance that must be included in an updated theory of digital performance. Section 7-3.

**Conrad, JoAnn**

jac5353@aol.com

**Incongruous Spirit and Flesh: The Haunted Presence of Physical Remains**

Christianity in general is based on the spirit made flesh – the story of Christ. And yet, the perfect female form effects the denial of the flesh – the story of the Virgin Mary and all the virgin saints. Theirs is the story of an attempt to make flesh spirit – purity attained through the denial of flesh. The female body itself acts as a bridge between the natural and the supernatural, the spirit and the flesh, and this bridging is replicated in iconography. Fast forward to the 19th century: Photography and spiritualism converge in the documentation of ectoplasmic and ghostly hauntings, the photos themselves reconciling intangible and corporeal worlds, as do the séances that are also documented in photography – effecting a double materialization; Freudian psychoanalysis maps and makes manifest the unconscious. That most mediums are women, and that the focus of much of Freud’s work was women loops us back to the underlying subtext that links the visual specters of the 19th century to the relics, iconography and devotional practices of Christianity. All utilize the form of perfect female, normalizing the pornographic and misogynistic impulses that inhere in all such representation. Section 6-1.
Cooper, Gene  
eugeneco@usc.edu  
Chinese Minstrelsy: the Folk Performance Genre, Jinhua Daoqing 道情

In this paper, I present an introduction to the local folk performance genre known as Jinhua Daoqing 道情, one of the “five great folk arts of Zhejiang”, its distinctive performance characteristics, its historical development, its best known performers, its suppression during the cultural revolution (1966-1978), its vibrant revival, and subsequent decline. In addition to folk myths and stories, local news or anecdotes also constituted a significant part of the traditional artist’s repertoire, so Daoqing was often called “Sing the News” (chang xinwen 順新), a kind of minstrelsy, with a communication as well as an entertainment function. The paper concludes with several summaries of the plots of exemplary Daoqing narratives. Section 2-1.

Del Giudice, Luisa  
luisadg@humnet.ucla.edu  
Living Memory, Embodied Ancestors

“The dead are not dead…they are in the rustling tree,/the groaning wood,/water that runs” (Birago Diop). This paper examines the dialogic rapport with our ancestors, displaced and misplaced identities, collective cultural neuroses, and somatized trauma. How and why do we engage ancestral voices and embody memory? E.g., how has hunger informed Italian immigrant culture? How do we deal with such hauntings (e.g. “The Ethnographer as Exorcist”)? And how many generations does it take to work collective traumatic memory literally out of our systems? This paper examines varieties of listening in auto-ethnography, oral history, and spiritual direction, and considers her personal evolution as academic and public sector ethnographer toward compassionate action. Section 5-3.

Doyle, Charles Clay  
cdoyle@uga.edu  
The Power of Not Thinking

Among the dozens of historical and extant folk remedies for a toothache, one that was collected in Alabama in the 1950s prescribes walking around a persimmon tree without thinking about a possum. That particular “cure”—which, of course, merely confirms the absence of any cure—itself has an old and interesting ancestry. It also belongs to a larger body of lore that calls attention to the difficulty, the impossibility, of not thinking about a specified object, or not performing an explicitly forbidden action. The “not thinking” paradox, sometimes referred to by psychologists as the “white bear principle,” is the basis for several early and modern jests, as well as at least one proverb. Section 1-3.

Farr, Brittany  
farrb@usc.edu  
Keeping Cinderella in Her Place: Vampire Fairy Tales and Gender Normativity

In US popular culture the fairy tale prince has been replaced by the vampire. Twilight, True Blood, and The Vampire Diaries, each contain elements of the Cinderella and Beauty and the Beast tale-types. The Cinderella figures however, are not just rescued from their metaphorical wicked stepmothers; the female protagonists must also learn how to tame and adapt to the monsters who have saved them. In each instance it is the Cinderella’s love that both domesticates the vampire and consequently improves her status. In The Vampire as Numinous Experience, Beth McDonald argues that contemporary vampires will “provide a clue in the search for our significance [in the new millennium]” (2004, 180). If we take these vampire stories as a guide, then significance and power for young women is to be found in ascribing to traditional gender norms. Section 6-2.

Fiske-Cipriani, Rachel  
rachelfc@berkeley.edu  
Ethical Life in South Oakland: Mindfulness Education and the Urban Subject

This paper clarifies the stakes involved in making claims to a folk piety, “mindfulness,” that places liberation at its center. Through ethnographic research on the “mindfulness education movement” in Oakland and in-depth interviews with teachers and students, the paper offers a critical reading of the movement’s pedagogic and institutional activities, especially as they relate to forms of life within an urban milieu. While founders frame the movement as a prevention technique for stress, attention deficit disorder, and violence, placing it squarely within biomedical discourse, students in the classroom act against these disciplining practices in surprising ways. The paper suggests that in an increasingly pathologized society blurred by the discourse of moral evaluation, students use the political economy of liberation to create a site of knowledge production about the self. Section 1-2.
Goldwasser, Michele  migoldwasser@yahoo.com

Looking Towards the Future: the Garifuna Nation in the 21st Century

One decade has passed since UNESCO declared Garifuna language, music and dance a masterpiece of the oral and intangible heritage of humanity. During this time, the Garifuna nation has struggled to revitalize its language, music and dance. This paper will examine the efforts of the Los Angeles Garifuna Language and Culture Academy to nurture and promote Garifuna language, music and dance in the diaspora. Specifically, this paper will analyze the role of folklore and the use of technology in revitalizing Garifuna language and culture in the 21st century. Section 3-2.

Guile, Holly  vampirefoe@gmail.com

Peering Into The Void: Placelessness and the Vampire

This presentation draws on the notion of placelessness—that is, the complete sense of detachment of anything or place to anyone, to argue that vampires can be considered as placeless creatures. I use Eli from Let The Right One In to show her nothingness within her own body, Spike from Buffy the Vampire Slayer for his attachment to the symbols used against him, and Dracula because of his “portable places”; his home soil and titular novel; and their corruptibility. With these iconic figures and the studies of folklorists I show how the vampire of myth and literature are entities of placelessness. Section 3-3.

Hagerty, Alexa  ahamery@berkeley.edu

“We Used to Know How to Care for Our Dead”: Tradition and Loss in the Home Funeral Movement

Home funerals are a new American social movement in which the dead body is cared for by friends and family rather than by the professional funeral industry. This paper considers home funerals as double sites of mourning – for the end of an individual life and a perceived loss of tradition. Invocations of lost folkways and vanished communities -- what Alan Dundes called a “perceived perfect past” -- permeate its discourse. As a new object of study, folklorists can substantially contribute to an understanding of how life and death are defined as they are placed between professional and vernacular discourses in this movement. Section 2-3.

Harrison, Melody  harrm84057@yahoo.com

Mount Timpanogos: The Words of Mountain Places in Early 1920s “Timp” Poetry

The origins of the century-long popularity for Mount Timpanogos among locals in Utah County stem from a college hike in 1911. The next 10 years saw the hike’s growth in size and the publication of Timpanogos: Wonder Mountain and On the Trail to Timpanogos in 1922 and 1923. Both contain a selection of poems written by the local people. After examining the words in these poems, it became apparent that these amateur poets were using a learned mountain rhetoric tradition along with specific place-names of the mountain’s features and their own experiences of recreating on the mountain, demonstrating how Timpanogos was developing into an identifiable place both unique to the area and comparable to other mountain places. Section 3-3.

Hickerson, Joe  jhick@starpower.net

33rd Annual Archer Taylor Memorial Lecture

Exploring the Record Record Record Record: Reflections on My Adventures with Sound Recordings in the Field of Folklore, Especially at the National Folk Archive at the Library of Congress. Section 4.

Howard, Robert Glenn  rgh@rghoward.com

Aggregating God: How the Holy Spirit Gets onto the Internet

At the dawn of the 20th century, Emile Durkheim famously argued for a transcendent understanding of aggregate social action. For him, “society” can only know itself through ongoing cooperation: “It is by common action that [society] takes consciousness of itself and realizes its position; it is before all else an active cooperation. [..] It is action which dominates the religious life, because of the mere fact that it is society which is its source” (1915, 465-6). Co-operative action sacralizes the world because it is only through such action that individual experiences are made sensible beyond the individual self. In this process, the ritual enacting of the social divine renders its presence visible across time by creating, maintaining, and recreating the shared meanings that link individual humans together. For this paper, I have located online communications about the Holy Spirit that show this social divine emerging through network communication technologies. Here, everyday actors can be empowered so long as they are willing to subordinate themselves to the god they aggregate. Section 6-1.
Jones, Steven S. sjones@exchange.calstatela.edu
“That Which Shall Not be Named”: Cinderella’s Slippers, Alan Dundes’ Approach to Folktale Analysis, and Current Fairy Tale Research
As the recent special issue of Western Folklore (volume 69, Winter 2010) illustrates, current fairy tale research has not embraced Alan Dundes’ call to interpret the significance of folktales. The two essays that address fairy tales by Christine Goldberg and Maria Tartar do not include Dundes in their works cited, even though the former discusses the uses of comparative folktale research and the latter discusses Bruno Bettelheim and magical thinking, subjects that Dundes wrote extensively about. Equally significantly and as one would expect, the arguments presented in these articles address stylistic issues, commenting on the form fairy tales employ (tale types and motifs) and on the agency of language (the ability of fairy tales to promote transformation by affirming the magical power of language, while “ultimately debunking the power of magical thinking”), eschewing any attempts at interpreting the significance of the tale types, motifs, or magical metaphors in the language of fairy tales. Whatever the reason for this reluctance, as Dundes argues, we cannot shirk our responsibility as folktale scholars to attempt to explicate these stories and their powerful images. We must attempt to provide what answers we can to questions such as the following: “At midnight, when Cinderella’s carriage, horsemen, and ballgown turn back into a pumpkin, mice, and tattered dress, why don’t the glass slippers change?” Section 7-1.

Jordan, Sara sjj711@yahoo.com
Headscarves in Plazas, T-shirts in Junctions: Reflections on Gender, Meaning and Place
Scholars have defined place as a site imbued with meaning. Feminists assert a fluidity between home long associated with women and public space as a male domain. What happens when women challenge the social order by situating themselves in public places for the purpose of drawing attention to a contested action or policy of the State? How are these sites changed by their actions? Drawing on the work of folklorists and social scientists, I examine the stories of several women’s groups who find political strength in maternal identity and explore the relationship between place, meaning and social action. Section 3-3.

Jordan-Smith, Paul pauljordansmith@gmail.com
Has Folkloristics a Future?
The history of our field is one of successive theories, from antiquarianism to folklore as performance. When a discipline abandons theory, it can become a free-for-all, and perhaps many of us agree and welcome this state of affairs, unaware—or unafraid—of the slippery slope into marginality. Not any old (or new) theory will do, but can the field survive without one, or is the study of folklore gradually becoming butterfly collecting or trivial pursuit? This paper addresses the question of whether a unifying theory continues to define the discipline, and, absent such theory, whether it actually has a future. Section 1-1.

Kaplan, Merrill kaplan.103@osu.edu
Curating Folklore Online: an Etymological Excursus
We are currently experiencing the second great boom in folklore collection and publication, this time not in print media but on the Internet. At the 2009 AFS meeting I suggested the word curation to refer to the set of vernacular practices that produce websites like Snopes.com, UrbanDictionary.com, and others. Here I would like to put the idea into the larger context of where the word curation has been. Though it is presently in vogue in digital media circles, curation is an old word, and its etymology implies a problematic hierarchy between collector/publishers and the creators of the material they collect and publish. Perversely, this may make it especially appropriate for the proposed application. Section 7-3.

Keeling, Richard rkeeling@socal.rr.com
Animal Songs from Native Cultures of Western North America as Viewed from the Perspective of Analogous Genres from Northeast Asia and Arctic Europe
George Herzog was the first to note in print that short, simple songs imitating the mythic speech of animals or spirit-persons were widely distributed in North America and represented one of the oldest surviving layers in Indian music (1935). This paper reviews evidence from northern California and southern Oregon to show that animal songs had shamanistic functions in native cultures that were not greatly influenced by contact with whites. They are viewed as part of a vast musical system which was not only widespread in North America but mainly centered in Northeast Asia and extended even to Arctic Europe. Section 3-2.
Lau, Kimberly J.  lau@ucsc.edu

Narrative Hauntings and Deadly Desires in Angela Carter’s “The Lady of the House of Love”

Angela Carter’s “The Lady of the House of Love” recasts “Sleeping Beauty” as a vampire tale of deadly desires. While “The Lady of the House of Love” diverges significantly from the dominant themes and tropes of the Grimms’s and Perrault’s more widely known versions of “Sleeping Beauty,” Carter’s story is clearly haunted by these narrative legacies. Here, I read the symbols and stylistics of Carter’s story with and against dominant versions of “Sleeping Beauty” as well as with and against traditional Gothic vampire narratives in order to emphasize the theoretical importance of their twinning and to address Carter’s questions about the possibility of escaping from such narrative hauntings. Section 6-1.

Lloyd, Barbara  lloyd123@humanities.osu.edu

The Pace of Knowledge.

Digital technology and virtual communities have become significant elements of our way of life, and folklorists are examining what they find in those communities (see Trevor J. Blank, ed., Folklore and the Internet: Vernacular Expression in a Digital World). Using ideas put forth by environmental studies professor David W. Orr in The Nature of Design: Ecology, Culture, and Human Intention, this paper discusses folklore of and on the Internet, in comparison to folklore “on the ground,” as they both relate to the pace of knowledge. Section 1-1.

Lloyd, Timothy  lloyd.100@osu.edu

Folklore Studies 2021.

What will the field of folklore studies in the US look like in 10 years? Which among today’s forms of communication, gathering, and professional interaction among folklorists will continue as they are now, which will change, which will have disappeared, and what new forms will have emerged? The Baby Boomers who now lead institutions in the field will have retired; what will be the challenges for those among you who will replace us? Do not expect to hear hard-and-fast predictions; I simply want to share some thoughts about where things might be headed to encourage forward-looking discussion now. Section 1-1.

Magat Margaret  mmagat@culturalsurveys.com

Working with Traditional Cultural Properties in a Hawaiian Context

In the world of cultural resource management, the work is often done by archaeologists and policy makers. Ethnographic studies are usually conducted by individuals other than a trained folklorist. Yet in such studies including the consultation for a Section 106, where the identification of traditional cultural properties by community members are needed, folklorists with their understanding of the intangible as well as the material aspects of culture are particularly poised to answer the challenges in working with cultural properties. Using examples from a Hawaiian context, this paper reviews key works in cultural resource management and explores how a folklorist’s understanding of “cultural attachment” and worldview can assist in the understanding of traditional cultural properties. Section 3-1

McCoy, Matthew  mcy.mccoy@gmail.com

Inventing the Secular: Martin Luther’s Vernacular Theology

As folklore studies focus on tradition being the invention of modernity, shifting the locus of modernity from the German Romantics to Martin Luther begs us to ask whether the key invention is not the invention of modernity or tradition but the invention of the secular. This paper looks at the particular way in which Luther’s vernacular theology forges a mode of inventing the secular. Luther’s displacement of discourses of truth from Church authority to the individual shift discourses of power. This invention of vernacular theology is found in Luther’s assertions of “self-consciousness,” “Death of God,” and “ordinary life.” Section 7-1.

Mechling, Jay  jemechling@gmail.com

Folklore and PTSD

The 2010 HBO Documentary, Wartorn, and several books on the subject have raised public consciousness about Post-Traumatic Stress Disorder and its effects upon military veterans returning home from the wars in Iraq and Afghanistan. This psychological disorder results in shattered lives, families’ coming apart, suicides, and violence. The author has joined a team of therapists and filmmakers working on a new, comprehensive public humanities project aimed at raising public awareness of this social problem. This project leads the author to consider what the folklorist can contribute to such a project, and the answer lies (in part) in the folklorist’s understanding of the role of informal and formal rituals in the cultures of male friendship groups. Section 1-2.
Michel, Maggi  maggimichel@gmail.com

*John Lennon, Tibetan Monks, and Mirror Cells*

Using fieldwork data from specialized behavior interpolated with neuroscientific data, I will show how trauma creates cycles of violence, and how specialized behavior, especially narrating, breaks those cycles and develops empathy in the brain. Using conflict theory and an examination of hierarchical social structures, I will demonstrate how egalitarian practices which rely on compassion and empathy countervale the cycles of violence that prevail. While I rely on broad constructs and data from many sources, my conclusion focuses on the action each individual chooses, moment by moment. Attendees will be surprised to learn that John Lennon’s notion about peace is an accurate instruction for achieving world peace. Section 1-3.

Mieder, Wolfgang  Wolfgang.Mieder@uvm.edu

*“Proverbs and Poetry are like Two Peas in a Pod” The Proverbial Language of Modern Mini-Poems”*

There exists a long tradition of proverbs appearing in poems. While the poetry of the Middle Ages and that of later centuries has been looked at by literary scholars and paremiologists, relatively little attention has been paid to the appearance of proverbs, proverbial expressions, and proverbial comparison in modern literature. This paper looks at particularly short poems from two to ten lines in length, showing that epigrammatic poems by earlier poets like John Heywood, Thomas Wyatt, and John Mennes were continued by later poets like John Gay, William Blake, Samuel Taylor Coleridge, and Emily Dickinson. Modern poets like Edgar Bogardus, Robert Creeley, Adrian Henri, Don Marquis, Seymour Mayne, Shel Silverstein, Raymond Souster, Mark Strand, Edward Thomas, Judith Viorts, and many others are continuing to integrate proverbial language into their mini-poems to add metaphorical expressiveness to their short texts. The many examples to be discussed are presented in five groups: 1. poems with proverb titles, 2. poems with unchanged proverbs, 3. poems containing personalized proverbs, 4. poems with proverb allusions, and 5. poems with proverbs changed into anti-proverbs. There is no doubt that there is a sub-genre of proverb poetry, with modern poets clearly excelling in the writing of proverbial mini-poems that range from the sublime to the ridiculous. Section 5-1.

Miller, Montana  montanm@bgsu.edu

*Going In: Folklore and the Discovery Process in Ethnography and Skydiving*

The discovery phase in folklore fieldwork is a crucial stage, one that can too easily be rushed or skipped by an eager scholar. In the discovery period the researcher watches, listens, and waits for patterns to emerge—for smoldering themes to ignite as burning questions. To illustrate the importance of this methodological process, I discuss my recent initiation into the complex subculture of skydivers, where I have trained as a fully-immersed participant while observing the relationships and traditions around me. Skydivers confront their own mortality on a regular basis, and they inevitably lose friends to fatal accidents and errors. Drop zone rituals and folk expressions surround what jumpers refer to as “going in.” For example, the prayer or adage “Blue skies, black death” (rarely spoken out loud) holds complex layers of meaning and belief, mysterious to a newcomer or outsider. Profoundly esoteric understandings, and essential questions for research, must come through patience and shared experience. Along the way, how does the folklorist navigate the discovery process practically, safely, and ethically? Section 1-3.

O’Connell, Eric  eric@ericoconnell.com

*Cowboys: East Germany, Rebels of the Vogtland*

Cowboys: East Germany, Rebel of the Vogtland is about a popular culture, and begins in the West – of America. It involves folk traditions, negotiations of power, individual and group identity, and cross-cultural representation. Situated in an area of East Germany known as the Vogtland, this paper concerns a group of East Germans who identify with the idea, the ethos if you will, of the American Western Cowboy. With the use of modern media – digital video and photography – traditional ethnographic questions are proposed and answered revealing trans-cultural representations of a seemingly out-of-place culture. Section 5-1.

Otero, Solimar  solimar@lsu.edu

*Women’s Ritual Creativity: Developing Discourses in Afro-Cuban Religion*

This paper examines new and emerging discourses among women practicing Afro-Cuban vernacular religion. The “future” of Afro-Atlantic religions is very much tied to the globalization, hybridization, and reconfiguration of religious work in a transnational context. Women are at the heart of religious innovation here as they creatively mix ritual and identity in their everyday religious practices. I will be discussing three case studies of how women are mixing and redefining Afro-Cuban religious culture that are taken from fieldwork done in Cuba in 2009. This work also necessarily explores how women’s relationship with the supernatural challenges gendered notions of power and social agency. Ultimately, we will see that the creative use of ritual and cultural mixing among women practicing Afro-Cuban vernacular religion broadens the understood palette of Afro-Atlantic mythology, narrative, and folklore. Section 5-3.
Portnoy, Sarah  
portnoy@usc.edu  
*A Quest for Authenticity: The Tradition of Mexican Food in Los Angeles*  
Los Angeles, a city with a long Spanish and Mexican history, today has a Mexican population second only to Mexico City. It is a city with a variety of Mexican restaurants representing the country’s rich regional traditions found in Hispanic and non-Hispanic areas. Yet, the Mexicanness represented at Mexican restaurants catering to non-Hispanics is often a construct, an invented tradition created to satisfy customers’ expectations and desire to be culinary voyeurs. Yet, can we define these restaurants as “inauthentic?” I posit that this multicultural city’s cuisine embraces its blurring of borders and boundaries, creating a foodway unique to contemporary L.A. Section 7-2.

Renteln, Alison Dundes  
arenteln@usc.edu  
*The Law of Names: An Analysis of the Politics of Nomenclature*  
Names are a symbolic representation of identity, and the law seeks to control them in various ways. Their importance is acknowledged in international law, which guarantees the right to a name as an aspect of personal identity. I analyze the jurisprudence of nomenclature through the investigation of a set of naming disputes. In this paper I consider conflicts between parental name choice and government policies that aim to protect children from names deemed bizarre or contrary to the interests of the state. Not only focused on giving names, this study also examines the law governing women’s surnames upon marriage. These political struggles over the verbal representation of identities reveal the power relations between minority groups and the state in different countries. Section 3-1.

Rothstein, Rosalynn  
rosalynn.rothstein@gmail.com  
*If You Want Me You Can Watch Me on your Video Phone: Responsive Interpretations of Music Videos in Online Forums*  
Visual and text-based responses to commercial music videos are artifacts of interactions between users and institutional forms. User comments are managed by a website’s ingrained control mechanisms and the fluid control of other users. This process of evaluation creates reflexive dialogue between users, administrators of websites and the producers of music videos, which can appear disjointed or overly mimetic. However, interactions breech barriers between producers and consumers forming a liminal space. In this space, embodied in the dialogue, we can understand how the management of online comments reflects on the culture of interpersonal relationship on the internet as a whole. Section 6-3.

Rudy, Jill  
jill_rudy@byu.edu  
*American Indian Stories and Relational Communities: New Literacy Studies and the Future of Past Folklore Studies*  
American Indian Stories traces the damaging effects when perspective diverts from community relations to individual profit. Rather than condemning literacy, however, Gertrude Bonnin exemplifies how reading, writing, and publishing can be used to protest the loss of relational community while attempting to restore it. The tangled relations of orality and literacy, print and speech, literate and illiterate, sound and image remain significant to future folklore through the emerging significance of multimodal composing and new media technologies. Illiteracy, it turns out, has never been a very good definer of the folk, nor has literacy destroyed folklore. Section 3-2.

Ryan, Bernadene  
bernadene.ryan@usu.edu  
*Life Change Narratives*  
My paper examines narratives of personal transformation and the compulsion to change one’s life. I am particularly looking at experiences that lead to specific actions that create transformative life changes or philosophical shifts. My investigation studies how individuals are involved in transitional events in which they experience a disengagement from a previous life, spending some time in liminal space where they transition or regenerate into a new place in society. Part of my approach to this subject matter will use theories introduced by Victor Turner and by Arnold Van Gennep. Regina Holloman, in her article *Ritual Opening and Individual Transformation*, proposes that rites of passage can occur not just as physical/material transformation but can occur psychically as well. According to David Hufford and Marilyn Motz, these experiences are ways in which people perform, construct, and communicate belief. There are narrative elements common to each and I attempt to identify some of these patterns and place these narratives within the context of folk belief and folklore scholarship as alternate ways of knowing. Section 5-2.
Sahney, Puja  
psahney@indiana.edu

Hindu Homes, Transnational Style: A Study of Interior Decoration of South Asians in Salt Lake City, Utah

An important result of globalization is transnationalism, a multi-faceted condition where a mobile immigrant population successfully forges and sustains social relations with countries of origin and settlement. In this new milieu the domestic architecture of transnational immigrants provides insightful ways to fully understand and appreciate the complexity of contemporary multiculturalism in the United States. My paper focuses on the socio-cultural and religious impact of transnationalism on Hindu interior decoration. Researchers have shown that domestic space is one part of the foreign landscape that immigrants control, unlike the exterior of houses that are built to cater to American needs and ways of living. Section 2-2.

Shuman, Amy  
shuman.1@osu.edu

Mourning the Lost Everyday: Political Asylum and the Politics of Loss

The stories political asylum seekers want to tell to immigration officers are their stories of loss. Stories of mourning losses, however, are not the ones they need to gain asylum. For the political asylum process, stories of loss need to be translated into stories of political motivations and resulting violence. The asylum officials are suspicious of personal accounts of loss often because, to the officials, the accounts appear too similar. Using folkloristic concepts of memory, forgetting and lament, this paper will discuss repetition in personal stories of loss. Section 2-3.

Stewart, Polly  
pxstewart@salisbury.edu

“Itinerant Folksingers” and Other Communist Threats on Chief Skousen’s Watch, 1956-1960

W. Cleon Skousen (1913-2006), author of The Naked Communist (1958) and other works repackaged and peddled today on right-wing radio, was Salt Lake City’s own Chief of Police half a century ago. Skousen inveighed publicly against the dual global menace of Soviet Communism and the United Nations, and he openly harassed local folksingers and beatniks as agents of internationalism, who responded pungently (in private) with song and narrative. Drawing on local newspaper coverage from the Cold War era and on oral histories of singer Rosalie Sorrels and other locals of the day, this presentation exemplifies and contextualizes the Skousen protest repertoire. Section 7-1.

Stotter, Ruth  
r.stotter@comcast.net

Before Picture Books: Text and Context in the use of String Stories

String figures have been used as a device to pass on a culture’s cosmology accompanied by poetic descriptive narrative with the storyteller making figures to represent persons, incidents and objects associated with mythology and religious beliefs. The narrative may accompany the transformation of the string design as it progresses, or the chant or story may be uttered after the string design is completed. This non-traditional panel presentation presents an over-view of a traditional art form linking folk art and folk narrative. Section 5-1.

Toshmatova, Dildor  
dut17@psu.edu

Nationalism and Gender Identity in Folk Display: “Atlas” Silk in Contemporary Tajik Clothing

Tajik folk clothing including “atlas” fabric has traditionally expressed an identity of Tajik women and indicated the social and marital status of women in Tajikistan. An emerging function of costumes incorporating this fabric is its expression of nationalism, especially since the establishment of the Republic of Tajikistan in 1991. Although not unique to Tajikistan, atlas silk weaving has become a Tajik folk symbol. Its significance is that Tajik as a term does not denote an ethnic group as much as a general designation of a variety of Persian-speaking peoples in Central Asia. The development of folk symbols has helped differentiate Tajik culture in line with a national state. Dating to the fourth century, silkworm breeding and silk weaving have been special crafts of Tajikistan. The Fergana Region was the center of silk-weaving and silk craft production. Many Persian legends arose coincident with the beginnings of the craft describing the beauty of Tajik and Arian clothing. In contemporary Tajikistan, new technology has been applied to the traditional silk industry and rather than displace it, has brought new opportunities to expand silk weaving and use modern design to emphasize its folk symbolism into the future. Section 2-1.
Thompson, Tok  thompst@earthlink.net

Qaddafi Sings “Zenga Zenga” and the Rise of the Postnational Aesthetic: Implications for Politics, Revolutions, and the Future of Civic Identity

One key aspect in performance is the rights of representation. Who is allowed to tell the stories for a group? A look at some recent examples of online folklore reveal a strikingly postnational aesthetic, one which is at odds with the nationalism of modernity. These postnational examples point to new formations of identity online, with implications for understanding how humanity may begin to re-consider itself through concepts of human rights and citizenship with the onset of global digital communications and global digital groups. This talk will briefly investigate some highly political examples, and the use of online folklore in political identity, discourse, and revolutions. Section 7-3.

Urban, Jennifer  jurban@law.berkeley.edu

Copyright and/or vs. Folklore

Folklore and copyright differ in origin, goals, and in the meaning-making they spur. Folklore grows from the lived experience of a culture, bubbles up from the grassroots within that culture, is group-based, and is minimally intermediated (though it is perhaps refined and promulgated by specialists or elites). Copyright, particularly in the United States and in particular recent incarnations of copyright, grows from industrial policy, imposes distribution structures from above, venerates individual, identifiable creators, and operates with heavy intermediation. Yet both folklore and copyright—in essence—encourage and create cultural records and cultural discourse. Is there any useful connection between copyright and folklore? Can folklore benefit from copyright, at all? This discussion will consider these questions. Section 3-1.

Vane, Jake  jakevane@gmail.com

The Folkloric Methods of Mormon Parenting

As one of the fastest growing churches in the world, the Mormon Church membership is significantly expanded each year by children born to Mormon parents. Taking a sample of devout and faith-practicing parents from the Mormon community throughout Utah, my fieldwork research explores the various folkloric methods and approaches which Mormon parents use to teach their children the values and beliefs of the Mormon faith. These stories, proverbial sayings, legends, personal narratives, and family traditions are employed in Mormon parenting to instill religious principles in their children, endeavoring to enhance education and encourage individual religious conviction. Section 2-2.

Vieira, Jordan  jvieira@usc.edu

When Women Play Drums: Implications of Feminism among the Baganda of Uganda

It is an understatement to assert that neocolonialism and the consequences of 19th century imperialism acted as initial catalysts resulting in profound effects on the subsequent contemporary world reconfiguration and global sociopolitical, socioeconomic, and sociocultural development. This paper focuses on one particular aspect of Western influence as it relates to the cultural evolution and hybridization of the Baganda people of Uganda: feminism. After first examining the “traditional” context of Baganda gender construction and relevant folklore to create the cultural setting in which Western ideals and thought were introduced and consumed, I argue the drum, a traditional symbol of power and male dominance, acts as a symbolic tool with which women seek equality and assess their progress within the current cultural setting of the Baganda. I then discuss such advocacy and political developments resulting from the outcry of women and conclude by extrapolating the larger ramifications and implications of cultural hybridization and feminism, and their relationship to traditional aspects of Baganda culture and folklore. Section 5-3.

Webb-Orenstein, Adam  awebborenstein@gmail.com

Sound Reproduction Technologies and the Problem of Authenticity

Mid-twentieth century debates within folklore studies demonstrate optimism that sound reproduction technologies have the intrinsic capacity to make the collection of folk music into a scientific practice. At the same time, these technologies became important in determining how folk music itself was defined. This paper examines scholarly sources as well as liner notes from LPs produced in the 1950s and 60s to consider how field recording and record production were discussed as tools of the discipline. It looks at how they informed the ways folk music was represented as both a resource and an object of study in order to investigate the role of sound reproduction technologies in negotiating the boundaries of authenticity. Section 6-3.
Willis, Jordan  
jordan_willis@berkeley.edu

*Are You In, or Are You Out? Terms of Reference and Address in the Gayatinea Family*

The terms of reference and address that one uses within the social network of his/her family serve as identity markers, not only within the family and to outsiders who interact with the family, but also to mark ethnicity in situations of cultural contact. Such folk terminology terms are often cultural titles that imply, through connotation; meanings separate from their definition. For the Filipino-American Gayatinea family, terms such as Tito and Tita, ‘Uncle’ and ‘Aunt,’ are used for persons other than blood relatives, while some relatives are addressed by American hegemonic terms that are, in fact, the English translation of such titles. Studying such patterns, I have been able to understand the subtle variations of reference and address used by the Gayatinea family in order to maintain a sense of their Filipino identity as they undergo gradual, but definite, Americanization. In the process, I have also placed myself at limbo between insider and outsider by name, reference, and relation. Section 2-2.

Willsey, Kristiana  
kmwillse@umail.iu.edu

*Speaking for the Corps: Embodied Knowledge and Narrative Disfluency*

The engine of narrative is the paradoxical tension between the push of the plot and the seductive, inevitable digressions that delay resolution. What fiction constructs linguistically, the body experiences as the constant simultaneity of acting upon the world and feeling the world act upon it-- between motion and reflection, or being and knowing. This paper will examine the complex role of embodied memory in structuring oral performance. Drawing on ongoing fieldwork with veterans of Iraq and Afghanistan, I will apply linguistic analysis to disfluency markers like hesitations, self-corrections, frame-breaks and pauses to better understand the ways that phenomenological experience—visceral and emotional knowledge—simultaneously serves as scaffolding for emergent performances, and undermines narrative coherence. Section 1-2.

Willson, Kendra  
willson@humnet.ucla.edu

*Book Thief Stories*

Stories about book thieves are a genre of contemporary legend which circulates actively among librarians and academics and which is also reflected in literary and journalistic representations. The narratives often focus on thefts of valuable items or large numbers of items from library collections. Typically they describe the means which the thief used to escape detection and/or how they were eventually apprehended. Like other crime stories, these narratives describe a juxtaposition of cleverness with foolish mistakes and unscrupulous behavior. The emotional content which attends these narratives often involves a sense of betrayal. The people who tell the stories value books and would like to assume that others who share their appreciation for (especially scholarly) books would also share the values on which libraries are based - a commitment to making books accessible to the whole community. A related set of stories involve students in competitive environments hiding books in the library to restrict other students’ access. If the books are hoarded or sold for cash rather than appreciated for their content, that is also a violation of the value system of the library. Tellers may also imply a horrified identification with the thieves, perhaps suggesting that they may themselves have experienced the temptation to steal books or fear that they might themselves develop a disordered relation with books. Section 5-2.

Zhang, Juwen  
juwen@willamette.edu

*Mapping Asian American Folklore Studies in American Folkloristics*

Asian Americans were left out from the scope of the four folk groups and their lore at the inception of American Folklore Society (AFS) and the *Journal of American Folklore (JAF)*. Fundamentally, Asian Americans were not defined as a folk and their lore was not studied as part of American folklore scholarship. This presentation is to provide a broad context for further discussions on the subject by looking at the transformation of Asian Americans as a folk group in the past one and a half centuries, and reviewing Asian American folklore in American folkloristic and historical contexts. It will also highlight the challenges in defining and studying Asian American folklore. Section 2-1.
Schedule

REGISTRATION & PAPER SESSIONS ALL TAKE PLACE IN TAPER HALL (THH)

THURSDAY April 14
5:00-7:00 pm: Registration in Taper Hall of Humanities (THH) 371: third floor, south end
7:00 PM +: Suggested meet and greet: McKay’s Restaurant/ Lounge at the Radisson Hotel and/or The Lab (“gastropub”) next door

FRIDAY April 15
8:30 AM: Registration: THH 371
9:00-10:20 AM: 1st Session
10:40 AM—12:00: 2nd session
12:00-1:30 PM: Lunch
1:30-3:00 PM: 3rd session
3:30-5:00 PM: 4th Session: The 33rd Archer Taylor Memorial Lecture Doheny Memorial Library (DML) Friends Lecture Hall, Room 240
5:00- 6:00 PM: Break for Supper
6:00-9:00 PM: Reception hosted by the USC Anthropology Department Tutor Campus Center (TCC) 4th Floor, The Forum
9:00 PM +: Continue socializing downstairs of Tutor Campus Center at Traditions Bar, and/or at McKay’s Lounge, Radisson Hotel

SATURDAY, APRIL 16
9:00 AM: Registration (THH 371)
9:30-11:10 AM: 5th Session
11:30 AM-12:50: 6th session
12:50-2:00 PM: Lunch
2:00-3:30 PM: 7th session
3:45- 4:45 PM Business meeting.
Doheny Library (DML) Intellectual Commons (room 233)
4:45-6:45: Reception and opening ceremony for the Alan Dundes Folklore Library Collection Room Doheny Library (DML), Room 241

SUNDAY, APRIL 17
10:00 AM-2:00 PM: Local Tour: Watts Towers. Meet at the Radisson Hotel lobby
The famous Watts Towers, including the Watts Towers Arts Center, the Charles Mingus Youth Arts Center, and the Civil Rights Museum at the Watts Labor Community Action Committee. If interested, please contact Luisa Del Giudice (luisadg@humnet.ucla.edu) for final entrance and transportation costs.

Close of Conference