



# 2021 Annual Meeting of the American Folklore Society

# Harrisburg Program

## General Announcements

- Be sure to check the [online addendum](#) for last minute withdrawals or announcements.
- Strawberry Square and Whitaker Center are attached to the Harrisburg Hilton by a skywalk. If you have limited time, you may be interested in ["grab and go" food options](#) at Strawberry Square. Hours and days of operation vary, but most are available for lunch.
- Show your AFS nametag to get free admission at the State Museum of Pennsylvania, 300 North Street.
- All times are EDT.

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## Schedule for Thursday, October 21

8:00 am–5:00 pm

**Quiet Room**, Bridgeport

8:00 am–6:00 pm

**Registration desk open**, Governor

10:00 am–11:00 am

**Coffee and Conversation with the AFS Executive Board**, Harrisburg Ballroom:  
Lancaster/Getty

10:00 am–11:30 am

**Coffee and Networking**, Atrium

1:00 pm–2:30 pm

**43-01 Pennsylvania Dutch Linguistic, Ritual, and Political Environments**

Harrisburg Ballroom: Lancaster/Getty

**Lawrence Morris** (Albright College), chair

1:00 Pennsylvania Dutch in the Social Media Age

**Douglas Madenford** (Independent)

1:30 Ritual Language, Sacred Space: The Pennsylvania Dutch Ecology of Healing Traditions

**Patrick J. Donmoyer** (Kutztown University of Pennsylvania)

2:00 The Politics of Amish Buggies: Maintaining Plain Communities' Right to the Road

**Lawrence Morris** (Albright College)

**43-04 Viewing Room for Virtual Session:**

**Understanding Folklore and Medicine II: Folkloristic Research, Public Health, and Medical Professionals** 

*Part of Cultural Health: A Forum on Folk Medical Systems*

**This is a virtual session that will be recorded for asynchronous access**

Leland

**Andrea Kitta** (East Carolina University), chair

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

**Jennifer Spitulnik** (Columbia/Boone County Public Health and Human Services)

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

1:00 pm–1:45 pm

**Fussin' about RARRA: BETA Testing NCTA's Resource Sharing Initiative**

Harrisburg Ballroom: Carlisle

**Lora Bottinelli** (National Council for the Traditional Arts), chair

**Micah Colston** (Sustainable Visions)

**Julia L. Gutiérrez-Rivera** (Los Pleneros de la 21, Smithsonian Folklife, Independent)

1:45 pm–2:30 pm

**Information Session on the Community Collections Grant Program**

Harrisburg Ballroom: Carlisle

**John Fenn** (American Folklife Center), chair

2:30 pm–3:00 pm

**Afternoon Refreshment**, Atrium

3:00 pm–3:45 pm

**Counter(ing) Narratives to the American Story with Ethnographic and Oral History Collections**

Harrisburg Ballroom: Carlisle

3:45 pm–4:30 pm

**Sustenance and Sustainability in Folklife Programs: What Else are We Doing to Meet the Moment? (A Roundtable Discussion)**

Harrisburg Ballroom: Carlisle

3:00 pm–4:30 pm

**44-01 The Politics of Heritage**

*Sponsored by the AFS Local Planning Committee*

Harrisburg Ballroom: Lancaster/Getty

**Joyce M. Davis** (World Affairs Council of Harrisburg), chair

**David G. Argall** (Senate of Pennsylvania)

**James McClure** (Regional newspaper editor, retired)

**Lenwood O. Sloan** (consultant)

3:30 pm–5:00 pm

**A Pennsylvania Dutch Liar's Contest (Liegner-Maetsch): Humor and Tall Tales in Performance**

*Sponsored by the AFS Local Planning Committee and the Folk Narrative Section*  
Leland

**William Donner** (Kutztown University), chair

**David H. Adam**

**Patrick J. Donmoyer** (Kutztown University of Pennsylvania)

**Kevin Sterner** (Independent)

5:30 pm–6:00 pm

Welcome to Harrisburg: Ceremony  

*This event will be live streamed and recorded*

Harrisburg Ballroom

6:15 pm–8:00 pm

**Welcome to Harrisburg: Reception**

*Sponsored by the AFS Executive Board, the AFS Local Planning Committee, the American Folklore Society, Local Learning, Penn State Harrisburg, the Pennsylvania Center for Folklore, the Pennsylvania Council on the Arts, and the State Museum of Pennsylvania*

The State Museum of Pennsylvania, 300 North Street

8:30 pm–9:30 pm

**Conversations for the Field: Forget “Back to Normal”; How Do We Move Forward Differently?**

Facilitated by **Queen Nur Karen Abdul-Malik, Thomas Grant Richardson, and Sally Van de Water**

This participatory roundtable will address issues of working in a post-pandemic, inclusive society where getting “back to normal” is not desired by many who never experienced “normal” as healthy, safe, or sustainable. Where do we grow from here?

## Schedule for Friday, October 22

8:00 am–2:30 pm

**Registration desk open,** Governor

8:00 am–5:00 pm

**Quiet Room,** Bridgeport

8:30 am–10:00 am: Concurrent Sessions

### 51-01 Popular Culture and Folklore in the United States

Harrisburg Ballroom: Lancaster/Getty

**James B. Seaver** (Indiana University Institute for Advanced Study), chair

- 8:30 There's Always Room for Jell-O: Local Culinary Heritage, Economic Loss, and Public Commemoration in the Birthplace of "America's Most Famous Dessert"  
**James B. Seaver** (Indiana University Institute for Advanced Study)

- 9:00 Reckon Where I'll Be Tomorrow: The Legacy of a Story in the Happy Valley  
**Alex Martinez**

- 9:15 NFL Films and the Manufacturing of a Popular Culture Mythology  
**John E. Price** (Independent) (to be read in absentia)

- 9:30 discussion

### 51-02 Orality and Literacy in Legend, Rumor, and Conspiracy Theory

Harrisburg Ballroom: Carlisle

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

- 8:30 Literacy, Conspiracy, Legendry: What History Can Tell Us about QAnon  
**Bill Ellis** (Pennsylvania State University, emeritus)

- 9:00 The Girl Who Hid: Campus COVID-19 Rumors and Legends  
**Elizabeth Tucker** (Binghamton University)

- 9:30 Rumor, Place, and Belief in Louisiana's Deep Delta  
**Carolyn E. Ware** (Louisiana State University)

- 10:00 The Cave Conspiracy: Murder and Satanism in Somerset, KY  
**Jeanmarie Rouhier-Willoughby** (University of Kentucky)

**51-03 Documentation and Presentation of Folk Arts**

Harrisburg Ballroom: Lebanon/York

**Zoe van Buren** (North Carolina Arts Council), chair

- 8:30 From an Idea to a Living Institution: The New Jersey Folk Festival  
**Angus Kress Gillespie** (Rutgers University)

- 9:00 Bluegrass in One Ear and Rock n' Roll in the Other: Field Report from a Music Community Documentation Project  
**Joel Reid Chapman** (Western Kentucky University)

- 9:30 The Power of Partnership: Tales From The Millennial Traditional Artists Project  
**Zoe van Buren** (North Carolina Arts Council) and **Kathryn Clune** (Duke University)

**51-05 Digital Discourse in Long-Term Perspective**

Metropolitan

**Mr Frog** (University of Helsinki), chair

- 8:30 Tradition, Communication, and Group Size  
**Kathleen Ragan** (Independent)

- 9:00 On the Nature of Things: An Approach to Folklore in Conspiracy, Politics, and the Construction of Power  
**Mr Frog** (University of Helsinki)

- 9:30 discussant  
**Andrew Peck** (Miami University)

10:00 am–10:30 pm: Coffee Break, Atrium

10:30 am–12:00 pm: Concurrent Sessions

**52-01 Magnificent Healing: Mending the Healthcare System through Stories**

Harrisburg Ballroom: Lancaster/Getty

**Amy E. Skillman** (Goucher College), chair**Zohreh Akhtar** (Pediatrics Medical Group)**Kelly Armor** (Independent)**Betty Itunga** (PA Immigrant & Refugee Women's Network (PAIRWN))**Ho-Thanh Nguyen** (PA Immigrant & Refugee Women's Network (PAIRWN))**Cecelia Ann Ottenweller** (Independent consultant)**Carolyn Patterson** (PA Immigrant & Refugee Women's Network (PAIRWN))**52-02 New Directions Forum: Opportunities and Challenges in Digital Folklore****Research***Sponsored by the New Directions in Folklore Section*

Harrisburg Ballroom: Carlisle

**Andrew Peck** (Miami University), chair

**Anelise Farris** (College of Coastal Georgia)  
**Robert Glenn Howard** (University of Wisconsin, Madison)  
**Annamarie Morel-O'Brien** (Penn State Harrisburg)  
**Afsane Rezaei** (Utah State University)

**52-03 Jokes, Humor, and Tradition**

Harrisburg Ballroom: Lebanon/York

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

- 10:30 "Yuba Dam," Says I: History and Meaning of a Tradition of Humorous Poems and Songs  
**Stephen D. Winick** (American Folklife Center)
- 11:00 Leveling Jokes in a Nishnaabe Context  
**Mary Magoulick** (Georgia College)
- 11:30 Prison Library Humor: Participation and Observation in a Contested Environment  
**Claire Schmidt** (Missouri Valley College) and **William D. Mongelli** (Massachusetts Department of Correction, retired)

**52-05 Children's and Youth's Futurities and Folklife Studies: Recentering the Periphery**

*Sponsored by the Children's Folklore Section*  
Metropolitan

**Fernando A. Orejuela** (Indiana University), chair

- 10:30 #TogetherApart: Youth Zines and Feminist Disability Studies in Quarantine  
**Rebecca E. Kunin** (Indiana University)
- 11:00 Denying Black Girlhood: Racialized Listening Practices in the Classroom  
**Kennedi Alexis Johnson** (Indiana University)
- 11:30 Children's Folklore in Transition: Queer and Transgender Youth Inclusivity  
**Fernando A. Orejuela** (Indiana University)

12:15 pm–1:45 pm

**LGBTQIA+ Section Networking Event**

*Sponsored by the LGBTQIA+ Section*  
Harrisburg Ballroom: Lebanon/York

**Networking Session**

Facilitated by **John Fenn** (American Folklife Center) and **Thomas Grant Richardson** (Independent)

Join mid-career folklore professionals about ways to network within AFS and the field at large. Students, new professionals, and new-to-the-field or transitioning professionals are all welcome to join.

12:30 pm–1:30 pm

**Worlds of Papercut Art**

Metropolitan

**Susan Leviton** (Levworks), chair

2:00 pm–3:30 pm: Concurrent Sessions

**54-01 The Folklorist as Conservationist: Reflecting on 75 Years of State Folklore Programs**

*Sponsored by the AFS Local Planning Committee*

Harrisburg Ballroom: Lancaster/Getty

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

**Mary Hufford** (The Ohio State University)

**Ellen E. McHale** (New York Folklore Society)

**Amy E. Skillman** (Goucher College)

**54-02 Identified/Identifying as Black: Folklife and African American Identity**

Harrisburg Ballroom: Carlisle

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

2:00 "Searching out the New Land": African American Identity and Folk Art during the World War II Period

**John F. Moe** (The Ohio State University)

2:30 Birding While Black: Identity in the Stories of African American Birders

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

3:00 discussant

**Marilyn M. White** (Kean University, retired)

**54-03 News, Politics, and Humor**

Harrisburg Ballroom: Lebanon/York

**Russell Frank** (Pennsylvania State University), chair

2:00 The Legendary Unlaughter of Donald J. Trump

**Moira Marsh** (Indiana University)

2:30 Internet Political Cartoons as Vernacular Rhetoric

**Ian Brodie** (Cape Breton University)

- 3:00 Warm and Fuzzy Fake News: Tribute Newspapers as a Folk Tradition  
**Russell Frank** (Pennsylvania State University)

**54-04 What a Good Idea: Folklorically Informed Alternatives to Traditional Assignments in Undergraduate Classes**  
Leland

**Mary Sellers** (Pennsylvania State University) and **Cory Hutcheson** (Kutztown University of Pennsylvania), chair

**54-05 Folklore of Conflict, Disaster, and Survival**  
Metropolitan

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

- 2:00 The Folklore of 9/11: An Analysis of Primary Materials in Pace University's Oral History Project

**Donald Allport Bird** (Long Island University, Brooklyn)

- 2:30 Emplacing Stories of Conflict: The Relationship Between Narrative, Violence, and Space

**Jesse A. Fivecoate** (Indiana University)

- 3:00 Three Mile Island and the Folklore of Disasters from 1979 to the Present

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

3:30 pm–4:00 pm

**Afternoon Refreshment**, Atrium

4:30 pm–5:30 pm

**Festival of Ideas: A Call to Action**

*Sponsored by the American Folklore Society*  
Harrisburg Ballroom: Lancaster/Getty/Carlisle

**Junious Brickhouse** (Urban Artistry, Inc.), chair

5:30 pm–7:30 pm

**Break**

5:30 pm–7:30 pm

**Local Learning Happy Hour**

*Sponsored by Local Learning*  
Bacco Pizzeria & Wine Bar, 20 North Second Street (across the street from the Hilton)

7:00 pm–8:15 pm

**Don Yoder Memorial Lecture in Religious Folklife**    
*Sponsored by the Folk Belief and Religious Folklife Section*  
*This event will be live streamed and recorded*  
Harrisburg Ballroom: Lancaster/Getty/Carlisle

**Margaret Kruesi** (American Folklife Center, retired), chair

The Virgin Mary's Body: Immaculate Rejection  
**Kay Turner** (New York University)

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

8:30 pm–9:30 pm

**"Come On In" and "Let It Be Real": An Evening with the Spiritual Messengers Warriors for God**    
*Sponsored by the AFS Local Arrangements Committee*  
*This event will be live streamed and recorded*  
Harrisburg Ballroom: Lancaster/Getty/Carlisle

9:30 pm–11:00 pm

**Folkwise LIVE from Harrisburg**   
*Sponsored by Folkwise*  
Brady

**Memorial for Leonard Norman Primiano**   
Harrisburg Ballroom: Lebanon/York

**Margaret Kruesi** (American Folklife Center, retired)  
**Tom Mould** (Butler University)  
**Joseph Sciorra** (Queens College, City University of New York)  
**Kay Turner** (New York University)

9:30 pm–11:30 pm

**Instrumental Jam Session**  
*Sponsored by the Music and Song Section*  
Metropolitan

**Vocal Jam Session**  
*Sponsored by the Music and Song Section*  
Harrisburg Ballroom: Carlisle

## Schedule for Saturday, October 23

8:00 am–12:00 pm

**Registration desk open**, Governor

8:00 am–5:00 pm

**Quiet Room**, Bridgeport

8:30 am–10:00 am: Concurrent Sessions

### 61-02 Agriculture, Environment, and Community

Harrisburg Ballroom: Carlisle

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

- 8:30 “Aunque No Cosechamos Mucho, Ayuda” (Even If We Don't Harvest Much, It Helps): The Value of Agriculture in San Miguel del Valle, Oaxaca, Mexico  
**Adele Woodmansee** (Cornell University)
- 9:00 Telling the Bees: The Rising Popularity of Amature Apiculture  
**Laura Brianne Carter** (Penn State Harrisburg)
- 9:30 Cropduster: Reframing Agricultural Aviation  
**Samuel Kendrick** (Independent) and **Ellen Law Kendrick** (Retired)

### 61-03 Religious Expressions of Faith, Trauma, and Critique

Harrisburg Ballroom: Lebanon/York

**William Samuel Chavez** (University of California, Santa Barbara), chair

- 8:30 Translocal Ethnicity and American Catholic Sisters: Life Stories of the Vincentian Sisters of Charity  
**Aaron J. Rovan** (West Virginia University)
- 9:00 A Marvelous Work and A Trauma: An Examination of Narratives Among Latter-Day Saint Sister Missionaries  
**Maygan Barker** (Memorial University of Newfoundland)
- 9:30 “The Other Exorcists”: Contemporary Exorcism Practice among Roman Catholics, Independent Catholics, and Non-Catholics  
**William Samuel Chavez** (University of California, Santa Barbara)

10:00 am–10:30 pm: Coffee Break, Atrium

10:30 am–12:00 pm: Concurrent Sessions

**62-01 No Longer "Humanique": Posthuman Folklore and the Relationship between Humans, Plants, and Animals**  
Harrisburg Ballroom: Lancaster/Getty

**Daisy M. Ahlstone** (The Ohio State University), chair

- 10:30 Ostensive Behavior: The Effect of Storytelling on Non-Human Animals  
**Daisy M. Ahlstone** (The Ohio State University)
- 10:50 Kill the Lizard, but Spare the Cat: Invasive Species and Phylogenetic Hegemony  
**Stephen Michael Lochetto** (Penn State Harrisburg)
- 11:10 Plants are People Too: The Personification of American Ginseng  
**Betty J. Belanus** (Smithsonian Center for Folklife and Cultural Heritage)
- 11:30 discussant  
**Mary Hufford** (The Ohio State University)

**62-02 Tourism and Heritage Discourses**

Harrisburg Ballroom: Carlisle

**Benjamin Gatling** (George Mason University), chair

- 10:30 Lithuania's Hill of Crosses: Spontaneous Shrine, Lieux de Mémoire, and Consumerist Tourism Destination  
**Ema Noëlla Kibirkstis** (Memorial University of Newfoundland)
- 11:00 Carving Identity: Tourism and Cultural Renewal in San Martín Tilcahete, Oaxaca, Mexico  
**Chris Goertzen** (University of Southern Mississippi)
- 11:30 Entangled Heritage: Tourism, Vernacular Religion, and Wedding Rituals in Hisor, Tajikistan  
**Benjamin Gatling** (George Mason University)

**62-03 Historical and Political Analysis of Folk Narrative**

Harrisburg Ballroom: Lebanon/York

**Michael J. Bell** (Independent, retired), chair

- 10:30 The Dragon of Wantley: A Tale of Many Genres  
**M. Lee Alexander** (William & Mary)
- 11:00 Tradition, Environment, and Politics in Armenian Folktale Cycle "Hazaran Blbul" (Thousand-Voiced Nightingale)  
**Gohar Melikyan** (Institute of Archaeology and Ethnography, Academy of Sciences of Armenia)

- 11:30 The Talmud Trial of 1240: Aggadah, Blasphemy, and the Folkloric Construction of the Jew in the High Middle Ages  
**Michael J. Bell** (Independent, retired)

10:30 am–12:30 pm

**Local Learning Workshop**

*Sponsored by the Folklore and Education Section and Local Learning Leland*

12:00 pm–2:00 pm

**Break**

12:00 pm–2:00 pm

***Quo Vadimus: Where Are We Going?***

This will be a participatory brown bag lunch discussion to discuss the big takeaways from this year's meeting, what the emergent themes and concerns are, what action items need to be addressed. This session will produce an informal report to AFS staff and the executive board.

2:00 pm–3:30 pm: Concurrent Sessions

**64-01 Environment and Tradition on and by the River: The Susquehanna National Heritage Area**

*Sponsored by the AFS Local Planning Committee*  
Harrisburg Ballroom: Lancaster/Getty

**David J. Puglia** (Bronx Community College), chair

**Jamie C. Kinsley** (Penn State University)  
**Paul Nevin** (Susquehanna National Heritage Area)

**64-02 Community Building: Barriers and Breakthroughs**

Harrisburg Ballroom: Carlisle

**Kelly Armor** (Independent), chair

- 2:00 Confronting State Barriers to Grassroots Refugee Resettlement and Community-Building Initiatives  
**Sallie Anna Steiner** (Independent)

- 2:30 Elegant Problems and Community Solutions: The Lower Eastern Shore Community Quilt  
**Dominick Tartaglia**

- 3:00 Families Share Culture: When Virtual Space Creates Intimacy  
**Kelly Armor** (Independent)

**64-03 Traditions in Turmoil: Documenting Occupational Folklife in a Time of Occupational Upheaval**  
Harrisburg Ballroom: Lebanon/York

**Edward Yong Jun Millar** (Castellani Art Museum of Niagara University), chair

**Samuel Kendrick** (Independent)  
**Ellen Law Kendrick** (Retired)  
**Vyta Pivo** (George Washington University)  
**Ethan Sharp** (Independent)

**64-04 Folklore and Social Change**

Leland

**Raymond Summerville** (North Carolina Agricultural and Technical State University), chair

- 2:00 Charivari and Social Stratification: Carnivalesque Responses to Modernity in Ireland  
**Fionnán Mac Gabhann** (Indiana University)
- 2:30 Exploring Iconicity and Erasure Related to the Kazakh Nomadic Ideal as Tradition  
**Erik A. Aasland** (Fuller Theological Seminary)
- 3:00 "Winning Freedom and Exacting Justice": A. Philip Randolph's Use of Proverbs and Proverbial Language  
**Raymond Summerville** (North Carolina Agricultural and Technical State University)

3:30 pm–5:00 pm

**Honoring Pang Xiong Sirirathusak Sikoun (1944-2020): Keeper of Hmong Culture and Community Activist**

*Sponsored by the AFS Cultural Diversity Committee*  
Leland

**Naomi Sturm-Wijesinghe** (Philadelphia Folklore Project) and **Emily Socolov** (University of Texas at Austin), chair

**Carole Boughter** (Philadelphia Folklore Project Board)  
**Barry Dornfeld** (CFAR)  
**Selina Morales** (Southwest Folklife Alliance)  
**Sally Peterson** (Retired)  
**Chakawarn Sirirathasuk** (Keystone East)  
**Dannelle Sirirathasuk**

5:00 pm–5:30 pm

**Afternoon Refreshment**, Atrium

5:15 pm–6:00 pm

**AFS Business Meeting**  

*Sponsored by the American Folklore Society  
This event will be live streamed and recorded  
Harrisburg Ballroom*

6:00 pm–7:00 pm

**AFS Presidential Plenary**  

*Sponsored by the American Folklore Society and the Modern Language Association  
This event will be live streamed and recorded  
Harrisburg Ballroom*

**Paso a paso se va muy lejos: Traveling the Path with AFS**

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

7:30 pm–9:00 pm

**Closing Reception**

*Sponsored by the American Folklore Society  
Whitaker Center for Science and the Arts (via skywalk from Hilton); 222 Market St.*

9:30 pm–11:00 pm

**Folkwise Game Room!**

Brady

9:30 pm–11:30 pm

**Instrumental Jam Session**

*Sponsored by the Music and Song Section  
Metropolitan*

**Vocal Jam Session**

*Sponsored by the Music and Song Section  
Harrisburg Ballroom: Carlisle*

## **Session and Event Abstracts**

### **Repeating events**

#### **Quiet Room**

Thursday–Saturday, 8:00 am–5:00 pm

Bridgeport on the Hilton's 2nd Floor 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.

#### **Registration**

Thursday, 9:00 am–6:00 pm; Friday, 8:00 am–2:30 pm; Saturday, 8:00 am–12:00 pm

Come pick up your name badge and print schedule at the registration desk when you arrive! (New Governor)

#### **Coffee Break**

Friday and Saturday, 10:00 am–10:30 am

Enjoy a cup of coffee or hot tea between morning sessions! (Atrium)

#### **Afternoon Refreshment**

Thursday, 2:30 pm–3:00 pm; Friday and Saturday, 3:30 pm–4:00 pm

Enjoy some cold drinks between afternoon sessions! (Atrium)

#### **Vocal Jam Sessions**

Friday and Saturday, 9:30 pm–11:30 pm

*Sponsored by the Music and Song Section*

The Music and Song section invites you to join our singing community. We have been singing together at AFS for decades. Everyone's welcome, so drop on by and share a song or two—or just listen and chat between songs. (Harrisburg Ballroom: Carlisle)

#### **Instrumental Jam Session**

Friday and Saturday, 9:30 pm–11:30 pm

*Sponsored by the Music and Song Section*

The Music and Song Section invites you to our annual jam sessions. Bring your fiddles, banjos, accordions, or whatever else you play and share some tunes. All instruments and skill levels are welcome. (Metropolitan)

### **Thursday**

Thursday, 10:00 am–11:00 am: **Meet the AFS Executive Board**

Harrisburg Ballroom: Lancaster/Getty

Thursday, 10:00 am–11:30 am: **Coffee and Networking**

Join colleagues for informal conversations in the Atrium! This is a good time to chat with new and old friends over coffee.

#### **43-01 Pennsylvania Dutch Linguistic, Ritual, and Political Environments**

Pennsylvania Dutch cultures have transformed radically during the last fifty years, as the non-sectarian Dutch continue to assimilate into broader American culture, and Plain groups navigate the transition from farming towards rural and semi-rural industry. Dutch-language communities have faced fragmentation and language loss, buggy-communities have struggled to maintain safe access to increasingly busy public roads, and new generations have confronted the precarity of their perceived cultural heritage. This session will examine three adaptive approaches to these environmental changes in southeast Pennsylvania: social media, service-learning political advocacy, and the use of ritual language and healing traditions.

#### **43-04 Understanding Folklore and Medicine II: Folkloristic Research, Public Health, and Medical Professionals**

*Part of Cultural Health: A Forum on Folk Medical Systems*

This panel is virtual, but in-person attendees can gather to view the virtual session together in the conference hotel. As part of "Cultural Health: A Forum on Folk Medical Systems," an event series created in partnership between the Penn State Humanities Institute, Penn State Harrisburg's Pennsylvania Center for Folklore, and the Penn State Hershey College of Medicine, a panel of experts in folk medicine and public health led a guided discussion with medical and public health professionals earlier in the week. This second session will invite the same panelists to reflect upon this discussion and talk with an audience of folklorists about the opportunities and challenges involved in working with professionals in these areas. (Leland)

Thursday, 1:00 pm–1:45 pm: **Fussin' about RARRA: BETA Testing NCTA's Resource Sharing Initiative**

In the spring of 2020, during the onset of the pandemic, the National Council for the Traditional Arts team came together and devised a quick plan to research, share, and post about the influx of grants and other valuable resources being made available to the arts and culture landscape, particularly the folk and traditional arts world, as a response to the emergency climate brought on by COVID-19. The daily postings on NCTA's social media platforms marked the birth of RARRA—Resource Alerts: Resilience, Reframing, Actions—an ongoing initiative dedicated to strengthening, amplifying and making more accessible resource sharing and resource acquisition by individual artists and nonprofit organizations. After 18 months of daily posts, the NCTA has envisioned how to strengthen RARRA efforts through the development of data analytics tools accessible to the public for tailored searches, monthly newsletters sharing highlights of recent postings, and long term community outreach strategies as an effort to ensure that culture bearers, creative practitioners, and community leaders from across the country are able to learn about and pursue the numerous opportunities available to them.

This session will offer an overview of the RARRA platforms, explaining what they are and where to find them, while also engaging participants in conversations on needs met and gaps experienced. Lessons learned in the session contribute to the continued strengthening and tailoring of NCTA's newest effort to support creative communities for 2022 and beyond.

Launched in April of 2020, the NCTA staff, in direct response to and in concern of the impacts (health, fiscal, creative and more) the COVID-19 pandemic was having on the Folk and Traditional Arts landscape, decided to use its social media platforms to offer daily posts and resharing of information to highlight the various business sustainability, arts grants, emergency responses and

more being made available to the creative sector at large. Since its launch, the RARRA campaign has grown to include monthly newsletters (a digest and post highlights of the RARRA postings), expanded it's scope of posting content to include not just emergency funding, but also a variety of opportunities and outlets that are conducive to resilience for the arts sector and reframing systemic issues pertaining to access, equity and representation. (Harrisburg Ballroom: Carlisle)

**Thursday, 1:45 pm–2:30 pm: Information Session on the Community Collections Grant Program**  
In late 2020, the Library of Congress announced an exciting initiative called "Of the People: Widening the Path" that is funded by a multi-year grant from the Andrew W. Mellon Foundation. The Library's American Folklife Center is running a program within this initiative to support community-centered cultural documentation projects. During this informal session, attendees will learn key information about the AFC program through a short presentation followed by a question and answer period. (Harrisburg Ballroom: Carlisle)

**Thursday, 3:00 pm–3:45 pm: Counter(ing) Narratives to the American Story with Ethnographic and Oral History Collections**

Teaching with Primary Sources (TPS) is the Library of Congress premier educational program, focused on helping educators enhance students' critical thinking and analysis skills and content knowledge using the Library's collections of millions of digitized primary sources. The TPS Consortium currently includes 160 partner organizations and reaches all 50 states and the District of Columbia. Consortium members share ideas, information, and materials, and in many cases collaborate on the design and delivery of TPS projects.

Local Learning: The National Network for Folk Arts in Education has received a Consortium Partner award from the Teaching with Primary Sources program of the Library of Congress to co-direct a curriculum and professional development project with the Vermont Folklife Center and our partners HistoryMiami Museum, Oklahoma State University Library and the OSU Writing Project, and the American Folklore Society.

We invite AFS members to join this informal discussion that represents a very formative moment for this project. How might a project like this be most meaningful for the field of folklore? What kinds of resources have you found most helpful for teaching with ethnographic and oral history primary source materials? What do you think we would be most smart to focus upon in this new opportunity? (Harrisburg Ballroom: Carlisle)

**Thursday, 3:45 pm–4:30 pm: Sustenance and Sustainability in Folklife Programs: A Discussion with Staff from NCTA, the AFC, and Local Learning**

A culmination of the three sessions about creative funding and resilience among folklife programs that precede it, this discussion will explore further untapped possibilities in our field to meet the moment that surrounds us. (Harrisburg Ballroom: Carlisle)

#### **44-01 Forum: The Politics of Heritage**

*Sponsored by the AFS Local Planning Committee*

The integration of heritage issues in Pennsylvania policymaking has drawn national attention since the Progressive era, when questions of immigration, industrialization, conservation, and populism dominated political discourse. Government-sponsored heritage affairs commissions and federally and state designated heritage areas arose in Pennsylvania, as did the first state-sponsored folklore program. In this forum, participants in the political landscape discuss with the audience considerations for policies and programs that affect community development, cultural globalism, heritage programming, and ethnic maintenance.

Thursday, 3:30 pm–5:00 pm: **A Pennsylvania Dutch Liar's Contest (Liegner-Maetsch): Humor and Tall Tales in Performance**

*Sponsored by the AFS Local Planning Committee, the Folk Narrative Section*

This session features performances of self-deprecating, earthy humor by traditional storytellers in a Pennsylvania Dutch Liegner-Maetsch (Liars Contest). This session presents the region's most experienced "Liars," offering their tall tales in both Pennsylvania Dutch and English. Beginning in the 20th century, speakers of Pennsylvania Dutch language celebrated their cultural identity through large public gatherings called Versammlinge (gatherings), often featuring dialect humor such as jokes, skits, and satirical ceremonies. Versammlinge have become a tradition among the broader, non-sectarian Pennsylvania Dutch community, among the most distinctive of which are Grundsau Lodsche (Groundhog Lodges) and Liegner-Maetsche (Liars Contests). Originally held annually as entertaining banquets throughout Lehigh, Berks, and Lancaster counties, the Liars Contests featured the region's premier dialect humorists who competed to tell the tallest tale. The Liars Contests continue today at the Kutztown Folk Festival, where the events have become part of the region's heritage language preservation movement. (Leland)

Thursday, 5:30 pm–6:00 pm: **Welcome to Harrisburg: Ceremony**

Thursday, 6:15 pm–8:00 pm: **Welcome to Harrisburg: Reception**

*Sponsored by the AFS Executive Board, the AFS Local Planning Committee, the American Folklore Society, the Local Learning, the Penn State Harrisburg, the Pennsylvania Center for Folklore, the Pennsylvania Council on the Arts, the State Museum of Pennsylvania*

Our welcome reception will take place on Thursday evening at the Pennsylvania State Museum (<http://statemuseumpa.org/>).

Drinks and some great Harrisburg-style soul food will be served, and guests are welcome to visit the temporary exhibits including the special exhibits on key women in PA history, an exhibit on the Suffrage Movement in PA, and the exhibit "Witness to History: Colonel Paul Evanko's 9/11 Field Notes" drawn from the rapidly developing investigation of the crash of Flight 93 in Shanksville PA. Your AFS nametag will get you free access to the museum during the entire meeting, so you can return to enjoy the exhibits.

Like every aspect of the meeting, the Welcome Reception will follow several COVID-19 precautions, including a mask requirement (when guests are not eating or drinking). Please be mindful of social distancing and wear your mask when you can. We look forward to seeing you in Harrisburg!

Thursday, 8:30 pm–9:30 pm: **Conversations for the Field: Forget "Back to Normal," How Do We Move Forward Differently?**

This participatory roundtable will address issues of working in a post-pandemic, new racial reckoning society where getting "back to normal" is not desired by many who never experienced "normal" as healthy, safe, or sustainable.

## Friday

**51-02 Orality and Literacy in Legend, Rumor, and Conspiracy Theory**

This panel explores the connections between the oral tradition and print sources. With a focus on legend, conspiracy theory and rumor, the papers will showcase how the media and published sources have influenced the oral tradition. Rather than the "great gulf" that scholarship has often assumed between orality and literacy, we will explore the longstanding intersections between these two modes of communication to reveal how legends, rumors and conspiracy theories develop and function.

**52-01 Forum: Magnificent Healing: Mending the Healthcare System through Stories**

We live in a time of multiple global ills; a health pandemic, systemic racism, divisive politics, and economic inequities, all of which impact the health and well-being of our communities. How can folklorists leverage our perspectives, resources, and skills to facilitate community-based responses? We know stories. We know stories can change a perspective, create a sense of belonging, and influence public policy. This forum offers a follow up discussion to the August 12 virtual presentation of *Magnificent Healing*, a play about cultural collisions in healthcare. We will share models for gathering stories about health and healing to learn from the past and narrate a more equitable future.

**52-02 Forum: New Directions Forum: Opportunities and Challenges in Digital Folklore Research**

*Sponsored by the New Directions in Folklore Section*

In this forum sponsored by the New Directions in Folklore section, our panelists discuss the challenges of conducting digital folklore research. Topics include issues of access and scope in virtual ethnographic research; publicity and the ethics of researching digital communities; and the difficulties of documenting a medium that is often fast-moving, ephemeral and subject to a variety of social and algorithmic filtering. As a forum, audience participation is highly encouraged, especially from scholars who are interested in sharing their own experiences, discussing methodological difficulties, or just learning more about digital methods.

**52-05 Children's and Youth's Futurities and Folklife Studies: Recentering the Periphery**

*Sponsored by the Children's Folklore Section*

The panelists for this Children's Folklore panel comprise of young scholars and a seasoned scholar who happily dance between the fields of folkloristics and ethnomusicology, accented by a mutual engagement with intersectionality, sound studies, education, accessibility, and queer, black, and/or disability feminist approaches with the goal to decenter conventional hierarchies and biases within adult-empowered communities. As a trio, we explore the present and the promise of intersectional and performance-centered approaches to children's and youth cultures that effect the cultural, mental, and physical health of young people as a folk group.

**Friday, 12:15 pm–1:45 pm: LGBTQIA+ Section Networking Event**

*Sponsored by the LGBTQIA+ Section*

Harrisburg Ballroom: Lebanon/York

**Friday, 12:15 pm–1:45 pm: Networking Session(s)**

Join mid-career folklore professions about ways to network within AFS and the field at large. Students, new professionals, and new-to-the-field or transitions professionals are all welcome to join.

**Friday, 12:30 pm–1:30 pm: Worlds of Papercut Art**

Cutwork is among the oldest folk arts in the world, with examples found in ancient Chinese and Egyptian burial sites. And papercutting is a most egalitarian craft! While tools, substrates, functions, colors, and imagery vary around the world, there are examples of "shared visual vocabularies" which point to trade exchanges and geographic cultural diversity. Join Susan Leviton on a worldwide visual tour of papercut traditions and observe the artist in a live demonstration of Jewish papercut art. (Metropolitan)

**54-01 Forum: The Folklorist as Conservationist: Reflecting on 75 Years of State Folklore Programs***Sponsored by the AFS Local Planning Committee*

The first governmental state folklorist position in the United States was formed shortly after WWII in the Pennsylvania state capital of Harrisburg. The founding appointee was Henry Shoemaker, known for being a leading nature conservationist as well as folklorist. The role of a public folklorist moved into other types of institutions, and its functions diversified across the country. In this forum, prominent figures in the public folklore movement from the 1960s to the present reflect on their roles as conservationist of cultural and natural resources and forecast future trajectories.

**54-04 Forum: What a Good Idea: Folklorically Informed Alternatives to Traditional Assignments in Undergraduate Classes**

Folklorists frequently create pedagogically cross-curricular classrooms but often only manage to share their experiences, ideas, and resources through ad hoc networks of expertise. This discussion forum will be a place to get inspiration and exchange ideas on how to integrate and assess folklore in the classroom. The panel discussants will share novel approaches to assessment in traditional folklore courses and open the conversation to the practice of integrating folklore into other commonly-taught, extra-disciplinary courses, such as first-and-second-year writing, history, and communications.

**Friday, 4:30 pm–5:30 pm: Festival of Ideas: A Call to Action***Sponsored by the American Folklore Society*

This year's "Festival of Ideas: A Call to Action" addresses the direct needs of our communities, both within and beyond the field of Folklore. In this two-hour virtual gathering we will explore several topics, building on the compiled notes from the 2019 and 2020 Festivals of Ideas.  
(Harrisburg Ballroom: Lancaster/Getty/Carlisle)

**Friday, 5:30 pm–7:30 pm: Local Learning Happy Hour***Sponsored by Local Learning*

All are welcome to join our annual folklore in education gathering. This year we celebrate all of us who have found resilience, community, and healing over the past year. We will also toast the authors and editorial teams who supported two important Journal of Folklore and Education volumes, "Teaching for Equity" and "Creative Texts | Creative Traditions." (Bacco Pizzeria & Wine Bar, 20 North Second Street (across the street from the Hilton)

**Friday, 7:00 pm–8:15 pm: 2021 Don Yoder Memorial Lecture in Religious Folklife by Kay Turner***Sponsored by the Folk Belief and Religious Folklife Section*

Origin legends associated with Roman Catholic Marian cults often concern the bodily needs and report the miraculous personified actions of "representational" statues of the Virgin. Whether told officially or unofficially, such stories interrogate the thin doctrinal line between body and spirit. They may also provoke debate concerning female embodiment and women's agency. A case in point is the Church-ratified 1623 legend of the now widely venerated Mexican icon, La Virgen de San Juan, as it was reimagined and contested in a 1987 recounting by Texas-Mexican partera (midwife), Margarita "Maggie" Guerrero. Not only positioning the Virgin as an autonomous actor and providing a unique asynchronous portal into gender and clerical tensions in colonial Mexico, Sra. Guerrero's version also reads as an autobiographical allegory—and a feminist adumbration—of women's unheeded healing powers.

Don Yoder (1921–2015) was the ground-breaking scholar who worked to integrate the study of folklife studies into the curriculum of US folkloristic scholarship and pedagogy. The Don

Yoder Lecture in Religious Folklife was inaugurated in 2003 by the Folk Belief and Religious Folklife Section to honor his life and work. (Harrisburg Ballroom: Lancaster/Getty/Carlisle)

**Friday, 8:30 pm–9:30 pm: “Come On In” and “Let It Be Real”: An Evening with the Spiritual Messengers Warriors for God**

*Sponsored by the AFS Local Planning Committee*

Come on in and join this Harrisburg-based gospel group for an hour of original songs that will make you dance, pray, and sing for joy. Performing together for over 30 years at area churches, family celebrations, community picnics, and festivals, their work is about ministering to the local community and “saving souls, one song at a time.”

Some of the original members of the group are part of the Great Migration Generation of African Americans moving north from the South in search of better jobs. They grew up not only hearing gospel music in their churches, but listening to the Grand Ole Opry on the radio. This mix shows up in their music; from R&B to County, from Spirituals to Jazz. Lead singer and spiritual leader Reverend Moses Jackson recently received a PA Apprenticeship award to pass along his particular style of vocal ministering to his son, and drummer, Anthony. You may have heard their music on September 9th as part of the Hear from Harrisburg series. Come meet them in person and “Let it Be Real.” (Harrisburg Ballroom: Lancaster/Getty/Carlisle)

**Friday, 9:30 pm–11:00 pm: Folkwise LIVE from Harrisburg**

*Sponsored by the Folkwise*

Tune in to the Folkwise team on [twitch.tv/folkwise](https://twitch.tv/folkwise) from your home computer, or come say hello to us in person. We will be live-streaming lightning-round interviews (about 20mins each) with attendants of AFS Harrisburg for our audience at home to get a sense for the conference and ask questions. Sign up ahead of time for an interview slot at [folkwise13@gmail.com](mailto:folkwise13@gmail.com) or find us during the conference and get your name on the list! We will be asking standard questions to all guests about their connection to the American Folklore Society.

\*Social distancing protocol and consent forms (available on-site) will be required for participation. (Brady)

**Friday, 9:30 pm–11:00 pm: Memorial for Leonard Norman Primiano**

Join us for a memorial tribute to honor longtime AFS member, AFS Fellow, and Convener of the Folk Belief and Religious Folklife Section, Leonard Norman Primiano. He passed on July 25th, 2021. A renowned folklorist and religious studies scholar, he was a beloved friend and mentor to many in our field. Facilitated by colleagues Maggie Kruesi, Tom Mould, Joseph Sciorra, and Kay Turner, this memorial will be a hybrid session. (Harrisburg Ballroom: Lebanon/York)

## Saturday

**62-01 No Longer "Humanique": Posthuman Folklore and the Relationship between Humans, Plants, and Animals**

Folklore is a boundary-pushing discipline, and this panel highlights one of the most recent expansions in the 21st century: posthuman folklore. “Posthuman Folklore” refers to two related things: “the folklore regarding posthumanism and folklore from beyond the human” (xiii). This panel focuses on applications of the one of the two main branches of posthumanism: the branch of ethology and what human relationships with animals and plants say about how humans interact with the biological world. The presenters seek to uncover new conceptions of “human” as

traditional boundaries between humans and other biological beings are becoming blurred. Work Cited: Thompson, Tok. *Posthuman Folklore* (Jackson: University of Mississippi Press, 2019)

**Saturday, 10:30 am–12:30 pm: Local Learning Workshop**

*Sponsored by the Folklore and Education Section, the Local Learning*

Educators, folk artists, folklorists, and arts administrators from across Pennsylvania met for a Local Learning summer professional development workshop series. AFS members can meet and learn from the participating artists as we engage learning around “Creative Texts | Creative Traditions,” the 2021 Journal of Folklore and Education theme. The artists will share their art forms—including diverse drum traditions, chainsaw carving, crocheting cos-play costumes, and gospel music—and reflect on the folklore in education experience. (Leland)

**Saturday, 12:00 pm–2:00 pm: Watching University Football: An Informal Workshop in the Hotel Bar**

Come watch the Penn State Nittany Lions face off against the University of Illinois Fighting Illini in the Hilton Harrisburg bar! Whether you're a longtime fan of college football or you don't even know the rules of the game, we invite you to join this casual workshop led by Penn State fan Simon Bronner to learn about football spectatorship through participant observation. (Harrisburg Hilton Bar)

**64-01 Forum: Environment and Tradition on and by the River: The Susquehanna National Heritage Area**

*Sponsored by the AFS Local Planning Committee*

The Susquehanna National Heritage Area, based at the Zimmerman Center for Heritage, is the 55th Congressionally designated areas in the nation. The NHAs take a grassroots, community-driven approach to heritage conservation and economic development. The Susquehanna NHA is devoted to the Susquehanna River through Lancaster and York Counties as a cultural destination for residents as well as visitors. In this forum, Paul Nevin, director of the Zimmerman Center, discusses the work of the Susquehanna NHA to integrate interpretation of the folklife on and by the river with the conservation of natural resources.

**64-03 Forum: Traditions in Turmoil: Documenting Occupational Folklife in a Time of Occupational Upheaval**

In this discussion forum, recipients of the Archie Green 2020 Fellowship from the American Folklife Center at the Library of Congress will explore the pandemic's impact on occupational folklife and use their personal fieldwork experiences to guide a discussion on challenges and strategies in documenting traditions when the context and performance of those traditions is in a period of major upheaval.

**Saturday, 3:30 pm–5:00 pm: Honoring Pang Xiong Sirirathusak Sikoun (1944-2020): Keeper of Hmong Culture and Community Activist**

*Sponsored by the AFS Cultural Diversity Committee*

In 1984, International House of Philadelphia's Folklife Center created the Hmong Community Folklife & Documentation Project, inspired & driven by Hmong community stakeholders, recent refugees from Laos. Pang Xiong Sirirathasuk Sikoun became known as an artist of dazzling skill, a master embroiderer, singer, musician, cook, traditional gardener, alternative medicine practitioner, and community advocate. When Pang died of Covid-19, at age 76, family and extended community mourned. This forum joins family, community stakeholders, and project staff to remember Pang, and discuss the lessons learned in long-term community engagement. (Leland)

**Saturday, 5:15 pm–6:00 pm: AFS Business Meeting**

*Sponsored by the American Folklore Society*

Executive Director's State of the Society Address; 2022 Annual Meeting theme announcement; Old business; New business (Harrisburg Ballroom)

**Saturday, 6:00 pm–7:00 pm: AFS Presidential Plenary by Norma Cantú: Paso a paso se va muy lejos: Traveling the Path with AFS**

*Sponsored by the American Folklore Society and the Modern Language Association*

For over a hundred years, AFS has traveled a path laden with obstacles and opportunities. For over a hundred years, we have traced a unique path, built bridges and made our way through difficult terrains. In my address, I will focus on the path ahead for AFS. Using a braided or hybrid format—history, foodways, poetry, storytelling, and other genres—I offer opinions, theories, predictions, advice, and a bit of lore. I look back, take stock of where we are, and contemplate our future. Grounding my remarks on my own path and with references to various folk traditions, I challenge AFS to go forth and do work that matters in the world. (Harrisburg Ballroom)

**Saturday, 7:30 pm–10:00 pm: Closing Reception**

*Sponsored by the American Folklore Society*

Saturday, 7:30 pm–10:00 pm

Sviraj!; Dumplings; cash bar (Whitaker Center for Science and the Arts (via skywalk from Hilton); 222 Market St.)

**Saturday, 9:30 pm–11:00 pm: Folkwise Game Room!**

Folkwise Game Room! This non-live event will include an opportunity for attendants of AFS Harrisburg to play console games (Super Smash Bros., Folklore-themed Quiplash, and more), as well as a pre-arranged TTRPG session (contact [folkwise13@gmail.com](mailto:folkwise13@gmail.com) if interested in participating), and a series of board games.

\*Pick-up location for those who have purchased Folkwise Merch prior to the conference and indicated AFS-pickup on their order. (Brady)

## Individual Abstracts

### **Aasland, Erik A. Exploring Iconicity and Erasure Related to the Kazakh Nomadic Ideal as Tradition**

Proverbs and oral tradition are important resources for presenting national identity / tradition whether by individuals or organizations. For many contemporary Kazakhs the words of Kazybek Bi back in the 18th century in this statement to Chinese officials that Kazaks are a "sheep herding people" are key to their sense of natural and necessary identity. What I want to do in this paper is explore the three-fold aspects that Irvine and Gal present in their 1995 article: iconicity, recursiveness, and erasure. In recent years there have been challenges to this nomadic ideal and its part in Kazakh self-understanding. **64-04**

### **Ahlstone, Daisy M. Ostensive Behavior: The Effect of Storytelling on Non-Human Animals**

This presentation explores the relationship between ostensive practice and material behavior as represented in the legend of the thylacine's present existence in Tasmania. This legend, coded in the physical representation of the thylacine, are maintained through a series of practices in the creation and expression of storytelling through artwork. The production and maintenance of a legend expressed in material forms that utilize semiotic representation are important for understanding relationships with extinct species. **62-01**

### **Alexander, M. Lee. The Dragon of Wantley: A Tale of Many Genres**

The rowdy Dragon of Wantley has slithered through a number of generic variants over the centuries: starting as a Yorkshire family legend in the early 1600s, then transferring to local legend, to popular ballad (1685), and then morphing from folkloric forms into popular culture genres of riotous burletta, holiday pantomime, popular novel, and finally a revived opera in the 21st century. It's also appeared in material forms including woodblock illustrations and stone carvings. This study traces the dragon's tumultuous journey from dangerous menace representing landowner greed to figure of fun and ridicule getting his just desserts to restore social norms. **62-03**

### **Armor, Kelly. Families Share Culture: When Virtual Space Creates Intimacy**

A children's museum in Erie, Pennsylvania engaged a folklorist to produce a YouTube video series highlighting the culture of seven local New American households. Done completely remotely at the height of the pandemic, parents filmed their children as they welcomed a virtual visitor into their home and shared foodways, greetings, dance, clothing, and even a new fish tank. This successful project brought together museum staff, volunteers, New American folk artists and families with virtual fieldwork, video documentation, interviews, intergenerational and cross cultural conversation, broad community engagement, and much joy into an otherwise dark time. **64-02**

### **Barker, Maygan. A Marvelous Work and A Trauma: An Examination of Narratives Among Latter-Day Saint Sister Missionaries**

This presentation explores trauma narratives among Latter-Day Saint Sister missionaries, with special consideration to the intersection of genre and worldview. I propose that trauma narratives expose four units of worldview, namely: 1) The "righteous" are blessed and the "wicked" are punished. 2) If you are suffering it is because you have sinned. 3) If someone who is righteous is suffering, it must be an experience that will make them a better person. 4)

Suffering should increase testimony of the organizational church. With genre and worldviews established, I then provide an analysis of the ways trauma narratives subvert these folk beliefs and complicate notions of Mormon identity. **61-03**

**Belanus, Betty J. Plants are People Too: The Personification of American Ginseng**

American ginseng (*panax quinquefolius*) is a medicinal plant native to the deciduous forests of the Appalachian region. American ginseng and its Asian cousin, panax ginseng are seen as having mysterious human attributes, possibly because the valuable root of the plant is often at least vaguely person-shaped. This paper will explore the previous work of scholar Mary Hufford and others, as well as traditional tales and personal experience narratives personifying ginseng, and a recent project recording sound waves (equated to human moods) from the plant. Does ginseng have a story to tell, refuting Tok Thompson's theory that storytelling is unique to humans? **62-01**

**Bell, Michael J. The Talmud Trial of 1240: Aggadah, Blasphemy, and the Folkloric Construction of the Jew in the High Middle Ages**

In Paris in June of 1240, the Talmud, (Oral Torah) a collection of writings on Jewish law and tradition, was tried, convicted and sentenced to burning by a Papal Commission. Historical discussions of this trial rarely mention the role played by an Aggadah (Jewish exegetic folk narrative lemma) cited by the prosecution as evidence of alleged Jewish blasphemy. This presentation will rectify that omission by arguing that the tale's dueling interpretations were an example of a failed folk exegetic agreement between the emergent Jewish communities of northern Europe and the existing Christian establishment: making it an examination of the role of contested folklore interpretation in the construction of official Christian anti-Semitism during the High Middle Ages. **62-03**

**Bird, Donald Allport. The Folklore of 9/11: An Analysis of Primary Materials in Pace University's Oral History Project**

With 20 years since 9/11, the passage of time compels reevaluation of that tragic day's rumors and conspiracy theories. Examining 9/11 content, process and function through access to unexamined oral histories will deepen understanding of folk narrative and collective behavior. The Pace University 9/11 oral-history interview collection from 2002, 2003, and 2004 will be studied as informants strived for cognitive clarity. Some materials will be tethered to the comprehensive September 11th Digital Archive that became the first major digital acquisition by the Library of Congress, and the "explanation industry" that emerged following 9/11. **54-05**

**Brodie, Ian. Internet Political Cartoons as Vernacular Rhetoric**

Political cartoons are an expressive genre, using the ambiguity of humor and the implicit repertoire of cultural references to suggest a specific interpretation on the day's events. Their historic placement within powerful cultural arbiters like newspapers have imbued the genre, irrespective of actual placement, with rhetorical authority. The independent cartoonist Ben Garrison has maintained a prominent position in the far-right political landscape by both shaping and reflecting reactionary thought through his visual messaging. Building on my previous work on both legend and humor, this paper uses Garrison and the COVID-19 pandemic to argue for a folkloristic approach to cartoons. **54-03**

**Carter, Laura Brianne. Telling the Bees: The Rising Popularity of Amature Apiculture**

*Apis mellifera*. The western honeybee is one of the earliest human-animal relationships since the development of agriculture. Backyard or hobby beekeeping has risen in popularity in the 21st century, in part due to increasing awareness of declining honeybee populations and its

implications for the human food supply. As more hobby beekeepers join the "hive mind" of the internet, differing practices regarding hive health, honey extraction, and long-term colony management can confuse and frustrate amateurs. This paper will examine motivations, learning curves, and problems associated with backyard beekeeping through a personal lens. I intend to provide a personal perspective on the practice of backyard beekeeping, based on my experience in hobby apiculture. **61-02**

**Chapman, Joel Reid. Bluegrass in One Ear and Rock n' Roll in the Other: Field Report from a Music Community Documentation Project**

Kentucky Folklife Program has been working over the past four years on a project dubbed "The Musical Legacy of Southcentral Kentucky." Over 30 interviews have been conducted, dozens of recordings collected, countless photos and documents scanned. Rather than focus the project among the musicians that have acquired national fame and recognition, we have focused on documenting the longstanding community that has been producing musicians of shocking talent for well over 100 years. This presentation offers a field report on the triumphs and shortcomings KFP has encountered in documenting this community and creating public programming from it. **51-03**

**Chavez, William Samuel. "The Other Exorcists": Contemporary Exorcism Practice among Roman Catholics, Independent Catholics, and Non-Catholics**

The Catholic Church's recent institutional support of its office of exorcist is, in large part, a response to the discursive fear of Satanic cults and larger narratives of religious declension. Contemporary exorcism practice in America is further defined by the changing belief systems of those involved within this socio-religious drama. The types of supernatural beings defeated in ritual become a crucial point of analysis, as many of my exorcist-interviewees evaluate the Church's ability to theologically explain/combat the strange entities that assault its members. Those non-Roman Catholic practitioners that step in and join the fight are also included within this discussion. **61-03**

**Deutsch, James. Three Mile Island and the Folklore of Disasters from 1979 to the Present**

The partial meltdown of a nuclear reactor at Three Mile Island near Harrisburg on March 28, 1979, spurred folk beliefs, legends, and jokes about the disaster. Interviews with local residents serve as primary sources for this investigation into those expressions of folklore and how they may resemble similar beliefs, legends, and humor from other nuclear disasters—particularly Chernobyl and Fukushima. Moreover, the folklore collected during the COVID-19 pandemic may shed further light on the functions of folklore during times of heightened anxiety to amuse, educate, validate beliefs, and maintain a group's stability, solidarity, and continuity within the larger mass culture. **54-05**

**Donmoyer, Patrick J. Ritual Language, Sacred Space: The Pennsylvania Dutch Ecology of Healing Traditions**

Although the oldest generations of non-sectarian native speakers of Pennsylvania Dutch language are in their twilight years, their heritage language continues to play a performative and ceremonial role through secular and sacred celebrations in Berks and Lehigh counties. New generations have also demonstrated interest in the language as a means to explore alternative spiritual modalities and ancestral connections to the ritual healing traditions and arts of the region. This presentation will explore the intersection of these motivations to reveal a common interest in the language as a means to navigate cultural identity, sacred landscapes, and narratives of healing and reconciliation. **43-01**

**Ellis, Bill. Literacy, Conspiracy, Legendry: What History Can Tell Us about QAnon**

The prominence of conspiracy theories in recent American politics make them a challenging topic. One productive approach is to view them against a long historical perspective, seeing what elements remain constant over time. One important dynamic is the impact of literate "experts" in organizing oral (or oral-based) legends into call for collective action. Witch-hunters' manuals played a crucial role in these crusades, and similar documents, compiled and distributed by "cult cops," were instrumental in the "Satanism Scare." This paper suggests that similar dynamics were used to coordinate the QAnon crusade. **51-02**

**Fivecoate, Jesse A. Emplacing Stories of Conflict: The Relationship Between Narrative, Violence, and Space**

Drawing on dissertation fieldwork conducted in the Republic of Ireland and Northern Ireland, this paper will examine the production and maintenance of violent geographies through vernacular stories of political violence and death. The materials examined for this paper will cover extant collections of ghost narratives, both in ethnographic and folklore archives in the Republic of Ireland and Northern Ireland, as well as in published folklore collections. I will track the ways in which space—largely as the island of Ireland as a whole, or on a smaller level of the local, intimate space—is understood through its relationship with hauntings and as occupied by ghosts. Coding these narratives in this way opens avenues for new inquiry, taking seriously communities as composed of both the living and the dead. **54-05**

**Frank, Russell. Warm and Fuzzy Fake News: Tribute Newspapers as a Folk Tradition**

Fake front pages are churned out by newspapers all across the land, either to commemorate milestone birthdays or as parting gifts. In an era when there has been much hand-wringing about the perniciousness of fake news, this presentation celebrates the newsroom tradition of real reporters producing fake news as a way of paying tribute to a beloved colleague. Underpinning this presentation are two assumptions: that the world of the newsroom constitutes an occupational culture that, like all occupational cultures, develops its own rituals; and that certain kinds of fake news may be considered a genre of contemporary folklore. **54-03**

**Frog, Mr. On the Nature of Things: An Approach to Folklore in Conspiracy, Politics, and the Construction of Power**

This paper outlines an approach to mythic discourse analysis, which distinguishes between mythology and ideology. Applications to present (including the QAnon phenomenon) and past discourses, through which people both shape and contest understandings of truth, illustrate a pattern in the operation of mythic discourse in the construction and circulation of ideas about the 'nature of things' in relation to positions in society. This offers a new frame for considering conspiracy discourses today. **51-05**

**Gatling, Benjamin. Entangled Heritage: Tourism, Vernacular Religion, and Wedding Rituals in Hisor, Tajikistan**

This paper considers the varied social and symbolic work of Hisor, Tajikistan as a cultural heritage site. Hisor carries with it an array of seemingly conflicting meanings; Hisor exists as a tourist site for Tajikistan's middle class, a place of pilgrimage for the pious, a materialization of school curricula, as well as a component in local wedding rituals. This paper details how the heritage practices and discourses associated with Hisor suggest how heritage's temporal ambivalence operates on the ground in post-Soviet Central Asia. **62-02**

**Gillespie, Angus Kress. From an Idea to a Living Institution: The New Jersey Folk Festival**

In graduate school, Professor Don Yoder introduced me to the Kutztown Folk Festival in

Pennsylvania. So when I first came to Rutgers in the early 1970s, I had the idea in the back of my mind of wanting someday to start a folk festival. Through a number of lucky circumstances, I got the opportunity to launch the New Jersey Folk Festival in 1975. Suddenly, I found myself dealing with planning, fieldwork, budgeting, staffing, and the production of the event. **51-03**

**Goertzen, Chris. Carving Identity: Tourism and Cultural Renewal in San Martín Tilcahete, Oaxaca, Mexico**

San Martín Tilcahete is one of many small towns in Mexico that depend on specific tourist-oriented crafts as economic engines. The outside money doesn't just put food on the table, it both allows and channels cultural renewal. In San Martín, carving elaborate wooden figures—mostly animals real and imagined—first allowed men to stay home rather than migrate north for work. More recently, the women painters of the figures have inscribed patterns of meaning-laden ornaments that echo their Zapotec heritage. This art also partly redefines the town's cultural identity, certainly as it is advertised and arguably as it is felt. **62-02**

**Johnson, Kennedi Alexis. Denying Black Girlhood: Racialized Listening Practices in the Classroom**

Being constantly misheard and denied the right of voice and expression is common to the experience of Black women in the US; however, I am most bothered by the mishearing of Black girls. Racialized listening practices in the classroom result in the policing of the Black body and a denial of humanity and childhood. To discuss these listening practices and their effects, I will engage ideas of racial formation, sound studies, and auto-ethnography. Lastly, I consider the how educators and children folklorists can transform the classroom into liberatory space through Black feminist thought, critical pedagogy, and active listening. **52-05**

**Kendrick, Samuel. Cropduster: Reframing Agricultural Aviation**

The men and women who operate agricultural aircraft provide a service that has become essential to modern farming. Unlike commercial and general aviation, these pilots operate in close proximity to the ground, giving them a unique perspective in their interactions with the world. This presentation, the culmination of a 2020 Archie Green Fellowship, draws on fieldwork conducted in eastern Kansas and western Missouri and seeks to provide a clearer understanding of the men and women who have chosen to farm in the sky. **61-02**

**Kibirkstis, Ema Noëlla. Lithuania's Hill of Crosses: Spontaneous Shrine, Lieux de Mémoire, and Consumerist Tourism Destination**

Kryžiu kalnas ("Hill of Crosses") located in the Šiauliai district of Lithuania is a popular destination for local and visiting Lithuanians, tourists and Christian pilgrims. The meaning of this place has changed significantly since its mysterious beginnings, becoming a place of peaceful protest against the Soviet occupation in the mid-1950s, to gaining worldwide attention after Lithuania's independence in 1990. Through an analysis of the many histories and meanings, this presentation identifies Kryžiu kalnas as a spontaneous shrine, a lieux de mémoire, and a consumerist tourism destination. **62-02**

**Kunin, Rebecca E. #TogetherApart: Youth Zines and Feminist Disability Studies in Quarantine**

Zines are self-published media that often resemble handmade magazines. Young people, with minimal access to mainstream media yet more leisure time than adults, create their own networks through zines. This paper draws from case studies of youth-produced zines during the COVID-19 Pandemic and the theoretical insights of Feminist Disability Studies. Youth-produced zines are spaces where experiences of disability are critically examined in ways that can inform scholars, healthcare professionals, educators, social workers, and parents. As first-hand

accounts, zines also provide vital critiques of government responses and highlight the diverse ways that the pandemic affected individuals, families, and groups of people. **52-05**

**Lochetto, Stephen Michael. Kill the Lizard, but Spare the Cat: Invasive Species and Phylogenetic Hegemony**

Florida is ground zero in the invasive species war, especially reptiles. Many factors combined to make the state a “perfect storm” of exotic colonization. Invasive species displace native fauna and cause an economic hemorrhage. Florida advocates euthanasia for reptilian invaders, compared to spaying/neutering its burgeoning feral cat population. This paper will explicate reasons for this differential response by analyzing comments on articles, videos and by using digital ethnography. I assert that media and legislative portrayals of animals can manipulate public (mis) perception. As a result a “phylogenetic hegemony” is created or otherwise reinforced that marginalizes reptiles and places mammals as more important. **62-01**

**Mac Gabhann, Fionnán. Charivari and Social Stratification: Carnivalesque Responses to Modernity in Ireland**

I am concerned in this paper with satirical and often violent responses to social change as they manifested in nineteenth and twentieth century Shrovetide observances in Ireland. In the southern Irish province of Munster, various members of society, particularly the unmarried, were customarily debased in satirical mocking rhymes and through physical “abduction.” I contend that these customs bear witness to severe rupture in society, to social conflict, and especially to processes of social stratification characteristic of modernity. **64-04**

**Madenford, Douglas. Pennsylvania Dutch in the Social Media Age**

Pennsylvania Dutch, a 300+ year-old language, is currently experiencing a rebirth. For the last 50 years, the number of speakers outside of the plain communities has been decreasing rapidly and interest in the language seemed to be almost non-existent. With the advent of the Internet and the development of various social media platforms, these trends are reversing. Speakers and learners of the language now have multiple platforms to communicate, learn, and share. Because of these opportunities, the number of participants and users stretch across throughout the United States and across the world. Particular attention will be paid to PD groups on Facebook and the video platform YouTube. **43-01**

**Magoulick, Mary. Leveling Jokes in a Nishnaabe Context**

Some jokes collected from Nishnaabe people are cross-cultural, yet consultants see them as reflecting an ethos of their close-knit community’s humor. That the jokes are not unique to a particular culture demonstrates dynamism. Though consultants particularize the jokes to their community, they also recognize their dynamism and universal appeal; some jokes also suggest potential feminist significance. One consultant articulates humor as “leveling” communities, making it universally appealing. Especially during times of intense cultural change and challenges, like feeling on the periphery of American culture, humor helps heal and re-center communities. **52-03**

**Marsh, Moira. The Legendary Unlaughter of Donald J. Trump**

During the 2016 U.S. presidential campaign, a story arose in the press suggesting that Donald Trump ran for President to get even for being publicly roasted at the White House Correspondents’ dinner in 2011. This narrative eventually took on the characteristics of a contemporary legend, circulating even more after President Trump’s inauguration, and still appearing to this day. This paper explores how and why a single comedy event was elevated to

a political origin story. I trace the roots of this narrative to the American ideology of the sense of humor and its ritualized expression in the institution of the roast. **54-03**

**Martinez, Alex. Reckon Where I'll Be Tomorrow: The Legacy of a Story in the Happy Valley**

Music and storytelling are deeply rooted in Appalachian life and cultural identity. Balladry, which marries the two together, is often used to tell moralistic, fanciful, or relatable stories. At times, though, it is used to record actual events. In this paper, I will examine the impact of one such ballad and the story it tells on the descendants of those involved in the events. "Hang Down Your Head, Tom Dooley" has become internationally known and for members of the old families who still live in the Happy Valley area, the story still impacts their relationship to the community at large. **51-01**

**Melikyan, Gohar. Tradition, Environment, and Politics in Armenian Folktale Cycle "Hazaran Blbul" (*Thousand-Voiced Nightingale*)**

This report is devoted to the study of a popular Armenian traditional tale cycle "Hazaran Blbul" (*Thousand-Voiced Nightingale*) which corresponds to the ATU 550 Tale Type «Bird, Horse and Princess. There are 9 published folk variants of the tale collected from different ethnographic regions, as well as many manuscript variants found in archives. The report will introduce the Armenian variants of the cycle, will present their international parallels, similarities and differences, as well as, unveil the symbols (oriental and Armenian) of the environment and politics in them, which are considered to be clues to reading the behavior of people, striving for subduing the environment and gaining the power. **62-03**

**Moe, John F. "Searching out the New Land": African American Identity and Folk Art during the World War II Period**

During the 1940s, the Black community in the U.S. witnessed a growth of artists who created folk and vernacular art. Elijah Pierce is one of the important artists to emerge out of this movement. An established barber with his own barber shop, he was an accomplished artist in wood carving and won the National Heritage Award. This paper focuses on five works that Pierce created during the period leading up to the start of World War II that address the role of African Americans. Pierce explores the racial dilemma in the position of the Black community in America. **54-02**

**Morris, Lawrence. The Politics of Amish Buggies: Maintaining Plain Communities' Right to the Road**

The safety and road rights of Amish and Mennonite horse-and-buggy users have become politically contentious issues. States have attempted to increase road safety by regulating buggies, rather than the vehicles that hit them. In Pennsylvania, for example, state law requires buggies to pull off the road if slowing traffic. Such legislation could result in buggies having no realistic right to the road. To tackle this problem, a student service-learning project studied the causes of buggy accidents and developed a campaign to ensure buggies' safe right to the road. This paper will both present the project's findings and explore the service-learning methodology. **43-01**

**Orejuela, Fernando A. Children's Folklore in Transition: Queer and Transgender Youth Inclusivity**

Children folklorists today must begin to accept and incorporate adjectives such as cis, trans, and genderfluid to denote more accurately membership in our studies of girl-lore/boy-lore. We also must learn how to navigate better gender-centric communities alongside other intersectional identity traits. How can we be fairer in representing queer and transgender kids in

our ethnographic work and temper a temptation to call them a vulnerable population as though they were incapable of being self-determining? This paper seeks to understand queer and transgender children as sometimes political but more often infrapolitical activists doing queer-liberation in the practice of their everyday lives. **52-05**

**Ragan, Kathleen. Tradition, Communication, and Group Size**

Considering traditions within cultural, community, and national environments, it is helpful to consider the impact of group size. From prehistory, group size and mode of communication have changed together, also changing the format and possibilities for tradition. At a group size of about 150, the development of language enabled better protection and complex tools. Writing enabled permanent infrastructure, division of labor, and books. Computer-mediated communication impacts everything from storage of older to invention of new traditions. We are entering the third revolution in human thought and must recognize how it is altering our way of thinking and our traditions. **51-05**

**Rouhier-Willoughby, Jeanmarie. The Cave Conspiracy: Murder and Satanism in Somerset, KY**

This paper will study legends about Satanic cults, including sexual abuse of minors and human sacrifice, in the caves near Somerset, Kentucky. Fueled by an unsolved 1994 murder and a recent mysterious death in the caves, these legends help to make sense of both a mysterious natural environment and an unsettled social context. They have been fostered not only by print journalism, but by a local museum and the documentary television series Hellier, which features a search for evidence of "goblins" in Kentucky caves. The show highlights Somerset in several episodes, calling it the epicenter of the paranormal phenomenon. **51-02**

**Rovan, Aaron J. Translocal Ethnicity and American Catholic Sisters: Life Stories of the Vincentian Sisters of Charity**

This essay applies Patrick B. Mullen's folkloric model of the personal experience narrative to an order of American Catholic sisters located outside of Pittsburgh, Pennsylvania. Drawing on a set of oral history interviews that I conducted with sisters from the Vincentian Sisters of Charity, this essay focuses on the how their life stories reinforce the group's identity as a Slovak American religious order. Their stories about how they joined the convent, the obstacles they faced while in the order, and the work they've done in their surrounding communities have contributed to establishing their identity as Slovak American sisters. **61-03**

**Schmidt, Claire. Prison Library Humor: Participation and Observation in a Contested Environment**

A prison's Librarian is able to observe and participate in humorous expressive culture with both prison staff and inmates. This humor is dependent on the traditional unwritten rules of corrections occupational expressive culture. The prison's library is an environment of potential rehabilitation and conflict because the space calls attention to differences in intelligence, education, and potential future quality of life. This project draws upon Mongelli's personal archive of prison library humor collected over 34 years in the Massachusetts Department of Corrections, and argues that humorous communication debates and acknowledges these differences within the boundaries of the prison library environment. **52-03**

**Seaver, James B. There's Always Room for Jell-O: Local Culinary Heritage, Economic Loss, and Public Commemoration in the Birthplace of "America's Most Famous Dessert"**

From 1900 to 1964, Jell-O was manufactured in Le Roy, New York. When the plant closed for business reasons, the company relinquished its ability to mold public memory of the product in Le Roy as well as local celebrations of it. As such, commemorations of Jell-O's culinary heritage

there today are shaped by a small coterie of volunteers and civic leaders who must navigate the local politics of memory at the town's historical society and summer festival. This paper examines that process of negotiation, testifying to the complexity of vernacular memory at the grassroots level. **51-01**

**Steiner, Sallie Anna. Confronting State Barriers to Grassroots Refugee Resettlement and Community-Building Initiatives**

Despite unprecedented numbers of displaced people around the world, many nations are curtailing the rights of refugees by segregating them from civil society, separating them from family and community, and limiting their access to cultural expression and exchange. Local resettlement programs and community groups working with refugees have been severely impacted by policies making it more dangerous and difficult for vulnerable people to seek safety. Drawing from research and grassroots work with refugees in Norway and the United States, this paper discusses state barriers to refugee community-building and explores strategies for coping with, resisting, and moving beyond anti-refugee governmental policies. **64-02**

**Summerville, Raymond. "Winning Freedom and Exacting Justice": A. Philip Randolph's Use of Proverbs and Proverbial Language**

This essay explores Randolph's biographies, writings, and speeches in order to illustrate some of the proverbs and proverbial language that Randolph used throughout the Labor and Civil Rights eras. There is no doubt that proverbs and proverbial sayings had a profound influence on Randolph's life and rhetoric. He used them frequently and effectively in a number of different ways including: during court proceedings, in his many speeches and writings, and in his Messenger magazine which he published with Chandler Owen from 1917 to 1928. Randolph used proverbs from the Bible, important political figures, and also famous literary figures. He also created some proverbs himself. Examining these different areas illustrates that Randolph was fully aware of the political influence that proverbs often have and he sought to utilize this authority whenever necessary. **64-04**

**Tartaglia, Dominick. Elegant Problems and Community Solutions: The Lower Eastern Shore Community Quilt**

In January of 2020, Dr. Joan M.E. Gaither came to the Ward Museum of Wildfowl Art to lead a story quilt workshop. By March 2020, the United States, the Eastern Shore, and the Ward Museum were in the beginning of the COVID-19 pandemic. When Dr. Gaither's exhibit opened and the Lower Eastern Shore Community Quilt was installed, the Eastern Shore had created a work of art from many individual expressions that formed a cohesive whole. This paper will tell the story of the Lower Eastern Shore Community Quilt, the people who created it, and the Eastern Shore of Maryland. **64-02**

**Tucker, Elizabeth. The Girl Who Hid: Campus COVID-19 Rumors and Legends**

As Andrea Kitta explains in *The Kiss of Death: Contagion, Contamination, and Folklore* (2019), people in the early stage of an epidemic want to identify "patient zero." During the spring of 2020, students at Binghamton University shared rumors and legends about female students who hid their health status because they were scared of being identified. In one legend, which belongs to the "Vanishing Hitchhiker" complex, an infected female student appears and disappears like a ghost. In another legend, an infected female student quietly distributes packages. These rumors and legends remind us of the uncertainty and fear that characterized the initial months of the COVID-19 pandemic. **51-02**

**Turner, Patricia A. Birding While Black: Identity in the Stories of African American Birders**  
Although 'birding while black' is most frequently associated with an ugly 2020 incident of racism in Central Park, African American birders have long faced challenges while pursuing this pastime. Nonetheless, many persevere and proudly self-identify themselves as black birders. This paper will examine the accounts of several black birders, some published and others that I have collected in a new project intended to capture the stories of blacks who bird. By increasing our understanding of how black birders came to embrace this practice, we can also increase our understanding of their sense of self and worldviews. **54-02**

**van Buren, Zoe. The Power of Partnership: Tales From The Millennial Traditional Artists Project**

Folklorists Zoe van Buren (NC Arts Council) and Katy Clune (Duke University) look back on a successful public folklife collaboration that took place in the spring of 2019 as part of the NC Arts Council Folklife Program's Millennial Traditional Artists Project, which served an emerging generation of traditional artists with professional development and tools of digital self-presentation. This presentation emphasizes the importance of paying attention to young people at the beginning of their lives as tradition-bearers. It further reflects on the makings of a mutually beneficial partnership, the importance of folklorists-by-other-names, and the potential for public folklife to gain attention and traction in new spaces and with new audiences. **51-03**

**Ware, Carolyn E. Rumor, Place, and Belief in Louisiana's Deep Delta**

This paper explores rumors and legends about local waterways, landscapes, and malicious outsiders in Plaquemines Parish and St. Bernard, Louisiana. These legends and rumors take on particular significance in recent contexts, as Louisiana scientists and politicians advocate for building a controversial Mississippi River freshwater diversion in Plaquemines Parish, which will destroy productive oyster beds in part of the parish. **51-02**

**Winick, Stephen D. "Yuba Dam," Says I: History and Meaning of a Tradition of Humorous Poems and Songs**

In Montana, in 1979, Barre Toelken recorded the humorous song "Yuba Dam" for the American Folklife Center. The song's humor stems from the vernacular pronunciation of the town name "Yuba Dam" being repeatedly mistaken for "you be damned," leading to misfortunes for the narrator. The song is one in a long series of Yuba Dam poems, jokes, and ballads, all having a similar premise, which go back to 1850. This paper explores the history and meaning of Yuba Dam tales, especially the way in which they suggest that insider knowledge can be a blessing or, quite literally, a curse. **52-03**

**Woodmansee, Adele. "Aunque No Cosechamos Mucho, Ayuda" (Even If We Don't Harvest Much, It Helps): The Value of Agriculture in San Miguel del Valle, Oaxaca, Mexico**

In San Miguel del Valle (San Miguel), life for many families remains centered around unmechanized maize agriculture even as climate change and economic policies limit its viability. San Miguel is a town of 2800 inhabitants located one hour from the capital city of Oaxaca, Mexico. Drawing on ten months of field work, I discuss the value of agriculture in San Miguel and the ways in which residents incorporate agriculture into their lives alongside other activities. I argue that understanding the social, cultural, and environmental context for small-scale farmers' livelihoods is essential in understanding how such farmers might be better supported. **61-02**

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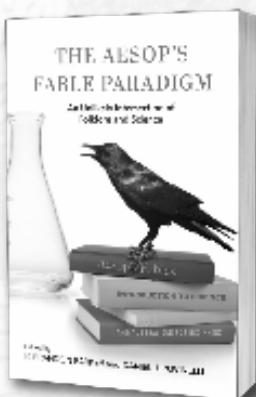
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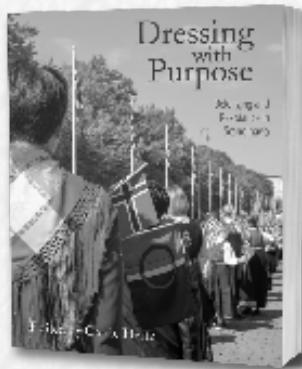


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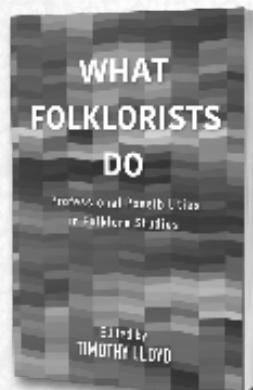
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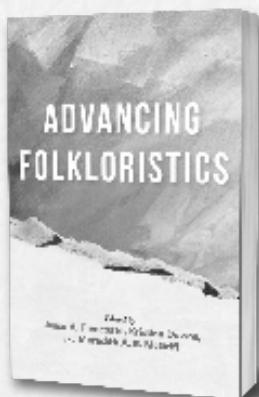
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