

WESTERN STATES FOLKLORE SOCIETY
77TH ANNUAL CONFERENCE
April 12-14, 2018
Otis College of Art and Design
Los Angeles, California

Western States Folklore Society Executive Committee

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Heather Joseph-Witham

Archer Taylor Memorial Lecturers

2018	Daniel Wojcik	1996	Rosemary Levy Zumwalt
2017	Dorothy Noyes	1995	Michael Owen Jones
2016	Galit Hasan-Rokem	1994	Norine Dresser
2015	John D. Niles	1993	Elliott Oring
2014	Charles L. Briggs	1992	Donald Ward
2013	Carol Silverman	1991	Alan Dundes
2012	Timothy R. Tangherlini	1990	William A. Wilson
2011	Joe Hickerson	1989	Shirley L. Arora
2010	Sabina Magliocco	1988	Frances Cattermole-Tally
2009	Simon Bronner	1987	Archie Green
2008	John McDowell	1986	Dan Crowley
2007	John Lindow	1985	Robert A. Georges
2006	Charles Doyle	1984	D. K. Wilgus
2005	Jack Santino	1983	Wolfram Eberhard
2004	Sharon R. Sherman	1982	Joseph Fontenrose
2003	Roger Abrahams	1981	William Bascom
2002	Margaret K. Brady	1980	Hector Lee
2001	Patricia A. Turner	1979	Bertrand H. Bronson
2000	Wolfgang Mieder	1978	Wayland Hand
1999	Jan Harold Brunvand		
1998	Barre Toelken		
1997	Jay Mechling		

Schedule of Events

Thursday, April 12

5:00 pm – 7:30 pm Registration and Reception, Galef building Lobby

Friday, April 13

9:00 am - 3:00 pm	Registration: Galef Building Lobby until 11, 11:15-3 in Ahmanson 312
9:15 am - 11:00 am	Session 1
11:00 am - 11:15 am	Break
11:15 am - 12:30 pm	Session 2
12:30 pm - 2:00 pm	Lunch Break
2:00 pm - 3:30 pm	Session 3
3:30 pm - 3:45 pm	Break
3:45 pm - 4:45 pm	Archer Taylor Memorial Lecture by Daniel Wojcik (The Forum)
4:45 pm - 6:15 pm	Archer Taylor Lecture Reception (The Forum)

Saturday, April 14

8:15 am - 12:00 pm	Registration: Ahmanson Bldg., Room 312
8:30 am - 10:15 am	Session 4
10:15 am - 10:30 am	Break
10:30 am - 12:15 pm	Session 5
12:15 pm - 1:45 pm	Lunch Break
1:45 pm - 3:30 pm	Session 6
3:30 pm - 3:45 pm	Break
3:45 pm - 5:30 pm	Session 7
5:30 pm - 6:15 pm	WSFS Business Meeting, The Forum

Friday, April 13

9:00 am - 3:00 pm Registration: Galef Building Lobby until 11, 11:15-3 in Ahmanson 312

9:15 - 11:00 **SESSION 1**

Session 1-A (Room 301, Ahmanson Bldg.)

Panel: Fantastic Realities of Fairy Tale TV

Chair: Jill Terry Rudy (Brigham Young University)

9:15 **REDDING, Lauren** (Brigham Young University). **The Princess and the Letter P: Fairy Tales and Edutainment in Preschool Television.**

9:35 **SMITH, Erica** (Brigham Young University). **Prince Harry to Marry Sleeping Beauty: Royal Weddings and the Televised Fairy Tale.**

9:55 **OLSEN, Cortlynd** (Brigham Young University). **Fairy Tale: A Dark Past and a Darker Future.**

10:15 **HUBBARD, Ariel** (Brigham Young University). **From Monster to Man: Animalistic Transformations of Male Protagonists in Fairy Tales on TV.**

Session 1-B: Otis Exhibits

9:45 Artist's books featuring food – introduction and browse books – meet in the Library

10:15 Guided walk and discussion of the Ben Maltz Gallery exhibit – meet in the Gallery in the Galef building

11:00 - 11:15 **BREAK**

11:15 - 12:30 **SESSION 2**

Session 2-A (Room 301, Ahmanson): **Folkloristics and the Field**

Chair: Charles L. Briggs (University of California, Berkeley)

11:15 **RUDY, Jill Terry** (Brigham Young University). **Martha, Stith, and Me: Some Observations on the Historical Vagaries of Obtaining a Steady Academic Folklorist Position.**

11:35 **MIYAKE, Mark Y.** (Fairhaven College, Western Washington University). **Expanding Opportunities and Sustaining the Field: Engaging Undergraduate Folklore Students with Professional Public Sector Communities.**

11:55 **BRIGGS**, Charles L. (University of California, Berkeley). **The Acoustic Materiality of Narratives: Dennis Tedlock's Contributions to Folkloristics.**

Session 2-B (Room 313, Ahmanson): **Women's Spaces, from Love to Horror**

Chair: TBD

11:15 **TULLY**, Hillary (University of Oregon). "I'll look into this on my own": **College-educated American Women's Vernacular Beliefs and Practices in Contraception.**

11:35 **HAYMOND**, Raven (Penn State University, Harrisburg). "Ready to Share My Love Completely": **Doulas Reflect on Crossing the Threshold between Birth Space and Home Life.**

11:55 **MILLER**, Montana (Bowling Green State University). **Elite Gymnastics, Sexual Abuse, and the Destruction of a Traditional Heroic Narrative.**

12:30 – 2:00 LUNCH BREAK

WSFS Board Lunch, Thai Talay

2:00-3:30 SESSION 3

Session 3-A (Room 301, Ahmanson): **Space, Place and Vegetables**

Chair: Peter Tokofsky (J. Paul Getty Museum)

2:00 **FARB HERNÁNDEZ**, Jo (San José State University/S.P.A.C.E.S. – Saving and Preserving Arts and Cultural Environments). **"Singular Spaces South: Recent Discoveries in Andalucía."**

2:20 **HERNÁNDEZ ROMERO**, Claudia J. (University of California, Los Angeles) **Latinx Produce Trucks: Purveyors of Cultural Produce & Community Well-being.**

2:40 **TOKOFSKY**, Peter (J. Paul Getty Museum). **"Can Vernacular Memorials Inform Debates Over Public Memory?"**

Session 3-B, (Room B09): **Film Session**

2:00 **HAFSTEIN**, Valdimar, and **EINARSDÓTTIR**, Áslaug (University of Iceland). **The Flight of the Condor: A Letter, a Song, and the Story of Intangible Cultural Heritage.**

3:30-3:45 BREAK

3:45 - 4:45 **Archer Taylor Memorial Lecture**, The Forum

Daniel Wojcik (University of Oregon): **Trauma and Art Making.**

4:45-6:15 Archer Taylor Lecture Reception, The Forum

Saturday, April 14

8:15 am - 12:00 pm Registration, room 312 (Ahmanson Bldg.)

8:30 - 10:15 SESSION 4

Session 4-A (Room 301, Ahmanson Bldg.): **Folklore Studies: The East Meets the West**

Chair: Juwen Zhang (Willamette University)

- 8:30 **HUANG, Tao** (Wenzhou University, China). **The Winter Solstice as a Festival in Chinese Culture.**
- 8:50 **XU, Jinlong** (Central China Normal University/Ohio State University). **Tease Ghosts or Revere Ghosts: A Comparison between Halloween and Chinese July 15th Day.**
- 9:10 **LUO, Anping** (Southwest Minzu University, China/Ohio State University). **Use Your Hands: Observations on Craft Traditions in the Mid-West of America.**
- 9:30 **ZHANG, Juwen** (Willamette University). **Metafolklore in the Sino-US Folkloristic Communication.**

Session 4-B (Room 314, Ahmanson): Panel Discussion: **Teaching Folklore to Art Students: Pedagogies, Challenges, Advantages**

- 8:30 Heather **Joseph-Witham**, Ysamur **Flores-Pena**, Claudia **Hernandez Romero**, JoAnn **Staten**

10:15 - 10:30 **BREAK**

10:30 - 12:15 SESSION 5

Session 5-A (Room 301, Ahmanson Bldg.): **Religion and Ritual**

Chair, Sandra Zimdars-Swartz (University of Kansas)

- 10:30 **FLORES-PENA, Ysamur** (Otis College of Art and Design): **Evil From Heaven: The Thug's Court in Venezuelan Spiritualist Practice**
- 10:50 **LLOYD, Susan Caperna** (Ashland, Oregon). **THE CRUCIFIXION OF LUCY REYES: Good Friday Folk Rituals From Sicily to the Americas and the Philippines.**
- 11:10 **REZAEI, Afsane** (The Ohio State University). **The Ritual Fusion: Iranian-American Women's Faith-based Gatherings in Los Angeles.**
- 11:30 **ZIMDARS-SWARTZ, Sandra** (University of Kansas). **"Souvenirs of the Virgin Mary:**

The Material Culture of Marian Apparitions.”

Session 5-B (Room 314, Ahmanson): **Festivity, writ large and small**

Chair: Juan Eduardo Wolf (University of Oregon)

10:30 **GRAHAM**, Tiff (Otis College of Art and Design). **Parades as Vehicles of Socio-Political Commentary.**

10:50 **PETERSON**, Kirk (University of Oregon) **“Krampus, the Santa We Deserve”: The Digital Transmission and American Transformation of a European Festival Figure.**

11:10 **WOLF**, Juan Eduardo (University of Oregon). **“Celebrating Ch’ixi? The Encounter of Afro-descendant and Indigenous Carnival Practice in Northern Chile”**

12:15 - 1:45 LUNCH BREAK

1:45 - 3:30 SESSION 6

Session 6-A (Room 301, Ahmanson Bldg.): **Proverbially Speaking**

Chair: Charles Clay Doyle (University of Georgia)

1:45 **AASLAND**, Erik (Fuller Theological Seminary) **Mathematical Aspects of Proverbs**

2:05 **MIEDER**, Wolfgang (University of Vermont). **“The Rich Get Richer and the Poor Get Poorer”: Bernie Sanders’s Proverbial Rhetoric for an American Sociopolitical Revolution.**

2:25 **DOYLE**, Charles Clay (University of Georgia). **Folk Speech: How Should We, as Folklorists, Think of It?**

Session 6-B (Room 314, Ahmanson): **Biohacking the Meta Artificial Intelligence Game**

Chair: Tok Thompson (University of Southern California)

1:45 **BRICKLEY**, London (University of Missouri). **Bodies without Borders: How to Biohack Your Sinews with Circuitry**

2:05 **GILES**, David (Penn State Harrisburg). **Our Own Way To Play: *Destiny’s* Loot Cave and Video Game Exploits.**

2:25 **GUYKER**, Robert (Cultural Analysis). **A Dangerous Meta: Repackaging Jung for Internet Culture.**

2:45 **THOMPSON, Tok** (University of Southern California). **When Your BFF is an AI: Artificial Intelligences as Folk.**

3:30 - 3:45 **BREAK**

3:45 - 5:30 **SESSION 7**

Session 7-A (Room 301, Ahmanson Bldg.): **Popular Culture and the Interwebs**

Chair: Leah Lowthorp (Center for Genetics and Society/Harvard University).

3:45 **O'BRIEN, Annamarie** (Penn State Harrisburg). **Hot Moms Club: Selfie-Empowerment and Vernacular Digital Photography in "Facebook's Hottest Mom Contest."**

4:05 **SLEIGHT-PRICE, Camille, Michelle W. Jones and Daisy M. Ahlstone** (Utah State University). **Forbidden Foodways: Tide Pods, Ostensive Practice, and Intergenerational Conflict.**

4:25 **WEBBER, Sabra J.** (The Ohio State University). **Folk You, Colin Kaepernick!**

4:45 **LOWTHORP, Leah** (Center for Genetics and Society/Harvard University). **Geneticizing Identity: Performing the DNA Ancestry Test Reveal on YouTube.**

Session 7-B (Room 314, Ahmanson): **Masculinities and Identities**

Chair: Raymond Summerville (North Carolina Agricultural and Technical State University).

3:45 **COX, Nikki** (University of Oregon). **John Muir Would Hate Thru Hiking: Analysis of Muir's Journals in Relation to Thru Hiking Culture.**

4:05 **MCMULLEN, Bradford.** (University of Oregon). **"You do whatever you have to do,/When you've taken the manhood pledge!"; Masculinity and the Environment in FisherPoetry.**

4:25 **SYKA, Raty** (UC Berkeley). **Say I Hate You: Negative Caring and the Embodied Philosophy of Berkeley's Hate Man.**

4:45 **SUMMERVILLE, Raymond** (North Carolina Agricultural and Technical State University). **Guns, Loss, and Racial Identity in Blues Music.**

5:30 - 6:15 **WSFS Business Meeting** (The Forum)

List of Presentations, Panel Discussions, and Individual Abstracts

Archer Taylor Memorial Lecture: Dan WOJCIK

Abstracts of Individual Presentations

AASLAND, Erik (Fuller Theological Seminary). **Mathematical Aspects of Proverbs**. In the U.S., even advocates for proverbs are quick to share disclaimers and caveats. One author comments that proverbs are not like mathematical equations (Davis 2015). An overlooked aspect of proverbs are the mathematical formulae directly related to proverb meaning. For example, how does a proverb that expresses addition: “Two heads are better than one” (Aasland 2009, 10) compare to a proverb that focuses on multiplication: “A joy shared is multiplied and shared sorrow is halved”. Other relationships to be considered include identity, *sine qua non*, and subsets. While proverbs need to be fitted to a situation to be disambiguated (Mieder 2004, 133) the mathematical formulae at the heart of some proverbs is worthy of consideration. (e_aasland@fuller.edu) (6-A)

BRICKLEY, London (University of Missouri). **Bodies without Borders: How to Biohack Your Sinews with Circuitry**. Just as computing technologies gave way to intricate networks of people determined to hack-wares and open source codes, bringing the power of computing to the people, so too have the stirrings of a “personal bio-tech” revolution begun to surface. From “citizen scientists,” h+ transhumanists, biohackers, cyborg-identified-humanoids, grinders, and extropians to RNA Wiki hubs, community wetware labs, and Singularity centers, the merger of folk movements with biotechnology is upon us. Despite the speculative enigma that is the exact shape of biotech’s future, one thing remains certain: the world is once again changing, this time on a molecular level, and the folk are already hacked in and ready to help mold the ride. As *communication* technologies continue to remap the boundaries of folk communication, how will *biological* technologies— especially those that aim at transforming and expanding the understanding and limitations of our own molecular designs —modify the very boundaries of “the folk”? (londonbrickley@gmail.com) (6-B)

BRIGGS, Charles L. (University of California, Berkeley). **The Acoustic Materiality of Narratives: Dennis Tedlock's Contributions to Folkloristics**. In his extensive ethnographic and textual work on Zuni and Quiche Maya folklore, Dennis Tedlock (1939-2016) converged with Dell Hymes in viewing narratives as poetic constructions. The two diverged sharply, however, in Tedlock's location of the form and meaning of narratives in their acoustic dimensions, which he placed at the forefront through his techniques of transcription, translation, and analysis. Thirty-five years after the publication of Tedlock's influential *The Spoken Word and the Work of Interpretation* and nearly two years following his death, this paper draws on two very different theoretical frameworks to explore Tedlock's contributions. Lacan's theory of language and recent work in sound studies provide ways of appreciating Tedlock's stress on techniques of verisimilitude and the acoustic

materiality of narratives in teaching practices of listening and constructing bodies, selves, and social relations. (2-A)

COX, Nikki (University of Oregon). **John Muir Would Hate Thru Hiking: Analysis of Muir's Journals in Relation to Thru Hiking Culture.** John Muir remains one of the most prominent figures in American environmental history. The father of the National Park System, Muir has inspired multiple generations of people to become passionate about environmentalism and conservation. Muir is frequently cited as a hero who has inspired many to live, even if only for a weekend, like he would have, hopping over fences with a wool blanket, a loaf of bread, and a block of cheese to explore the wonders of the natural world. Though, the thru hiking community has fallen to a “trail bro” culture filled with capitalism, competitiveness, judgment and sexism. In his life Muir spoke openly of his hatred of the term hiking, he preferred the term saunter because of its religious connections. By analyzing Muir's writings, I will assert how thru-hiking misrepresents Muir's legacy as a means of justifying a non-inclusive space. (ncox@uoregon.edu) (7-A)

DOYLE, Charles Clay (University of Georgia). **Folk Speech: How Should We, as Folklorists, Think of It?** Like the term *folklore* itself, the term *folk speech* entered the English language in the late 1840's, when British scholars began applying it to the native dialects of remote, unprestigious parts of the kingdom. In the twentieth century, when American linguists undertook the systematic study of regional dialects, they applied the term to the speech of the oldest individuals from the lowest educational and social stratum within a given region. That use of the term parallels the discredited notion that folklore itself belongs preponderantly to the old-fashioned, uneducated “folk” of isolated communities or socially marginalized groups. What is more, dialects are not *performed* as folklore; one's dialect is spoken unconsciously. Nonetheless, folklorists, up into very recent times—even while identifying folk speech as a genre of folklore—have largely adopted the dialectologists' use of the term. From the standpoint of folklore, how *should* we think of folk speech? (cdoyle@uga.edu) (6-A)

FARB HERNÁNDEZ, Jo (San José State University/S.P.A.C.E.S. – Saving and Preserving Arts and Cultural Environments). **“Singular Spaces South: Recent Discoveries in Andalucía.”** Hernández's monumental and ground-breaking 2013 book, *Singular Spaces: From the Eccentric to the Extraordinary in Spanish Art Environments*, has been lauded as “the most impressive single volume of research ever published in the field of self-taught art.” Since that time, she has continued to investigate and conduct *in-situ* fieldwork on dozens of previously-unidentified art environment sites across Spain. In this presentation she will introduce and analyze a selection of some of the most compelling sites that she has recently documented, focusing on Spain's southernmost region, Andalucía. Concentrating on material that leads us to expand our critical understanding of the field, she provokes us to concomitantly consider our responsibilities as researchers and scholars, in support of the artists and as advocates for the preservation of their work. (jfh@cruzio.com) (3-A)

FLORES-PENA, Ysamur (Otis College of Art and Design). **Evil From Heaven: The Thug's Court in Venezuelan Spiritualist Practice.** Among the political and social chaos to which Venezuela has descended due to a failed political regime, disastrous economic policies, and

official corruption; many aspects of the Venezuelan folk religious practices serve as a backdrop to highlight these state of affairs. The topic of this paper is to discuss a new addition to the Venezuelan vernacular pantheon. In response to the breakdown of the country where law and order are for sale and survival can use any help (divine included) a new court has emerged "La Corte Malandra" or Thug's Court." This new development glorifies and gives voice and presence to all the evildoers who have died in very violent circumstances while performing illegal acts. This paper explores the relevance of this new practice as a reflection of shifting values and morals as well as social breakdown. (4-B, 5-A)

GILES, David (Penn State Harrisburg). Our Own Way To Play: *Destiny's* Loot Cave and Video Game Exploits. One of the most interesting artifacts of video game culture is the so-called "exploit"--a means by which players, while working within the rules of a given game world, can use loopholes to break those same rules. This presentation will define the exploits in greater detail, show how they are used, and offer some preliminary analysis of their significance, using the Loot Cave from 2014's *Destiny* as a case study. Special emphasis will be given to the fact that players used the Loot Cave to override the programmers' design decisions--in other words, rather than passively accept the game world presented to them, players used exploits to create their own way to play. This dynamic is unique to video games, and is both subversive and suggestive enough to warrant further inquiry. (dmg80@psu.edu) (6-B)

GRAHAM, Tiff (Otis College of Art and Design). Parades as Vehicles of Socio-Political Commentary. In this paper, I examine how diverse issues and ideas of social movements and "social cause" organizations are conveyed in several Southern California parades through a study of the content and contextual surroundings of the signs on display. The construction and design of the signs represent homemade and commercially produced styles. Whereas the text of the signs varies widely, often suggesting messages implying personal experience, advising how to vote, advocating social action, criticizing government policies, mocking growing economic divide, and so on. For a person observing this presentation of signs, it is a glimpse into contemporary issues and viewpoints, communication tactics employed by a collective, as well as a spotlight on material and performative culture. Some parades studied are the Doo Dah Parade (Pasadena), Topless Day Parade (Venice Beach), Kingdom Day Parade (Los Angeles), Golden Dragon Parade (Los Angeles), Cambodian New Year Parade (Long Beach), and Pride Parade (West Hollywood) (tgraham@otis.edu) (5-B)

GUYKER, Robert (Cultural Analysis). A Dangerous Meta: Repackaging Jung for Internet Culture. This paper critically assesses the appropriation of Jungian conceptions of myth, symbols, and archetypes emerging across internet culture. Bolstering such discourse are the popular YouTube lectures of the clinical psychologist, Jordan B. Peterson. Peterson's evocative and streamlined "repackaging" of Jungian concepts and mythology has attracted new generations and followings, thriving as a nascent folk psychology with a distinct semiotic schema and system of values. In order to cultivate his following, Peterson often relies on the mythologizing of postmodernist thinkers and "neo-Marxists" to generate an agonistic agenda. Here, I place Peterson's efforts in an abiding tradition of fellow Jungian popularizers who continually negate the significant problems and substantial criticisms aimed at C.G. Jung in general and his (and their) use of international folk literature in particular. When paired with

the participatory and viral nature of internet technology, Jungian theory is finding new valences in memes and identity politics, reviving troublesome specters.
(rguykerjr@yahoo.com) (6-B)

HAFSTEIN, Valdimar, and **EINARSDÓTTIR**, Áslaug (University of Iceland). **The Flight of the Condor: A Letter, a Song, and the Story of Intangible Cultural Heritage**. This 30-minute documentary film traces the global circulation of the melody “El Condor Pasa”: from the Andes mountains to global metropolises; from Lima to Paris to New York, and back; from panpipes to piano and from symphony orchestras to the disco; from indigenous to popular music; and from world music back to national heritage. Some of the protagonists are: Paul Simon, Art Garfunkel, Daniel Alomía Robles, Los Incas, the Cerro de Pasco Copper Company, the Victor Talking Machine Corporation, the Falangist Socialist Party of Bolivia, Chuck Berry, NASA and UNESCO. Unpacking the global/local dialectic, the film is a case study in paradox; it analyzes the prehistory of international heritage norms, the way that history travels in oral and written circulation, and the enduring problems it points to in the implementation of these norms. (vth@hi.is) (3-B)

HAYMOND, Raven (Penn State University, Harrisburg). **"Ready to Share My Love Completely": Doulas Reflect on Crossing the Threshold between Birth Space and Home Life**. Since the 1970s, the word “doula” has been used to describe a person who provides emotional, physical, and educational support during childbirth. Although researchers have explored topics related to the effect of doula care on medical outcomes, the social history of doula care, and the activist nature of doula philosophy, little attention has been paid to doulas as an occupational group. This paper focuses on doulas and the narratives, shared knowledge, and experiences that define them as an occupational group, both to others and to themselves. Specifically, it highlights the rituals doulas create to prepare to enter the birth space and, at the end of a birth, to transition back to their personal home lives. (2-B)

HERNÁNDEZ ROMERO, Claudia J. (University of California, Los Angeles) **Latinx Produce Trucks: Purveyors of Cultural Produce & Community Well-being**. Food sources such as street food have garnered attention due to their potential to serve as resources of both culture and health promotion. This paper reviews notable studies on street food that identify central concepts, questions and implications of findings. Additionally, I take an applied folklore studies approach to a) understanding the role that Latinx produce trucks play in the distribution of fresh and culturally relevant produce and b) analyzing the potential of produce trucks in health promotion. My findings show that produce trucks not only bring vegetables, fruits and other household items to food insecure neighborhoods, but also play a central role in preserving cultural foodways and enabling cross-cultural interactions that provide a sense of individual and community well-being. (cromero@otis.edu) (3-A, 5-A)

HUANG, Tao (Wenzhou University, China). **The Winter Solstice as a Festival in Chinese Culture**. The winter solstice as a festival in Chinese culture has a long history. It is one of the “the twenty-four solar terms” in the Chinese traditional calendar, which was enlisted as UNESCO’s Intangible Cultural Heritage (ICH) in 2016. This presentation explore the cosmic foundation for this festival, and explains why this festival is considered by the Chinese as a festival even as important as the Spring Festival or the Chinese New Year. Further, this paper

discusses the transmission of the tradition of this festival, its contemporary changes since it was enlisted as an ICH item at the national level in 2006 in China, and the potential impact after it was enlisted as the ICH item at the world level. (ht8866@sina.com) (4-A)

HUBBARD, Ariel (Brigham Young University). **From Monster to Man: Animalistic Transformations of Male Protagonists in Fairy Tales on TV.** Most fairy-tale protagonists on TV are female. Females star in most of the leading fairy-tale roles, from *Once Upon a Time* to *Sofia the First*. Snow White appears 294 times in our Fairy Tales on TV database, while Iron Henry/Frog King appears only nineteen times. However, except for *Grimms' Nick Burkhardt*, men rarely appear on-screen as human protagonists: when men do appear, they are animalistic. This animalism usually serves to transform and develop the main character. Yet female transformation is minimal, as from a female worker to a female princess. Male transformation, on the other hand, is from monster to man. Does portraying males as talking animals make men less human? I propose that fairy-tale shows don't necessarily need male tales to legitimize fairy tale studies; however, we must consider that domesticated and emasculated tales lend understanding to how we culturally value televised male protagonists. (not.anothermermaid@gmail.com) (1-A)

LLOYD, Susan Caperna (Ashland, Oregon). **THE CRUCIFIXION OF LUCY REYES: Good Friday Folk Rituals From Sicily to the Americas and the Philippines.** Contemporary folk Catholic Good Friday rituals have resulted from the Spanish Conquest in Sicily, the Americas and the Philippines. In these rites, folk communities incorporate ritual elements existing before the Spanish advent and containing references to the feminine and fertility. Old World seasonal rituals of sacrifice--insuring crop abundance in the planting season--have synthesized with the contemporary rites, the goal one of abundance, power and healing in these agricultural societies across the Colonization. As in the pre-Christian rites, collective memory is at play and prescribed stages are seen in these contemporary rites, (described by T.H. Gaster in *Thespis*): *fasting, lamentation, pilgrimage, bloodletting, casting out scapegoats, ritual combat, and death and resurrection*. These stages and aspects of fertility and restoration, with photographs originally supported by *National Geographic Magazine*, are apparent, notably in the crucifixion of a Filipina folk healer who, nailed to a cross, survives "to gain power to heal." (susanlloyd2001@hotmail.com) (5-A)

LOWTHORP, Leah (Center for Genetics and Society/Harvard University). **Geneticizing Identity: Performing the DNA Ancestry Test Reveal on YouTube.** Many heralded the results of the Human Genome Project, which determined that humans are 99.99% genetically similar, as sure to usher in a period of greater human unity in the new millennium. Instead, we have witnessed the re-emergence of a biological conception of race, aided in no small part by a number of new industries that emphasize our 0.01% difference. This paper explores the social implications of one of these industries: direct-to-consumer genetic ancestry testing. In an examination of performances of the DNA ancestry test reveal on YouTube, it considers the politics of racial and ethnic identity in the genomic age. (leahlowthorp@gmail.com) (7-A)

LUO, Anping (Southwest Minzu University, China/Ohio State University). **Use Your Hands: Observations on Craft Traditions in the Mid-West of America.** In this paper, as a complete cultural outsider, I will present initial observations on crafts, craft events, and craft-persons I

observed in several public and private contexts within the American Mid-west. The cases include flint knapping; hand-crafted rifles and muskets; and weaving and small wood craft items made by a talented woman from small town Indiana. The examples all involve the revival or re-purposing of pre-industrial handcrafts and are perceived by the practitioners themselves as “traditional” and worthy of preserving or reviving. Yet, there are clearly “emergent” qualities in these activities, which seem to serve several purposes ranging from structuring leisure time to factoring in self-identity. The paper will draw on material culture studies from home and abroad and will utilize a cross-cultural perspective.
(appleluo@163.com) (4-A)

MCMULLEN, Bradford. (University of Oregon). **“You do whatever you have to do,/When you’ve taken the manhood pledge!”; Masculinity and the Environment in FisherPoetry.** Commercial fishermen face a number of dangers in their career, most prominent of which is the environment in which they work. However, despite the dangers of the ocean, these men and women also recognize the beauty of nature and often discuss their deep and abiding love for the ocean and the rest of the natural world. This talk explores the way in which several FisherPoets discuss both the environmental dangers they face on a regular basis and their reflections on the beauty of the natural world. This discussion of the danger and beauty of nature through the poetic form helps to construct various standards of masculinity, expressing ideals of both determination and reflection. (bmcmulle@uoregon.edu) (7-B)

MIEDER, Wolfgang (University of Vermont). **“The Rich Get Richer and the Poor Get Poorer”:** Bernie Sanders’s Proverbial Rhetoric for an American Sociopolitical Revolution. Senator Bernie Sanders (born 1941) from Vermont employs an engaging grassroots rhetoric for his revolutionary stance as a democratic socialist. His political message is steadfast with several proverbial *leitmotifs* making up his sociopolitical agenda. The tautological proverb “Enough is enough” is the slogan for his dissatisfaction with the American political *status quo* in need of a truly revolutionary change as he attacks America’s move towards an oligarchy with an inequitable distribution of wealth. The proverb “The rich get richer and the poor get poorer” is a perfect phrase to add emotive power to his steady warnings. Other proverbs serve Sanders as subversive instruments to bring about revolutionary social change (economy, education, gender, government, health care, immigration, justice, middle class, poverty, racism) in the United States.
(Wolfgang.Mieder@uvm.edu) (6-A)

MILLER, Montana (Bowling Green State University). **Elite Gymnastics, Sexual Abuse, and the Destruction of a Traditional Heroic Narrative.** This ethnographic study of a sport subculture’s narrative tradition—and its explosive revision—springs originally from my analyses of television broadcasts of elite gymnastics competitions. My research demonstrated how a narrative became entrenched and embodied by girls who later became storytellers themselves, perpetuating its heroic themes; the media-shaped story of the Olympic gymnastics star deeply influenced the rituals and culture of the sport. Today, legends once honored as self-sacrificing heroines are speaking out about rampant sexual abuse by coaches and doctors. Their voices bring a painful new body of evidence to gymnastics’ traditional narrative and disrupt its sacred myths, as chronicles of heroic suffering are now being revised and retold with emerging tragic layers. Using insights and

methods from “trauma-informed ethnography,” I am designing a study of these athletes’ new public voice, revealing the experiences of former elite gymnasts who played their own parts in the powerful, punishing drama. (montanm@bgsu.edu) (2-B)

MIYAKE, Mark Y. (Fairhaven College, Western Washington University). **Expanding Opportunities and Sustaining the Field: Engaging Undergraduate Folklore Students with Professional Public Sector Communities.** As more and more professional folklorists pursue public sector employment opportunities across the field, an increasing number of graduate and undergraduate students have become interested in these opportunities as well. For many students, this interest represents not only an additional potential mode of employment, but also a meaningful way in which to align their academic work with the practical interests of local communities or broader social or political movements in which they are already participating. By actively engaging students, especially at the undergraduate level, with local networks of professional public sector folklorists and organizations, academic folklorists can both provide much needed opportunities for students to further their interests in these areas and also help to ensure that these students stay active in our field beyond the end of their immediate program of study. (Mark.Miyake@wwu.edu) (2-A)

O’BRIEN, Annamarie (Penn State Harrisburg). **Hot Moms Club: Selfie-Empowerment and Vernacular Digital Photography in “Facebook’s Hottest Mom Contest.”** Digital photography is a critical part of our contemporary visual landscape, and is increasingly used to present ourselves to others and perceive the world around us. This presentation focuses on the negotiation of femininity among Facebook users in the group “Facebook’s Hottest Mom Contest.” In this space, users engage in vernacular digital photography practices as they share glamorous and provocative self-taken photographs (or “selfies”). While the group encourages body positivity through group practices, it often relies on normative glamour styling. Ultimately, this presentation considers both the changes that emerge in the everyday use of digital imaging for vernacular self-portraiture, and the persistent centrality of the body in women’s self(ie) representation. (aobrien@psu.edu) (7-A)

OLSEN, Cortlynd (Brigham Young University). **Fairy Tale: A Dark Past and a Darker Future.** In contrast to its bright animation and script full of rhyming couplets, 2016’s *Revolting Rhymes* (based on Roald Dahl’s poetry collection of the same name) could not be any further from traditional animated fairy tales. The violent and corrupt characters echo those found in dark, older versions of the tales, with which some viewers may be unfamiliar. While most adaptations focus on the catharsis of “happily ever after,” *Rhymes* is more lifelike—using the familiar genre of fairy tale to comment on issues of terror and modern anxieties. The show’s avoidance of the type of ending the viewer expects leaves a lingering sense of unease, evoking a connection to reality. Instead of wrapping up neatly in an epic showdown or a wedding (as fairy tales often do), the show ends but never concludes, leaving the viewer to wait and wonder with Red Riding Hood: “will I ever feel safe again?” (cortlyndmckay@hotmail.com) (1-A)

PETERSON, Kirk (University of Oregon). **“Krampus, the Santa We Deserve”: The Digital Transmission and American Transformation of a European Festival Figure.** The Krampus originates as a performed, festival figure associated with folk Catholic winter

traditions in Alpen Austria, Italy, and Southern Germany. In the early 2000's, Americans encountered images of the demonic figure accompanying St. Nicholas on English language websites. Whether these images were stills from tourism websites, videos documenting traditional Krampus processions, or scans of European postcards from the nineteenth century, a vernacular web of interest in the figure began to spread in online spaces. Enthusiasm for the Krampus continues today in the U.S., largely the result of social media groups and pages on sites like Facebook and Tumblr that are dedicated to sharing traditional and reappropriated creative materials associated with the "Christmas Devil." This presentation analyzes how these U.S. internet-based groups reposition the punitive, ludic European Krampus as a mediated symbol of cultural opposition used to parody dominant cultural ideas, resulting in a particularly American "Anti-Santa." (kirkp@uoregon.edu) (5-B)

REDDING, Lauren (Brigham Young University). **The Princess and the Letter P: Fairy Tales and Edutainment in Preschool Television.** Fairy tales have been used for teaching children for centuries. From oral and written literacy to moral lessons on honesty and sharing, fairy tales act as a vehicle for defining and creating the culture that uses them (Jack Zipes). Television uses fairy tales because they are powerful and well-known stories, but how are their didactic functions utilized? Preschool television is produced to be both entertainment and education, which separates it from most television. Preschool television teaches hard skills like counting and reading alongside the socialization in order to prepare children for school (Jeannette Steemers). What can we learn by studying the approach of shows like Sesame Street, Super Why!, Dora The Explorer, Sofia the First, and Mister Rogers' Neighborhood to fairy tales? I propose that preschool television use the narrative power, familiarity, and visual nature of fairy tales to produce programs that effectively teach children in a variety of ways. (lpredd@q.com) (1-A)

REZAEI, Afsane (The Ohio State University). **The Ritual Fusion: Iranian-American Women's Faith-based Gatherings in Los Angeles.** Contrary to the common image of the L.A. Iranian-American community as non/anti-religious, various faith-based practices have been maintained and re-contextualized in different ways by Iranian women after migration. This paper looks at one home-based Muslim ritual in west LA that brings women together from across the metro area every month, serving as a community gathering point and an important space of sociability. Using ethnography and interviews, I demonstrate how the ritual creates a multi-purpose, fluid space with a mix of votive and social genres that constantly spill into each other's frames, and how participants shift between the formulated behavior of the ritual and free-form sociability in the course of the four-hour gathering. I also discuss how the ritual's incorporation of the sensorily-familiar (from food and sound to decorations/setup) and inclusion of performative and participatory aspects play a role in attracting a large and diverse audience. (rezaeisahraei.1@osu.edu) (5-A)

RUDY, Jill Terry (Brigham Young University). **Martha, Stith, and Me: Some Observations on the Historical Vagaries of Obtaining a Steady Academic Folklorist Position.** Disheartening news about tenure-track positions affects folklorists and many others in higher education. This leads some to question the efficacy of pursuing, or offering, doctoral degrees and others to emphasize career preparation and alternative options for PhD students. Researching the intellectual history of American folklore and folklife studies

reminds me that it has ever been so. Even folklorists like Martha Warren Beckwith and Stith Thompson, whose careers flourished at Vassar College and Indiana University, pursued a winding path to those secure positions. Conversely, I was not on the job market when my position opened. What we share is the training of superlative graduate programs and mentors along with indispensable support from friends and cohort peers. This must combine, however, with a firm but flexible institutional infrastructure that allows folklore to remain in the curriculum. (jill_rudy@byu.edu) (2-A)

SLEIGHT-PRICE, Camille, Michelle W. Jones and Daisy M. **AHLSTONE** (Utah State University). **Forbidden Foodways: Tide Pods, Ostensive Practice, and Intergenerational Conflict.** In early 2018, the digital world was hit by the latest food challenge, The Tide Pod Challenge. Starting as a harmless joke from a satirical website in 2015, this meme encourages the idea that Tide Pods are “forbidden fruit”: something attractive to eat because of its inedibility and visual appearance. Young adults, particularly members of Gen Z, participating in the Tide Pod Challenge are illustrating the folkloric idea of ostensive practice; they are not only recreating and perpetuating the meme, but literally acting out the narrative by biting into Tide Pods and documenting their inevitable #fails on social media. Upwards of 130 instances of such consumption have been reported across the United States. This trend has led to pushback from older generations in both the form of memes mocking Gen Z and the ostensive creation of desserts that mirror the colors and shape of Tide Pods as a safer alternative. (camille.sleight.price@aggiemail.usu.edu) (7-A)

SMITH, Erica (Brigham Young University). **Prince Harry to Marry Sleeping Beauty: Royal Weddings and the Televised Fairy Tale.** Since the 1840 wedding of Queen Victoria, British royal weddings have functioned as media spectacles and royal publicity stunts. Real life royal weddings are referred to in the media as fairy-tale weddings. Styling these weddings as fairy-tale events reduces fairy tales to three stereotypical elements: romance, royalty, and the “happily ever after.” Televised fairy tale adaptations on shows like *Once Upon A Time* look to royal weddings, such as Grace Kelly’s, for inspiration. With Prince Harry engaged to marry Meghan Markle, an American actress who once portrayed Sleeping Beauty, fairy tale television and real-life royalty are more intrinsically entwined than ever. I will argue that maintaining their fairy-tale image is advantageous to the British royal family, who would otherwise struggle to maintain their relevance in a world that currently has more Disney princesses than countries in Europe that still have monarchies. (ericaelizasmith@gmail.com) (1-A)

SUMMERVILLE, Raymond (North Carolina Agricultural and Technical State University). **Guns, Loss, and Racial Identity in Blues Music.** This essay explores ways that firearms are used as a dynamic folkloric trope in early twentieth century blues music. On a macroscopic level, blues music represents: a fundamental loss of freedom, a denial of social status in America, a denial of political influence, a denial of any means of economic upward mobility, and a renunciation of African-American agency and autonomy. On a microscopic level, embedded within the blues tradition, as a racial identity marker, the gun exists as a recurrent trope which is deployed in the service of signaling a sovereign black masculine persona. In the act of evoking the persona of the bad man/ blues man, guns and gun violence are sometimes placed at the center of the blues narrative, and because of this strategic

placement, in certain instances, guns may be said to signify a number of different things including melancholic loss and a black masculine ethnic identity. (raymond@ncat.edu) (7-B)

SYKA, Raty (UC Berkeley). Say I Hate You: Negative Caring and the Embodied Philosophy of Berkeley's Hate Man. This paper explores the philosophical practices of one of Berkeley's most recognizable local characters, the Hate Man. Hate, born Mark Hawthorne, was a New York Times reporter before he "dropped out," moved to Berkeley, and spent the rest of his life developing "oppositionality," a series of practices and ideas centered around maintaining care in the midst of interpersonal conflict. Hate identified himself as a street philosopher, and became the center of a scene that congregated on Telegraph Ave, in drum circles on UC Berkeley's Sproul Plaza, and at "Hate Camp" in People's Park. This paper works with original materials from Hate's personal archive of writings, journals, and photographs (now being catalogued after his death in 2017), as well as interviews with long-time "oppies," to analyze Hate's ideas and their practice as emergent, performative, and embodied. (ra_syka@berkeley.edu) (7-B)

THOMPSON, Tok (University of Southern California). When Your BFF is an AI: Artificial Intelligences as Folk. Artificial intelligence programs have increasingly entered public discourse in many diverse and overlapping ways. The various artificial intelligences are connected to our biologically based ones largely (though not solely) via the cyber network, which itself increasingly draws our species into its communicative framework. In this new, mediated, cyborg realm of culture there are no non-human animals, or plants, or any other natural forms of intelligence, but that does not mean we are all alone. Rather, there are new voices in our shared agora, now, and their voices do not necessarily attend to our own. This talk will explore the cultural overlaps of human and artificial intelligences online. (tokthomp@usc.edu) (6-B)

TOKOFSKY, Peter (J. Paul Getty Museum). "Can Vernacular Memorials Inform Debates Over Public Memory?" In 2017 protests advocating and opposing removal of Confederate memorials sparked national debate in the United States over appropriate means for marking historic events. This controversy joins a long history of contested views in the United States and internationally about what should be memorialized, how, and by whom. Many commentators on the Confederate memorial controversy pointed to Germany's successful *Erinnerungskultur* as a model for commemorating historic events without celebrating atrocities associated with these events. The success of Germany's memorial culture has attracted a flurry of creative installations designed to promote memory and reflection. As "memorial mania" continues to flourish, this paper examines examples of effective strategies for promoting cultural memory, and considers whether vernacular practices of memorializing can inform the debate over appropriate memorials. (ptokofsky@getty.edu) (3-A)

TULLY, Hillary (University of Oregon). "I'll look into this on my own": College-educated American Women's Vernacular Beliefs and Practices in Contraception. This paper explores how, through vernacular medicine, women's bodies become sites of resistance to the hegemonies of the medical model and the gender imbalances of contraceptive availability and responsibility. In 2017 I interviewed 20 college-educated American women about their

current and past experiences with birth control, and documented a wide range of folk beliefs and practices articulating alternative categories of health, risk, and illness. As David Hufford, Diane Goldstein, and Robbie Davis Floyd have shown in their work with applied folklore and patient care, exploring and understanding the ways that patients interface with biomedicine and its technologies, as well as with culturally-based alternatives, is critical to appropriate and effective care. I have found that alternative philosophies of what is natural, healthy, or good for the body supplement official contraceptive counseling provided by medical professionals. (htully@uoregon.edu) (2-B)

WEBBER, Sabra J. (The Ohio State University). **Folk You, Colin Kaepernick!** Colin Kaepernick is my new American folk hero. I consider why Kaepernick's kneel and similar grass roots performances within big money sports venues cause such a ruckus. Drawing on studies of folklore-as-resistance and studies of folk elements in non-folk games I contemplate why dramatic moves by celebrated male athletes are perceived as threatening to the American big sports model. What provokes some spectators and many sports owners to nigh hysterical push back against performances from Kaepernick's kneel to LeBron's step over, to "excessive" celebration, to the 1968 Olympics black power salute?

Consideration of Thoreau's civil disobedience as it resonates in sports venues, Spivak's "Can the Subaltern Speak" in the context of sports "subalterns," McCain's and Flake's push back against game day paid patriotism, and Hymes' "Breakthrough into Performance," as it happens on the playing field shed light on how player displays effectively evade expected sports performances, powerfully flipping the game day script. (webber.1@osu.edu) (7-A)

WOLF, Juan Eduardo (University of Oregon). **Celebrating Ch'ixi? The Encounter of Afro-descendant and Indigenous Carnival Practice in Northern Chile.** In their quest for state recognition and personal understanding over the last 15 years, Chilean Afro-descendant organizations successfully developed the *tumbe carnaval* as their iconic music-dance expression, using interviews with their elders as a basis for its reconstitution. Details of its past practice, however, were limited and seemed to share traits with local carnival practices associated with the Indigenous Aymara ways of celebrating *anata*. While the two contemporary genres sound and appear quite different in performance, their similarities in context, both geographically and historically, blur the distinctions between the two ethnic groups – problematic for multicultural policy, but symptomatic of settler colonialism. In this paper, I examine how colonialist politics continue to demand cultural difference and question whether Silvia Rivera's theory of *ch'ixi* mixture can offer an anticolonial stance to help resolve this complicated cultural and political situation. (ewolf2@uoregon.edu) (5-B)

XU, Jinlong (Central China Normal University/Ohio State University). **Tease Ghosts or Revere Ghosts: A Comparison between Halloween and Chinese July 15th Day.** A Festival as a special cultural phenomenon is a carrier and symbol of a nation's cultural life, and it contains rich cultural information. Both Chinese July 15th Day (Ulambana) and Western Halloween have a long history as traditional festivals. Because of a totally different belief background, these two festivals have been shaped distinctive and colorful ghost cultures. Based on field investigation, the author analyzes the differences between Chinese and Western ghost festivals in six aspects such as ghost concepts, historical origins, cultural connotations, folk

customs, folklore functions and festival atmosphere, at the same time he demonstrates the positive significance of ghost culture in contemporary life, and puts forward the countermeasures of inheriting and developing ghost culture. (289393158@qq.com; xu.3257@osu.edu) (4-A)

ZHANG, Juwen (Willamette University). **Metafolklore in the Sino-US Folkloristic Communication.** This presentation redefines the term metafolklore and looks at the impact of the communication between folklorists upon their own folkloristic scholarship. In the process, this presentation investigates the academic history of Sino-US folkloristic interactions, with an emphasis on a few members of the California Folklore Society (current WSFS) since the 1930s. Using the examples from the recent decade in the Sino-US communication, this paper argues that the cross-cultural interactions between folklorists, metafolklore, is the inseparable dynamics for the development of the discipline, as well as valuable treasure for personal and professional development. (juwen@willamette.edu) (4-A)

ZIMDARS-SWARZ, Sandra (University of Kansas). **“Souvenirs of the Virgin Mary: The Material Culture of Marian Apparitions.”** Lourdes (France), site of the reported appearances of Mary to Bernadette Soubirous in 1858 and now a well-established healing shrine, is often criticized for its many souvenir shops. “Too commercialized” and “kitschy souvenirs” are common complaints. Yet the faithful who visit apparition sites typically want to leave with some material reminder of their visit and with some tangible evidence of Mary’s presence there. These “souvenirs” of apparition sites – plastic containers for holy water shaped like statues of the Virgin, for example, or keychains marked with religious imagery – defy not just the geographical boundaries of the apparition site, but also the categories of academic analysis. This paper will examine several of these material representations of apparition sites in the context of ongoing discussions of religious objects, religious kitsch, and the nature of vernacular religion and religious folklife. (szimdars@ku.edu) (5-A)

Pre-organized Panels

Panel title: **Fantastic Realities of Fairy Tale TV** (Session 1-A)

Chair: Jill Terry Rudy (Brigham Young University)

Presenters:

Lauren Redding (Brigham Young University)

Erica Smith (Brigham Young University)

Cortlynd Olsen (Brigham Young University)

Ariel Hubbard (Brigham Young University)

Panel Abstract:

The fairy tale serves as a valuable synecdoche for folklore studies because students and the public often conflate the two. In what David Bianculli calls the “Platinum Age of Television,” fairy tales have achieved prominence on small screens whether from streaming online sources, cable, or network channels. This panel investigates several ways that the fantastic possibilities of the fairy tale combine

with the wondrous realities of life—as seen on TV. From the edutainment of preschoolers to a soon-to-be princess who played Sleeping Beauty in a murder-mystery show, or from Roald Dahl’s *Revoltin’ Rhymes* to monstrous male protagonists, these papers assert that tales and television combine in interpretive feedback loops. Viewers interacting with these shows produce cultural commentary on issues of growing up, status, fears, and identity that utilize the fantastic to create, or interrogate, transformative possibilities in real life.

Panel title: **Folklore Studies: The East Meets the West** (Session 4-A)

Chair: Juwen Zhang (Willamette University)

Presenters:

Huang, Tao (Wenzhou University, China)

Xu, Jinlong (Central China Normal University/Ohio State University)

Luo, Anping (Southwest Minzu University, China/Ohio State University)

Zhang, Juwen (Willamette University)

Panel Abstract:

Folklore inherits and creates new traditions through cross-cultural interactions. This panel thus focuses on the interactions between Chinese and Western folklore, and between Chinese and American folklorists. The first presentation looks at the Winter Solstice Festival which is recently enlisted as World Intangible Cultural Heritage, and explores why this festival has been of the same importance as the traditional new year festival. Interestingly, this traditional new year day with several thousand years’ history was changed to Spring Festival in order to import the Western New Year Day to China, only a hundred years ago. The second presentation compares the Halloween and the Chinese Ulambana, July 15th Festival. While superficially both are about ghosts, the worldview and cultural values behind the two are very different. Based on personal experience, the author explores the cultural roots beyond the commercialized popular expressions. The third presentation provides a cross-cultural examination of a traditional craftsmanship, with a comparison of the insider and outsider views. The fourth presentation summarizes the above cases and looks at the history of Sino-US folkloristic communication, and redefines the term of metafolklore to better understand how the interaction among folklorists can exert influence to their own studies. Therefore this panel provides not only examples, but also ideas about cross-cultural interactions both at the level of folklore practice and of folklorists in fieldwork and discourse. (4-A)

Panel title: **Teaching Folklore to Art Students: Pedagogies, Challenges, Advantages**
(Session 4-B)

Chair: Heather Joseph-Witham (Otis College of Art and Design)

Presenters:

Heather Joseph-Witham (Otis College of Art and Design)

Ysamur Flores-Pena (Otis College of Art and Design)

Claudia Hernandez Romero (Otis College of Art and Design)
JoAnn Staten (Otis College of Art and Design)

Panel Abstract:

Do art students want to learn about folklore, or do they need to learn about folklore? Otis students come to the Liberal Arts and Sciences classrooms with a host of assumptions, attitudes, talents and needs. Folklore instructors here have refashioned their curriculum time and time again in order to match the needs of art students, find new ways to challenge them and to also take advantage of their training and abilities. In this discussion we hope to share our teaching pedagogies and learn other teaching strategies from our colleagues in attendance.