

Folklore 681: History and Theory of Folklore Research
Fall Quarter, 2014; Tuesday, 5:00-7:50 p.m.; 453 PLC
Office Hours: Tuesday, 1:30-2:30 p.m. and 8:00-8:30 p.m., & Thursday 1:30-3:00 p.m.,
or by appointment

Required Texts:

Georges, Robert A., and Michael Owen Jones. 1995. *Folkloristics: An Introduction*.
Bloomington: Indiana University Press.

Toelken, Barre. 1996. *The Dynamics of Folklore*. Revised and Expanded Edition. Logan, UT:
Utah State University Press.

Course Packet containing photocopied essays (available at the U.O. bookstore; telephone: 346-
4331).

Various essays available on Blackboard and on J-STOR through the Knight Library webpage.

Online essays on Blackboard, listed under "Course Documents":

- * Login to FLR 250 through your Blackboard account (<https://blackboard.uoregon.edu>);
- * Click on "Course Documents";
- * The readings are listed in the order in which they are assigned, with optional readings listed at the bottom of the page.

Course Description:

Participants in this class will meet weekly to discuss the history and theoretical assumptions of folklore studies. Class members will be exposed to the various aims, concerns, and debates in folklore scholarship. The objectives of this course are to introduce participants to the kinds of intellectual frameworks, data, and research questions that have been employed to document, analyze, and represent those traditional expressive behaviors and forms identified as folklore. Readings reflect various schools of analysis and survey important, interesting, or representative works. Recurrent concepts include tradition, genre, structure, transmission, comparatism, culture, performance, context, gender, ethnicity, class, politics, identity, community, representation, creativity, and the individual. The seminar also introduces students to various University of Oregon faculty members, their research, and their fields of expertise relating to folklore studies.

Grades will be determined on the basis of an annotated bibliography (20% of grade), a take-home examination (25%), attendance, discussion, and one class presentation and write-up on an assigned reading (10%), an in-class final examination (20%), and a research paper (25%). Details for fulfilling these requirements will be discussed in class.

Learning outcomes:

- Identify, explain and apply basic concepts in folklore scholarship
- Identify, explain, and analyze diverse folklore forms in relationship to the historical, cultural, and social contexts in which they are performed, employing appropriate theoretical and methodological approaches
- Demonstrate the ability to undertake original research by (a) locating and assessing current scholarly work in their subject area; (b) framing their own arguments clearly, cogently, and logically, offering convincing evidentiary support for their claims; and (c) explaining how their claims build on, refute, or add to existing scholarly debate and knowledge

Attendance:

Class periods are used for discussions, lectures, small group assignments, writing, and other activities. Attendance is therefore mandatory and fundamental to your success in this course. If you have to miss class, it is your responsibility to obtain notes and materials. Excusable circumstances include: a death in the family, a serious illness with a doctor's note, ill children, observance of a religious holiday, and other university recognized conflicts.

Classroom Respect and Basic Course Rules:

- Arrive to class before class begins
- Put computers away (please see me if you have a documented disability that requires classroom computer use)
- Do not eat during class
- Be respectful in the classroom (raise your hand when asking a question, no private conversations during class, etc.)
- Lectures may not be audio recorded or copied in any manner unless you have documented a communication-related disability with the University and have received permission from the course instructor

Academic Honesty/Plagiarism:

All work submitted in this course must be your own and produced exclusively for this class. The use of sources (ideas, quotations, paraphrases from books, articles, websites, archives, interviews etc.) must be properly acknowledged and documented. Any violations and plagiarism will be taken seriously and are recorded on student disciplinary records. To learn more about plagiarism and how to avoid it, consult the UO library's guide on plagiarism: <http://library.uoregon.edu/guides/plagiarism/students/index.html>. If you are in doubt regarding any aspect of these issues as they pertain to this course, please consult with me before you complete any relevant requirements. To learn about the consequences of academic dishonesty, consult the UO Student Conduct Code: <http://uodos.uoregon.edu/StudentConductandCommunityStandards/StudentConductCode/tabid/69/Default.aspx>.

Disability:

I will do everything possible to assist those with special needs. Please meet with me in the first week of class to discuss how I can accommodate you. It is also recommended that you work with the Accessible Education Center (formerly Disability Services) to ensure that your needs are accommodated appropriately in all of your classes. Their website includes information about the many services they provide: <http://aec.uoregon.edu/>

 Course Outline and Readings

Tues., Sept. 30: Course Overview.

Tues., Oct. 7: The History of Folklore Studies.

READING: Oring, Elliott. 1986. On the Concepts of Folklore. In *Folk Groups and Folklore Genres: An Introduction*, ed. Elliott Oring, pp. 1-22. [BLACKBOARD]

Santino, Jack. 1996. Popular Culture and Folklore. In *American Folklore: An Encyclopedia*, ed. Jan Harold Brunvand, pp. 576-578. New York: Garland. [PACKET]

Wilson, William A. 1986. Documenting Folklore. In *Folk Groups and Folklore Genres: An Introduction*, ed. Elliott Oring, pp. 227-244. [BLACKBOARD]

Georges and Jones, *Folkloristics*, Chap. 1 ("Folklore and Its Study"), and Chap. 10 ("Conclusion"), pp. 1-27, 313-329.

Georges and Jones, *Folkloristics*, Chap. 2 ("Folkloristics as a Historical Science"), and Chap. 3 ("Survival, Continuity, Revival, and Historical Source"), pp. 31-89.

Toelken, *The Dynamics of Folklore*, "Introduction," "The Folklore Process," and "Folklore Research," pp. 1-55, 347-386.

Baker, Ronald L. Fakelore. In *Encyclopedia of Folklore and Literature*, ed. Mary Ellen Brown and Bruce A. Rosenberg, pp. 203-205. Santa Barbara: ABC-CLIO. [PACKET]

OPTIONAL: Georges, Robert A. and Michael O. Jones. 1980. *People Studying People: The Human Element in Fieldwork*. Berkeley: University of California Press. [ARCHIVE]

Feintuch, Burt, ed. 1995. *Common Ground: Keywords for the Study of Expressive Culture*.

Special Issue, *Journal of American Folklore* 108. [J-STOR]

Tues., Oct. 14: Folklore Genres, Types, and Transmission; Folklore as Cultural Expression (Identity, Worldview, Intercultural Contact); Folklore and Human Psychology.

READING: Oring, Elliott. 1986. Folk Narratives. In *Folk Groups and Folklore Genres*, pp. 121-45. [BLACKBOARD]

Fine, Gary Alan. 1989. Mercantile Legends and the World Economy: Dangerous Imports from the Third World. *Western Folklore* 48:153-62. [J-STOR]

Turner, Patricia A. 1987. Church's Fried Chicken and the Klan: A Rhetorical Analysis of Rumor in the Black Community. *Western Folklore* 46:294-306. [J-STOR]

Georges and Jones, *Folkloristics*, Chap. 4 ("Folklore as Genre and Type") and Chap. 5 ("The Dissemination of Folklore"), pp. 93-125 and 127-155.

Toelken, *The Dynamics of Folklore*, "Dynamics of the Folk Group," pp. 55-114, and "Aesthetics and Repertoire," pp. 183-218.

Georges and Jones, *Folkloristics*, Chap. 6, ("Folklore in Cultural Contexts"), and Chap. 7 ("Folklore in the Culture of Groups in Contact"), pp. 159-192 and 193-227.

Georges and Jones, *Folkloristics*, Chap. 8 ("Folklore and Human Psychology"), pp. 231-268.

OPTIONAL: Dorson, Richard M. 1955. The Eclipse of Solar Mythology. *Journal of American Folklore* 68:393-416. Reprinted in *The Study of Folklore*, ed. A. Dundes, pp. 57-83. Englewood Cliffs, NJ: Prentice-Hall, 1965. [ARCHIVE]

von Sydow, Carl Wilhelm. 1999. Geography and Folk-Tale Oicotypes. In *International Folkloristics: Classic Contributions by the Founders of Folklore*, ed. A. Dundes, pp. 137-151. Lanham: Rowman & Littlefield.

Frazer, James George. 1999[1911-1915]. The Principles of Sympathetic Magic. In *International Folkloristics: Classic Contributions by the Founders of Folklore*, ed. A. Dundes, pp. 109-118. Lanham: Rowman & Littlefield.

Malinowski, Bronislaw. 1997. The Role of Magic and Religion. *Reader in Comparative Religion: An Anthropological Approach*. Eds. William A. Lessa and Evon Z. Vogt. 4th ed., pp. 37-46. New York: Harper Collins Publishers.

Dorson, Richard M. 1972. Introduction: Concepts of Folklore and Folklife Studies. In *Folklore and Folklife: An Introduction*, ed. R. M. Dorson, pp. 1-50. Chicago: University of Chicago

Press.

Dorson, Richard M. 1983. A Historical Theory for American Folklore. In *Handbook of American Folklore*, edited by Richard M. Dorson, pp. 326-337. Bloomington: Indiana University Press.

Harris, Trudier. 1995. Genre. *Journal of American Folklore* 108:509-527. [J-STOR]

Georges, Robert A. 1983. The Universality of the Tale-Type as Construct and Concept. *Western Folklore* 42:21-28. [J-STOR]

Georges, Robert A. 1986. The Folklorist as Comparatist. *Western Folklore* 45: 1-20. [J-STOR]

Briggs, Charles and Richard Bauman. 1992. Genre, Intertextuality, and Social Power. *Journal of Linguistic Anthropology* 2(2): 131-72.

Segal, Robert Alan. 2013. "On the Hero's Quest" and "Theories of Myth." In *The Hero's Quest*, edited by Bernard Schweizer and Robert Alan Segal, pp. 1-11 15-34. Ipswich, Mass: Salem Press.

Bronner, Simon J. 1998. *Following Tradition: Folklore in the Discourse of American Culture*. Logan: Utah State University Press.

Del Negro, Giovanna P. and Harris M. Berger. 2004. "Identity Reconsidered, the World Doubled." In *Identity and Everyday Life: Essays in the Study of Folklore, Music, and Popular Culture*, pp. 124-57. Middleton, CN: Wesleyan University Press.

Turner, Patricia A. 1993. *"I Heard It Through the Grape Vine": Rumor in African-American Culture*. Berkeley: University of California Press.

Fine, Gary Alan and Patricia A. Turner. 2001. *Whispers on the Color Line: Rumor and Race in America*. Berkeley: University of California Press.

Stern, Stephen and John Allan Cicala, eds. 1991. *Creative Ethnicity: Symbols and Strategies of Contemporary Ethnic Life*. Logan: Utah State University Press.

Kim, Sojin. 1996. *Chicano Graffiti and Murals: The Neighborhood Art of Peter Quezada*. Jackson: University Press of Mississippi.

Abrahams, Roger D., and Alan Dundes. 1969. Elephantasy and Elephanticide. *Psychoanalytic Review* 56:225-41.

Oring, Elliott. 1987. Jokes and the Discourse of Disaster. *Journal of American Folklore* 100,

no. 397:276-86. [J-STOR]

Jones, Pamela. 1988. "There Was a Woman": La Llorona in Oregon. *Western Folklore* 47:195-211. [J-STOR]

Tues., Oct. 21: Behavioral Approaches; Folk Art and Subculture Studies; Events and Performances.

READING: Jones, Michael Owen. 1995. Why Make (Folk) Art? *Western Folklore* 54 (October):253-276. [PACKET]

Wojcik, Daniel. 2008. Outsider Art, Vernacular Traditions, Trauma, and Creativity. *Western Folklore* 7:2-3 (Spring/Summer): 179-198. [BLACKBOARD]

Hodkinson, Paul. 2002. "Fluid Collectivities" and "Four Indicators of (Sub)Cultural Substance. In *Goth: Identity, Style, and Subculture*, pp. 19-22, 29-33. Oxford: Berg. [BLACKBOARD]

Jones, Peter. Anarchy in the UK: '70s British Punk as Bakhtinian Carnival. [BLACKBOARD]

Georges and Jones, *Folkloristics*, Chap. 9 ("Folklore as Personal Resource"), pp. 269-312.

Toelken, *The Dynamics of Folklore*, "The Folk Performance," pp. 117-156, "Folklore and Cultural Worldview," pp. 263-314, and "Surrounded by Folklore," pp. 315-346.

NOTE: Research proposal due.

OPTIONAL: Georges, Robert A. 1969. Toward an Understanding of Storytelling Events. *Journal of American Folklore* 82:313-328. [J-STOR]

Georges, Robert A. 1980. Toward a Resolution of the Text/Context Controversy. *Western Folklore* 39:34-40. [J-STOR]

Gabbert, Lisa. 1999. The Text/Context Controversy" and the Emergence of Behavioral Approaches in Folklore. *Folklore Forum* 30 (1-2): 119-28.

Jordan-Smith, Paul. 1999. Folk Event Analysis. *Folklore Forum* 30 (1-2): 45-54.

Bauman, Richard. 1992. Performance. In *Folklore, Cultural Performances, and Popular Entertainments*, ed. Richard Bauman, pp. 41-52. New York and Oxford: Oxford University Press.

- Kapchan, Deborah A. 1995. Performance. *Journal of American Folklore* 108:479-508. [J-STOR]
- Bauman, Richard. 1975. Verbal Art as Performance. *American Anthropologist* 77:290-311. [J-STOR]
- Ben-Amos, Dan. 1993. "Context" in Context. *Western Folklore* 52:209-226. [J-STOR]
- Titon, Jeff Todd. 1995. Text. *Journal of American Folklore* 108:432-448. [J-STOR]
- Mechling, Jay. 2006. Solo Folklore. *Western Folklore* 65: 435-53. [J-STOR]
- Mechling, Jay. 1989. "Banana Cannon" and Other Folk Traditions Between Human and Nonhuman Animals. *Western Folklore* 48: 312-323. [J-STOR]
- Burns, Thomas A. 1989. "Folkloristics: A Conception of Theory." In *Folk Groups and Folklore Genres: A Reader*, ed. Elliott Oring, pp. 1-20. Logan: Utah State University Press.
- Noyes, Dorothy. 2003. *Fire in the Plaça: Catalan Festival Politics after Franco*. Philadelphia: University of Pennsylvania Press.
- Sherman, Sharon R. 1998. "Visions of Ourselves." In *Documenting Ourselves: Film, Video, and Culture*, pp. 257-275. Lexington: The University Press of Kentucky. [ARCHIVE]
- Bakhtin, Mikhail. 1988 [1965]. From *Rabelais and His World*, pp. 4-11. Trans. Helene Iswolsky. Bloomington: Indiana University Press.
- Lipsitz, George. 1990. Mardi Gras Indians: Carnival and Counter-Narrative in Black New Orleans. In *Time Passages: Collective Memory and American Popular Culture*, pp. 233-53. Minneapolis: University of Minnesota Press.
- Stallybrass, Peter, and Allon White. 1997. From Carnival to Transgression. In *The Subcultures Reader*, ed. Ken Gelder and Sarah Thornton, pp. 293-301. London and New York: Routledge.
- Jenkins, Henry, Tara McPherson, and Jane Shattuc. 2002. Defining Popular Culture. In *Hop on Pop: The Politics and Pleasures of Popular Culture*, pp. 26-42. Durham and London: Duke University Press.
- Storey, John. 1998. Popular Culture. In *An Introduction to Cultural Theory and Popular Culture*, pp. 7-19. Athens: The University of Georgia Press.
- Limón, José E. 1983. Western Marxism and Folklore: A Critical Introduction. *Journal of American Folklore* 96:34-52. [J-STOR]

Gelder, Ken, ed. 2005. *The Subcultures Reader*. Second edition. London and New York: Routledge.

Hodkinson, Paul. 2002. *Goth: Identity, Style, and Subculture*. Oxford: Berg.

Bacon-Smith, Camille. 1992. *Enterprising Women: Television Fandom and The Creation of Popular Myth*. Philadelphia: University of Pennsylvania Press.

Turner, Kay. 1996. *Hacer Cosas: Recycled Arts and the Making of Identity in Texas-Mexican Culture*. In *Recycled, Re-Seen: Folk Art from the Global Scrap Heap*, pp. 60-71.

Wojcik, Daniel. 1995. *Punk and Neo-Tribal Body Art*. Jackson: University Press of Mississippi.

Fiske, John. 1989. "The Jeaning of America," "Commodities and Culture," and "Fans and Productivity." In *Understanding Popular Culture*. pp. 1-21, 23-47, 146-158. Boston: Unwin Hyman.

Santino, Jack. 1990. The Outlaw Emotions: Narrative Expressions on the Rules and Roles of Occupational Identity. *American Behavioral Scientist* 33, no. 3:318-29. [J-STOR]

Stone, Michael Cutler. 1990. *Bajito y sauecito* [Low and Slow]: Low Riding and the "Class" of Class. *Studies in Latin American Popular Culture* 9:85-126.

Rose, Tricia. 1994. A Style Nobody Can Deal With: Politics, Style and the Postindustrial City in Hip Hop. In *Microphone Fiends: Youth Music and Youth Culture*, ed. Andrew Ross and Tricia Rose, pp. 71-88. New York and London: Routledge.

Hebdige, Dick. 1979. *Subculture: The Meaning of Style*. London: Methuen and Co.

DeMello, Margo. 2000. *Bodies of Inscription: A Cultural History of the Modern Tattoo Community*. Durham and London: Duke University Press.

Pitts, Victoria. 2003. *In the Flesh: The Cultural Politics of Body Modification*. New York: Palgrave.

Tues., Oct. 28: Ritual and Belief Studies; "Authenticity" and Intangible Cultural Heritage.

READING: Turner, Victor and Edith. 1982. Religious Celebrations. In *Celebration: Studies in Festivity and Ritual*, ed. Victor Turner, pp. 201-206. Washington, D.C.: Smithsonian Institution Press. [PACKET]

Lockwood, Yvonne. 1977. The Finnish Sauna: An Expression of Finnish American Identity.

Western Folklore 36, no. 1:71-83. [J-STOR]

Bower, Bruce. 2005. Night of the Crusher. *Science News* 168.2: 27-29. [BLACKBOARD]

Adler, Shelley. 1991. Sudden Unexpected Nocturnal Death Syndrome among Hmong Immigrants: Examining the Role of the Nightmare. *Journal of American Folklore* 104, no. 411:54-71. [J-STOR]

Bendix, Regina. 1997. "Introduction." *In Search of Authenticity: The Formation of Folklore Studies*, pp. 3-23. Madison: The University of Wisconsin Press. [BLACKBOARD]
{Student presentation}

Hafstein, Valdimar Tr. 2007. Claiming Culture: Intangible Heritage Inc., Folklore©, Traditional Knowledge™, in *Prädikat "Heritage"--Perspektiven auf Wertschöpfungen aus Kultur*, ed. Dorothee Hemme, Markus Tauschek and Regina Bendix, pp. 75-100. Münster: Lit Verlag. [BLACKBOARD] {Student presentation}

OPTIONAL: Kirshenblatt-Gimblett, Barbara. 1998. *Destination Culture: Tourism, Museums, and Heritage*. Berkeley and Los Angeles: University of California Press.

Bendix, Regina. 1997. *In Search of Authenticity: The Formation of Folklore Studies*. Madison: The University of Wisconsin Press.

van Gennep, Arnold. 1999. The Rites of Passage. In *International Folkloristics: Classic Contributions by the Founders of Folklore*, ed. A. Dundes, pp. 99-108. Lanham: Rowman & Littlefield.

Hufford, David J. 1982. *The Terror That Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions*. Philadelphia: University of Pennsylvania Press.

Primiano, Leonard Norman. 1995. Vernacular Religion and the Search for a Method in Religious Folklife. *Western Folklore* 54 (1):37-56. [J-STOR]

Turner, Victor. 1969. *The Ritual Process: Structure and Anti-Structure*. Ithaca: Cornell University Press.

Jack Santino. 2004. Performative Commemoratives, the Personal, and the Public: Spontaneous Shrines, Emergent Ritual, and the Field of Folklore (AFS Presidential Plenary Address, 2003). *Journal of American Folklore* 117, no. 466: 363-372. [J-STOR]

Wojcik, Daniel. "Pre's Rock: Pilgrimage, Ritual, and Runners' Traditions at the Roadside Shrine for Steve Prefontaine." In *Shrines and Pilgrimage in the Modern World: New Itineraries into the Sacred*, ed. Peter Jan Margry, pp. 201-237. Amsterdam: Amsterdam University Press, 2008.

Goldstein, Diane E., ed. 2009. 9/11 and After . . . Folklore in Times of Terror. Special Issue: *Western Folklore* 68 (2/3): 145-295. [J-STOR]

Brown, Karen McCarthy. 1991. *Mama Lola: A Vodou Priestess in Brooklyn*. Berkeley and Los Angeles: University of California Press.

Ellis, Bill. 2001. *Aliens, Ghosts, and Cults: Legends We Live*. Jackson: University Press of Mississippi.

Goldstein, Diane E., Sylvia A. Grider, and Jeannie B. Thomas. 2007. "Scientific Rationalism and Supernatural Experience Narratives." In *Haunting Experiences: Ghosts in Contemporary Folklore*, pp. 60-80. Logan, UT: Utah State University Press, 2007.

Magliocco, Sabina. 2001. *Neo-Pagan Sacred Art and Altars: Making Things Whole*. Jackson: University Press of Mississippi.

Margry, Peter Jan, ed. 2008. *Shrines and Pilgrimage in the Modern World: New Itineraries into the Sacred*, ed. Peter Jan Margry, 143-172. Amsterdam: Amsterdam University Press.

Wojcik, Daniel. 1997. *The End of the World As We Know It: Faith, Fatalism, and Apocalypse in America*. New York: New York University Press.

Gilmore, Lee. 2005. Embers, Dust, and Ashes: Pilgrimage and Healing at the Burning Man Festival. In *Pilgrimage and Healing*, eds. Jill Dubisch and Michael Winkelman, pp. 155-177. Tucson: University of Arizona Press.

Tues., Nov. 4: Folklore Databases and Research; Folklore Faculty Forum I.

NOTE: Today our class first meets from 5:00-6:00 p.m. in the Knight Library, Room 144 (the Edmiston Classroom, on the first floor adjacent to the Research Help Desk), for some research guidance from librarian Jeffrey Staiger.

Our class break is from 6:00-6:15 pm; and at 6:15 pm we will reconvene in Library 101 (the Collaboration Room), also on first floor of the Knight Library (on the northeast corner of the building, on the far left side of the lobby as you enter the library), for our first forum with UO folklore faculty.

READING: Read and annotate at least five articles or book chapters to be included in your annotated bibliography that is due next week.

Tues., Nov. 11: Antithetical and Oppositional Lore; Issues of Representation, Ethnographic Ethics, and "Tradition."

READING: Mechling, Jay. 1986. Children's Folklore. In *Folk Groups and Folklore Genres*, pp. 91-120. [BLACKBOARD]

Jenkins, Henry. 1995. Television Fans, Poachers, Nomads. In *The Subcultures Reader*, ed. Ken Gelder and Sarah Thornton, pp. 506-522. London and New York: Routledge. [BLACKBOARD]

Lawless, Elaine J. 1992. "I was afraid someone like you. . . an outsider . . . would misunderstand": Negotiating Interpretive Differences between Ethnographers and Subjects. *Journal of American Folklore* 105:302-314. [J-STOR] {Student presentation}

Toelken, Barre. 1998. The Yellowman Tapes. *Journal of American Folklore* 111 (442):381-39. [J-STOR] {Student presentation}

Evans-Pritchard, Deirdre. 1987. The Portal Case: Authenticity, Tourism, Traditions, and the Law. *Journal of American Folklore* 100, no. 397:287-96. [J-STOR] {Student presentation}

Note: Annotated bibliography due.

OPTIONAL: Santino, Jack. 1990. The Outlaw Emotions: Narrative Expressions on the Rules and Roles of Occupational Identity. *American Behavioral Scientist* 33, no. 3:318-29. [J-STOR]

Glassie, Henry. 1995. Tradition. *Journal of American Folklore* 108 (430):395-412. [J-STOR]

Handler, Richard and Jocelyn Linnekin. 1984. Tradition, Genuine or Spurious. *Journal of American Folklore* 97:273-290. [J-STOR]

Ben-Amos, Dan. 1984. The Seven Strands of Tradition: Varieties in its Meaning in American Folklore Studies. *Journal of Folklore Research* 21 (2): 97-131. [J-STOR]

Jones, Michael O. 2000. "Tradition" in Identity Discourses and an Individual's Symbolic Construction of Self." *Western Folklore*, 59 (2): 115-141. [J-STOR]

Gilman, Lisa. 2004. The Traditionalization of Women's Dancing, Hegemony, and Politics in Malawi. *Journal of Folklore Research* 41 (4). [J-STOR]

Silverman, Carol. 2000. Researcher, Advocate, Friend: An American Fieldworker among Balkan Roma, 1980-1996. In *Fieldwork Dilemmas: Anthropologists in Postsocialist States*, ed. H. De Soto and N. Dudwick, pp. 195-217. Madison: University of Wisconsin Press.

Tues., Nov. 18: Feminist Theory and Folklore Studies; Electronic Hybridity, Internet Communication, and Vernacular Authority.

READING: Mills, Margaret. 1993. Feminist Theory and the Study of Folklore: A Twenty-Year Trajectory Toward Theory. *Western Folklore* 52:173-192. [J-STOR] {Student presentation}

Radner, Joan N., and Susan S. Lanser. 1993. Strategies of Coding in Women's Cultures. In *Feminist Messages: Coding in Women's Folk Culture*, ed. Joan Newlon Radner, pp. 1-29. Urbana and Chicago: University of Illinois Press. [BLACKBOARD] {Student presentation}

Brady, Margaret K. 1987. Transformations of Power: Mormon Women's Visionary Narratives. *Journal of American Folklore* 100, no. 398:461-468. [J-STOR]

Howard, Robert Glenn. 2013. Vernacular Authority: Critically Engaging "Tradition." In *Tradition in the 21st Century: Locating the Role of the Past in the Present*, ed. Trevor Blank and Robert Glenn Howard, pp. 72-99. Logan: Utah State University Press. {Student Presentation}

OPTIONAL: Babcock, Barbara A. 1993. "At Home, No Women's Are Storytellers": Potteries, Stories, and Politics in Cochiti Pueblo. In *Feminist Messages: Coding in Women's Folk Culture*, ed. Joan Newlon Radner, pp. 221-248. Urbana and Chicago: University of Illinois Press.

Pershing, Linda. 1993. Peace Work out of Piecework: Feminist Needlework Metaphors and the Ribbon around the Pentagon. In *Feminist Theory and the Study of Folklore*, ed. Susan Tower Hollis et al., pp. 327-357. Urbana and Chicago: University of Illinois Press.

Howard, Robert Glenn. 2008. Electronic Hybridity: The Persistent Processes of the Vernacular Web. *Journal of American Folklore*, 121, no. 480 (Spring):192-218. [J-STOR]

Blank, Trevor J. 2013. Hybridizing Folk Culture: Toward a Theory of New Media and Vernacular Discourse. *Western Folklore* 72.2 (Spring):105-130. [J-STOR]

Levine, Judith. 1993. Why Folklorists Should Study Housework. In *Feminist Theory and the Study of Folklore*, eds. Susan Tower Hollis, Linda Pershing, and Jane M. Young, pp. 285-296. Urbana and Chicago: University of Illinois Press.

Dugaw, Dianne. 1996. Female Sailors Bold: Transvestite Heroines and the Markers of Gender and Class. In *Iron Men, Wooden Women: Gender and Seafaring in the Atlantic World, 1700-1920*, ed. Margaret S. Creighton and Lisa Norling, pp. 34-54. Baltimore and London: The John Hopkins University Press.

Pitts, Victoria. 2003. "Bodies of Power" and "Reclaiming the Female Body: Women Body Modifiers and Feminist Debates." In *In the Flesh: The Cultural Politics of Body Modification*, pp. 1-12 and 49-86. New York: Palgrave.

Radner, Joan Newlon, ed. 1993. *Feminist Messages: Coding in Women's Folk Culture*. Urbana and Chicago: University of Illinois Press.

Locke, Liz, Theresa A Vaughan, and Pauline Greenhill, eds. 2009. *Encyclopedia of Women's Folklore and Folklife*. Westport, CN: Greenwood Press

Blank, Trevor J., ed. *Folklore and the Internet: Vernacular Expression in a Digital World*. Logan: Utah State University Press.

Dobler, Robert. 2009. Ghosts in the Machine: Mourning the MySpace Dead. In *Folklore and the Internet: Vernacular Expression in a Digital World*, ed. Trevor J. Blank, pp. 175-193. Logan: Utah State University Press.

Blank, Trevor J., ed. 2012. *Folk Culture in the Digital Age: The Emergent Dynamics of Human Interaction*. Logan: Utah State University Press.

Blank, Trevor J., and Robert Glenn Howard, eds. 2013. *Tradition in the Twenty-First Century: Locating the Role of the Past in the Present*. Logan: Utah State University Press.

Tues., Nov. 25: Folklore Faculty Forum II, 5:00-6:30; The "Crisis" and Future of Folklore Studies.

NOTE: Today our class first meets from 5:00-6:20 p.m. in PLC 159, the Humanities Center Conference room for our second forum with UO folklore faculty. Our class break is from 6:25-6:40; and at 6:40 we reconvene in our regular classroom, 453 PLC.

READING: Kirshenblatt-Gimblett, Barbara. 1998. Folklore's Crisis. *Journal of American Folklore* 111:281-327. [J-STOR] {Student presentation}

Toelken, Barre. 1998. The End of Folklore: The 1998 Archer Taylor Memorial Lecture. *Western Folklore* 57:81-101. [PACKET] {Student presentation}

Wilson, William A. 1988. The Deeper Necessity: Folklore and the Humanities. *Journal of American Folklore* 101:156-167. [J-STOR]

OPTIONAL: Oring, Elliott. 1998. Anti Anti-"Folklore." *Journal of American Folklore* 111:328-338. [J-STOR]

Abrahams, Roger D. 1993. After New Perspectives: Folklore Study in the Late Twentieth Century. *Western Folklore* 52:379-400. [J-STOR]

Georges, Robert A. 1991. Earning, Appropriating, Concealing, and Denying the Identity of Folklorist. *Western Folklore* 50:3-12. [J-STOR]

Preston, Cathy Lynn, ed. 1995. *Folklore, Literature, and Cultural Theory: Collected Essays*.

New York Garland.

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Tues., Dec. 2: Student presentations of research projects.

Take-home exam due in class.

Tues., Dec. 9: Final Exam: 7:15 p.m. to 9:15 p.m.

Research paper due in class.
