AM ST 530:
TOPICS IN AMERICAN FOLKLORE
(Culture and Aging)
American Studies Program, Penn State Harrisburg
Spring 2015 (1/13-5/5), T 6-9 p.m. (#431113), Rm. 244E Olmsted Bldg


Simon J. Bronner, Ph.D.
Distinguished Professor of American Studies and Folklore
W356 Olmsted Building, Penn State Harrisburg
777 West Harrisburg Pike
Middletown, PA 17057-4898
717-948-6039 (office), 717-948-6201 (staff), 717-948-6724 (fax)
http://sites.psu.edu/bronner (blog), sbronner@psu.edu (primary email)

Office Hours: T, 2-5 p.m., and by appointment
ANGEL: cms.psu.edu (not available Sat & Mon 4 and 6 a.m.)

Course Syllabus Site: http://www.personal.psu.edu/sjb2/530spring2015.pdf
Course Social Media: https://yammer.psu.edu, http://voicethread.psu.edu
Video Access: sbronner64 (Skype)
Personal Interactive Websites
http://sites.psu.edu/bronner (Blog & Editorial Site)
http://www.facebook.com/simon.bronner (Facebook)
http://twitter.com/simbron (Twitter)
https://pennstate.academia.edu/SimonBronner (Academia)
http://www.pinterest.com/simon_bronner (Pinterest)
http://www.linkedin.com/simon-bronner (LinkedIn)
http://google.com/+SimonBronner (Google+)

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L: William B. Burford, “Stages of Man’s Life from the Cradle to the Grave,” Lithograph Print, c. 1883 (from ArtStor); R:
James Baillie “The Life And Age Of Woman, Stages Of Woman’s Life From The Cradle To The Grave.” Lithograph Print,
c1848 (from Wikimedia)
DESCRIPTION OF COURSE CONTENT

The focus of this course is on the use of folklore as an adaptation to aging in American culture from the cradle to the grave. Folklore is defined as traditional knowledge put into practice. Folklore comprises expressive traditions that people know as a result of informal learning by word of mouth and other forms of interpersonal (or mediated) communication, imitation and demonstration, and custom, and is an important resource for American Studies. This course emphasizes oral and social aspects of folklore, such as speech (slang, rhymes, proverbs), narratives (legends, jokes, tales), songs, games, holidays, and rituals. The investigation of the adaptation to aging in folklore shows folklore to be a living, renewable practice in everyday lives, serving social and psychological functions for people as individuals, members of groups, and part of broader society. Students will learn tools and theories used by folklorists in such investigations: (1) field collection related to textual/content analysis, (2) contextual work related to structural-symbolic-functional analysis, and (3) ethnographic observation related to practice and performance interpretation.

The course begins with the linear concept of the American life course as a form of folklore that represents beliefs about age, fate, and afterlife in contrast with the constructions of age categories and their sequence in other cultures. The course then moves through different phases of life as they have been culturally organized in America: birth and childhood (games, jokes, rhymes, songs), adolescence and adulthood (initiations, rituals, family folklore, occupational folklore, midlife crisis), and old age/death (life review, funerary traditions, memorial traditions, humor about death). In the spirit of American Studies, the course compels students to use folkloric materials as evidence of the distinctive ways that Americans navigate through the life course and work with others in groups and communities (involving issues of gender, ethnicity, race, and sexuality). Related to these issues, students are advised that because the course works from documents of people expressing themselves freely, material may contain strong language and images that some may consider offensive. The purpose of including this material is for open discussion of sociocultural reality (including prejudice, subversion, and abuse) and not an endorsement of the language, attitudes, or beliefs expressed.

OBJECTIVES OF COURSE

AM ST 530 offers an investigation of the ways that folklore is an adaptation to aging in an American context. To conduct that investigation, the course provides a grounding in the theory, method, and applications of folklore studies. By the end of the course,

1. Students will be able to apply in their research and writing major techniques used by
folklorists: (a) field collection related to textual/content analysis, (b) contextual work related to structural-symbolic-functional analysis, and (c) ethnographic observation related to practice and performance interpretation.

2. Students will be able to use with facility major print and electronic resources used by folklorists: motif and type index (online at PastMasters), Types of International Folktales (online at Hathi Trust.org), Wayland Hand classification system of belief (and other volumes from Frank C. Brown Collection at Internet Archive and Open Folklore), eHRAF World Cultures (Human Resources Area Files), MLA Bibliography online, Encyclopedia of American Folklore.

3. Students will be able to work with a variety of evidence in their studies: (a) oral, (b) visual and material objects, (c) ritual and social genres (emphasis on the course will be on oral and social genres; see AM ST 531 for material and visual culture).

4. Students will have developed different presentational competencies: (a) writing, (b) oral presentation with media as part of a group and as an individual, and (d) electronic “discussion” with media.

5. Students will be able to identify intersections of folklore research with the intellectual history and contemporary practice of American Studies.

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**TEACHING PHILOSOPHY**

Effective teaching expands what students know and gives them skills to put knowledge into use. I strive to develop multiple competencies in students, including visual and oral communication, in addition to writing and reading. I also build the classroom experience on the idea of a dialogue in which there can be exchange and discussion culminating in the achievement of learning goals. Toward that end, much of the model of teaching follows ideas of “practice” and “performance.” It is practice in the sense of being repeated (and it is hoped, both innovative and traditional) customs that enhance active learning and builds community. It is performance in the sense of being rehearsed and delivered individually with the goal of reaching an audience emotionally. It should be the kind of practice and performance that is engaging, inspiring, and evocative. I also adhere to a pragmatic philosophy that students respond to structure for their learning and derive educational benefits from direct experience with their subject, including opportunities to engage in the practices they need as professionals such as writing, presentation, and interpretation. They also need to know outcomes and products that will be useful to them in a pursuit of life-long learning. In this course, this pragmatist emphasis is especially important in the range of experiential in-class activities and outside the class the field experiences and integration of assignments (collecting, field report, bibliography and abstract) toward a culminating work (analytical project). I relate folklore as a living, traditional knowledge that we can study and at the same time use as a model for our own learning and self-discovery.
TECHNICAL REQUIREMENTS

The course requires use of a computer and readings and assignments require use of the ANGEL website (cms.psu.edu or www.angel.psu.edu) and voicethread (voicethread.psu.edu):

For Angel, after logging on you’ll choose AM ST530 from your course profile, and then see a set of “tabs.” The folders referred to in this syllabus are mostly under the “Course Lessons” tab. In this course, you will use ANGEL to submit projects (in a “drop box”); download readings and Powerpoint presentations; communicate through ANGEL mail; engage in discussion forums; check for your grades; access Penn State resources; and refer back to your syllabus.
You should have an access account allowing you to log on to the Penn State network. You can use computers on campus at various lab locations or use a laptop on campus that logs into the wireless system (see http://wireless.psu.edu). If you are using a computer at home to access ANGEL or Penn State resources, a broadband connection is essential. ANGEL maintenance will be conducted on Wednesdays and Saturdays from 4:00 to 6:00 a.m. U.S. Eastern Time, during which time ANGEL will be unavailable. A message will be posted during each maintenance period as a reminder. Most databases require a PC platform; the following chart summarizes the technical needs, which are usually standard on consumer computers. Penn State recommends use of Internet Explorer for ANGEL. Please note that at the present time some versions of Chrome, Safari, and Firefox browsers do NOT perform all ANGEL functions and mobile versions of these browsers might not be responsive. See http://kb.its.psu.edu/cms/article/6 for updates on functionality of browsers. In word processing Microsoft Works is NOT supported. For a site to retrieve free Penn State downloads, see https://downloads.its.psu.edu/. For technical assistance with Penn State computer resources, contact: helpdesk@psu.edu or look at the guide to information technology posted at http://css.its.psu.edu/internet/. For local help, you can visit: Instructional and Information Technologies

E303 Olmsted Building
777 West Harrisburg Pike
Middletown, PA 17057
Computer Center Phone: 717-948-6188
http://hbg.psu.edu/its/index.htm
### Operating System
Windows 7 or above recommended

### Processor
2 GHz or higher

### Memory
256 MB of RAM or higher

### Hard Drive Space
500 MB free disk space or higher

### Browser
Windows: Internet Explorer 10 or higher OR Windows Firefox 30.0 or higher

### Plug-ins (free)
Adobe Reader, Flash Player, Quicktime Player, Real Player

### Additional Software
Microsoft Office (including Powerpoint, Excel) or Word Perfect word processing software. See http://webapps.psu.edu for downloadable versions of Microsoft Office.

### Internet Connection
Broadband connection; Wireless 2.0 service on campuses (http://wireless.psu.edu/wireless.html)

**Yammer** is a collaborative environment, a form of social media, for you to primarily connect with people in the course, and if you wish, across the University community. It has the look and functionality of Facebook, but it is commercial-free. It is available for your desktop and your mobile device. The Yammer group *is restricted* to members of the course and people outside of the course cannot view your communication. Some of the uses of Yammer include collaborating on team projects, getting updates on what others are working on, asking questions, sharing ideas, receiving feedback, creating and editing content, and planning events. You log in with your Penn State access account.
VoiceThread can be accessed at http://voicethread.psu.edu. It is a totally web-based application that allows you to place collections of media such as images, videos, documents, and presentations at the center of an asynchronous conversation. VoiceThread allows course members to have conversations and to make comments using any mix of text, a microphone, a web cam, a telephone, or uploaded audio file. VoiceThread runs inside your web browser, so there is no software to download, install, or update (unless you use the mobile application).

You can see icons for everyone participating in “thread”

You can text, record audio or video, or call in comment to post, which appears as a pop-up

You can see and/or hear material for response

**STRUCTURE OF THE COURSE**

(1) After a foundational section on the definition and analysis of folklore, the course begins an examination of the life course with the folklore of the life course in cross-cultural perspective.

(2) Then the course proceeds to the major divisions of the American life course, arranged linearly from birth to death: birth and childhood, adulthood, old age and death. Students will read classic works in American folklore and have a background in the intellectual legacy of folklore studies (and the way it intersects with American Studies), assess new trends and uses of evidence, become familiar with technological aids to research, analyze different media, and become aware of ethical issues in conducting folklore fieldwork.

(3) At the end of the course, students will review aging lore today and anticipate changes in the traditions of the future.
Representations of the folkloristic research process: Identification and Annotation (collecting, interviewing, aggregating), Analysis and Interpretation (classifying, indexing, coding, structuring, quantifying, modeling), Application and Implication (presentation, education, social change, historiography). **Clockwise from top left:** Photographs show field interviewing in West Virginia for the American Folklife Center at the Library of Congress, processing tapes at the American Folklife Center at the Library of Congress, demonstrating the Human Relations Area Files of ethnographic materials online, an example of a type and motif-index, and roundtable at a New York Folklore Society meeting on the application of folklore apprenticeships to sustain cultural traditions.
WRITING ASSIGNMENTS

The sequence of your writing assignments follows a qualitative research process from collection and observation to literature search and analytical report. The assignments can integrate so that the first three assignments can be incorporated into the fourth and final project. Four projects compose the products of the class:

**First** is an **ANNOTATED FIELD COLLECTING ASSIGNMENT** documenting and annotating folklore texts (a collecting form is distributed to the students); **DUE FEBRUARY 11 before noon**

**Second** is an **ETHNOGRAPHIC FIELD REPORT** with visual documentation of a “cultural scene” involving symbolic communication and behavior such as a ritual, custom, or event; **DUE MARCH 18 before noon**

**Third** will be an **ABSTRACT OF ANALYTICAL PAPER (under 200 words) & ANNOTATED BIBLIOGRAPHY** of a dozen print sources that propose a thesis regarding the topic you have chosen for the analytical paper; **DUE APRIL 8 before noon**

**Fourth**, the course culminates in the **ANALYTICAL PAPER** (which can use material gathered in the collecting, ethnographic, and bibliographic assignments) using one of the approaches discussed in the course: structural-functional-symbolic analysis, ethnographic and performance/practice interpretation, cultural collection with cross-cultural/textual annotation. Consult guides to the assignments for descriptions of the writing and outlines provided on ANGEL (Lessons Tab, Assignments and Guides Folder). **DUE MAY 3 before noon**

Students are required to confer with the instructor about the topics they choose for the analytical paper. They can communicate directly by phone, office appointment, instant messaging, or electronic mail. The preferred mail method is through ANGEL mail because messages can be tracked and located more easily for both students and faculty.

Assignments are submitted in the ANGEL “drop box” provided in the Lessons Tab, Assignments and Guides Folder. If you have images in your paper, you should be sure to save them as jpeg files or else the file will exceed the limits of the drop box. To submit an attachment, hit the attachments button above “submit.” You will be taken to a dialogue box for attachments. You use the browse window to find your file and then hit “upload” to put it in the main window. Then hit the “Finished” button on the lower left. The dialogue box should disappear and you will be back at the drop box page (as shown below). The attachment filename should appear below the message box. Label your submission in the title box and you can put your name and topic of the submission in the message box. Then click the “submit” button and your materials will be dated and submitted. Oversize files can be submitted through the instructor’s blog (http://sites.psu.edu/bronner/editorial/), but be sure to submit a note in the drop box to get grading and comments.
The analytical paper is marked for composition and scholarship. The rubric below will be used to give feedback to students on their work through ANGEL.

**Analytical Project Grading Rubric (max. 200 points)**

<table>
<thead>
<tr>
<th>ATTRIBUTE</th>
<th>Excellent</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
<th>Unsatisfactory or Incomplete</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Composition (100 points)</td>
<td>100</td>
<td>80</td>
<td>60</td>
<td>40</td>
<td>0</td>
</tr>
<tr>
<td>A. Clarity and Tone - 25 points (maintains analytical tone and provides clear syntax; essay does not over-rely on passages from someone else’s work and attributes ideas to sources [see plagiarism policy]; essay is free of run-on sentences and awkward or unclear phrasing; there are no dropped in quotes)</td>
<td>25</td>
<td>20</td>
<td>15</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>B. <strong>Mechanics - 50 points</strong> (essay is free of spelling and grammatical errors such as pronoun and verb agreement; improper use of punctuation; dangling modifiers)</td>
<td>50</td>
<td>40</td>
<td>30</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
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</tr>
<tr>
<td>C. <strong>Strength of Documentation - 25 points</strong> (thorough documentation is provided, following standard forms [CMS, MLA] of textual and visual sources used in essay)</td>
<td>25</td>
<td>20</td>
<td>15</td>
<td>10</td>
<td>0</td>
</tr>
</tbody>
</table>

### II. Scholarship (100 points)

<table>
<thead>
<tr>
<th>A. <strong>Design of Topic and Research Problem - 25 points</strong> (meets guidelines of assignment, presents analysis and thesis in coherent, organized narrative, addresses scholarship in American folklore studies)</th>
<th>25</th>
<th>20</th>
<th>15</th>
<th>10</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. <strong>Application of Analytical Tools and Strength of Interpretation - 50 points</strong> (applies analysis in presentation of thesis, methodologically sound, uses scholarship to provide background and shape argument, analyzes body of evidence and draws interpretative or explanatory conclusion)</td>
<td>50</td>
<td>40</td>
<td>30</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>C. <strong>Use of Scholarly Sources - 25 points</strong> (Uses interpretive scholarship to develop thesis and annotate evidence)</td>
<td>25</td>
<td>20</td>
<td>15</td>
<td>10</td>
<td>0</td>
</tr>
</tbody>
</table>

**Total possible points** | 200 (A) | 160 (B- to B+) | 120 (D to C+) | 80 (F) | 0 (F)

The deadlines for submission are firm. Penalties of 5 points per day can be assessed for late papers. Contact the professor if you have an issue that prevents you from completing the assignment on time or attending classes (see attendance policy under “policy statements”).
OTHER GRADED ACTIVITIES

In addition to developing writing competencies in this class, you will also have activities intended to give practice in oral presentation, media application, and interpretive commentary. These activities are summarized as a “class participation” grade.

The descriptions of the activities along with dates are:

**January 27 (noon):** Use Yammer (yammer.psu.edu) to post media with an example of oral or visual folklore from your experience, and comment on others’ posts to see what you recognize or identify a variation in your experience.

**February 17 (noon):** Use Yammer (yammer.psu.edu) to post symbolic and/or functional meaning of narrative, game, or custom in *American Children’s Folklore*.

**March 24:** In-class participation in group presentation on family folklore patterns.

**April 14 & 21:** In-class individual presentation (15 minutes maximum)

**April 28 (noon):** Use VoiceThread to comment on posted media concerning the future of folklore scholarship.

Collecting, Field Report, Bibliography, and Participation assignments are graded according to the following rubric:

<table>
<thead>
<tr>
<th>ATTRIBUTE</th>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Below Average</th>
<th>Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Student followed guidelines and instructions of assignment</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>2. Student contribution is thorough and properly documented</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>3. Student contribution demonstrates knowledge and/or research of subject</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>4. Student contribution demonstrates insight, creativity, and/or imagination</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>5. Written or visual contributions are clear, well composed, and logical in sequence and content</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

**TOTAL POINTS**= (Score on each attribute) X 3 (maximum=75 points)
GRADING AND DEADLINE SUMMARY

The following table organized in ascending order by date summarizes the graded activities and assignments in the course.

<table>
<thead>
<tr>
<th>Date Due</th>
<th>Type of Assignment</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 27 (noon)</td>
<td>Post Message to Yammer about item of folklore</td>
</tr>
<tr>
<td>February 11 (noon)</td>
<td>Collecting Assignment (drop box)</td>
</tr>
<tr>
<td>February 17 (noon)</td>
<td>Post Message to Yammer with symbolic and/or functional reading of lore</td>
</tr>
<tr>
<td>March 18 (noon)</td>
<td>Ethnographic Field Report (drop box)</td>
</tr>
<tr>
<td>March 24</td>
<td>Group in-class presentation on Family Folklore Patterns</td>
</tr>
<tr>
<td>April 8 (noon)</td>
<td>Annotated Bibliography (drop box)</td>
</tr>
<tr>
<td>April 14 &amp; 21</td>
<td>Individual Presentation</td>
</tr>
<tr>
<td>April 28 (noon)</td>
<td>Post Message to VoiceThread about folklore scholarship</td>
</tr>
<tr>
<td>May 5 (noon)</td>
<td>Analytical Paper (drop box)</td>
</tr>
</tbody>
</table>

Deadlines are firm and students will accumulate grade penalties for late submissions, unless they provide documentation of medical issues or discuss other extenuating circumstances with the professor. The following tables summarize the grading.

<table>
<thead>
<tr>
<th>Category</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collecting Assignment</td>
<td>75</td>
</tr>
<tr>
<td>Ethnographic Assignment</td>
<td>75</td>
</tr>
<tr>
<td>Annotated Bibliography</td>
<td>75</td>
</tr>
<tr>
<td>Participation Assignments &amp; Presentations</td>
<td>75</td>
</tr>
<tr>
<td>Analytical Paper</td>
<td>200</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Points</th>
<th>Grade</th>
<th>Quality of Performance</th>
<th>GPA Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>475-500</td>
<td>A</td>
<td>Exceptional Achievement</td>
<td>4.00</td>
</tr>
<tr>
<td>450-474</td>
<td>A-</td>
<td>Excellent Achievement</td>
<td>3.67</td>
</tr>
<tr>
<td>435-449</td>
<td>B+</td>
<td>Extensive Achievement</td>
<td>3.33</td>
</tr>
<tr>
<td>415-434</td>
<td>B</td>
<td>Good Achievement</td>
<td>3.00</td>
</tr>
<tr>
<td>Score Range</td>
<td>Grade</td>
<td>Description</td>
<td>GPA</td>
</tr>
<tr>
<td>-------------</td>
<td>-------</td>
<td>------------------------------</td>
<td>-----</td>
</tr>
<tr>
<td>400-414</td>
<td>B-</td>
<td>Acceptable Achievement</td>
<td>2.67</td>
</tr>
<tr>
<td>385-399</td>
<td>C+</td>
<td>Minimal Achievement</td>
<td>2.33</td>
</tr>
<tr>
<td>350-384</td>
<td>C</td>
<td>Inadequate Achievement</td>
<td>2.00</td>
</tr>
<tr>
<td>300-349</td>
<td>D</td>
<td>Inadequate Achievement</td>
<td>1.00</td>
</tr>
<tr>
<td>Below 300</td>
<td>F</td>
<td>Failure</td>
<td>0.00</td>
</tr>
<tr>
<td></td>
<td>XF</td>
<td>Academic Dishonesty</td>
<td>0.00</td>
</tr>
</tbody>
</table>

For more information on Penn State’s grading policy, see [http://www.psu.edu/ufs/policies/47-00.html#47-60](http://www.psu.edu/ufs/policies/47-00.html#47-60).

**N.B.:** STUDENTS ARE REQUIRED TO SUBMIT ALL ASSIGNMENTS as “requirements” of the course. That means the student can fail for not submitting assignments even if his or her cumulative score is passing.

### NOTABLE STUDENT-FRIENDLY AMERICAN ACADEMIC FOLKLORE EVENTS (OPTIONAL)

**March 27-28:** Joint Conference of the Eastern American Studies Association and the Middle Atlantic Folklife Association, Rowan University, Glassboro, NJ. See [http://harrisburg.psu.edu/eastern-american-studies-association/](http://harrisburg.psu.edu/eastern-american-studies-association/).

**April 17-18:** Western States Folklore Society, UCLA. Offers a student stipend. Submit proposals before March 1. See [www.westernfolklore.org/Meetings.html](http://www.westernfolklore.org/Meetings.html).

**May 27-31:** International Society for Contemporary Legend Research, San Antonio, TX. Submit proposals before February 1. See [contemporarylegend.org](http://contemporarylegend.org).

**June 5-7:** Folklorists in the South Retreat, Johns Island, South Carolina. [http://www.southarts.org/convenings-and-conferences/fo](http://www.southarts.org/convenings-and-conferences/fo/lorists-in-the-south/).

**TBD:** New York Folklore Society. See [http://www.nyfolklore.org/progs/conf.html](http://www.nyfolklore.org/progs/conf.html)

*And of related interest in fall 2015 (see CFP for proposal submission and student paper prize deadlines):*

**October 14-17:** American Folklore Society annual meeting, Long Beach, CA. Submit proposals online between February 1 and March 31. Offers student stipends. See: [afsnet.org](http://afsnet.org).
### REQUIRED TEXTBOOKS (Available at Campus Bookstore and Other Outlets)


### REQUIRED ELECTRONIC TEXTS (Available in ANGEL)


Bronner, Simon J. “Convergences in the Hyper Era: Thirty Years after *American Folklore*
Studies.” Francis Lee Utley Memorial Lecture, American Folklore Society annual meeting, Santa Fe, NM, November 2014.


______. “This is Why We Hunt: Social and Psychological Meanings of the Traditions and Rituals of Deer Camp.” *Western Folklore* 63 (2004): 11-50.


https://scholarworks.iu.edu/dspace/handle/2022/6905.

Burns, Richard Allen. “‘This is My Rifle, This is My Gun…’: Gunlore in the Military.” *New Directions in Folklore*, Issue 7 (2003).  
https://scholarworks.iu.edu/dspace/handle/2022/6906


Davis-Floyd, Robbie. “The Technological Model of Birth.” *Journal of American Folklore* 100


OpenFolklore.org is a useful portal for folkloristic information, including books, websites, journals, and “gray literature” (syllabi, lesson plans, papers). Particularly useful are the links to open access journals and the Ethnographic Thesaurus.

Check out a growing number of digital archives including those at USC (http://dornsife.usc.edu/folklore/archives/index.cfm) and Brigham Young University: http://sites.lib.byu.edu/worldhistory/folklore-william-a-wilson-folklore-archives/ and Utah State University: https://library.usu.edu/folklo/

Oral Histories of American Folklorists at Utah State Folklore Archives, the official repository of the American Folklore Society. Pictured is archivist Randy Williams interviewing Barre Toelken. See http://digital.lib.usu.edu/cdm/landingpage/collection/AFS
www.afsnet.org is the website of the American Folklore Society. It includes resources such as meeting programs and streamed videos of presentations used in this course. Also see pages for topical sections of the organization, links, and bibliographies, including calls for submissions of student essays for prizes. Also see Facebook pages for American Folklore Society, Folklore and Folklife Studies at Penn State, and various societies, AFS sections, and interest groups in folklore.

MLA International Bibliography available through libraries.psu.edu is the primary bibliographic database for folklore. It contains listings of both books and articles. For full-text sources, see JSTOR, Project Muse, and Literature Online.

at Penn State Harrisburg contains the indexed Archive of Pennsylvania Folklife and Ethnography. The holdings are in the Special Collections of the Library and the offices of the Center are in Church Hall. Prominent collections include the Mac Barrick collection of beliefs and folk speech, student paper collection, and John Yetter collection of photographs. See http://hbg.psu.edu/hum/paculture/folklife.php.
I. Foundation of Folklore Studies in American Studies

II. Overview of the Life Course as Lore

III. Beginning of Life: Childhood and Adolescence

IV. Adulthood and Old Age

V. Future of Aging Lore

I. Foundation of Folklore Studies in American Studies

Meeting 1: January 13

A. INTRODUCTION TO COURSE AND THEME OF AGING

The theme is introduced of aging as a cultural as well as biological process. Syllabus described; objectives, themes, assignments, and course resources on the web explained.

B. WHAT IS FOLKLORE?

Background is given to approaches to the definition of folklore and the rise of folklore studies since the eighteenth century in Europe and America. Operational (based on characteristics of folklore) and conceptual (based on the premise of folklore as a type of learning) definitions are given. The relationship of folklore to the concept of tradition will be discussed.

C. WHAT IS AMERICAN FOLKLORE?

The issue of the distinctiveness of American folklore compared to other national traditions is discussed. The history, scope, and driving questions of American folklore are given. In relation to the course, the field of age-lore in America is charted.

N.B. During second half of class, we will meet in a computer lab (Lib 108).
Meeting 2: January 20

D. DEFINITIONS AND GENRES OF FOLKLORE

A genre is a type of expression distinguished by its content, structure, or process. The genres of folklore—native (emic) and analytical (etic)—are discussed, particularly for oral and social traditions. The importance of genres for identification and classification will also be discussed.

E. FIELDWORK AND FOLKLORE METHODOLOGIES (TEXTUAL COLLECTING AND ETHNOGRAPHY)

The methodology of folkloristic fieldwork will be described with special attention to (1) the textual documentation of oral traditions and (2) ethnographic observation of a cultural scene. Considerations of representativeness and annotation will be discussed. Ethical issues of dealing with human resources (variously called “informants,” “tradition-bearers,” “collaborators,” or “consultants” in folklore research) will be also discussed.

READING:

Ben-Amos, “Toward a Definition of Folklore in Context”
Dorson, “Folklore and Fakelore”
Dundes, “Who are the Folk?”
Leach, ed., Twenty-One Definitions of Folklore
Mechling, “‘Banana Cannon’ and Other Folk Traditions Between Human and Nonhuman Animals”
Mechling, “Solo Folklore”
Utley, “Folk Literature: An Operational Definition”

N.B., January 19 and 20: Storyteller Joseph Mendes relates Cape Verdean folktales, Noon, in the Student Center of the CUB Building.

Meeting 3: January 27

F. ANALYZING AND THEORIZING FOLKLORE

What are the problems of folklore that attract analysis and theory? The main issues discussed are the relationship of folklore to modernization, the spread of folklore, its use for identity, and the artistry of folklore.

G. CONCEPTS FOR EXPLANATIONS OF FOLK PRACTICES
The following concepts will be defined and discussed with examples of studies: structure, process (with special consideration of the rite of passage as structure and process), function, symbol (with special consideration of the psychology of projection), practice, performance.

READING:

Bascom, “Four Functions of Folklore”
Bronner, Explaining Traditions, Chapters, 1-2, 6, 7-10
Bronner, “Practice Theory in Folklore and Folklife Studies”
Dundes, “Folk Ideas as Units of Worldview”
Dundes, “Projection in Folklore”
Kapchan, “Performance”

ACTIVITY:

On or Before Noon, January 27: Use Yammer (yammer.psu.edu) to post media with an example of oral or visual folklore from your experience, and comment on others’ posts to see what you recognize or identify a variation in your experience.
II. Overview of the Life Course as Lore

Meeting 4: February 3

A. LIFE COURSE IN CROSS-CULTURAL PERSPECTIVE

Various conceptions of the life course over time and space are discussed, including the linear model of three, seven, and ten stages common in America and the cyclical conceptions common in Asian cultures. The life course represents different folk ideas about aging and suggest that the life course is basic to the formation of worldview.

B. RITUAL, INITIATION, AND RITES OF PASSAGE

Markers in the life course are often constructed as ritual and this key concept is discussed in relation to its structure, function, and process. The special rituals of moving from one stage to another, called “rites of passage,” are discussed in connection with “initiation.”

READING:

Auslander, “Rites of Passage”
Bringeus, “Pictures of the Life Cycle”
Chick, “Rites of Passage”
Myerhoff, Camino, Turner “Rites of Passage: An Overview”

III. Beginning of Life: CHILDHOOD AND ADOLESCENCE

Meeting 5: February 10

A. CONCEPTION AND PREGNANCY

Cultural beliefs in the life course are anticipated in beliefs and narratives concerning conception and pregnancy. These include folk techniques of enhancing or preventing conception, foodways related to a successful pregnancy, folk medicine of inducing birth, beliefs in predicting the sex of the child, and couvades (male birth pangs).

B. BIRTH AND INFANCY

Cultural transmission begins early in life with perceptions of the maternal and paternal role toward the infant and the expressions used for play/education such as finger/body play and
“nursery” songs. The structure, symbolism, and function of these expressions are discussed.

C. TEXTS AND CONTEXTS OF CHILDREN’S SPEECH, SONGS, AND STORIES

Various themes and settings of children’s folklore can be identified that distinguish childhood as a stage of life. The significance of these themes (e.g., power, antithesis, maturity) and settings (e.g., camp, playground) in cultural formation are discussed. The development of slang that children recognize as their own signals a children’s culture. A content analysis of such speech should reveal the concerns that children have. Other speech genres such as secret languages, taunts, and rhymes are discussed along with notable absences (proverbs). From this foundation in the manipulation of language, children develop song and story repertoires. The structure, symbolism, and function of these repertoires are discussed.

READING:

Brady, “Transformations of Power”
Bronner, American Children’s Folklore—Chapters 1-7
Bronner, Explaining Traditions, Chapter 5
Davis-Floyd, Robbie. “The Technological Model of Birth.”
Newman, “Folklore of Pregnancy”
Phillips, “Cravings, Marks, and Open Pores”

N.B., February 10, Dr. Dani Schrire lectures on “Folklore and Discontinuity: Studying Folklore in Palestine after the Shoah” Morrison Gallery, Noon.

Collecting Project Due in ANGEL drop box on or before noon, Wednesday, February 11

Meeting 6: February 17

D. CHILDREN’S GAMES, DRAMAS, AND PLAY

Play is often called the “work” of childhood. The forms that play takes, including games,
dramas, pranks, and holiday customs are examined. The use of play to prepare for adulthood and the ways that play subverts adult expectations are discussed. The role of play in gender, ethnic, and sexual development are explored.

READING:

Bronner, *American Children’s Folklore*—chapters 8-10
Dundes, “On Game Morphology”
Rife, “Playing with the Sacred”
Tucker, “The Dramatization of Children’s Narratives”
Tucker, “Go to Bed, Now You’re Dead”

ACTIVITY:

On or before noon February 17, use Yammer to post possible symbolic or functional meanings of a game, narrative, or custom listed in *American Children’s Folklore*

🌞 **N.B. Consult your professor on project for analytical paper**

**Meeting 7: February 24**

E. ADOLESCENCE

Adolescence, or the teenage years, as a special category in the life course is of relatively recent vintage. The folklore genres that distinguish the age, including legends and customs, are examined. As a time of transition, it also is associated with a number of rites of passage that are discussed in relation to ethnic and popular culture.

READING:

Bird, “Playing with Fear”
Bronner, “Fathers and Sons”
Ellis, “The ‘Hook’ Reconsidered”
Davalos, “La Quinceanera”
Meley, “Adolescent Legend Trips”
Tucker, “Levitation Revisited”
Meeting 8: March 3

H. THE COLLEGE YEARS: NARRATIVES AND SONGS

In this session, we examine the evidence for “campus” being a distinctive American setting for folkloric production into the present day. In this first part of the discussion of the college years, we will focus on the production of narratives and songs. In particular, we will ask why so many campuses have ghost and horror stories told about them.

READING:

Bronner, Campus Traditions, pp. xiii-191

N.B., Spring Break, March 9-13

IV: ADULTHOOD AND OLD AGE

Meeting 9: March 17

A. THE COLLEGE YEARS: RITUALS, CUSTOMS, AND SPORTS

In this second part of the discussion of the college years, we will focus on the distinctive holidays, rituals, customs, and sports associated with campus life. Questions we will ask are: Are they a sign of coming of age or regression into childhood? How do they distort or reflect the larger society?

READING:

Bronner, Campus Traditions, pp. 192-406

Ethnographic Field Report Due in ANGEL Drop Box on or before noon, Wednesday, March 18
Meeting 10: March 24

B. OCCUPATIONAL AND ORGANIZATIONAL FOLKLORE

Without a public initiation into adulthood, Americans often associate becoming adult status with “living on one’s own” and this usually entails engaging work and residential/organizational communities apart from one’s family. Adulthood is supposed to be about “being serious” and this is culturally expressed in social sanctions against “being childish,” “joking around,” and “playing games.” In addition, the man or woman is expected to acquire an “identity” that is constituted from ethnic, religious, regional, and social influences. These patterns are discussed with particular attention to traditions of modern American occupational and community life. Groups to be assigned for family folklore presentations.

READING:

Bronner, “This is Why We Hunt”
Burke, “Military Speech”
Burns, “Gunlore in the Military”
Jones, “Why Folklore and Organizations?”
Santino, “Characteristics of Occupational Narrative”
Roemer, “Photocopy Lore and the Naturalization of the Corporate Body”
Tangherlini, “Heroes and Lies”

N.B. Paper Proposal Deadline is March 31 for American Folklore Society meeting, Long Beach, CA, October 14-17, 2015.

“Land and Sea: Geography, Economy, and Culture in the American Experience,” Eastern States American Studies Association and Middle Atlantic Folklife Association joint meeting, Rowan University, Glassboro, NJ, March 27-28, 2015

Meeting 11: March 31

C. FAMILY FOLKLORE

Patterns of family folklore are discussed, including the identification of the “family” that is a fundamental social unit generating folklore. Among the folkloric forms discussed will be rituals (e.g., weddings, baptisms, bedtime routines), speech (nicknames), narratives (family stories) and customs (reunions, picnics). In keeping with the course theme of folklore as an adaptation to culture, we will discuss the sustainability and symbolism of “invented” or new traditions as definitions of marriage and family evolve.
READING:

Berardo and Vera, “The Groomal Shower”
Bronner, “Jewish Naming Ceremonies for Girls”
Bronner, “The Proverbial and Psychological Meanings of ‘Who’s Your Daddy?’”
Bronner and Rudy, “Family”
Humphrey, “Small Group Festive Gatherings”
Williams, “The Bachelor’s Transgression”
Zeitlin, “The Family Courtship Story”
Zeitlin, Kotkin, and Baker, “Forms of Family Folklore”

ACTIVITY: In-class **Group Presentations on Family Folklore Patterns**

**Meeting 12: April 7**

D. MID-LIFE CRISIS

An emergent tradition in America that apparently has grown in response to the expansion of the life span is ceremonies marking midlife. Many of the ceremonies have a theme of mourning for the end of youth at the age of forty. They refer in narrative and ritual to a “midlife crisis.” In this section, we will discuss whether the components of this perceived crisis and the American folk responses by gender and class. The discussion of midlife ceremonies also raise questions about other adult milestones such as the ages of 21, 25, 30, 50, 60, 65, and life events such as menopause, divorce, and retirement.

E. OLD AGE AND LIFE REVIEW

Old age as a constructed stage of life associated with life review is discussed. Folkloric forms of the life review are examined such as the personal experience narrative.

F. FOLKLORE OF DEATH AND AFTERLIFE

Anxiety over death and the uncertainty of afterlife are expressed in a number of folkloric forms including humor, pranks, rituals (funerals, wakes), and festivals. These forms will be discussed with reference to structure, symbolism, and function. The schedule for presentations (15 minutes) will be formed.

READING:

Brandes, *Forty*
Crowder, “Chinese Funerals in San Francisco Chinatown”
Gould, “Shiva as a Creative Ritual in an Institutional Home”
Kein, “Celebration of Life in New Orleans Jazz Funerals”
Mathias, “The Italian-American Funeral”
Thursby and Bronner, “Death and Funerals”

Annotated Bibliography Due on or Before noon, Wed., April 8

Meeting 13: April 14
Student Presentations (schedule of presentations to be circulated)

Meeting 14: April 21
Student Presentations (schedule of presentations to be circulated)

VI. FUTURE OF LORE FOR THE AGES

(LAST) Meeting 15: April 28

A. FUTURE OF AGING AND FOLKLORE

In this section, we discuss trends and predictions about the changing life course and the way those possible scenarios have an effect on past and emergent folk traditions. Notably, we examine the effect of relatively new settings, family patterns, and communication technologies on age-lore.
B. THE FUTURE OF FOLKLORE RESEARCH AND WORK IN AMERICAN STUDIES

We will discuss applications of folklore research in a variety of careers and institutions. We also discuss opportunities for expanding folklore work in the American Studies Program, organizations (American Folklore Society and other folkloristic agencies), and academic institutions.

READING:

Bronner, “Convergences in the Hyper Era: Thirty Years after *American Folklore Studies.*”
Camp, ed., “What Do Folklorists Do?”
Kirshenblatt-Gimblett, “Folklorists in Public”

VIEW:

American Folklore Society 2014 Conference Program

ACTIVITY:

On or Before Noon April 28. Use VoiceThread to comment on professor-posted media concerning the future of folklore scholarship.

Analytical Paper Due on or before noon, Tuesday, May 5

❄️ N.B. Schedule Subject to Change. Students will be informed of changes in advance.
**POLICY STATEMENTS: ACADEMIC FREEDOM, ACADEMIC INTEGRITY, ATTENDANCE, CONFIDENTIALITY, DISABILITY SERVICES, EMERGENCY PROCEDURES, PERSONAL DIGITAL DEVICES, and WEATHER**

**Academic Freedom**
According to Penn State policy HR64, “The faculty member is expected to train students to think for themselves, and to provide them access to those materials which they need if they are to think intelligently. Hence, in giving instruction upon controversial matters the faculty member is expected to be of a fair and judicial mind, and to set forth justly, without supersession or innuendo, the divergent opinions of other investigators.” See [http://guru.psu.edu/policies/OHR/hr64.html](http://guru.psu.edu/policies/OHR/hr64.html)

**Academic Integrity**
According to Penn State policy 49-20, Academic integrity is the pursuit of scholarly activity free from fraud and deception and is an education objective of this institution. Academic dishonesty includes, but is not limited to, cheating, plagiarizing, fabricating of information or citations, facilitating acts of academic dishonesty by others, having unauthorized possession of examinations, submitting work of another person or work previously used without informing the instructor, or tampering with the academic work of other students. The instructor can fail a student for major infractions. For more information, see [http://www.psu.edu/dept/ufs/policies/47-00.html#49-20](http://www.psu.edu/dept/ufs/policies/47-00.html#49-20) The instructor reserves the right to use Turnitin as a plagiarism detection tool.

**Attendance**
Students are expected to complete every lesson in the course and are held responsible for all work covered in the course. A student whose irregular attendance causes him or her, in the judgment of the instructor, to become deficient scholastically, may run the risk of receiving a failing grade or receiving a lower grade than the student might have secured had the student been in regular attendance. Because the course includes in-class activities as part of the requirements of the work for the class, unexcused absence in 4 meetings constitutes grounds for failure, even if the student has passed written assignments. Participation by students in the course should not be disruptive or offensive to other class members. See [http://www.psu.edu/ufs/policies/42-00.html#42-27](http://www.psu.edu/ufs/policies/42-00.html#42-27)

**Confidentiality**
The rights of students to confidentiality are of concern to your instructor and to the University. According to Penn State policy AD-11, “The Pennsylvania State University collects and retains data and information about students for designated periods of time for the expressed purpose of facilitating the student’s educational development. The University recognizes the privacy rights
of individuals in exerting control over what information about themselves may be disclosed and, at the same time, attempts to balance that right with the institution's need for information relevant to the fulfillment of its educational missions. Student educational records are defined as records, files, documents, and other materials that contain information directly related to a student and are maintained by The Pennsylvania State University or by a person acting for the University pursuant to University, college, campus, or departmental policy. Exclusions include:

- Notes of a professor concerning a student and intended for the professor's own use are not subject to inspection, disclosure, and challenge.”

All materials submitted for the course will be returned to the student; if I want to make use of material for the purposes of publication or teaching, I will ask your permission.

For more information, see http://guru.psu.edu/policies/Ad11.html.

**Disability Services and Accessibility**

Penn State welcomes students with disabilities into the University's educational programs. Every Penn State campus has an office for students with disabilities. The Office for Disability Services (ODS) Web site provides contact information for every Penn State campus: http://equity.psu.edu/ods/odc. For further information, please visit the Office for Disability Services Web site: http://equity.psu.edu/ods.

In order to receive consideration for reasonable accommodations, you must contact the appropriate disability services office at the campus where you are officially enrolled, participate in an intake interview, and provide documentation: http://equity.psu.edu/ods/guidelines. If the documentation supports your request for reasonable accommodations, your campus’s disability services office will provide you with an accommodation letter. Please share this letter with your instructors and discuss the accommodations with them as early in your courses as possible. You must follow this process for every semester that you request accommodations. Current students can receive more information at http://equity.psu.edu/ods/current-students.

**Nondiscrimination**

The Pennsylvania State University is committed to the policy that all persons shall have equal access to programs, facilities, admission, and employment without regard to personal characteristics not related to ability, performance, or qualifications as determined by University policy or by state of federal authorities. The Pennsylvania State University does not discriminate against any person because of age, ancestry, color, disability or handicap, national origin, race, religious creed, sex, sexual orientation, or veteran status. See Policy AD42 at http://www.pennstatehershey.org/c/document_library/get_file?uuid=637fc8ee-a10e-4de7-9fc1-e4d23b032636&groupId=1803194.

**Penn State Harrisburg Emergency Procedures:**

Penn State Harrisburg has an Emergency Response Plan for various disturbances and unusual events such as fires, spillage of hazardous materials, and violent behavior. For more information, see http://www.hbg.psu.edu/EmergencyProceduresflyer.pdf (Emergency Procedures-Quick
Reference) and http://php.scripts.psu.edu/dept/iit/hbg/police/erp.php (Emergency Response Plan). Note the phone number for Police Services in the event of an emergency: 717-948-6232. In extreme emergencies, call 911. Offices that can provide assistance are Safety/Police Services at 717-979-7976 and Physical Plant at 717-948-6235. For campus safety policies and initiatives, see http://btmt.psu.edu and http://www.police.psu.edu.

Personal Digital Devices:
Personal digital devices such as cell phones, smartphones and personal digital assistants (e.g., itouch, droids), laptop and netbook computers, ipads and tablet computers can help students in academic settings but can also distract from learning. As a matter of policy, I insist that cell phones be turned off or silenced; texting and other communication on the cell phone are strictly prohibited in class. Laptops, netbooks, and tablet computers enabling notetaking and viewing of course materials are permitted but students must not engage in non-classroom tasks such as emailing, web browsing, e-shopping, and social networking in class. If they do not abide by this guideline, use of their devices in class will be prohibited.

Weather and Cancellations
When the Provost and Dean makes the decision to close the Harrisburg campus or delay the start of classes, the regional media will be notified at least two hours prior to the standard 8:00 a.m. reporting time for staff and before the start of the earliest scheduled class. The college will make its announcement in the following ways:

a. The college's web page at www.hbg.psu.edu will carry a message regarding the status of classes.

b. The university's email system will also be used to notify email subscribers about a weather emergency. Additionally, students, faculty, and staff are invited to register for PSUAlert at https://psualert.psu.edu/psualert/.

c. An announcement will be placed on the college's AUDIX telephone system at the 948-6000 and 948-6029 numbers.

d. For information on the campus’s weather emergency policy, including media outlets carrying cancellation notices, see http://www.hbg.psu.edu/hbg/weather.html

If I have to cancel class because of illness or an unforeseen problem, I will make every effort to notify students by email through the ANGEL website. If you do not use your Penn State account for email, be sure to arrange forwarding of Penn State mail to the account you use (see www.work.psu.edu) so that you get messages from me.

Policy Sources

For other policies relating to campus life and academic participation, see http://guru.psu.edu/policies.
For campus safety policies, emergency procedures, and initiatives, see http://btmt.psu.edu and http://www.police.psu.edu.

For information on Penn State’s Graduate School and its policies, see http://www.gradsch.psu.edu/

The website of Penn State Harrisburg’s Graduate Studies office contains links to financial aid, student forms and resources, and academic policies: http://harrisburg.psu.edu/graduate-studies/

NOTE ON THE GRADUATE CERTIFICATE IN FOLKLORE AND ETHNOGRAPHY

AM ST 530 Topics in American Folklore counts as a required course for the 15-credit Graduate Certificate in Folklore and Ethnography and an elective course toward the M.A. and Ph.D. degrees in American Studies. The Certificate can be obtained concurrently with the degrees (courses in the certificate can “double-count” in the degree programs). For more information on the Graduate Certificate in Folklore and Ethnography, see http://harrisburg.psu.edu/humanities/american-studies/graduate-certificate-folklore-and-ethnography.
# TABLE OF MEETINGS AND TASKS, AMST 530, SPRING 2015

<table>
<thead>
<tr>
<th>Meeting</th>
<th>Title</th>
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<tr>
<td>1</td>
<td>1/13/15</td>
<td><strong>I. Foundation of Folklore Studies in American Studies</strong>&lt;br&gt;A. Introduction to Course and Theme of Aging&lt;br&gt;B. What is Folklore?&lt;br&gt;C. What is American Folklore?</td>
<td><strong>Read</strong> syllabus&lt;br&gt;<strong>Complete</strong> the Contact Info card in class&lt;br&gt;COMPUTER WORKSHOP IN 2ND HALF OF CLASS, LIB 108&lt;br&gt;Access ID needed to get into ANGEL. To obtain account, swipe ID at designated computer workstations.&lt;br&gt;MLK Day, Jan 19</td>
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<tr>
<td>2</td>
<td>1/20/15</td>
<td>D. Definitions and Genres of Folklore&lt;br&gt;E. Fieldwork and Folklore Methodologies</td>
<td><strong>Read</strong>&lt;br&gt;Ben-Amos, “Toward a Definition of Folklore in Context”&lt;br&gt;Dorson, “Folklore and Fake Lore”&lt;br&gt;Dundes, “Who are the Folk?”&lt;br&gt;Leach, 21 Definitions of Folklore&lt;br&gt;Mechling, “Banana Cannon”&lt;br&gt;Mechling, “Solo Folklore”&lt;br&gt;Utley, “Folk Literature: An Operational Definition”&lt;br&gt;January 19-20, Storyteller Joseph Mendes relates Cape Verdean folktales, Student Center, CUB, noon&lt;br&gt;Readings available in ANGEL, Lessons tab, Readings folder, alphabetical order by author</td>
</tr>
<tr>
<td>3</td>
<td>1/27/15</td>
<td>F. Analyzing and Theorizing Folklore&lt;br&gt;G. Concepts for Explanations of Folk Practices</td>
<td><strong>Read</strong>&lt;br&gt;Bascom, “Four Functions of Folklore”&lt;br&gt;Bronner, <em>Explaining Traditions</em>, Chs 1-2, 6, 7-10&lt;br&gt;Bronner, “Practice Theory”&lt;br&gt;Dundes, “Folk Ideas as Units of Worldview”&lt;br&gt;Dundes, “Projection in Folklore”&lt;br&gt;Kapchan, “Performance”&lt;br&gt;Yammer group will be created by your professor.&lt;br&gt;Sign on at <a href="http://yammer.psu.edu">http://yammer.psu.edu</a>&lt;br&gt;Groundhog Day, Feb. 2&lt;br&gt;ACTIVITY&lt;br&gt;On or before noon, Jan 27, use Yammer to post media with example or oral or visual folklore from your experience and comment on others’ posts with variations</td>
</tr>
</tbody>
</table>
| 4  | 2/3/15 | II. Overview of the Life Course as Lore | A. Life Course in Cross-Cultural Perspective | **Read** | Auslander, “Rites of Passage”  
Bringeus, “Pictures of the Life Cycle”  
Chick, “Rites of Passage”  
Myerhoff, Camino, Turner “Rites of Passage:  
Confer with your professor on topic for analytical paper |
| 5  | 2/10/15 | III. Beginning of Life: Childhood and Adolescence | A. Conception and Pregnancy  
B. Birth and Infancy  
C. Texts and Contexts of Children’s Speech, Songs, and Stories | **Read** | Brady, “Transformations of Power”  
Bronner, *Explaining Traditions*, Chapter 5  
Bronner, *American Children’s Folklore*—Chapters 1-7  
Davis-Floyd, “Technological Model of Birth”  
Newman, “Folklore of Pregnancy”  
Phillips, “Cravings, Marks, and Open Pores”  
Collecting Project due in ANGEL drop box on or before noon, Wednesday, February 11. |
| 6  | 2/17/15 | E. Children’s Games, Dramas, and Play | **Read** | Bronner, *Am. Children’s Folklore*: chs 8-10  
Dundes, “On Game Morphology”  
Rife, “Playing with the Sacred”  
Tucker, “Dramatization Children’s Narratives”  
Tucker, “Go to Bed, Now You’re Dead”  
**ACTIVITY:**  
On or before noon, 2/17, use Yammer to post possible symbolic or functional meanings of a game, narrative, or custom listed in *American Children’s Folklore* |
| 7 2/24/15 | F. Adolescence | **Read**  
Bird, “Playing with Fear”  
Bronner, “Fathers and Sons”  
Davalos, “La Quinceanera”  
Ellis, “The ‘Hook’ Reconsidered”  
Meley, “Adolescent Legend Trips”  
Tucker, “Levitation Revisited” |
|---|---|---|
| 8 3/3/15 | A. The College Years: Narratives and Songs | **Read**:  
Bronner, *Campus Traditions*, xiii-191 |
| IV. Adulthood and Old Age |  | **Spring Break 3/9-3/13**  
**Daylight Savings**  
Time starts March 8 |
| | | **Ethnographic Field Report Due in ANGEL drop box on or before noon, Wednesday, March 18** |
| 10 3/24/15 | A. Occupational and Organizational Folklore | **Read**  
Bronner, “This is Why We Hunt”  
Burke, “Military Speech”  
Burns, “Gunlore in the Military”  
Jones, “Why Folklore and Organizations?”  
Roemer, “Photocopy Lore”  
Santino, “Characteristics of Occupational Narrative”  
Tangherlini, “Heroes and Lies”  
Paper proposal deadline, March 31, American Folklore Society meeting, Long Beach, CA, 10/14-17/15  
afsnet.org |
<table>
<thead>
<tr>
<th>11</th>
<th>3/31/15</th>
<th>B. Family Folklore</th>
<th>Read</th>
<th>March 31, Paper proposal deadline, American Folklore Society meeting, Long Beach, CA, 10/14-10/17/15 Afsnet.org</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Berardo and Vera, “Groomal Shower”</td>
<td>Passover begins April 4</td>
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<td></td>
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<td>Bronner, “Jewish Naming Ceremonies for Girls”</td>
<td>Easter Sunday, April 5</td>
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<td>Bronner, “Who’s Your Daddy?”</td>
<td>Orthodox Easter, April 11</td>
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<td>Bronner and Rudy, “Family”</td>
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<td>Humphrey, “Small Group Festive Gatherings”</td>
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<td>Williams, “The Bachelor’s Transgression”</td>
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<td>Zeitlin, “Family Courtship Story”</td>
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<td>Zeitlin, Kotkin, and Baker, “Forms of Family Folklore”</td>
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<td><strong>ACTIVITY:</strong></td>
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<td>In-class Group Presentations on Family Folklore Patterns</td>
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<td>12</td>
<td>4/7/15</td>
<td>C. Mid-Life Crisis</td>
<td><strong>Read</strong></td>
<td>Schedule for student presentations 4/14 and 4/21 established</td>
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<td>D. Old Age and Life Review</td>
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<td>E. Folklore of Death and Afterlife</td>
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<td><strong>Don’t Forget</strong></td>
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<td>Annotated Bibliography and Paper Abstract Due in ANGEL drop box, Noon, Wednesday, April 8</td>
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<td><strong>Student Presentations Schedule to be circulated.</strong></td>
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<td>13</td>
<td>4/14/15</td>
<td>Student Presentations</td>
<td><strong>Student Presentations</strong></td>
<td>Plan on 15 minute presentation on research: 1. problem/question, 2. identification, 3. analysis &amp; interpretation</td>
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<td>Students complete feedback forms for their colleagues.</td>
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<td>Date</td>
<td>Activity</td>
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<td>4/21/15</td>
<td><strong>Student Presentations</strong>&lt;br&gt;Schedule to be circulated.&lt;br&gt;Students complete feedback forms for their colleagues</td>
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<tr>
<td>4/28/15</td>
<td><strong>Read</strong>&lt;br&gt;Bronner, “Convergences in the Hyper Era”&lt;br&gt;Camp, ed., “What Do Folklorists Do?”&lt;br&gt;Kirshenblatt-Gimblett, “Folklorists in Public”&lt;br&gt;View&lt;br&gt;American Folklore Society 2014 Conference Program&lt;br&gt;<strong>ACTIVITY:</strong>&lt;br&gt;Before noon, April 28, use VoiceThread to comment on professor-posted media concerning the future of folklore scholarship</td>
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<td>5/5/2015</td>
<td><strong>Final Analytical Project</strong>&lt;br&gt;ANALYTICAL PAPER DUE in ANGEL drop before noon, May 5</td>
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**N.B.** Schedule subject to change.