

## **Folklore Graduate Courses for Ethnomusicology**

**FOLK 6010 Survey of Folklore Genres and Processing.** This course introduces student entering the M.A. program to the materials that have been, and are now, considered central to the discipline; these include, but are not limited to, folk literature: narrative, speech, song, drama; and folklife, including belief and custom, material culture.

**FOLK 6020 Field and Research Methods.** This course is designed to provide a basic introduction to the research resources, tools and methods regularly employed in the area of Folklife. On the one hand, the course will examine what types of Library and Archive resources can be useful to the folklorist and, on the other hand, it will explore how folklorists in fieldwork situations should handle people, and how they can capture for posterity a record of the interviews that they have conducted and the events that they have observed.

**FOLK 6030 Folklore Theories.** This course introduces students entering the M.A. program to the major past and present approaches to the study of folklore; it is also thereby a history of folkloristic thought. Interrelationship with other disciplines are also considered.

**FOLK 6040 Feminist Theories: Perspectives and Issues.** This course will explore the relevance of historical and current feminist theories, including liberal feminism Marxist/Socialist feminism, radical/cultural feminism, lesbian feminism, feminism of women of colour, ecofeminism, and postmodernism feminism. It will consider effects of feminism upon, and interdisciplinary critiques of, traditional disciplines in general and of folkloristics in particular. Finally, it will examine what implications feminist theories hold for future collection and study of folklore.

**FOLK 6080 Vernacular Theories.** This course will explore the development and variety of notions of “vernacular theory”, “native science” and “folk knowledge” in the history of the discipline as central to folkloristic paradigms. Working from early notions contracting local knowledge with the “imperializing knowledges of dominant culture”, this course will examine the theories, methodologies, philosophical bases and politics of notions of folk epistemology and cultural knowledges.

**FOLK 6090 Ethnology.** An introduction to the theories and methods of European ethnology, and its various schools in North America, including American folklife studies and Québec ethnology. The course will discuss how ethnological theories evolved from early interests in folkliv to its present-day focus on everyday life. Particular theoretical schools (such as that at Lund) will be examined within the general context of ethnology. How ethnologists have analyzed folklore will also be surveyed.

**FOLK 6100 Song and Music.** This course addresses a basic question of generic identity: can the combination of linguistic and musical texts called folksong be considered an identifiable type of music-culture?

**FOLK 6120 Ballad.** This course provides an examination of one of the major genres of international folk literature. Concerns include a taxonomic exploration of the sub-genres (tragic, comic, romantic, belief, historical, religious, riddling, and medieval minstrelsy ballads), and such topics as transmission, function, context, and aesthetics. Similarities and dissimilarities in the

mythologies for dealing with written literature and the literature of tradition will also be considered.

**FOLK 6130 Folk Music Canons and Documentary Sound Recordings.** In the 20<sup>th</sup> century the availability of ever more accurate, durable and affordable sound recording technology has transformed the ways in which song and music have been collected and disseminated as “folksong: and “folk music.” National, regional, and local canons of music (Bohlman 1987) have, in many parts of the world, been reformulated on the basis of commercially produced or government sponsored recordings. These collections and publications have more or less superseded or, at the very least, supplemented the books, songsters, sheet music, and broadsides that shaped earlier perception of what constituted authentic folk music and song.

The course will examine the recent history of ideas pertaining to the topic-theories of canon formation, the invention of tradition, folklorism, cultural production, and so forth. These set the stage for the main portion of the course, an examination of the process of documentary creation looking at a series of sound recordings chosen as one might choose a series of readings for a period course in the study of literature. The examples will be chosen to reflect contrasting and parallel trends in Canada, the United States, and the British Isles.

**FOLK 6200 Folktale.** This course aims to provide an introduction to folk narrative and to the origin, development, diffusion, themes, structure, context and function of orally transmitted folktales. To that end, we will be exploring the folktale as a genre, the mechanics of oral transmission, the history of scholarship in this area, the various motifs and take type indexes and the text versus context debate. In addition, we will also be looking at the relationship between folktale and other narrative genres, folktale and literature, and folktale and popular culture – including mass media. Finally, we will be examining two particular case studies. The first will focus on the various ways the Cinderella take has been researched and also how it has been presented in literature and popular culture. Secondly, we will be looking at the theme of “The Hero.”

**FOLK 6210 Legend.** This course will explore the legend per se and its relationship to other narrative genres. Beginning with the various classifications and definitions of legend which have been proposed over the years, we will progress to look at how legends are communicated, preformed and function. Similarly the issues of legend and belief, and legend and truth will be examined. In addition the emergent field of contemporary legend will be explored.

**FOLK 6220 Personal Experience Narrative.** This course will examine the form, structure, context, performance and nature of the person experience narrative and related genres such as life history, memorate and autobiography. Moving from a look at the history of personal experience narrative study and its opposition in traditional folkloristics to contemporary examinations of issues of untellibility, storytelling rights and ways of knowing, this course will explore the role of personal narrative in the development of modern approaches to narrative.

**FOLK 6250 Language and Play.** This course examines the forms, structures, and content of such areas as the proverb and proverbial speech, metaphor, rhetoric, the riddle, blazon populaire, rhyme, children’s play and games, graffiti and onomastics. Attention is focused on theories of play (e.g., Caillois, Huizinga, Piaget). Particular attention is addressed to questions of context, function and performance and, where appropriate, to issues of meaning.

**FOLK 6260 Ethnology of Communications.** Folklorists write a great deal about communication, verbal artistry, style, repertoire, genre and speech pay. Much of what we commonly use to define out field and study relates to issues of how people express themselves in daily life and in specialized, highly marked, situations. This course will attempt to elucidate the patterns and functions of speech and other oral modes of expression grounded in communities, events, situations and specific acts.

Using the theory and methodology of the “Ethnography of Communication” we will examine the organization and meaning of speaking in social life. The emphasis will be on understanding the selection of a means of communication according to social variables. The methods will involve the direct investigation of the use of speech in social context.

**FOLK 6300 Ethnology of Belief.** This course will examine traditional and popular belief systems from an ethnographic perspective, focusing on the development, maintenance and expression of belief traditions. The course will consider systems theory, worldview, means of acquiring and interpreting explanations and evidence, relationships between expressive genres and belief, structural features of specific traditions, the belief context of expressive lore and individual versus collective traditions. The approach will be multidisciplinary in scope. Epistemological problems in the study of belief and the historical development of folkloric approaches to the study will also be emphasized.

**FOLK 6310 Health Systems.** This course will investigate the field of traditional health systems from an ethnographic and phenomenological perspective. The focus will be on issues of definition, negotiation and transcultural health care, applications and systems theory, presented through the discussion of specific traditional medical practices commonly found in Western society. Crucial to this approach will be an examination of traditional health systems as expressions of world view. Issues which will be discussed include: what constitutes sickness and health; what makes folk medical practitioners “folk” and what makes them “medical”; what is the relationship between a given folk medical tradition and orthodox medicine; and what are the legal implications of each system. Crossing all traditions, including Western orthodoxy, we will examine the physical, social, and cultural risks and benefits of health belief and practice.

**FOLK 6350 Custom.** A study of the forms of British, European, and North American folk customs. Issues for discussion include the diffusion, functions, maintenance and invention of calendar, seasonal, occupational, and life-cycle customs.

Custom, while an element in introductory and regional courses in Folklore, deserves examination at full-course length. This will enable review of much new scholarship which has shifted folkloristic attention from origins of customs to the analysis of custom as symbolic behavior. Current work in the study of custom has examined, for example, the legitimation of class interests via traditional customs, the play of metaphor in festivals, and the symbolic statement of social obligations through life-cycle ritual.

Newfoundland offers particular opportunities to observe the transfer of folk custom from the Old World to the New and to consider the issues raised by establishment of old customs in a new social environment.

**FOLK 6360 Traditional Drama.** This course surveys the main forms of traditional drama found in Great Britain and North America, with reference to related European and non-western traditions. The origins, history and regional variations of these forms will be considered together with questions of social function, performance and aesthetics. The history of research in the area of folk drama will be examined along with related methodological and theoretical issues. At the same time, it will provide an opportunity for students to conduct synchronic and diachronic research and analysis on the historical and regional development of a complex textual and behavioral tradition.

**FOLK 6400 Material Culture.** North American folklore studies have expanded immensely in the area of material culture scholarship over the past twenty years. This course provides students with an introduction to this recent scholarship, the historical reasons why it developed, and how other disciplines have researched the artifact.

As an introduction to the theories and methods of material culture research, this course will survey the various disciplinary approaches used in analyzing artifacts, focusing on the particular contributions of folkloristics. Ethnographic and historical case studies will provide specific examples of how folklorists document and interpret the material world. Readings will draw from a wide range of disciplines and cover both historic and contemporary objects.

**FOLK 6410 Vernacular Architecture.** This course deal with the current state of vernacular architecture research in Canada, the United States and Great Britain, concentrating on both theoretical approaches and various research methodologies. An overall survey of vernacular architecture research will sketch scholarly trends (Upton and Viach). Recent scholarship indicates that research is no longer focusing on seventeenth forms on the east coast of North America, but examining more contemporary traditions in all regions (Wells 1982; 1986; Carter & Herman). Cultural transfer has been a concern, with varying interpretations examining the dynamics of this process (Mannion; Pocius 1982). Selected regional building types will be surveyed with regard to form, function and technology in order to understand the methods used to interpret this relationship will be discussed (Rapoport). Besides looking at forms and technology, recent research has increasingly turned to function, looking specifically at how space structure daily life (Tuan; Pocius 1991). House form has been recently studied as a dynamic category. Rather than as a static type, an issue also surveyed (Pocius 1987). Finally, recent research on domesticity and the Victorian home will be discussed (Wright).

**FOLK 6420 Art and Artifact.** This course will explain the broad area of folk art. It will survey theoretical approaches to its collection and study and consider the role of museums in its preservation and presentation. Through case studies of artifacts and artists, the course will examine folk art's relationship to community aesthetics and values, its expression of individual creativity and issues raised by folk art's commodification.

**FOLK 6430 Food and Culture.** The term "foodways" embraces a variety of traditions which focus on dietary practices as well as the preparation and allocation of food.

This course will explore historical and contemporary approaches to the supply, storage, preparation and serving of food looking, from both a practical and theoretical perspective, at the

whole range of cookery and food habits – from the acquisition of raw materials to the allocating of portions.

In terms of the acquisition of food, the course will explore the role of basic domestic food production, as well as the development of wholesale and retail markets and shops. In the area of food storage and preparation, the course will examine the effects which the development of “domestic technology” has had on traditional foodways.

The course will cover such issues as the uses and functions of food, etiquette and manners, the rationing of food during famine and war, and the social and sensory dimensions of eating – including food preferences and avoidances. Aligned to these issues, the practical and symbolic use of food in both the home and the community at large will be considered.

### **FOLK 6510 Occupational Folklore.**

### **FOLK 6551 Indigenous Expressive Cultures in Cross-cultural Encounter.**

**FOLK 6600 Folklore of Newfoundland.** This course is an investigation of folkloristic and anthropological approaches to the study of Newfoundland culture. Special attention will be given to the relationship between folklore and culture change within the province.

Newfoundland has long been considered an anthropological/folkloristic fieldwork paradise, primarily because numerous aspects of traditional culture have endured here where they have disappeared or been profoundly modified in their countries of origin – England and Ireland, but also Scotland and France. Intensive field collecting has allowed the constitution of a world class archive (MUNFLA) which is a source of incomparable comparative material.

The focus of the course, beyond the historical and socio-economic factors which have shaped the culture of the province, is however on the concept of culture change. Evidence of cultural stability will be weighed against evidence of on-going change and an examination of the dynamics governing the process of cultural evolution.

**FOLK 6610 Folklore of Canada.** Canadian Folklore has been shaped by a wide variety of ethnicity distinctive settlements over an approximate period of nearly 400 years, a diversity of regional geographies. In the last two decades, politically motivated ideologies have also been applied to evolving Canadian cultural traditions, sometimes hand-in-hand with socio-cultural revival movements.

This course examines the folklore itself, the way it has been studied, and the institutions and individuals associated with its study, of these four constituents of Canadian society: the French; the English; Native Peoples; and so-called ‘ethnic Canadians.’ In the process, emphasis will be laid on issues of ethnicity and identity, the concepts of multiculturalism and regionalism and nationalism, with close attention being paid to historical and political influences on these issues and concepts.

**FOLK 6620 Folklore of the United States.** An analysis of the folklore of regional, ethnic, and occupational groups in the United States from both diachronic and synchronic perspectives. Problems concerning acculturation, syncretism, lifestyles, and national character will be

examined. In addition, the development of “American” folklore studies and presentations will be viewed in a nationalist context.

This course confronts students with the problem of approaching the study of tradition in a comparatively new, culturally complex, politically powerful, hybrid society. Folkloristic activities in the United States, particularly since the bicentennial and involving the public sector, reflect the new sensibilities toward nationalism, regionalism, and multiculturalism that have had international impact. It is particularly important for students to recognize the historical contexts and cultural imperatives that have been conducive to these developments.

**FOLK 6630 Folklore of the British Isles.** This course will examine the categories of folklore found in Britain (with the exception of Scotland, which is covered in 4360), in relation to their regional backgrounds. Topics to be covered include narrative, song, language and play, folk drama, belief, custom, oral history, personal narrative, and occupational folklife.

In addition to this generic coverage, the course will make a critical survey of folklore studies in Britain from the seventeenth century to present. While R.M. Dorson’s The British Folklorist (1968) delineated many of the major theorists, there remain others, particularly regional writers on rural life, whose ideas and methods have gone unrecognized. In particular the course will consider George Strut and other ethnographers of rural working life such as Alfred Williams.

As a whole, the course should establish an awareness of important but neglected figures in the history of British folkloristics and introduce a range of material and relevance for comparative treatments of North American folklore and its British antecedents and analogues.

**FOLK 6700 Folklore and Culture.** This course is an examination of tradition expressive behavior as cultural experience. It explores different aspects of the relationship between folklore and larger problems in cultural studies. The emphasis will fall on the semiotics of the human body – as emblem, as commodity, and as mask – as the constitute, intersect with, and complicate two key aspects of folklore research: ethnographic method, and the political economy of communication. In the past decade, especially, the literature on the human body as metaphor for social and cosmic order, as a site for subjection, and as the focus of surveillance and discipline, has increased dramatically. We will be sampling some (not all) of this work and questioning, especially in relation to body movement and costume studies, its interpretive cohesion.

**FOLK 6710 Oral Tradition and Oral History.** The oral history movement which began in the 1960s was from the start interdisciplinary in nature, and the contributions of folklorists to it have been significant. Folklorists, for whom the collection of data from oral source is a primary research technique, are expected to be able to teach and do research in the area.

This is a practical course which explores the potential uses of oral sources and their applications in the areas of folklore and history. To that end, we will be examining oral history as a research tool. At the same time, we will be critically looking at the types of information which can be illicit using the techniques of the oral historian and considering the relative value and limitations of these sources. In passing, we will consider the writing of such commentators as Richard Dorson and Han Vansina, and also of the practitioners of this research tool – for example, George Evans, Charles Parker, and Studs Terkel.

**FOLK 6720 Folklore and Literature.** There had been many interrelations between folklore and literature through the centuries, but here the primary concern is with the way folklore has appeared as literature – in oral cultures – and has been utilized in works of written literature for a range of functions by writers of different centuries and cultures. A secondary, en passant, concern is with written literature as an ethnographic source for folkloric analysts. Study of this kind illuminates the manifold interactions of high culture and folk culture, and understanding of which is necessary for a balanced view of the past.

The course provides an overview of the approaches to the interrelationships of folklore and literature (Abrahams 1972; Buchan 1989; Dundes 1975; Hoffmann 1957; Lewis 1976; Taylor 1965; Utley 1969). An examination of folklore as literature, in the context of oral i.e. nonliterate culture (Foley 1985; 1088; Lord 1960), through foci on the Odyssey (Fitzgerald 1961, Whitman 1958), Beowulf and other Anglo-Saxon poetry (Alexander 1966; Niles 1983; Roberts 1984), and other epics (Onias 1978). An investigation of how writers have utilized folklore in their works from the Middle Ages (Chaucer 1957; Lindahl 1987) through the Renaissance (Barber 1963; Shakespeare 1965), eighteenth century (Brown 1984; Burns 1969), and nineteenth century (Dickens 1973; Schlicke 1985), and how writers have transmitted one folklore genre throughout the centuries (Ehrenpreis 1966; Friedman 1961). An examination of folklore in the twentieth century literature, paying particular attention to questions of culture and identity, through three Canadian writers (Laurence 1974; Maillet 1982; Russell 1984) and one African (Acgebe 1958)/ Finally, to complete the circle, consideration of a multiform oral epic in contemporary Africa (Biebuyck 1976; Johnson 1986).

**FOLK 6730 Folklore and Gender.** Historically, folklorists have focused their studies on groups distinguished by ethnicity, region, political and economic boundaries. With the rise of feminist social scholarship there has been an increasing re-evaluation of the significance of gender in small group interaction and in existing folklore research. Little attention has been paid to women performers and genres by folklorists who have been predominantly male in the past. Likewise, difference between all male group interaction, all female group interaction, and male female interaction has been neglected until quite recently. These new studies of Women's folklore have yielded insights into the realm of men's folklore and into the ways in which the two domains contrast and complement each other.

This course will look at gender-based folklore using paradigms normally applied to studies in folklore and ethnicity and regional identity. The course will focus on esoteric and exoteric issues in gender based groups; male and female expressive behavior; folkloric implications of biology, socioeconomic stratification and worldview in relation to gender; representations of gender in tradition genres; and implications of gender based folklore for fieldwork and research.

**FOLK 6740 Public Sector Folklore.** A significant number of people who receive advanced degrees in folklore subsequently follow professional careers in public sector folklore. In surveying the literature and activities in this relatively new area of folklore studies, this course is designed to help graduate students prepare more fully for a professional career.

In order to achieve this goal, the course surveys the applications of folklore theories, research techniques and materials in the contexts of public service, benefit, education and/or development.

**FOLK 6750 Popular Culture: Theory and Debate.** Utilizing the framework of major media and cultural theorists, as well as methods from selected works of folkloristics and contemporary culture studies, this course involves an intensive investigation of the indeterminate relationships between artistic communication in small groups and artistic communication in mass society. Topics covered include industrial capitalism and technological imperatives in cultural production, theories of mass culture vis-à-vis popular culture, media culture, the visual/image dominance of popular culture, the semiotic analysis of media forms and content, popular mythology and ideology, cultural production and creativity, tradition and innovation, folk heroes and popular celebrities, folklorism and advertising, urban folk revivals, problems in postmodernity and folkloristics. Students are expected to apply course concepts to the analysis of field collected materials in an extensive research paper.

**FOLK 6760 Archiving.** The establishment and maintenance of an archive is an activity so central to folklore teaching and research that the topic is included in all the major folklore textbooks. This course prepares graduate students for an activity that is considered central to the discipline by giving them first-hand experience in the issues and topics of folklore archives.

The course deals with the creation and management of folklore archives. Standard theories and techniques (Hickerson, List and Toelken) are surveyed. The use of computers for cataloguing and indexing (Doucett and Hiscock, Rosenberg) are examined. Emphasis is placed upon the actual experience of working in an archive through the use of the MUN folklore and Language Archive in a series of projects.

**FOLK 6770 The Global and the Local.** An examination of the adaptations, transformations, uses, and changing status of traditional expressive culture in the context of globalization. While folklore studies have always been concerned with the global qualities of expressive genres, e.g., international take types, for the most part they have focused on the significance of traditions in the festive and everyday life of geographic localities (rural enclaves, urban neighborhoods). Today the massive sociocultural changes ushered by globalization may be viewed as either threatening or enhancing such behaviors. Taking a problems approach, this course will investigate the ways in which globalization becomes expressed, accepted or rejected at the level of the small community. Conversely, it will explore the extent to which global culture is responsive to the social needs for shared identity through the use and construction of traditions. Major sections of the course will consider folkloric forms in the contexts of: ecological consciousness and worldview; changing economies, technologies and media; physical movement (tourism, migration); nationalism and neonationalism; rhetorical and virtual communities; and emergent global culture. Critical assessments of readings, as well as a major term project reflecting library research, media analysis, and “global contact,” will be required.

**FOLK 6780 Ethnicities.** This course will explore the multifaceted nature of ethnicity in Canada. Drawing on ethnographic and historical writing, students will examine how individuals of diverse ethnicities experience and interpret their everyday lives. We will consider how ethnicity intersects with other social and cultural variables such as gender, class, age and sexual orientation as well as how a group’s experience and strategies of adaptation have varied depending on time of immigration and place of settlement. A final focus of the course will be on public representations of group identities.



**FOLK 6790 Museums: Perspectives and Practices.** This course will review and analyze the role of folklore methods and scholarships in the development of museums as well as historic representation of the folk and folklore. Examples of museum interpretations of ethnicity, gender and ageism will help students to explore ways in which the past is presented to and received by visitors. The course will focus on themes of cultural interpretation and their relationship to tourism. Students will learn to evaluate museum practice and its limitations from a folkloristic perspective.

**FOLK 6800 Applied Folklore.** This course will look at the use of concepts, methods, and materials from academic folklore studies in direct application to practical problem solving. The course will examine the history of applied folklore studies, links with applied anthropology, political and ideological debates inspired by applied efforts, methods and skills needed for applied work, efforts to apply the skills and knowledge of the profession, and area of applied folklore specialization.

**FOLK 7100 Advanced Folkloristic II: Research and Ethnology.** This course will examine methods of research and ethnology from both a critical and a practical perspective. We will deal with the particular problems of adapting the methodology of other disciplines to the concerns of folklore and will consider the development of our own research methods. Together, we will discuss and apply a variety of methods appraising their usefulness in terms of what Karl Marx called, “the slow growth of empirical adequacy.”