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Ghosts in the IR: Integrating Student folklore into our online Collections

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Ghosts in the IR:

Integrating Student Folklore into Our Online Collections

For decades, student folklorists at Utah State University have been collecting stories, jokes, and tall tales from their neighbors in our community. This is an integral part of research lives of students as well as an essential collection for those interested in American folk lives. This project explores the design of an online database and preservation process for this collection as well as ongoing digitization efforts to make this work available to larger scholarly communities.

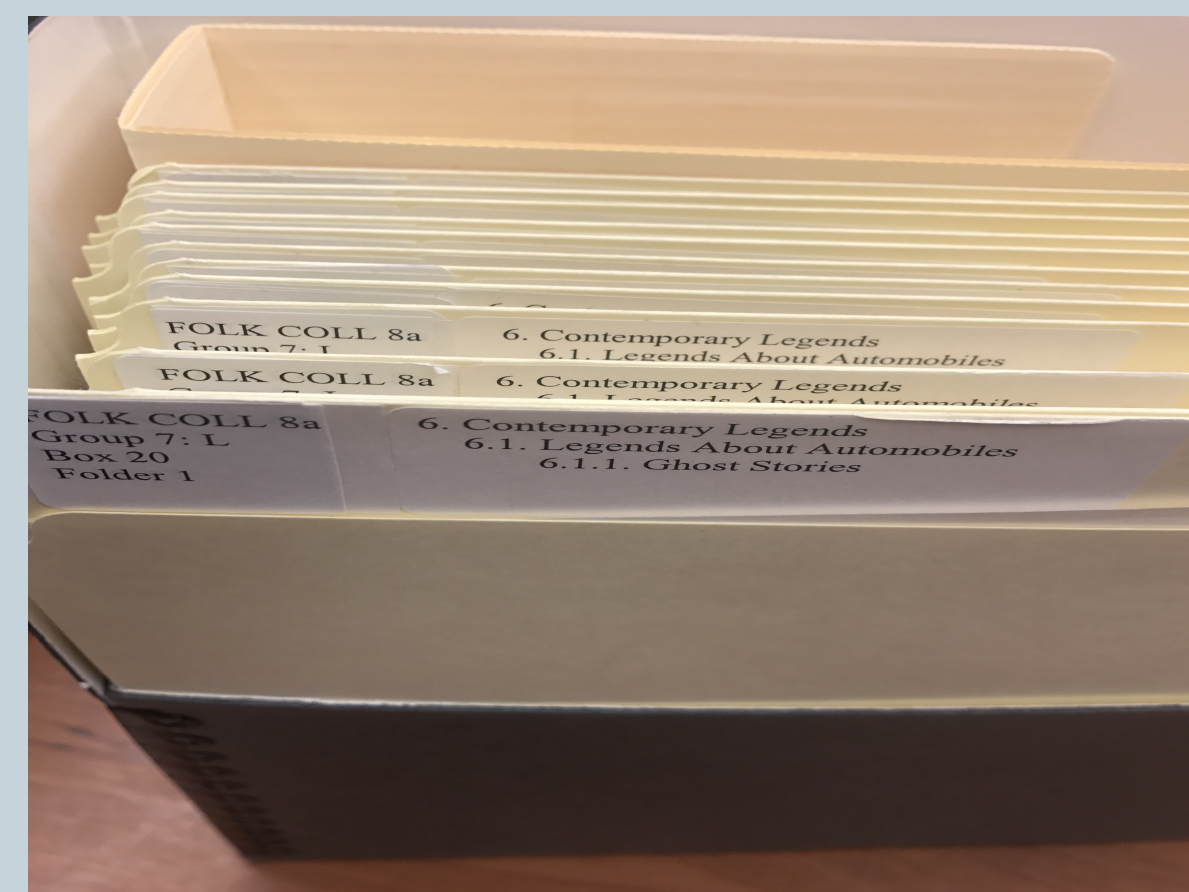
USU STUDENT FOLKLORE

The Utah State University Student Folklore Genre Collection represents 50 years of folklore collecting by students in USU's world renowned folklore program. The collection, consisting of nearly 3,000 individual legends, folkways, jokes, or tales, is an integral part of folklore research on and off campus.

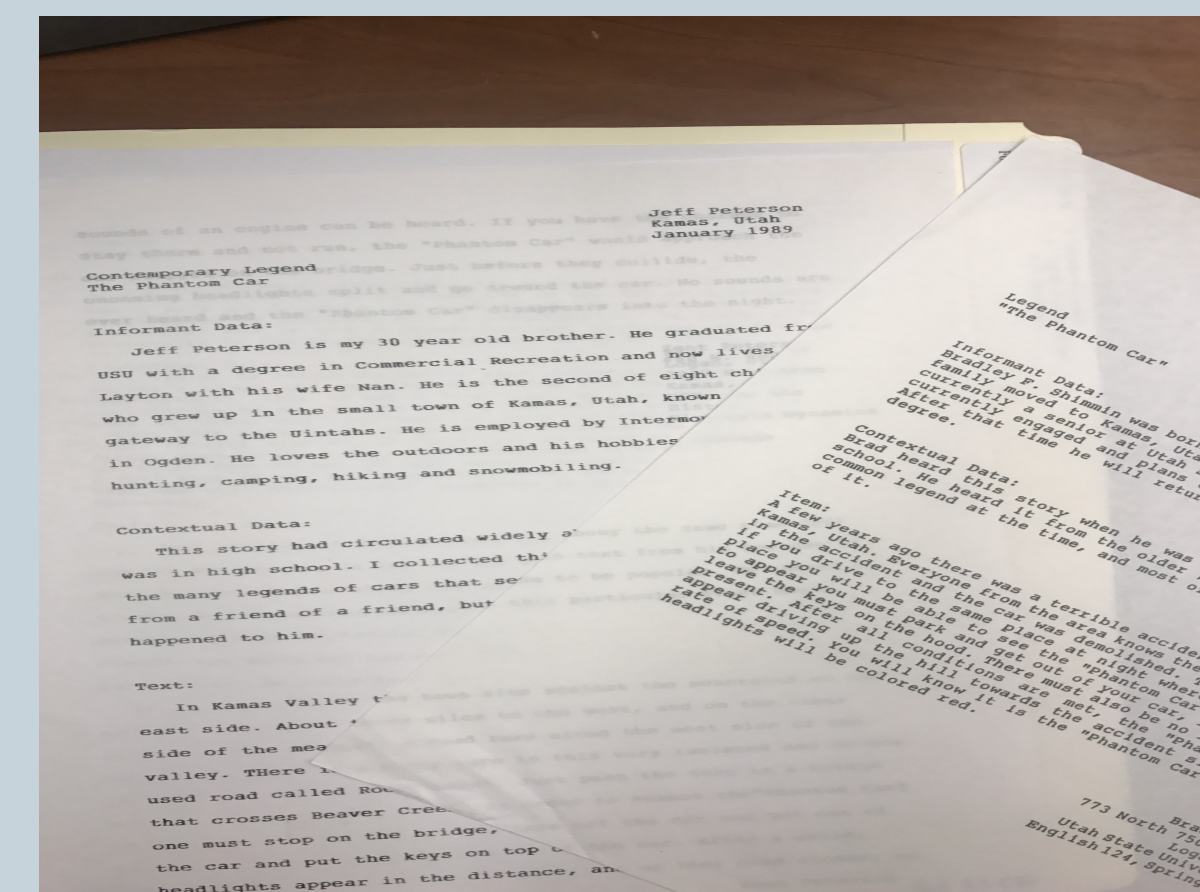
Current EAD guide

Container(s)	Description
Box Folder	6.1: Legends About Automobiles
20 1	6.1.1: Ghost Stories
20 1	6.1.1.1: The Phantom Car -2 (Items)
20 1	6.1.1.2: The White Car -1 (Items)
20 1	6.1.1.3: Halloween Hearse -1 (Items)
20 2	6.1.2: Travel Mishaps
20 2	6.1.2.1: The Hair Raising Hitchhiker -7 (Items)
20 2	6.1.2.2: Don't Drive the Yellow Line -1 (Item)

Folders



Stories



ARCHIVING PROCESS

Index to Genre Collections

The Utah State University Student Folklore Genre Collection consists of folklore items collected by undergraduate students in USU folklore courses from the early 1950s to the present and by undergraduate students in Brigham Young University folklore and anthropology courses during 1960-1978. The genre items were collected as part of course requirements and deposited in the File Folklore Archives by the instructors. The BYU student items are duplicates of items housed at BYU's William A. Wilson Folklore Archives. Most items include informant data, context, text (the folklore item), texture (stylistic notation) and collector data. The items of folklore are in text form in 8 1/2 x 11 sheets of line-free paper. Since 1999, genre items also include release forms. The materials reflect both insider (exoteric) and outsider (exoteric) views of a folk group and may be prejudiced or stereotyped. View [content disclaimer](#). The collection is separated into nine distinctive categories. The materials do not circulate.

- Group 1: Customs (includes foodways)
- Group 2: Belief
- Group 3: Speech
- Group 4: Tales and Jokes
- Group 5: Songs
- Group 6: Games and Pranks
- Group 7: Legends: Character (boxes 15-16), Contemporary (boxes 20-27), Etiological (boxes 17-19), Human Condition (13-14.2, includes personal narratives), Supernatural Non-religious (boxes 7-12, includes St. Anne's Retreat), Supernatural Religious (boxes 1-6)
- Group 8: Material Culture
- Group 9: E-lore: Electronically Transmitted Folklore (Xerox, facsimile and email)
- Group 10: Riddles

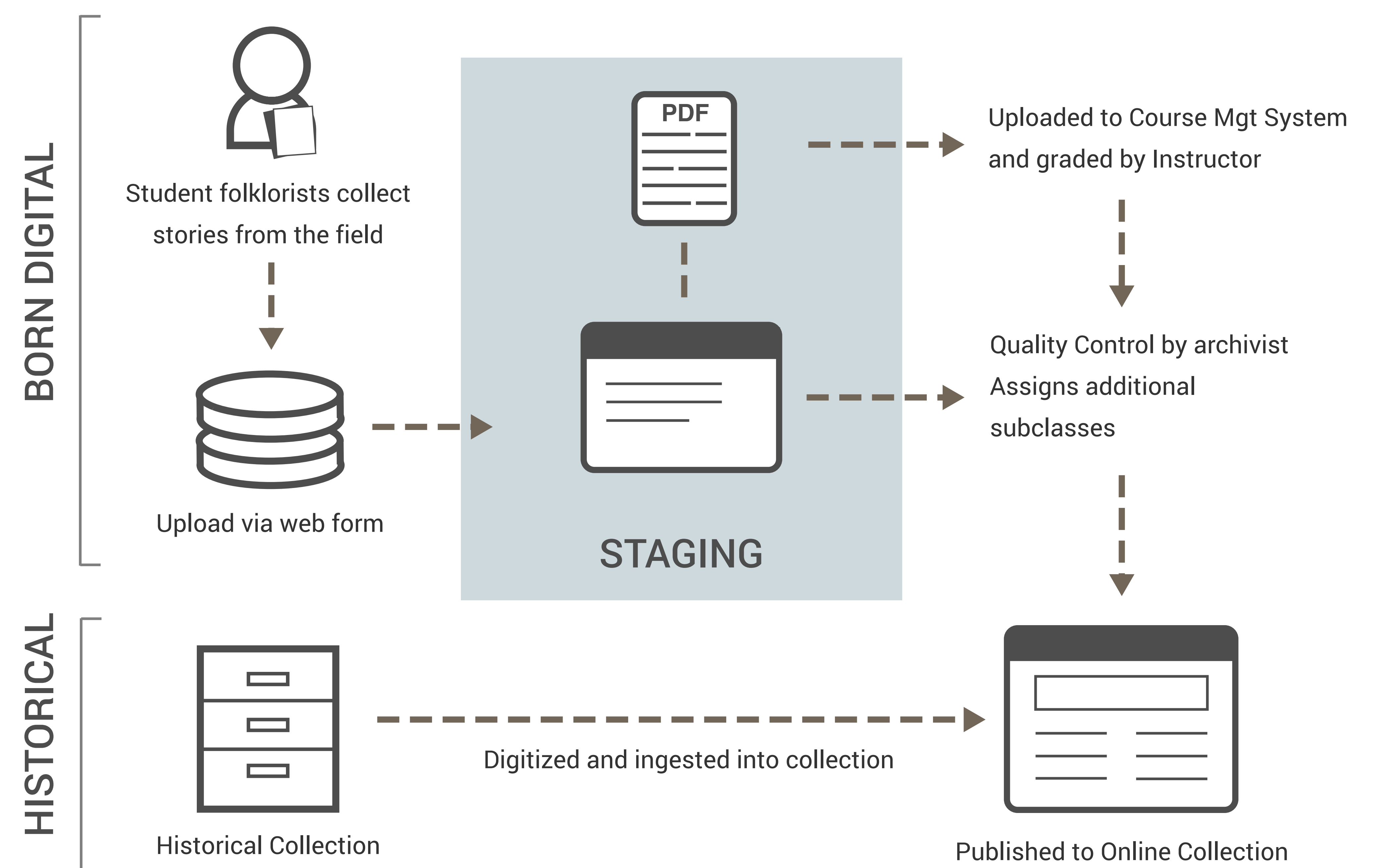
William A. Wilson and Barbara Garrett Walker Lloyd designed the classification system which divides the folkways into 10 distinct genres, customs (foodways), belief, speech, tales and jokes, songs, games and pranks, legends, material culture, and e-lore.

Prior to the born digital material, this work was submitted directly in paper to archivists to place into these classifications.

DESIGNING FOR DIGITAL PRESERVATION & ACCESS

Problem: Balancing the needs of archivists and instructors while ensuring ease-of-use for student folklorists.

Users: Student folklorists, Instructors, Archivists, Collection Users



Design Considerations: Given that students are collecting and submitting folklore materials in a born digital format, this project provides opportunities for closer integration between the learning outcomes of the course and the archival process. For instance, metadata creation for the access and preservation needs of the digital collection can go hand in hand with the craft of folklore, allowing students to extend the impact of the project for generations to come.

REFERENCES

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