

13th Annual Louisiana Studies Conference

“Heroes, Saints, and Outlaws”

September 25, 2021

Conference Keynote Speaker: Keagan LeJeune, McNeese State University

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Jason Church, Chief, Technical Services, National Center for Preservation Technology and Training

Charles Pellegrin, Professor of History and Director of the Southern Studies Institute, Northwestern State University

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Special thanks to the many other people who graciously donated their time and talents to the
Conference.

CONFERENCE OVERVIEW

Please note: All events will take place virtually on Microsoft Teams.

Saturday, September 25, 2021

9:00-9:15 a.m.	Conference Welcome
9:15-10:30 a.m.	Presentation Session 1
10:45-11:45 a.m.	Keynote Address Keagan LeJeune, McNeese State University
11:45 a.m.-12:45 p.m.	Awards Ceremony 13th Annual NSU Louisiana High School Essay Contest
12:45-1:45 p.m.	Lunch Break
1:45-3:00 p.m.	Presentation Session 2
3:15-4:30 p.m.	Presentation Session 3

CONFERENCE SCHEDULE

Please note: All events will take place virtually on Microsoft Teams.

Saturday, September 25, 2021

9:00-9:15 a.m. **Conference Welcome**

9:15-10:30 a.m. **Presentation Session 1**

Panel 1A Louisiana Literary Voices

Session Chair: Mona Lisa Saloy

John P. Doucet, Nicholls State University

“Butterweed Fields and an Oaken Ridge: Louisiana Local History in Brief Poetic Forms”

Bernard Gallagher, LSU Alexandria

“*White Doves at Morning*: The Fissured Fictions of Southern Identity”

Benjamin Forkner, Northwestern State University

“Heroism in the Face of Unprecedented Hardship: A Retrospective Look at Lafcadio Hearn’s *Chita* Through the Lens of the 2020 Pandemic”

Oliva McNeely Pass, Independent Scholar

Mona Lisa Saloy, Dillard University and Louisiana Poet Laureate

“Oliva McNeely Pass & Mona Lisa Saloy on Saloy’s Poetic LA Reply to These Times”

Panel 1B Figures in Louisiana History

Session Chair: Michael Mumaugh

Michael Mumaugh, Independent Researcher

“Saints became Sinners: Prohibition in Natchitoches”

Delaney McLemore, University of Louisiana at Lafayette

“Clyde and Chester and Bonnie and Me”

Wesley Harris, Historian, Claiborne Parish Library

“The 1874 Arcadia Double Stagecoach Robbery: Was Jesse James Responsible?”

Wilton Hudgens, Independent Scholar

“Soldier, Adventurer & Teacher: Dennis E. Haynes”

Panel 1C *Louisiana Lagniappe*

Session Chair: Jerry L. Parker

Felice Coles, University of Mississippi

“Isleño Spanish Creative Insults for Sinners”

Sarah Smith, University of Louisiana at Lafayette

“Reviving Louis Arceneaux: Layered Narratives and Literary Reappropriation in Francophone Louisiana”

Whitney Bourdier, Southeastern Louisiana University

“Analyzing the Implications of Racial Property within the Louisiana Public Education System”

Jerry L. Parker, Southeastern Louisiana University

“Louisiana’s Unsung Champion of Foreign Language Education, Robert C. Lafayette”

10:45-11:45 a.m. *Keynote Address*

Keagan LeJeune, McNeese State University

“Becoming an Outlaw: How and Why the Folk Undo an Ordinary Life”

Why are some outlaws loved by so many? Why do their stories keep being told? Are there specific traits essential to an outlaw reaching legendary status? What is the role of an outlaw legend within a place's oral traditions? To answer these questions, this presentation explores some of the popular outlaw legends told in Louisiana and their common characteristics by recounting the legends and lives of a few Louisiana outlaws and considering their motives for breaking the law as well as the local support they received. Finally, it discusses the outlaw-hero as a folk figure and that figure's connection to the people.

Keagan LeJeune lives and teaches English and folklore in Lake Charles, Louisiana. He is the past president of the Louisiana Folklore Society and former editor of *Louisiana Folklore Miscellany*. He has collected stories about outlaws and Louisiana folklore for more than twenty years. His book *Legendary Louisiana Outlaws* was the winner of the

2017 Louisiana Literary Award and the winner of the 2016 Brian McConnell Book Award presented by the International Society for Contemporary Legend Research.

11:45 a.m.-12:45 p.m. *Awards Ceremony*
13th Annual NSU Louisiana High School Essay Contest

12:45-1:45 p.m. **Lunch Break**

1:45-3:00 p.m. **Presentation Session 2**

Panel 2A *Coping with Environmental Change and Crisis*

Session Chair: Sarah E. McFarland

Lisa A. Kirby, Collin College

“Heroes for a Divided Nation: The Cajun Navy in American Mythmaking”

Jonathan Olivier, University of Louisiana at Lafayette

“Traiteurs in the Age of Climate Change: How Louisiana’s Eroding Coast is Reducing Access to Plants Used in Traditional Folk Healing Practices”

Wendy Hazey, Independent Scholar

“Reciprocal Survival: An Intimate Journey”

Sarah E. McFarland, Northwestern State University

“Confronting Louisiana Climate Injustice: Environmental Heroics in the Plantationocene”

Panel 2B *Louisiana Folk Figures and Legends*

Session Chair: Whitney Snow

Whitney Snow, Midwestern State University

“Swamp Stereotypes and Rural Caricatures: Andrey Konchalovskiy’s *Shy People* (1987) as Louisiana’s *Deliverance*”

Nathan Rabalais, University of Louisiana at Lafayette

“The Outlaw Trickster Figure in Louisiana Folklore”

Robert D. Bennett, Independent Scholar

“Rogues, Scalawags, and Robbers in No Man’s Land”

Syed S. Uddin-Ahmed, Highland College

“Louisiana: A Story of Folk Legends, Culture, People & A Return to an American Treasure Trove”

Panel 2C Louisiana Youth Literature

Session Chair: Michelle Fazio-Brunson

Katie Magaña, Northwestern State University

“Finding Her Power: Young Women and the Supernatural in Louisiana YA Novels”

Katrina Jordan, Northwestern State University of Louisiana

Debra Jo Hailey, Northwestern State University

Michelle Fazio-Brunson, Northwestern State University of Louisiana

“A Comparison of Family Heroes: Children's Literature and Family Stories”

Dr. Michelle Fazio-Brunson, Northwestern State University of Louisiana

Mike Artell, Louisiana Children’s Author

Dr. Debra Jo Hailey, Southeastern State University

Dr. Katrina Jordan, Northwestern State University of Louisiana

“Louisiana from A to Z—Louisiana Children’s Literature as a Tool to Teach Culture and Skills across the Curriculum with Children’s Author Mike Artell”

3:15-4:30 p.m. Presentation Session 3

Panel 3A Louisiana Literary Representations

Session Chair: Robert Allen Alexander

Ann Beebe, University of Texas at Tyler

“Bachelors in Washington Irving and Kate Chopin: Heroes, Saints, or Outlaws?”

Emma Harlet, University of Louisiana at Lafayette

“Heroism in death in *L’Habitation Saint-Ybars* by Alfred Mercier”

Derek Foster, Upper Iowa University, Alexandria

“‘Of this hybrid and tragic tribe’: The Outlaw in Ada Jack Carver’s ‘Redbone’”

Robert Allen Alexander, Nicholls State University

“Louisiana Nature and the Awful Responsibility of Time in *All the King’s Men*”

Panel 3B Louisiana Politics

Session Chair: Bruce R. Magee

Ashley Steenson, University of Alabama

“Progressive Conservatism: Theodore Roosevelt & Louisiana Politics”

D. Caleb Smith, Tulane University

“Race, Law, and Aluminum: Harris A. Parson and Twenty Years of Workplace Struggle”

Bruce R. Magee, Louisiana Tech University

Stephen Payne, Writer

“Huey Long: Bogeyman or Superman?”

Joseph R. Thysell, Nicholls State University

“Edward Douglass White”

Panel 3C Cultural Crime and Violence

Session Chair: Mark O. Melder

Tiffany Duet, Nicholls State University

“Honor Cultures and Louisiana Figures”

Robert Archer, Nicholls State University

“Examining the Reciprocal Relationship of Unstructured Socializing with Peers on Substance Use in Louisiana”

Mark O. Melder, Northwestern State University

“We’re Number One: A Discussion of the Role of Lex Talionis in the Louisiana Culture of Homicide”

PRESENTATION ABSTRACTS

Robert Allen Alexander, Nicholls State University

“Louisiana Nature and the Awful Responsibility of Time in *All the King’s Men*”

Robert Penn Warren’s *All the King’s Men* is replete with descriptions of motion, which are particularly evident in the peripatetic movements of the central characters. Motion, therefore, would appear to be a key component if not a major theme of the novel. This theme becomes even more evident when we consider the narrator Jack Burden’s many long descriptive passages of nature, in both rural and urban environments. Such passages typically highlight the transition, or the anticipated transition, from one season to the next, though, given that much of the novel is set in a fictional state that clearly resembles Louisiana, the movement often tends toward increased heat and humidity. Nevertheless, the impression these passages convey is that of nature moving toward something new, even if that newness is a recycled version of a season that has occurred for millions of years. While the descriptions of nature may appear as mere window dressing for the reader more preoccupied with the plot of the novel, they are consistent with what appears to be one of the text’s major themes: “...meaning is never in the event but in the motion through event.” Jack Burden’s musings upon the natural world, then, reinforce and build upon his philosophical ruminations regarding the past and the future, for this ABD student of history has learned that “we can keep the past only by having the future.”

Robert Archer, Nicholls State University

“Examining the Reciprocal Relationship of Unstructured Socializing with Peers on Substance Use in Louisiana”

Osgood and colleagues (1996) argue that a situation is more conducive to deviance when it lacks structure (e.g., joyriding in a car), when peers are present, and if no authority figure (i.e., someone whose duty in a situation is to exert social control) is present. Namely, unstructured socializing with peers. The present study seeks to examine the degree to which adolescents involved in unstructured socializing engage in deviant behavior and the degree to which deviant behavior of adolescents may lead to unstructured socializing. Data were obtained from the longitudinal Gang Resistance Education and Training (GREAT) program which includes an initial sample of over 3,500 adolescents. Study results revealed that unstructured socializing leads to substance use, albeit not instantly, and substance use leads to unstructured socializing across all examined waves of data. The study concludes with discussion of study findings and its application to substance in Louisiana.

Ann Beebe, University of Texas at Tyler

“Bachelors in Washington Irving and Kate Chopin: Heroes, Saints, or Outlaws?”

The origin of American short story tradition is generally credited to Washington Irving and his 1819 *The Sketch Book of Geoffrey Crayon, Gent.* Kate Chopin, a Louisiana writer, closes out the nineteenth-century American short story tradition with her *Bayou Folk* (1894) and *A Night in*

Acadie (1897). Pairing Irving and Chopin, two authors from different eras in American literature and with markedly distinct personal backgrounds, might initially seem odd. But both authors utilize a common figure in their short stories, the American bachelor. Irving's Geoffrey Crayon and Chopin's Gouvernail appear in multiple works by the authors. In addition to several of the stories in *The Sketch Book*, Crayon appears in tales published in *Bracebridge Hall, or the Humorists* (1822). Chopin's Gouvernail figures in two of the Creole stories ("A Respectable Woman" and "Athénaïse") as well as her 1899 novel, *The Awakening* (1899).

While some critical attention has been paid, separately, to both characters, scholars have not contemplated their significance in the context of initiating and closing the nineteenth-century American short story tradition. In particular, the ambiguous bachelor character who many nineteenth-century writers found highly convenient to serve as foils to the main characters or as catalysts for plot development are richer characters in the stories of Irving and Chopin. The subtlety of their characterization has veiled questions of their ethics. This paper will examine the moral complexities of Irving's Geoffrey Crayon and Chopin's Gouvernail, as well as other bachelor characters in their stories, and answer the question, "Are they heroes, saints, or social outlaws?"

Robert D. Bennett, Independent Scholar

"Rogues, Scalawags, and Robbers in No Man's Land"

The presentation will discuss the political and social history leading to the formation of No Man's Land, aka the Neutral Zone, as well as a discussion of some of the more prominent names associated with this area. These personalities included those who were known at the time as living outside the law as well as more prominent names whose infamous deeds are still being discovered. Due to the nature of the land and the people involved, history and folklore are firmly intertwined in this topic.

Whitney Bourdier, Southeastern Louisiana University

"Analyzing the Implications of Racial Property within the Louisiana Public Education System"

As suggested by Ladson-Billings and Tate (1995), the racial inequalities that exist between White students and students of color in education is a predictable result of systematic oppression that began with legal segregation in schools. Per the *Brown V. Board* decision (1954), segregation in education was ruled to be "unconstitutional," to have "no place" and deemed "inherently unequal" by The Supreme Court. This presentation seeks to advance previous research related to identifying issues of segregation by investigating the possible existence of de facto segregation in Louisiana public secondary education. By analyzing the enrollment data from 2018 using comparative analysis methodology, the findings of this study suggest the existence of de facto segregation throughout the state of Louisiana to be minimally existent in public schools. Regardless of race, the majority of every student population included in the same (i.e., Black, white, Hispanic/Latinx, Asian) were found to be enrolled in both urban and rural

schools. These findings aid educational leaders and policymakers by providing insight on the current state of integration in their schools and issues of equity and equality.

Felice Coles, University of Mississippi

“Isleño Spanish Creative Insults for Sinners”

It takes creativity to form insults in culturally relevant, understandable and “aesthetically pleasing” (Pagliai 2010) deprecations. The skilled Isleño Spanish speaker, Chelito Campo, insulted lazy, malicious and ignorant outsiders (never in-group members) for their lack of mental acuity, unfortunate personalities or harmful jobs. For example, Mr. Campo chided this spendthrift youngster who wanted to sell his land:

(1) no lo llares criatura/que el dinero del pecador/mucho cuesta y poco dura ‘Don’t call him a poor baby, because the sinner’s money cost him a lot and lasts only a short time’

Mr. Campo was also masterful in creating insulting metaphors:

(2) La ley que pusieron de elección del pez y el camarón/Esa ley, el nombre de ella es la ley del mamalón ‘The law that they made in the elections about fish and shrimp/That law, the name of it is the law of the big teat-sucker’

Mr. Campo viewed the politicians who taxed the Isleños’ fish and shrimp hauls as big babies who had to rely on the Isleños for sustenance because they couldn’t do anything for themselves.

Some “covert strategic denigrations” of strangers (Archer 2015) were insults that non-Isleños were unlikely to know:

(3) Tenía allí un chivo que era malo por demás... ‘I had a goat there who was worse than the rest...’

A chivo is the code name for tourists who hired Isleño boats for sport fishing, jumping up and down like goats on deck as they behaved badly. All Isleño fisher folk who took tourists out on the waterways knew this insult as a warning of the antics that the tourists would likely engage in, but outsiders (even other Spanish speakers) could only guess at the meaning.

This study will survey some of the more common and significant Isleño insults used for the silly or evil sinners whom Chelito Campo had the misfortune to know or observe.

References

Archer, Dawn. 2015. Slurs, insults, (backhanded) compliments and other strategic facework moves. *Language Sciences* 52: 82-97.

Pagliai, Valentina. 2010. Introduction: Performing disputes. *Journal of Linguistic Anthropology* 20(1): 63-71.

John P. Doucet, Nicholls State University

“Butterweed Fields and an Oaken Ridge: Louisiana Local History in Brief Poetic Forms”

The town of Golden Meadow, Louisiana, is the southernmost incorporated area of Lafourche Parish. It occupies both banks of Bayou Lafourche along Louisiana Highways 1 and 308, which closely parallel it, and lies between the villages of Galliano to the northwest and Leeville to the southeast. Its first settlers were European farmers arriving from Natchez, Mississippi, in the mid-19th century. At the dawn of the 20th, it served as site of one of the largest land reclamation farming projects in the state, from which the town derived its name. Following a series of severe hurricanes between 1893 and 1915, the settlement rose as new home port to the surviving Barataria-Terrebonne fishing and trawling fleet. During the course of its nearly 120 years atop southeastern Louisiana marshland, it was transformed from a small farming village, to a modest settlement of fishermen, to a rapidly growing seafood processing center, to an oilfield drilling and services center, to now a small residential town bearing ruins of oil wells and shrimp sheds. The town is infamously known to many travelers as the speed-trap on the way to Grand Isle and the Gulf of Mexico. Noting its multiple shrimp boats and seafood processing businesses, one 1940s W.P.A. writer called it “The town you can smell before you get there.”

A native of Golden Meadow, born and raised on the aptly named Palmetto Lane, the author has written a series of poems re-telling early town history. His “Scenes from the Concise Lyrical History of Golden Meadow, Louisiana,” is a growing series of episodes written as individually titled quatrains and with traditional poetic meter. They may be classified according to J.V. Cunningham’s generalizations of epigrammatic poems as “trivial, vulgar, and exalted.” This presentation will consist of a reading of selections from the series, together with historical commentary.

Tiffany Duet, Nicholls State University

“Honor Cultures and Louisiana Figures”

I am currently interested in exploring how stories about Louisiana figures—real and fictitious—are known for their adherence to social mandates driven by honor cultures. Cultures of honor are theorized by social scientists to value pride, reputation, and righteousness as to demand a response when people overstep boundaries. I’m especially interested when that defense, often violent, breaks social values or laws.

This presentation explores tales regarding historical figures, such as an 1889 account in the *New Orleans Daily Picayune* regarding the practices of Bowie brothers, who owned a plantation in my hometown of Thibodaux. A gang of Baton Rougeans ran the streets of downtown and accosted one of Bowie’s employees. Steven made a knife for the employee and advised him to use it against the bullies. Upon the next meeting, the bully again insulted the man and smeared tobacco juice on his face; he was stabbed to death for doing so.

During the same century, George Washington Cable created fictional characters that exemplify the strong hold of an honor culture. In *The Grandissimes*, for instance, we see violence over a

card game, resulting in the death of a player, subsequently causing a widow and daughter to become homeless. The man (interestingly named Honore) who does the right thing and restores the widow's property must then face backlash for breaking social code for this action, among others.

Ironically, George Washington Cable, after exposing the trauma inflicted via racial and social injustice, also fell victim to an honor culture, for after publishing his views, New Orleans society also rejected him upon his affront to their culture.

In addition to exploring some of these tales, I'm interested in the motivations which impel those to act upon "honor" and the repercussions for doing so.

Dr. Michelle Fazio-Brunson, Northwestern State University of Louisiana

Mike Artell, Louisiana Children's Author

Dr. Debra Jo Hailey, Southeastern State University

Dr. Katrina Jordan, Northwestern State University of Louisiana

"Louisiana from A to Z—Louisiana Children's Literature as a Tool to Teach Culture and Skills across the Curriculum with Children's Author Mike Artell"

This presentation will describe how Louisiana children's books can be used in research-based culturally responsive teaching practices. Participants will gain strategies for using picture books to help children learn about the state in which they live, the many cultures that thrive in our state, as well as skills addressed in the *Louisiana Student Standards*

Benjamin Forkner, Northwestern State University

"Heroism in the Face of Unprecedented Hardship: A Retrospective Look at Lafcadio Hearn's *Chita* Through the Lens of the 2020 Pandemic"

The challenges brought forth by the 2020 pandemic are hardly unique in human history. Disease, hurricanes, war, the deterioration of local communities and the resulting isolation and solitude resurface periodically though always with unexpected shocks. Lafcadio Hearn's novella *Chita: a Memory of Last Island* dwells deeply on the fragility of the human condition in the face of natural disaster and a viral epidemic. *Chita* is rightfully considered one of the most poignant tales of human hardship and anguish in Louisiana literature. The novella's first part depicts happy, carefree, wealthy vacationers brutally washed away by a fierce hurricane. Based on the hurricane that destroyed l'Ile Dernière in 1856, Hearn uses this backdrop to focus on a daughter and father who were separated during the storm. Hearn parallels the stark differences (and strange affinities) between their ultimate destinies to explore the forces of a closely knit community living in harmony with nature and the solitary urban plight of a man brought face to face with a deadly disease. The little girl Chita, saved and nurtured by a strong Spanish Creole community on another island in the Gulf grows up to become a well-rounded, joyful, healthy "child of nature." Her father, a doctor, goes back to New Orleans a broken, solitary man to fight a heroic but fatal battle against yellow fever, a recurring epidemic in the 1800s. The story, symbolic, elemental, and otherworldly at the beginning, sharpens its focus dramatically on the main

characters as the events unfold. *Chita* brings to almost a universal pitch the perennial questions regarding solitude and independence, traditional community versus modern urban society, fatalism versus self-determination, all of which strike a particular resonance in our troubled times of 2020.

Derek Foster, Upper Iowa University, Alexandria

“Of this hybrid and tragic tribe’: The Outlaw in Ada Jack Carver’s ‘Redbone’”

In 1925, Ada Jack Carver’s “Redbone” took first place in the Third *Harper’s* Short Story Contest. The protagonist, unlike much of Carver’s fiction that focuses on the feminine, is Baptiste Grabbo, a man who is neither Euro-American, nor Creole. Rather, he is a member of the “hybrid and tragic tribe” called Redbones. Carver narrates Baptiste’s reaction to the realization that the long-awaited son of whom he is so proud is actually the product of his wife’s infidelity. To that end, Baptiste’s envy reveals traits typical of literary outlaws.

Born in Natchitoches, Carver draws upon her firsthand experience of the Louisiana Redbones. As she reflects on issues of morality and justice, Carver captures that culture’s strengths and weaknesses as seen in Baptiste. Using such adjectives as *uncouth*, *grotesque*, and even *oafish* to describe the protagonist’s very nature, Carver reveals that, although Baptiste is proud of his race, he is also somehow set apart from it. By its very nature, outlawry reflects not only the outlawed, but also the forces of law that seek to define and to contain it. Although Baptiste finds himself motivated by a need to better the world through questionable means, he also possesses a desire to avenge his wife’s death.

In all respects, Baptiste is a complex character—both rebellious and revolutionary. Part of Carver’s artistry is her focus on the picturesqueness of scenery and people—both good and bad. Initially, Baptiste begins the short story clownish, the object of his neighbors’ derision. However, as the plot develops, he becomes dark, ridden with jealousy. After the murder scene, which critics have praised since the story’s publication, Baptiste becomes a man of dignity, for—in his own mind—he has defended his honor, regardless of the moral implications.

Bernard Gallagher, LSU Alexandria

“White Doves at Morning: The Fissured Fictions of Southern Identity”

James Lee Burke’s *White Doves at Morning* has drawn mixed reviews. It has been described “as an epic worthy of America’s most tragic conflict, as well as a book of substance, importance, and genuine originality.” Kirkus Reviews is less complimentary, saying that *The Clansman* and *Gone with the Wind* are better stand-alone historical novels than *White Doves at Morning*. One blogger even calls *White Doves at Morning* a less than “compelling” Civil War novel and describes it as “a PG-rated soap opera.” What all these reviews miss in their hunt for aesthetic perfection is the novel’s central role in decoding the Robicheaux series. This novel, aesthetic perfections or imperfections aside, serves as a template that guides readers through the conflicted and double-consciousness of Dave Robicheaux and of the South itself. Understanding this double-consciousness is absolutely crucial according to Burke, who calls the “Civil War . . . [the] most

defining period in our history, more important than the Revolutionary War.” Burke also says that understanding the politics of today requires that we understand the Civil War. It is my contention that the Robicheaux series is nothing less than Burke’s attempt to come to terms with the South that he loves and hates. My paper, “*White Doves at Morning: The Fissured Fictions of Southern Identity*,” uses the novel as a template to tease out the contradictions and difficulties faced by its main character and his creator, both of whom are in many ways representative of a large group of Southerners, and both of whom retain a deep commitment to the idea of the good as they try to deconstruct the long-standing binary polarity of North and South in their quest for inner peace.

Emma Harlet, University of Louisiana at Lafayette

“Heroism in death in *L’Habitation Saint-Ybars* by Alfred Mercier”

Alfred Mercier’s famous novel *L’Habitation Saint-Ybars*, published in 1881, is considered emblematic of the social transformation in French and Creole Louisiana of the latter half of the nineteenth century. The life of the Saint-Ybars family and the enslaved individuals on their plantation portrays of a complex microcosm where people of different classes, genders and races cohabite. The main character, a Frenchman named Anthony Pélasge, offers an outsider’s point of view on the decay of the Creole way of life between his arrival in New Orleans in 1851 and his return to Europe (about 18 years later). During this span of time – before, during and after the Civil War – the reader witnesses how each character, regardless of class, gender or race seem to lose their sense of self, their social status, their mind, their rights, and often, their very lives. Mercier’s tendency to kill off his characters has been examined as a metaphor for the collapse of Franco-creole society as well as a form of nostalgia for the antebellum Louisiana of his youth. Nevertheless, the novel abounds with references to the ideals of French Republicanism as he experienced it during his education in France as well as a sense of political and social reform. The deaths and sacrifices of many characters are thus motivated by their conflict with social norms, which leads to their inability or outright refusal to comply with the establishment and status quo. In this presentation, I will also examine how death serves as a source of dramatic intrigue within the narrative, however the multiple causes of death (e.g., disease, suicide or murder) expose a deeper meaning and represent more broadly the character’s viewpoint and failure to achieve a goal or desire.

Wesley Harris, Historian, Claiborne Parish Library

“The 1874 Arcadia Double Stagecoach Robbery: Was Jesse James Responsible?”

Near noon on January 8, 1874, five masked men swooped down on an eastbound stagecoach about three miles west of Arcadia, Louisiana. While the robbers searched for valuables among the mail bags and the passengers’ pockets, the westbound coach of the Monroe & Shreveport Stage Line approached. Forcing it to stop as well, the robbers added to their bounty.

Speculation has tied the James-Younger gang to the robbery, but most accounts of the notorious robbers’ exploits fail to mention it. Outlaw historians have all but ignored the possibility the rare simultaneous robbery of two stages was committed by the era’s most famous bandit gang.

Few historians link the Jameses and Youngers to Louisiana, but legends abound in the Bayou State regarding the outlaws' affinity for the region. A 1945 tour guide developed by writers employed by FDR's Works Progress Administration listed several James-Younger sites in northeast Louisiana, including purported hideouts.

The litany of 1874 crimes attributed to Jesse and Frank James and Cole Younger and his brothers normally begins with the January 15 robbery of a stagecoach between Malvern and Hot Springs, Arkansas, followed by the audacious heist of the Iron Mountain train at Gad's Hill, Missouri on January 31.

Harris has discovered compelling evidence to support a conclusion that Jesse James, Cole Younger, and their associates spent significant time in Louisiana, including the likelihood they committed one of the few double stagecoach robberies in American history.

Utilizing his four decades of criminal investigation experience and extensive research into this crime, Harris will present the evidence so attendees can judge for themselves if the gang considered Louisiana a "safe haven" and if the Arcadia robbery should be listed among their crimes.

The presentation will require a projector and projection screen.

Wendy Hazey, Independent Scholar

"Reciprocal Survival: An Intimate Journey"

Throughout the historic record examples are found of artists who transcend their daily rituals in order to seek a more extended scope of life. Through investigation, exploration, and imagination they forge an inner-connective relationship with Nature, which is revealed within the works they produce.

The expanse of this Creative Research Document brings to light my personal quest for an intimate relationship with nature, specifically the avian population. The result of this integrative relationship forged my creative trajectory. Examining my intimate experience with Nature revealed the interdisciplinary fusion of my creative passion, subject matter, and multifaceted process. The accompanying exhibition, *Reciprocal Survival: An intimate Journey*, unveils the visual dialogue that solidifies my years of academic study, field research, conservation efforts, and community outreach, to reveal the inscape of my relationship with the Avian population of the National Wetlands.

Wilton Hudgens, Independent Scholar

"Soldier, Adventurer & Teacher: Dennis E. Haynes"

Captain Dennis E. Haynes was bold in the face of danger and knew unfathomable grief. He was hunted, captured, shot and beaten for his defiance of the Confederacy during the US Civil War in North America. Haynes had endeavored to raise a company of Unionist men in deep C.S.A.

Territory. His family, like many others, were burned out and on the run for years. For all of his support to the US Federal Government, he would receive no compensation, honor or statue to commemorate his acts. Though a devout member of the Republican Party and loyal to the Union, he was also still a racist typical of his times. This Irish-born schoolteacher was a veteran of the Creek Wars, Walker's War on Nicaragua, the US Civil War and was at ground zero during the 1866 New Orleans Massacre. Haynes was quite a mysterious character in the history of Louisiana and the South. He even wrote and published his own tale up to 1866 which also contained letters to Philip Sheridan and Nathaniel Banks. After the death of his wife and Robert E. Lee's surrender, he was left with his children homeless, starving and living off the charity of others. For a time, he lived with the grandfather of former Louisiana Governor Huey P. Long and taught John Murphy Long's children. The story of Dennis E. Haynes leaves one with an everlasting impression of how it was to live in Louisiana during what many then thought was the end of times. It is a rare window into the soul and survival of humanity. The sad plight of this one man was merely another example of the complete and utter betrayal of the common citizens of the U.S. by the Federal Government.

Katrina Jordan, Northwestern State University of Louisiana

Debra Jo Hailey, Northwestern State University

Michelle Fazio-Brunson, Northwestern State University of Louisiana

“A Comparison of Family Heroes: Children's Literature and Family Stories”

This 15-minute presentation will include sharing of books by Louisiana authors based on family stories. Presenters will discuss how family stories that include values and beliefs can support anti-bias curriculum. Audience participation will be encouraged.

Lisa A. Kirby, Collin College

“Heroes for a Divided Nation: The Cajun Navy in American Mythmaking”

Anyone familiar with Louisiana knows of the Cajun Navy, the volunteer group who helps with search and rescue during natural disasters. While the Cajun Navy has been around for decades, the group received increased media attention during Hurricane Katrina in 2005 and with Hurricane Harvey in 2017. In just the past year, the group has expanded its efforts to assist with a variety of disasters, including COVID-19 and the Texas snowstorm. No matter where they are or how they respond, it is clear the Cajun Navy has emerged as a group that seeks to help other Americans, both near and far.

With its emphasis on self-sacrifice and grassroots emergency management, where government response has often failed, it is clear this group has emerged as an important archetype of the American, working-class hero. As Benjamin Wallace-Wells mentions in *The New Yorker*, there is significance in the “idea that working-class families were rescued by working-class heroes in boats, in episodes that not always, but sometimes, cut across racial lines.” At a time when our country is divided in so many ways, the Cajun Navy represents a way communities can connect across racial, socioeconomic, and political lines.

This paper will explore the Cajun Navy through the lens of Working-Class Studies and consider its role in the community. Considering notions of the “hero,” I will also explore how the Cajun Navy and its volunteers represent this archetype in American mythmaking.

Work Cited

Wallace-Wells, Benjamin. “Why Does America Need the Cajun Navy?” *The New Yorker*, 13 August 2017.

Keagan LeJeune, McNeese State University

“Becoming an Outlaw: How and Why the Folk Undo an Ordinary Life”

Why are some outlaws loved by so many? Why do their stories keep being told? Are there specific traits essential to an outlaw reaching legendary status? What is the role of an outlaw legend within a place's oral traditions? To answer these questions, this presentation explores some of the popular outlaw legends told in Louisiana and their common characteristics by recounting the legends and lives of a few Louisiana outlaws and considering their motives for breaking the law as well as the local support they received. Finally, it discusses the outlaw-hero as a folk figure and that figure's connection to the people.

Katie Magaña, Northwestern State University

“Finding Her Power: Young Women and the Supernatural in Louisiana YA Novels”

A hallmark of Young Adult (YA) fantasy novels is that the central protagonist must save the day, the characters we care about as readers, or potentially the world as a whole. The young people we follow through the stories discover important things about themselves when they are forced to act in extreme situations. Stories which include the supernatural mean that the protagonist, more often than not, discovers a heritage that connects to the supernatural. He is a witch due to a family legacy; she can see ghosts due to a family curse.

In Louisiana YA novels, the supernatural legacy not only ties the teenager to some aspect of the supernatural but also to Louisiana. Rather than create a location for the fantasy to unfold, these authors tend to weave the supernatural heritage of the state and the protagonist together so that she comes to understand who she is and how she is connected to her home simultaneously. These aren't epic tales of the world or a new universe; they are local, Louisiana concerns. This paper will explore the ways that Louisiana-based authors combine the discovery of a supernatural heritage with self-discovery to anchor female protagonists in Louisiana. Ultimately the female protagonist finds her power, both her supernatural ability and the agency to be herself, so that she can be the local hero.

Bruce R. Magee, Louisiana Tech University

Stephen Payne, Writer

“Huey Long: Bogeyman or Superman?”

“Society matrons, lottery kings, gamblers, exclusive clubs and—not to be forgotten leading clergymen with sensitive flocks joined hands to impeach this ‘wild,’ ‘horrible,’ ‘terrible,’ ‘bad’ man. The war was on.” — Gerald L. K. Smith

On February 13, 1935, the *New Republic* published two articles on Huey Long: “How Come Huey Long? 1. Bogeyman? 2. Or Superman?” Hodding Carter II wrote the article calling Long a bogeyman, and Gerald L. K. Smith wrote of Long as a superman. The articles use the usual evidence to make the usual arguments pro and con about Long. What makes them worth a second look is the identity of the authors themselves. Carter was a New Deal Democrat who hated Long for his more radical politics. Mrs. Carter later told Ken Burns that when she heard on the radio that Long had been shot by a man in a white suit, she rushed through the house to locate Hodding and make sure it was not him who pulled the trigger. Gerald L. K. Smith was equally problematic as a commentator. A staunch ally of Long, after the assassination he took over the Share Our Wealth for a time, moving it in a white supremacist direction. Eventually he became fascist and formed the America First Party, an isolationist party that opposed America’s involvement in World War II. With friends like that, who needs Hodding Carter II?

Sarah E. McFarland, Northwestern State University

“Confronting Louisiana Climate Injustice: Environmental Heroics in the Plantationocene”

In her powerful challenge to the geologic category cut marking the “Anthropocene,” Kathryn Yusoff argues in *A Billion Black Anthropocenes or None* that the injustices, subjugations, and exclusions foundational to conquest, dispossession, enslavement, heteropatriarchy, capitalism, and ideologies of individualism are precisely the basis of the current climate crisis and “have been ending worlds for as long as they have been in existence” (xiii). Rather than using the term “Anthropocene” to label the current ecological epoch, many scholars argue that “Plantationocene” more accurately reflects the ways in which landscapes, human labor, and capitalism have been organized to profit the few while directly endangering the lives of others. Louisiana’s many environmental problems cannot be divorced from the histories of colonialism, capitalism, racism, and wealth inequality that have made some human beings more vulnerable than others to warming temperatures, rising seas, toxic exposures, and land dispossession occurring around the state and across the globe. The climate emergency is already an everyday reality here. Yet despite many sociological, political, and economic barriers to activism in the state, people are standing up and speaking out, demanding climate justice for their communities. This presentation explores the activist efforts occurring in Louisiana to focus on the heroes working for a more secure, equitable, healthy ecological future for the Bayou State.

Delaney McLemore, University of Louisiana at Lafayette

“Clyde and Chester and Bonnie and Me”

In this essay, I will explore the legend I heard growing up, that my great-grandfather, Chester Owen Honeycutt of Winnsboro, Louisiana, was one of the police officers who shot down Bonnie

and Clyde. Through archival research, exploration of memory, letters, and photographs, as well as visits to Winnsboro, Louisiana and the Bonnie and Clyde Ambush Museum and Gibbsland, Louisiana, I have been able to track down the facts and fictions of my family's history with Bonnie and Clyde, as well as discovering the reality of Chester's life and history as a patriarch. I parallel Bonnie Parker's life and experiences as a sex worker and survivor of trauma with my own, as well as the experiences of Clyde Barrow as a violent criminal with those known of Chester. Through interviews with family members, I take what was once a legend of a lawmen taking down an outlaw and turn it instead into the reality of a violent man with no attachment to law enforcement. The essay is braided in structure and weaves in and out of the stories of Bonnie, Clyde, Chester, and my own.

Mark O. Melder, Northwestern State University

“We’re Number One: A Discussion of the Role of Lex Talionis in the Louisiana Culture of Homicide”

Through an examination of literature as well sociological and criminological data, this paper will discuss the contributions of the multicultural nature of Louisiana to our exceedingly high homicide rates, specifically focusing on the contributions of Scots-Irish culture to concept of the feud and honor-based violence.

Michael Mumaugh, Independent Researcher

“Saints became Sinners: Prohibition in Natchitoches”

One can easily conjure up images of speakeasies and gangsters when thinking of the “Roaring Twenties.” Yet we often forget the up-welling of prohibitionist sentiments that created this vision. The waves of prohibition fervor washed away the presence of saloons in Natchitoches between 1892 and 1909. Though public consumption lessened in Natchitoches, the thought of complete prohibition troubled many as it threatened deep-rooted family traditions as well as cultural norms.

The enforcement of the Volstead laws and the depression in agricultural markets, led many to become outlaw distillers to provide for their families or make a few bucks. Thus, moonshiners and diluters began supplying the speakeasy patron a drink with a harsh burn that needed to be cooled. In 1925 alone, there were over 30 cases of illegal manufacture, sale, or possession brought before the Natchitoches Parish courthouse. Though many of these cases were quite serious, a few were quite comical. In all, Prohibition turned many upstanding citizens into criminals and turned Natchitoches into a whiskey runner's waypoint.

Exploring local newspapers, Sanborn maps, and historic cocktail recipes provides a glimpse into the lives impacted by “Kill Devil” rum and Volstead laws. Studying the Prohibition era in Natchitoches makes it evident how legislating morals can make a sinner a saint one day and vice versa the next.

Jonathan Olivier, University of Louisiana at Lafayette

“Traiteurs in the Age of Climate Change: How Louisiana’s Eroding Coast is Reducing Access to Plants Used in Traditional Folk Healing Practices”

In south Louisiana, traditional faith healers, called *traiteurs* in French, historically administered folk health remedies in rural communities before modern medicine. Traiteurs often practiced healing through prayer rooted in Catholicism, through administering medicinal plants in the form of poultices and tonics, and in many cases, using a combination of these methods. However, while research has shown that prayer-based treating continues today in many Louisiana communities, use of medicinal plants is rarer. In areas where coastal erosion has destroyed nearly 2,000 square miles of land, the traiteurs who still use medicinal plants are rapidly losing access to them. A combination of saltwater intrusion, shrinking land mass, and stronger hurricanes has killed many plants that once thrived in coastal areas, particularly in Lafourche and Terrebonne parishes.

In the next 50 years, the Coastal Protection and Restoration Authority projects Louisiana could lose an additional 1,750 square miles of coast, which will continue to reduce access to medicinal plants. A 2019 study “Louisiana’s Strategic Adaptation for Future Environments” projects that many low-lying communities in south Louisiana will be forced to relocate. Already, the residents of the coastal Native American community on Isle de Jean Charles have become the nation’s first climate refugees, now re-settling on state-owned land farther north. This continued disruption of isolated francophone communities will hasten the decline of medicinal plant use in traiteur culture.

In this presentation, I will discuss how coastal erosion and climate change are poised to further disrupt traditional healing practices that involve medicinal plants among historically francophone communities in south Louisiana. Specifically, I will share how coastal erosion has resulted in communities having reduced or no access to plants traditionally used in healing. I will also address how community dispersal due to climate change may disrupt generational transmission of traiteur practices.

Jerry L. Parker, Southeastern Louisiana University

“Louisiana’s Unsung Champion of Foreign Language Education, Robert C. Lafayette”

Louisiana is the only southern state with a robust number of immersion schools, undergraduate programs, and world-renowned graduate programs in French. Hence, research on language education produced within the past 50 years by Louisiana scholars has been contrived within a period that experienced, furthered, and is now reaping the benefits of a language renaissance that developed throughout the late 20th century. Although many scholars such as Thomas Klingler (Tulane), Barry Ancelet (UL-Lafayette), Sylvie Dubois (LSU), and Margaret Marshall (Southeastern) are well-known for their contribution to the field of Louisiana Studies, French education, and linguistics, this presentation will provide an analysis of the scholarship of Dr. Robert C. Lafayette, Professor Emeritus of Curriculum and Instruction at Louisiana State University. As suggested by Bill VanPatten (2015), knowledge in culture and literature does not equate to a knowledge of language. Written from the perspective of an expert in education,

the works of Dr. Lafayette are distinct because they contribute avant-garde ideas to the fields of Foreign Language and specifically French education. Through document analysis methodology, I present the overarching themes that Dr. Lafayette suggested throughout his career as best practices in language education. Through understanding his ideas, scholars in Louisiana Studies are offered a unique perspective on how Louisiana-based scholars have contributed to the larger study of language education and, from a meta-perspective, how they have advanced their respective fields of study.

Olivia McNeely Pass, Independent Scholar

Mona Lisa Saloy, Dillard University and Louisiana Poet Laureate

“Olivia McNeely Pass & Mona Lisa Saloy on Saloy’s Poetic LA Reply to These Times”

Together, we propose that Dr. Olivia McNeely Pass introduces a brief overview of the poetic work of Mona Lisa Saloy, then Saloy will perform some poems as time permits.

Mona Lisa Saloy, Ph.D., is an award-winning author & folklorist, educator, and scholar of Creole culture in articles, documentaries, and poems about Black New Orleans before and after Katrina. Currently Conrad N. Hilton Endowed Professor of English at Dillard University, Dr. Saloy documents Creole culture in sidewalk songs, jump-rope rhymes, and clap-hand games to discuss the importance of play. She writes on the significance of the Black Beat poets--especially Bob Kaufman, on the African American Toasting Tradition, Black talk, and on keeping Creole after the devastation of Hurricane Katrina. A poet, her first book, *Red Beans & Ricely Yours*, won the T.S. Eliot Prize and the PEN/Oakland Josephine Miles Award. Her collection of poems, *Second Line Home*, captures day-to-day New Orleans speech, family dynamics, celebrates New Orleans, and gives insight into the unique culture the world loves. Saloy’s screenplay for the documentary *Easter Rock* premiered in Paris, the *Ethnograph* Film Festival, & at the national Black museum. She’s lectured on Black Creole Culture at Poets House-NYC; the Smithsonian; Purdue University; the University of Washington; and Woodland Patterns Book Center. Her documentary, *Bleu Orleans*, is on Black Creole Culture. She is an editorial reviewer for *Meridians: Feminism, race, transnationalism*. Currently, her new verse appears in *The Chicago Quarterly Review, a Celebration of African American Literature*.

Dr. Olivia McNeely Pass, well-published scholar, will address and introduce Saloy’s new poems, noting how features of unique Louisiana cultural features and folklore are addressed as a contemporary response to our lives now through the lens of Black Creole culture of New Orleans. See the article on Saloy in: Brosman, Catharine Savage, and Olivia McNeely Pass. “Mona Lisa Saloy.” *Louisiana Poets: A Literary Guide*. Jackson: University Press of Mississippi, 2019.

Nathan Rabalais, University of Louisiana at Lafayette

“The Outlaw Trickster Figure in Louisiana Folklore”

The trickster figure is an important element in practically all of the world's folklore traditions; however, it would seem that the Cajun and Creole folklore of Louisiana displays a marked penchant for casting the trickster as a heroic protagonist. I argue that several examples of cultural trauma (e.g., slavery, the Acadian deportation, and linguistic discrimination against French-speakers) resulted in a kind of altered moral economy in the oral tradition of French and Creole Louisiana whereby the trickster offered an ideal opponent to stronger opponents.

In this presentation, I would focus on one example of the trickster figure in Louisiana folklore: the Master Thief, often known by the name of Roquelaure. This outlaw figure, in many ways similar to Robin Hood who opposes a greedy king, is present in many folklore traditions and recognized in the Aarne-Thompson folktale catalogue (type 1525A). However, this proper name of Roquelaure (which is even used as an adjective in Cajun French for "good-for-nothing") has long since baffled folklorists. Through meticulous archival research, I trace this outlaw folklore hero back through many generations to a noble family from Gascony, France. Using primary source materials, I demonstrate how real-life incidents and adventures of several dukes of the Roquelaure family in France coalesced with the oral tradition in France and eventually made its way to Louisiana.

D. Caleb Smith, Tulane University

“Race, Law, and Aluminum: Harris A. Parson and Twenty Years of Workplace Struggle”

In September of 1967, Harris Alfred Parson filed suit against the Kaiser Aluminum and Chemical Corporation and the Aluminum Workers International Union's Local 225 with charges of racial discrimination at Kaiser's plant in Chalmette, Louisiana. Harris Parson filed suit under Title VII of the 1964 Civil Rights Act which prohibited workplace discrimination. By June of 1984, the *Times-Picayune* reported that Parson successfully sued the Kaiser company in an eighteen-year long struggle. Parson was awarded \$113,000 in backpay. Other African Americans part of the class action lawsuit received roughly three million dollars in sum. This essay uses the *Parson v. Kaiser* case as a thread in analyzing the development of Title VII law through the climax of deindustrialization. Chronologically, this essay extends Jacquelyn Dowd Hall's "long civil rights" argument further right by challenging narratives that situate the post-1965 sector of the African American freedom struggle as solely dominated by the age of black power. This essay argues that everyday labor activists, like Parson, shaped the law and defined its effectiveness while civil rights lawyers seized on the ambiguities of an initially vague Title VII law. By the time Parson saw victory in Louisiana's Eastern District Court, Kaiser's Chalmette plant was closed due to a global economic downturn. The recession ensured that affirmative action policies would not mature quickly for black workers nationwide.

Sarah Smith, University of Louisiana at Lafayette

“Reviving Louis Arceneaux: Layered Narratives and Literary Reappropriation in Francophone Louisiana”

Few literary works in Louisiana have had such a lasting cultural impact as Henry Wadsworth Longfellow's 1847 *Evangeline: A Tale of Acadie*. Though penned by an anglophone American,

the epic poem has greatly shaped popular exile-settler narratives throughout the Acadian diaspora. In French-speaking Louisiana, spanning two centuries, authors have responded with their own takes on *Evangeline*, offering important alternatives. As Longfellow's central protagonists, Evangeline and Gabriel, are reimagined by successive francophone authors, one particularly intriguing figure emerges: Louis Arceneaux. First seen in an early twentieth century novella purporting to relay the "true" story of Evangeline, this very Louis reappears in a spectral manner in a lesser known 1998 monologue by a writer in francophone Louisiana, the character presenting himself to correct his own misrepresentation in a clever play of intertextual layering.

When a previously unvoiced character earns the power to speak and retell History and his own story, how might his perspective differ from previous narratives? When members of a sociolinguistic community write for themselves, in and on their own terms, which features of their writing and storytelling are transformed? This presentation will weave between historical fact and fiction, explore dynamics of social dominance and literary production, and propose that literary palimpsests are central to Louis Arceneaux's vindicating monologue.

Whitney Snow, Midwestern State University

"Swamp Stereotypes and Rural Caricatures: Andrey Konchalovskiy's *Shy People* (1987) as Louisiana's *Deliverance*"

In 1987, when the movie *Shy People* debuted in theaters to a limited release, critic Roger Ebert praised its director Andrey Konchalovskiy, a Russian immigrant, for "using American images that an American director might be frightened away from." In the film, family matriarch Ruth, played by Barbara Hershey, still searches for her decades-older husband who disappeared into the Louisiana swamps years before. She has locked one son in a shed, mistreats another who is mentally addled, and has disowned a third for moving away. When her husband's distant cousin Diana, a New York writer, visits with the intent of publishing an article about her rural kin, cultures clash, and worlds collide. On one hand, Diana appears to see Ruth and her family as specimens to be studied. On another, she seeks commonality where there is little to be found. While Ebert seems to have been captivated by the rural characters, many viewers may well have been offended. Much like in the movie *Deliverance*, there is a scene of sexual violence where one of Ruth's sons attempts to rape his cousin Grace, Diana's teenage daughter. That scene, coupled with various others casts the swamp family as animalistic, less than human. But the public loved it—Hershey even won best actress at the 1987 Cannes Film Festival. Ebert believed that if the movie had a wider release, it "could have been a best-picture Oscar nominee." Thirty-four years later, *Shy People* is difficult to find. It is not streaming and has never been released on DVD or Blue Ray, just VHS tapes, copies of which are extremely expensive. This paper seeks to deduce why *Deliverance* became a staple in thriller films while *Shy People* became obsolete.

Ashley Steenson, University of Alabama

"Progressive Conservatism: Theodore Roosevelt & Louisiana Politics"

This paper examines the connections between Northeastern and southern politicians during the national reunion that occurred during the late nineteenth century and Progressive era. Previous

historians have considered the progressive President Theodore Roosevelt and the South through studies on the Spanish-American War, Roosevelt's family in Georgia, his southern hunting trips, the historic dinner with Booker T. Washington, or the Indianola Affair. This paper fills a gap in the literature on Roosevelt and southern history more broadly through employing the methods of intellectual history in order to understand his relationships with southerners like J.A. McIlhenny and John M. Parker of Louisiana.

I conclude that the political ideology of progressive conservatism united Republicans like Theodore Roosevelt, members of what Richard Hofstadter calls the "small imperialist elite," with equally privileged and influential southern Democrats. Progressive conservatives can be distinguished by their support for liberal economic reforms and their conservatism in relation to social issues. Though they supported conservation, then-unprecedented measures to regulate corporations, and many additional liberal reforms, progressive conservatives often ignored or blatantly fought movements for racial equality and anticolonialism.

Joseph R. Thysell, Nicholls State University

"Edward Douglass White"

Edward Douglass White served from 1894–1921 on the U.S. Supreme Court. Prior to the recent selection of Amy Coney-Barrett, White was the first Justice ever born in the state of Louisiana. Democratic President Grover Cleveland appointed him (1894) as Associate Justice at a time when the nation was still deeply divided over the Civil War. The Northern-dominated U.S. Congress did the trust nor wish to share the reins of government with the defeated South. White was a Southerner having fought for the Confederacy, though being only 20 years-old at the time. He was the second Roman Catholic ever to serve on the Court, made up primarily of Northern Protestants most of whom were appointed by Republican Presidents. In 1910, Republican President William Howard Taft appointed him Chief Justice. White was the first Justice ever elevated from Associate to Chief Justice, similarly to Charles Evans Hughes, Harlan Fisk Stone, and William Rehnquist ("Edward Douglass White," *The Supreme Court Justices*, edited by Clare Cushman, 2nd ed., *Congressional Quarterly*, 1995, pp. 271-273).

White was born, raised, and started his political career in Lafourche Parish. After serving in various state judicial positions including the state supreme court, he was elected to the U. S. Senate. White became a strong supporter of the sugar lobby, reflecting the political and economic interests of his region. He supported high tariffs on products coming into the country, especially affecting the South. Like most Southern politicians both before and after the Civil War, he championed the doctrine of States Rights. On certain issues, however, he sided with the national government, such as the passage of a national income tax. This support extended to national defense supporting the Spanish-American War of 1898 and a national draft. White wrote the Court's opinion upholding the constitutionality of the selective service law of 1917. This was the same person that Union soldiers captured at Port Hudson, Louisiana, and later paroled back to Louisiana (*The Supreme Court Justices*, pp. 274-275).

Syed S. Uddin-Ahmed, Highland College

“Louisiana: A Story of Folk Legends, Culture, People & A Return to an American Treasure Trove”

There are number of folk legends and stories that are to the dynamic cultural landscapes of Louisiana. Rarely is there any coverage some of these great legends and stories which encompass the historical, cultural, paranormal, and delightful intrigues of the beautiful land of Louisiana. A land that captures the essence of America from Native American tribes, The French, and numerous people who have lived and experienced the full Louisiana experience.

Furthermore, as more and more of our students, readers, and explorers into the legends that make American society and cultural so vibrant we will take a deep dive into some unique legends and stories that should be embraced about Louisiana. I will address these issues by offering potential themes that can be covered including:

- A. The unique urban legends and folklore of Louisiana.
- B. The influence of multiple cultures, languages, customs, and traditions of the people of Louisiana who make the Story of Louisiana.
- C. Giving voice to a rich historical and cultural treasure trove that often gets neglect in our typical Cultural Studies or American Studies courses.