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FSAC | ACEF

Bulletin

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Volume 46

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Attention

Comme le Bulletin ne paraît qu'une fois l'an, on pourra retrouver les nouvelles courantes sur le site web de l'Association, si-dessous. On encourage toute soumission par courriel. Le numéro de téléphone et l'adresse électronique des rédacteurs se trouvent aussi si-dessous.

Les contributions au Bulletin devraient parvenir directement à :

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Notice

As the Bulletin is published only once a year, current news may be found on the Association's website, below. The Editors welcome contributions to the Bulletin by e-mail. The Editors' phone number and e-mail address are also below.

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Message de la Présidente

Chères collègues, chers collègues,

Cet été, nous avons organisé la toute première rencontre annuelle virtuelle de l'ACEF. À la lumière des défis actuels de la pandémie de COVID-19, le thème du colloque de cette année (« L'ethnologie et la crise ») s'est avéré particulièrement approprié. Nous avons sollicité des propositions de réflexion sur la signification culturelle des réponses vernaculaires aux situations de difficulté et de détresse, ainsi que sur les implications de la crise actuelle pour notre domaine.

Presque toutes les présentations de cette année ont abordé divers aspects de ce thème, à partir d'un large éventail de perspectives. Beaucoup ont traité de la pandémie, tandis que d'autres ont abordé des crises allant du changement climatique et des catastrophes naturelles aux traumatismes personnels. Plusieurs des séances étaient organisées autour des diverses manières dont les réponses vernaculaires à la crise trouvent une expression créative : des théories du complot, blagues et légendes à la musique et aux chansons, en passant par l'art et l'artisanat populaires et les pratiques alimentaires. D'autres séances ont porté sur l'importance de la communauté – virtuelle ou autre – en temps de crise, et sur les questions d'identité et de résilience au croisement des cultures vernaculaires et institutionnelles. Un autre groupe de présentations a porté sur la nécessité de repenser les pratiques et les trajectoires de recherche en réponse à la précarité et à la crise, un thème qui a également été abordé lors d'une table ronde sur les enquêtes de terrain réalisées en mode virtuel par les étudiants qui commençaient en 2020 des études supérieures en folklore à l'Université Memorial. Notre conférencier d'honneur, le professeur Timothy Tangherlini (Université de Californie à Berkeley), a combiné plusieurs de ces perspectives, expliquant comment lui et ses collaborateurs utilisent des outils informatiques pour étudier les cadres narratifs conspirateurs qui ont émergé dans l'espace imprévisible des médias sociaux pendant la pandémie.

Le format de colloque virtuel lui-même présentait à la fois des opportunités et des défis. Plus particulièrement, il nous a permis de tenir notre rencontre malgré les restrictions actuelles sur les déplacements et les rassemblements. À la lumière de la crise environnementale mondiale, il était logique d'explorer des alternatives aux conférences en personne traditionnelles. Et cela a rendu la réunion plus accessible aux étudiants, aux collègues internationaux et à d'autres personnes confrontées à des obstacles financiers et logistiques pour y assister en personne. Pour toutes ces raisons, je prévois que nous chercherons à conserver des éléments du format virtuel dans nos futures réunions. Néanmoins, naviguer pour la première fois dans la technologie et la logistique inconnues du format virtuel

President's Message

Dear Colleagues,

This summer, we hosted FSAC's first ever virtual annual meeting. In light of the ongoing challenges of the COVID-19 pandemic, the theme of this year's conference—"Folklore and Crisis"—felt particularly apt. We invited proposals reflecting on the cultural significance of vernacular responses to situations of difficulty and distress, as well as the implications of the current crisis for our field.

Almost all of this year's presentations spoke to various aspects of this theme, from a wide range of perspectives. Many dealt with the pandemic, while others addressed crises ranging from climate change and natural disasters to personal trauma. Several of the sessions were organized around the diverse ways that vernacular responses to crisis find creative expression: from conspiracy theories, jokes, and legends, to music and song, folk art and craft, and foodways. Other sessions focused on the importance of community—virtual and otherwise—in times of crisis, and on issues of identity and resilience at the intersection of vernacular and institutional cultures. A further group of presentations reflected on the need to rethink research practices and trajectories in response to precarity and crisis, a theme that was also addressed in a roundtable on the 2020 virtual field school for incoming graduate students in folklore at Memorial University. Our keynote address by Prof. Timothy Tangherlini (University of California Berkeley) combined several of these perspectives, discussing how he and his collaborators are using computational tools to study the conspiratorial narrative frameworks that have emerged in the unpredictable space of social media during the pandemic.

The virtual conference format itself presented both opportunities and challenges. Most notably, it enabled us to host our conference despite the ongoing restrictions on travel and gatherings. In light of the global environmental crisis, it made sense to explore alternatives to traditional in-person conferences. And it made the meeting more accessible to students, international colleagues, and others who face financial and logistical barriers to attending in person. For all these reasons, I anticipate that we will aim to retain elements of the virtual format in our future conferences. Nonetheless, navigating the unfamiliar technology and logistics of the virtual format for the first time was far from straightforward. A particular challenge was balancing the flexibility afforded by the online platform (e.g., the ability to view presentations in delegates' own time) with our desire to recreate the interactive experience that makes in-person meetings so worthwhile for many. We are extremely grateful to John Duff of Memorial University's Conference and Event Services for his invaluable support throughout this process.

FSAC continues to face other challenges as well. Maintaining our membership numbers at a sustainable level, attracting

était loin d'être simple. Un défi particulier consistait à équilibrer la souplesse offerte par la plate-forme en ligne (par exemple, la possibilité pour les participants de visualiser les présentations pendant leurs temps libres) avec notre désir de recréer l'expérience interactive qui rend les réunions en personne si utiles pour plusieurs d'entre nous. Nous sommes extrêmement reconnaissants à John Duff, du Service des conférences et événements de l'Université Memorial, pour son soutien inestimable tout au long de ce processus.

L'ACEF continue également de faire face à d'autres défis. Maintenir un nombre de membres suffisant pour garder notre association pérenne, attirer assez de soumissions chaque année pour un colloque viable et identifier les hôtes et les organisateurs pour les futures réunions sont une lutte permanente. Le travail de l'association est mené par une très petite équipe dont les membres remplissent souvent des rôles multiples. Dernièrement, par exemple, les membres de l'exécutif se sont doublés du comité d'organisation du colloque, laissant peu de temps pour étendre nos activités à d'autres domaines ou pour prendre du recul et réfléchir de manière stratégique à l'avenir de l'association.

Voici quelques façons d'aider : si vous lisez ceci et que vous n'avez pas encore adhéré ou renouvelé votre adhésion, songez à le faire maintenant : <http://www.acef-fsac.ulaval.ca/fr/devenir-membre>. Assistez à nos AGA et offrez votre contribution pour aider à façonner l'avenir de l'association. Aidez à faire connaître l'ACEF dans vos réseaux. Envisagez de vous impliquer plus activement dans le travail de l'association et encouragez vos collègues à faire de même. Nous apprécions vraiment votre soutien. L'ACEF est ravie de reconnaître les réalisations de nos confrères folkloristes et ethnologues en décernant trois prix annuels. En 2021, nous avons décerné pour la première fois depuis plusieurs années la Bourse d'études Luc Lacourcière, remise à un étudiant membre de l'ACEF qui a fait preuve d'excellence en ethnologie ou en études du folklore, que ce soit dans le champ de la recherche ou de la pratique. Le lauréat de cette année est Eric Escudero, étudiant à la maîtrise en ethnomusicologie à l'Université Memorial; vous pouvez en apprendre davantage sur les recherches d'Eric dans les pages ci-dessous. De plus, nous avons récompensé Hélène Bernardot de l'Université Laval, lauréate du Prix Violetta Halpert 2020 pour la meilleure communication étudiante acceptée pour présentation lors du colloque annulé l'an dernier. Jean-François Blanchette, récipiendaire de la Médaille Marius Barbeau 2021 pour une contribution exceptionnelle en carrière à l'ethnologie, est également présenté ci-dessous. Joignez-vous à moi pour les féliciter tous les trois.

Nous sommes également heureux d'annoncer qu'à partir de l'année prochaine, nous ajouterons un nouveau prix à notre liste. Dans le cadre de nos efforts pour lutter contre la marginalisation continue des communautés noires,

enough submissions each year for a viable conference, and identifying hosts and organizers for future meetings, are an ongoing struggle. The work of the association is carried on by a very small team whose members often fulfil multiple roles. Lately, for example, members of the executive have doubled up as the conference organizing committee, leaving little time to expand our activities into other areas or to take a step back and think strategically about the association's future.

Some ways you can help: If you are reading this and have not yet joined or renewed your membership, please consider doing so now: <https://www.acef-fsac.ulaval.ca/en/join>. Attend our AGMs and offer your input to help shape the association's future. Help spread the word about FSAC to your networks. Consider becoming more actively involved in the work of the association and encourage your colleagues to do the same. We truly appreciate your support.

FSAC is delighted to recognize the achievements of our fellow folklorists by awarding three annual prizes. In 2021, we awarded the Luc Lacourcière Memorial Scholarship—presented to a student member of FSAC who has demonstrated excellence in academic or public folklore study—for the first time in several years. This year's winner is Eric Escudero, a master's student in ethnomusicology at Memorial University; you can read about Eric's research in the pages below. We recognize, too, Hélène Bernardot of Laval University, winner of the 2020 Violetta Halpert Prize for the best student paper accepted for presentation at last year's cancelled conference. Also profiled below is Dr. Jean-François Blanchette, recipient of the 2021 Marius Barbeau Medal for an outstanding lifetime contribution to folklore studies. Please join me in congratulating all three.

We're also pleased to announce that, beginning next year, we are adding a new award to our roster. As part of our efforts to address the ongoing marginalization of Black, Indigenous, and People of Colour (BIPOC) communities within our field, this award will support a BIPOC scholar to attend and present at our annual meeting. At the same time, we are convening a Diversity and Inclusion Committee to steer our efforts towards building these principles into everything we do as an association. We would like to acknowledge the important contributions of outgoing executive members Mariana Esquivel Suarez and Noah Morrith, along with other student members of FSAC, whose advocacy has informed our response to these issues.

In closing, I want to thank the executive for all their hard work throughout the year. I also want to congratulate and thank our conference delegates for your contributions to folklore studies and your support of our organization during these challenging times. We looking forward to seeing you again soon!

— Dr. Joy Fraser
Department of Folklore, Memorial University

autochtones et de couleur dans notre domaine, ce prix aidera un chercheur de ces communautés à assister à notre rencontre annuelle et à y présenter ses travaux. Dans le même temps, nous formons un comité sur la diversité et l'inclusion pour orienter nos efforts vers l'intégration de ces principes dans tout ce que nous faisons en tant qu'association. Nous tenons à souligner les contributions importantes des membres sortants de l'exécutif Mariana Esquivel Suarez et Noah Morritt, ainsi que d'autres membres étudiants de l'ACEF, dont le plaidoyer a éclairé notre réponse à ces questions.

En terminant, je tiens à remercier l'exécutif pour tout son travail acharné tout au long de l'année. Je tiens également à féliciter et à remercier nos délégués au colloque pour leurs contributions à l'ethnologie et pour leur soutien à notre organisation en ces temps difficiles. Au plaisir de vous revoir bientôt !

– Joy Fraser, Ph.D.

Department of Folklore, Memorial University

La médaille Marius-Barbeau

Depuis 1978, l'Association canadienne d'ethnologie et de folklore (ACEF) décerne annuellement un prix en reconnaissance d'une importante contribution en ethnologie. L'ancien prix «Folkloriste canadien ou canadienne de distinction» est devenu, en 1985, la Médaille Marius Barbeau. Ce prix est décerné pour un travail en enseignement, en recherche ou en communication. Le président désigné transmet les suggestions de nominations au bureau de l'ACEF qui désigne le lauréat ou la lauréate.

La Médaille Marius Barbeau 2021 sera attribuée à Jean-François Blanchette

Président du Conseil d'administration de la Société québécoise d'ethnologie (depuis 2017), Jean-François Blanchette est un spécialiste reconnu de l'étude de la culture matérielle et de l'art populaire. Titulaire d'un doctorat en anthropologie de l'Université Brown (« The Role of Artifacts in the Study of Foodways in New France, 1720-1760: Two Case Studies Based on the Analysis of Ceramic Artifacts »), il a été conservateur en ameublement et arts décoratifs anciens au Musée canadien de l'histoire de 2002 à 2012. Il fut auparavant chercheur en culture matérielle à Parcs Canada, conservateur au Centre canadien d'Études sur la culture traditionnelle et éditeur responsable des publications du Musée canadien des civilisations.

Parmi ses réalisations muséales, il a été conservateur et commissaire de l'exposition *Du coq à l'âme, l'art populaire au Québec* (2008-2009), une exposition itinérante à travers le Canada (de 2009 à 2013), commissaire adjoint de l'exposition *Il était une fois en Amérique française* (2004-2005), conservateur et commissaire de l'exposition *L'œuvre d'une femme - La collection de Nettie Covey Sharpe* (2004).

The Marius Barbeau Medal

Since 1978, the Folklore Studies Association of Canada (FSAC) has given an award in recognition of a remarkable contribution to folklore and ethnology. In 1985, the Distinguished Canadian Folklorist Award was changed to the Marius Barbeau Medal in honour of a great folklorist. The medal may be given for work in the field of teaching, research and communication. The President-Elect of FSAC receives nominations for the Medal which are submitted to the Executive who designates the recipient for the year in question.

The 2021 Marius Barbeau Medal will be awarded to Jean-François Blanchette

Chairman of the Board of Directors of the Société québécoise d'ethnologie (since 2017), Jean-François Blanchette is a recognized specialist in the study of material culture and popular art. Holder of a Ph.D. in anthropology from Brown University ("*The Role of Artifacts in the Study of Foodways in New France, 1720-1760: Two Case Studies Based on the Analysis of Ceramic Artifacts*"), he was curator in furniture and early decorative arts at the Canadian Museum of History from 2002 to 2014. He was previously a researcher in material culture at Parcs Canada, curator at the Canadian Center for the Study of Traditional Culture and responsible for publications at the Canadian Museum of Civilization.

Among his museum achievements, he was curator of the exhibition *Du coq à l'âme, art populaire au Québec* (2008-2009), an exhibition that traveled across Canada (from 2009 to 2013), deputy curator of the exhibition *Once Upon a Time in French America* (2004-2005), and curator of the exhibition *The Work of a Woman - The Collection of Nettie Covey Sharpe* (2004).

Jean-François Blanchette a joué un rôle pionnier dans la diffusion des connaissances par le numérique, puisqu'il est le cofondateur, éditeur et producteur du Musée virtuel de la Nouvelle France et membre du comité fondateur du Musée virtuel du Canada. La qualité de ses travaux a été reconnue par plusieurs prix qui lui ont été décernés par l'American Association of Museums, devenue l'American Alliance of Museums. Il est aussi récipiendaire du Prix Hilroy 1971 de la Fédération canadienne des enseignants.

Son apport est également significatif dans la production du savoir, tant par ses publications, que sa participation aux groupes de recherche en art populaire. Chercheur associé au Musée canadien de l'histoire, il poursuit activement ses recherches sur l'histoire de la sculpture à Saint-Jean-Port Joli, haut lieu de la sculpture sur bois.

Son livre *Du coq à l'âme, l'art populaire au Québec* (2014), a été récompensé par le Prix Champlain (catégorie ouvrage savant-érudition, 2014), décerné par le Regroupement des éditeurs canadiens français. L'ouvrage *Les fours à pain au Québec* (1983), coécrit avec Lise Boily, a reçu la mention honorable au University of Chicago Folklore Prize Competition. Il a également collaboré à l'ouvrage *Du fond du cœur, l'art populaire au Canada* (1983).

Parmi ses autres publications citions : *L'importance des artefacts dans l'étude des modes d'alimentation en Nouvelle-France entre 1720 et 1760* (1981).

Il maintient une implication active en ethnologie en tant que président de la Société québécoise d'ethnologie et au sein du réseau muséal en tant que membre du Conseil d'administration du Musée de la mémoire vivante à Saint-Jean-Port-Joli et membre du Comité des acquisitions du Musée québécois de culture populaire, devenu Le musée POP.

— Laurier Turgeon, Ph. D.
Laval University

Prix étudiant Violetta (Letty) Halpert

Ce prix commémore l'importante contribution de Violetta (Letty) Maloney Halpert (1919-2009) à l'étude du folklore au Canada. Halpert joua notamment un rôle déterminant dans la fondation du Folklore and Language Archive de l'Université Memorial (MUNFLA), en plus d'avoir permis à la bibliothèque de l'université de constituer une collection de calibre mondial dans le domaine du folklore.

Le prix est décerné à l'étudiant(e) ayant livré la meilleure communication à notre congrès annuel. Le gagnant ou la gagnante recevra un prix en argent de 250 \$ et une adhésion de 3 ans à l'ACEF.

Jean-François Blanchette has played a pioneering role in the dissemination of knowledge through digital technology, since he is the co-founder, editor and producer of the Virtual Museum of New France (MVNF) and member of the founding committee of the Virtual Museum of Canada. The quality of his work has been recognized by several awards presented to him by the American Association of Museums, now the American Alliance of Museums. He is also the recipient of the 1971 Hilroy Award from the Canadian Teachers' Federation. Its contribution is also significant in the production of knowledge, both through its publications and its participation in popular art research groups. Associate researcher at the Canadian Museum of History, he actively pursues his research on the history of sculpture in Saint-Jean-Port-Joli, a major centre of woodcarving.

His book, *Du coq à l'âme, l'art populaire au Québec* (2014), was awarded the Prix Champlain (category book scholar-erudition, 2014), awarded by the Regroupement des éditeurs Canadian-français. *Les fours à pain au Québec* (1976),

Les fours à pain au Québec (1976), co-authored with Lise Boily, received honorable mention at the University of Chicago Folklore Prize Competition. He has also contributed to the book *From the Heart, Folk Art in Canada* (1983). His other publications include: *The importance of artefacts in the study of eating patterns in New France between 1720 and 1760* (1981).

He maintains an active involvement in ethnology/folklore as president of the Société québécoise d'ethnologie and within the museum network as a member of the Board of Directors of the Musée de la mémoire vivante in Saint-Jean-Port-Joli and member of the Acquisitions committee of the Musée québécois de culture populaire, now Le Musée POP.

— Dr. Laurier Turgeon
Laval University

The Violetta "Letty" Halpert Paper Prize

This award commemorates Violetta (Letty) Maloney Halpert (1919-2009) and her significant contributions to the field of folklore in Canada. Halpert was instrumental in founding Memorial University's Folklore and Language Archive (MUNFLA) and in building the university's world-class library holdings in folklore studies.

The prize is awarded for the best student paper presented at our annual conference. The winner will receive a \$250 cash prize plus a 3-year membership of FSAC.

Pour soumettre votre candidature, veuillez envoyer le texte intégral de votre communication (max. 3000 mots) au format .doc ou .docx avant la fin du dernier jour du congrès. Pour être éligible, vous devez avoir présenté la communication vous-même. Veuillez noter que seul le texte de la communication sera évalué.

**Hélène Bernardot a reçu le prix étudiant
Letty Halpert 2020.**

La Bourse d'études Luc-Lacourcière

Ce prix rend hommage à Luc Lacourcière (1910-1989), qui fut titulaire de la première chaire de folklore d'une université canadienne, directeur fondateur des Archives de folklore de l'Université Laval et une figure de proue du développement de l'ethnologie au Canada et à l'étranger.

La bourse est décernée à un(e) étudiant(e) membre de l'ACEF qui a fait preuve d'excellence en ethnologie ou en études du folklore, que ce soit dans le champ de la recherche ou de la pratique. Le lauréat ou la lauréate doit avoir terminé sa première année de cours d'études supérieures et être actuellement inscrit(e) à un programme d'études supérieures en ethnologie ou dans une discipline connexe dans une université canadienne. La bourse consiste en un prix en argent de 250 \$ et une adhésion de 3 ans à l'ACEF. Elle est présentée à notre assemblée générale annuelle.

Les candidatures sont dues un mois avant notre congrès annuel. Pour postuler, veuillez soumettre une lettre de candidature, votre CV et une lettre d'appui d'un membre du corps professoral qui connaît bien votre travail.

Dons : Les dons au fonds de bourses d'études peuvent être faits à tout moment et sont déductibles des impôts. Visitez <https://www.acef-fsac.ulaval.ca/fr/join> pour faire un don en ligne ou envoyez un chèque, à l'ordre de « FSAC, Luc Lacourcière Memorial », à la secrétaire-trésorière, à l'adresse indiquée sur la page titre du Bulletin.

**Eric Taylor Escudero a reçu
la Bourse d'études Luc Lacourcière 2021.**

To enter your paper for this prize, please submit the full written text (max. 3,000 words) in .doc or .docx format by the end of the final day of the conference. To be eligible, you must have presented the paper yourself. Please note that only the text of the paper will be evaluated.

**Hélène Bernardot is the 2020 recipient of the
Letty Halpert paper prize.**

Luc Lacourcière Memorial Scholarship

This award commemorates Luc Lacourcière (1910-1989), who was holder of the first chair in folklore at a Canadian university, founding director of Laval University's Archives de folklore, and a leading figure in the development of folklore studies in Canada and internationally.

The scholarship is awarded to a student member of FSAC who has demonstrated excellence in academic or public folklore study. The recipient must have completed their first year of graduate coursework and must be currently enrolled in a graduate program in folklore or a related discipline at a Canadian university. The award consists of a \$250 cash prize plus a 3-year membership of FSAC. It is presented at our annual general meeting.

To apply, please submit a letter of application, your CV, and a supporting letter from a faculty member familiar with your work. Applications are due one month before our annual conference.

Donations: Donations to the scholarship fund may be made at any time and are tax-deductible. Visit <https://www.acef-fsac.ulaval.ca/en/join> to donate online or send a cheque, payable to "FSAC, Luc Lacourcière Memorial," to the Secretary-Treasurer, at the address listed on the title page of the Bulletin.

**Eric Taylor Escudero was the recipient of the 2021 Luc
Lacourcière Memorial Scholarship.**

Ethnologies

En 2019 et 2020, la revue *Ethnologies* a fait paraître trois numéros, dont un numéro double pour l'année 2020.

Le premier numéro sur le thème de *Crime et Folklore/Crime and Folklore* a été dirigé par John Bodner et comprend 9 articles en plus de l'introduction, dont plusieurs sont membres de l'ACEF comme Ian Brodie, Jeffery Learning et Benjamin Staple. Il a également été présenté lors du colloque de l'AFS à Baltimore à l'automne 2019 par Bill Ellis qui a fait une présentation se basant sur son article publié dans ce numéro, et qui a généré un certain intérêt. Le second numéro de 2019 est un numéro sans thématique qui comprend 8 articles, dont plusieurs excellentes contributions de chercheurs reconnus internationalement, dont Dominique Poulot (Université de Paris I Sorbonne), Gabor Sonkoly (Eötvös Loránd University of Budapest), ou Frédéric Laugrand (Université Libre de Bruxelles).

Le numéro de 2020 est un numéro thématique sur le Patrimoine Industriel, dirigé par Robert Belot, Luc Rojas et Richard Cantin, et comporte 17 contributions (pour environ 400 pages), d'où le choix de composer un numéro double.

Les efforts de promotion ont porté fruit. Le nombre de visiteurs différents sur la plateforme *Érudit* a passé de 40 337 en 2018 à 59 405 en 2019, puis 82 569 en 2020, ce qui représente une hausse constante, qui semble se confirmer pour les consultations des quatre premiers mois de 2021. Nous continuons à essayer de publiciser nos articles tant anciens que récents sur Facebook, de manière à générer davantage de trafic sur le site. Cette page vient d'ailleurs au mois d'avril 2021 de dépasser le chiffre de 2000 abonnés. Nous invitons d'ailleurs les membres de l'ACEF qui ont publié des articles dans *Ethnologies* d'en faire de même et de ne pas hésiter à publier des liens vers leurs articles au sein de leurs réseaux, d'autant plus que les données de trafic sur les sites sont de plus en plus importantes dans l'évaluation des demandes de subventions.

Pour l'année 2021, nous préparons un numéro sur la gouvernance autochtone en temps de crise, dirigé par Simone Poliandri, qui sera publié au cours de l'été. Il sera suivi d'un numéro sans thème pour l'automne 2021. Pour l'année 2022, un numéro sur l'ethnologie de la nuit, dirigé par Alexandrine Boudreault-Fournier et Eleonora Diamanti est aussi en cours de préparation, l'appel à contributions a été lancé au printemps.

Nous sommes également présentement en discussion avec *Érudit* pour la publication progressive en accès libre des numéros non numérisés d'*Ethnologies* et *Canadian Folklore Canadien* datant d'avant 2002. Un devis est présentement en cours de réalisation pour l'évaluation des coûts globaux.

— Laurier Turgeon, Ph. D.

In 2019 and 2020, the journal *Ethnologies* published three issues, including a double issue for the year 2020.

The first issue on the theme of *Crime and Folklore/Crime et folklore* was edited by John Bodner and includes 9 articles in addition to the introduction, several of which are from ACEF members such as Ian Brodie, Jeffery Learning and Benjamin Staple. It was also presented at the AFS Symposium in Baltimore in the fall of 2019 by Bill Ellis who made a presentation based on his article published in this issue, and which generated great interest. The second issue of 2019 is a non-thematic issue that includes 8 articles, including several excellent contributions from internationally recognized scholars, including Dominique Poulot (Université de Paris I Sorbonne), Gabor Sonkoly (Eötvös Loránd University of Budapest), and Frédéric Laugrand (Université Free of Brussels).

The 2020 issue is a thematic issue on *Industrial Heritage*, edited by Robert Belot, Luc Rojas and Richard Cantin, and includes 17 contributions (for around 400 pages), hence the choice of opting for a double issue.

Promotion efforts have borne fruit. The number of different visitors to the *Érudit* platform increased from 40,337 in 2018 to 59,405 in 2019, then to 82,569 in 2020, which represents a constant increase. This upswing seems to be confirmed for the consultations of the first four months of 2021. We continue to try to promote our articles, both old and new, on Facebook, in order to generate more traffic on the site. This Facebook page has exceeded the figure of 2,000 subscribers in April 2021 alone.

We invite ACEF members who have published articles in *Ethnologies* to do the same and not hesitate to publish links to their articles within their networks, especially since the data from site traffic is increasingly important in the assessment of grant applications.

For 2021, we are preparing an issue on *Indigenous Governance in Times of Crisis*, edited by Simone Poliandri, to be published later this summer. It will be followed by a non-thematic issue in the fall of 2021. For the year 2022, an issue on folklore of the night, directed by Alexandrine Boudreault-Fournier and Eleonora Diamanti is also in preparation, the call for contributions was launched in the spring.

We are also presently in discussions with *Érudit* for the progressive publication in open access of the non-digitized issues of *Ethnologies* and *Canadian Folklore Canadien* dating from before 2002. An estimate is currently being made for the evaluation of the overall costs.

— Dr. Laurier Turgeon

Résumés / Abstracts

En raison de ressources limitées, cette année nous ne pourrions traduire que les titres et non les résumés complets.

Due to limited resources, this year we are providing translations of paper titles only, and not the full abstracts.

DISCOURS PRINCIPAL | KEYNOTE ADDRESS

Tracking Bill Gates: Computational Folkloristics and the COVID-19 Pandemic

Sur la piste de Bill Gates : le folklore, l'informatique et la pandémie de COVID-19

Timothy R. Tangherlini (University of California Berkeley)

As the COVID-19 pandemic gathered steam in the early months of 2020, and ever-increasing numbers of people came under strict “stay at home” orders, there was a concomitant and understandable rise in people looking for answers to their questions about this sudden and seemingly existential threat. What was it? Where did it come from? Why now? Was it really a threat? How could one protect oneself? People’s information seeking during the pandemic has shown little difference from many other situations where there is either limited access to high confidence information, or low trust in information sources, or both. The ubiquity of internet access, and social media environments that had been primed for conspiratorial thinking through the development of narrative complexes such as Pizzagate, meant that rumors had far greater “velocity”—speed, directionality and reach—than just a decade earlier.

Starting in February of 2020, before the pandemic had taken hold in the US, our team began “crawling” various social media sites: Reddit, 4Chan, 8Chan, and, eventually, 4Kun. Using a pipeline of interlocking computational tools developed specifically for work on social media forums where conversations are noisy and incomplete, we extracted the narrative frameworks undergirding the conversations in these forums. In today’s brief talk, I explain the methods and the results of this approach from computational folkloristics, with a particular emphasis on the various narrative frameworks that emerge in this wide and unpredictable space. Here, Bill Gates’s African vaccination campaigns are tied to population control programs and the desire for a global surveillance program using 5G technology. We also find proposals that the virus is a bioweapon, marking an escalation in the war between the forces of evil (here, the Chinese Communist Party) and the forces of good (here, Trump). At the same time, another narrative framework presents the virus as a hoax acting as a decoy for a US effort to save children from global Satanic pedophilia, leading to the emergence of the #filmyourhospital movement.

RÉSUMÉS INDIVIDUELS | INDIVIDUAL ABSTRACTS

Pro- and Anti-Vaccination Humour on the Internet: From Conspiracy Theories to Memes

L’humour pro et anti-vaccination sur Internet : des théories du complot aux mèmes

Anastasiya Astapova (University of Tartu) and Anastasiya Fiadotava (Estonian Literary Museum)

An anti-vaccination movement has existed since the mass introduction of vaccines. Gradually it has become intrinsically connected with a range of conspiracy theories featuring Bill Gates, corrupt government, and pharmacological companies. The COVID-19 pandemic sparked another round of vaccination rumours, which incorporated earlier anti-vaccination beliefs and new conspiracy theories. Such an attitude towards vaccines is met with resistance on the part of many healthcare practitioners and those who argue for the safety and effectiveness of vaccines. The debate on vaccination often takes humorous forms, many of which quickly become internet memes.

In our study, we discuss the peculiarities of humorous content within the vaccination debate and uncover the most popular thematic categories, forms, and mechanisms of pro- and anti- vaccination Internet humour. We show that humorous and serious discussions on vaccination go hand in hand, but the playfulness and ambiguity of humour condition its special role in the public understanding of the vaccination debate.

Le taggag des rues de Port-au-Prince comme nouvelle forme de monumentalité urbaine

The Tagging of the Streets of Port-au-Prince as a New Form of Urban Monumentality

Kesler Bien-Aimé (Université Laval)

Les villes sont des entités vivantes. En tant que lieux de rencontre de l'altérité (Martinache 2014), elles sont stratégiques à la fois pour de grandes mobilités et centralités. Ses composantes renseignent et exposent aux visiteurs ce dont elles disposent de plus ostensibles comme culture matérielle et immatérielle. Les arts visuels, les manifestations festives et créatives sont autant de faits qui animent et participent à la vie urbaine. Port-au-Prince, une ville édiflée dans la Caraïbe à la première moitié du XVIIIème siècle par le capitalisme colonial et esclavagiste peine à conserver ses infrastructures coloniales pendant qu'elle est en [in]capacité d'en fabriquer d'autres. Comment l'« art urbain » également appelé « street art » aide à [ré]inventer le visuel des espaces publics de la ville postcoloniale pour explorer d'autres formes de monumentalités par des médiations graphiques dont les intentions sont plutôt éphémères ?

Macedonian Comfort Food in Times of Crisis

Les aliments-réconfort macédoniens en temps de crise

Ruzhica Samokovlija Baruh (Memorial University)

In Macedonia, as in many cultures around the world, traditional food and its preparation is a way of life. The way in which traditional Macedonian food is prepared and consumed, either for everyday meals or at festive occasions, often follows specific processes and is intertwined with cultural symbols and rituals. For many immigrants, traditional foodways can be a rare bridge that overcomes language and other social barriers, allowing people to stay connected with their homeland and culture. This may be particularly true in difficult times or in periods of crisis, such as the coronavirus pandemic. Drawing on my own experiences growing up in Macedonia and later as an immigrant, I examine how foodways, especially the beliefs and behaviours surrounding the preparation and consumption of Macedonian food, have the potential to create a sense of belonging and comfort.

The Machinery of Conspiracy Theory: A Taxonomy of the Genre and Re-evaluation of Contemporary Approaches

Les rouages de la théorie du complot : une taxonomie du genre et une réévaluation des approches contemporaines

John Bodner (Memorial University)

This talk is a return to first principles on the conspiracy theory (CT) genre. As CTs moved to the centre of American political discourse as well as informing the response to the current pandemic, popular and scholarly investigation into the genre has become increasingly common and important. One problem is that the genre itself remains poorly understood, contested and, at times, mischaracterized by scholars and the public. This talk systematically deconstructs the constituent pieces of CT and the main thematic and theoretical approaches in order to begin a wholesale redefinition of the genre.

Pandemic, Imagination, and the Rise of the Animal Kingdom

La pandémie, l'imagination et la victoire du règne animal

Genia Boivin (Université de Sudbury)

The worldwide outbreak of COVID-19 caused most countries to declare a national confinement. By the end of April 2020, most large urban centres in the world displayed empty streets, closed businesses, and an eerie absence of their human population. In the middle of the lockdown, a new myth emerged, largely popularized by the media and social media networks: wildlife was repopulating and reclaiming the urban space once occupied by humankind. This paper analyzes the wildlife stories in the media during the pandemic as a reminiscence of the flood myth. I argue that these animal stories act as a vernacular mechanism to cope with the confinement and a creative manifestation of human hope for a better post-pandemic world.

Fragile Things: Preservation of Intangible Culture in a Time of Difficulty and Uncertainty

Choses fragiles : la préservation de la culture immatérielle en période de difficultés et d'incertitude

Claire Borody (University of Winnipeg)

As a theatre scholar and practitioner focused on the creation of original theatre and often working in concrete cultural contexts in particular communities, the pandemic caused, not a slowdown of research activity, but a deep freeze. As of March 2020, the culture of live theatre has been put on hold indefinitely. Live interaction with participants in spectator response workshops has been put on hold indefinitely. There is no way to substitute the tenuous live bonding that occurs between performer and spectator or interviewer and interviewee. However, as the pandemic roars on, it becomes clear that, in order to preserve fragile connections and ephemeral knowledge, temporary and hybrid research methodology must be forged. This paper will explore the application of new forms of research and performance as applied to one of my performance projects celebrating rural Ukrainian Canadian culture.

COVID Narratives in a Carpatho-Rusyn Village in Transcarpathian Ukraine

Les discours covidien dans un village carpatho-ruthène d'Ukraine transcarpatique

Elena Boudovskaia (Georgetown University)

In a Carpathian village whose traditions I have been studying for a number of years, in illness narratives of pre-COVID times, an unexpected illness, especially a potentially fatal one, was often viewed as a sign from above indicating something about the affected person's behaviour. Has that changed during the COVID pandemic? This paper examines how people in this village talk about the epidemic and how their narratives fit into, and add to, our understanding of their traditional values and supernatural beliefs and their linguistic expression.

Singing the New Scot: Parody, Contrafacta, and Mid-Century Remix Culture

Hymne aux nouveaux Écossais : la parodie, les contrafacta et la culture remix du milieu du siècle

Ian Brodie (Cape Breton University)

CJCB Radio's Cape Breton Songs Contest (1948-1952) asked for new lyric submissions on local themes set to popular songs of the day: successful entries were recorded and became part of the station's airplay rotation; some were since covered, while others entered local vernacular repertoires. The songs, written mainly by women with postwar domestic expectations placed upon them, playfully and adroitly address contemporary concerns, notably the desirable yet unsteady shifts towards a more pan-North American cosmopolitanism. One such theme was the still nascent reframing of the province as "Scottish," a heretofore maligned ethnic heritage now considered the exemplary personification of place. Songwriters turned to American pop songs doing similar identity work for the Irish American, reconfiguring them as paeans to the Island and its Scottish inhabitants. This paper contributes to further theorizing the mutable boundaries between folklore and popular culture and the long history of the creativity of media-aware people.

Creativity, Cooperation, and Comestibles: Lessons about Sharing Food in Hard Times

Créativité, coopération et comestibles : quelques leçons sur le partage de la nourriture dans les périodes difficiles

Roshni Caputo-Nimbark (Memorial University)

At the vanguard of human struggle, including perennial poverty and environmental hurdles, homogenizing sociocultural forces and stigmatization, or climate change and the crisis of modernity, food economies remain both a quotidian source of community resilience and a constant site of negotiation between tradition and survival. In this paper, I argue that by eschewing the capitalist narrative, one perceives a world of diverse economic structures revolving around food sharing and mutual aid, essential tools in resisting those myriad and often supralocal forces that threaten livelihoods. With attention to emic interpretations of crisis and perseverance, I employ personal narratives from 1950s rural India and New York City and

2020s Newfoundland to exemplify how diverse economies around food operate in hard times. Anecdotes about seed exchange, culinary resourcefulness, informal job creation, food-related entertainment, and the gift economy illustrate the significance of economic activities unacknowledged or undervalued in capitalist economies but central to the sustenance of community and kinship.

Going with the Flow: The Life of the Folklore Archives in the Pandemic

Suivre le courant : la vie des archives de folklore pendant la pandémie

Maryna Chernyavska (University of Alberta)

This presentation will offer one archivist's experiences of managing a Canadian folklore archives during the pandemic. I will discuss challenges that were encountered and achievements accomplished due to the pandemic, and provide examples of specific projects. I will also offer my observations on folklore archiving around the world during COVID-19, and my perspective on going forward. Specifically, I will focus on two approaches to archiving: creating more honest descriptions and slow archiving. Both of these may seem counterintuitive in today's fast-paced world. However, I suggest looking at them as a possible way of transforming the work of the folklore archives to keep it relevant in today's world and, at the same time, valuable and meaningful for diverse communities involved in folklore archiving, including fieldworkers, the communities they study, folklorists and other researchers who use folklore archives, and the general public.

[Un]Masking a Nation: Ukrainian Identity in COVID-19

(Dé)masquer une nation : l'identité ukrainienne face à la COVID-19

Katya Chomitzky (University of Alberta)

Embroidered and culturally promotive pandemic wear has become one of the newest cultural fashion trends to emerge within Ukraine and the Canadian diaspora. This presentation explores the shift in the utility of masks: from hiding one's identity to the macro-representation of national culture. With masking prevalent in numerous instances in the Ukrainian context, including Malanka celebrations, revolutions, and PPE in COVID-19, I examine the shift of purpose of the mask. I argue that, through the subversion of the intention of masks to hide one's identity, the use of an open/performative display of culture acts to promote tradition through ephemera and assert cultural importance. This, coupled with the personal/private use of embroidery and various symbols as a form of protective talisman, has fueled the current trend of embroidered personal protective equipment in popular culture. This presentation highlights the purpose, intention, and reality of masks to highlight the ways in which cultural traditions and objects act as a form of pandemic response.

Laughing It Out: Russian Jokes about COVID-19

Mieux vaut s'en moquer : les blagues russes sur la COVID-19

Natalia Dame (University of Southern California)

Russians have long utilized humour to deal with crises and explain distressing occurrences. This presentation uses a Russian joke website, anekdot.ru, to investigate how the thematic variety of Russian jokes about COVID-19 helps to Russify and thereby normalize the COVID-19 phenomenon from the onset of the pandemic in January 2020 until the present day. After having examined these jokes' resistance to classification, I discuss different ways in which Russian humour assimilates COVID-19 into the complex fabric of Russian cultural narratives and, in so doing, makes it a more familiar and less threatening phenomenon. I also argue that Russian jokes function as a deterrent from accepting COVID-19's reality as "a new normal" by undermining this reality's demands of authenticity and rejecting COVID-19's modernist revolutionary impetus to impose its own totalizing discourse.

Stitching the Pandemic Away

Repousser la pandémie avec les arts textiles

Colleen Deatherage (University of Alberta)

Since the start of the pandemic, media outlets report a dramatic increase in craftwork, particularly textiles, as a way of coping with stress. The re-emergence of fabric/fibre arts comes as no surprise given the long history of textiles as more than

just a utilitarian product. Current examples of textiles' importance in the present will be considered and anchored to the past by illuminating the social justice, healing, and communicative aspects of the practice. Textiles have been a fundamental part of coping, consciousness raising, and connecting with others. An analysis of the current situation and its implications for the future will be the heart of this paper.

Folk Religion and Community Resistance: The Brazilian Festa do Divino and the Digital Pilgrimage

Religion populaire et résistance communautaire : la Festa do Divino brésilienne et le pèlerinage numérique

Eric Escudero (Memorial University)

The Brazilian Festa do Divino Espírito Santo (Holy Spirit celebration) is a vernacular religious celebration and pilgrimage that has taken place in the coastal areas of southeastern Brazil for over 300 years, in the areas traditionally inhabited by caiçaras, subsistence fishermen and farmers. This paper examines the social meanings associated with the Holy Spirit celebration and the revival of traditional pilgrimage in the Paraná state, and discusses the role of folk religion and its associated folk musicians in the construction of local identity and cultural resistance. I highlight a "digital pilgrimage" developed by local organization Associação Mandicuera in response to the pandemic when, unable to visit communities and believers, the pilgrims livestreamed part of the ceremonies via Facebook and visited households digitally through more than 300 personalized videos that were sent to families, in a remarkable example of the creative use of technology allied with traditional beliefs and customs.

"Thanks to the Singers": An Examination of Newfoundland Music and Identity during COVID-19

« Merci aux chanteurs » : un examen de la musique et de l'identité terre-neuviennes pendant la COVID-19

Kathleen Fleming (Memorial University)

Throughout times of crisis and hardship, the residents of Newfoundland have often turned to music to help them reinforce their identity as Newfoundlanders and to give them hope that they will be able to overcome the adversity they are faced with at the time. There are examples of this in songs such as "Saltwater Cowboys" by Simani, "Grey Foggy Day" by Eddie Coffey, or the ballad "Hard, Hard Times." The current pandemic has affected the way people live, work, and interact with each other. This paper will examine how Newfoundland artists have created or adapted songs, with examples such as "Hats Off" by Jim Payne, and Sean Panting's parody of Simani's "The Mummer's Song," titled "Mummers, Nice Mummers, Get Lost." Through this examination, the paper will show how, even in these strange times, Newfoundlanders continue to use their musical traditions to foster hope and maintain their Newfoundland identity.

"Mentioned in Song": Sharing the Songs and Stories of the Woods Workers of Newfoundland and Labrador

« Présent en chanson » : le partage des chansons et des histoires des travailleurs du bois de Terre-Neuve-et-Labrador

Meghan C. Forsyth and Ursula Kelly (Memorial University)

In his 1912 song "The Badger Drive," John Valentine Devine pointed to the marginalization of an occupational sector "that never is mentioned in song." Despite the significance of forest resources and their associated occupations to the economy and culture of Newfoundland and Labrador, the contributions of woods workers have been minimally recognized. But woods camps were places where songs and stories were written and shared, resulting in a repertoire of locally composed material that represents the unique contexts of woods work in the first half of the twentieth century. In this paper, we describe our ongoing collaborative, public-facing research projects related to this cultural legacy, and our work with community partners across Newfoundland and northeast Scotland, including public programming, CDs, books, a traveling exhibit, and a website. We will present the opportunities and challenges of these projects, emphasizing the ways in which they have been adapted during the pandemic.

« Faites-le vous-même » : les loisirs créatifs textiles au Québec

“Do it yourself”: Creative Textile Hobbies in Quebec

Janie Deschênes (Université Laval)

Cette communication vise à dresser le portrait de femmes qui ont adopté les loisirs créatifs textiles dans le but de passer à travers une période d'inactivité professionnelle. Que ce soit pour traverser des convalescences, des congés de maternité, des périodes de chômage ou pour occuper le temps libre à la retraite, leur choix de pratiquer une ou plusieurs activités de loisirs créatifs textiles a été bénéfique pour leur santé mentale et physique, tout en alimentant un lien social auprès d'autres femmes partageant les mêmes passions.

Chaque projet amorcé est destiné à une finalité qui restructure le quotidien. L'artisane est alors confrontée à une quantité définie d'étapes pour la réalisation de son objet et se concentre sur un but précis, celui de le terminer. En plus d'être valorisante pour l'estime de soi, cette activité permet de développer un grand nombre de compétences manuelles variées et permet l'expression de son identité à travers un objet fabriqué à la main.

COVID-19 en Haïti : entre pharmacopée traditionnelle et recherche scientifique

COVID-19 in Haiti: Between Traditional Pharmacopoeia and Scientific Research

Dieufort Deslorges (Université Laval)

En Haïti, la gestion communautaire de la pandémie COVID-19 a déjoué les pronostics institutionnels et défié les réalités globales. Elle a dépassé croyances et superstitions pour raviver la pharmacopée traditionnelle haïtienne au point de lui ouvrir les portes de la recherche scientifique. Ainsi, même si elle a appliqué les gestes barrières, la société haïtienne a gardé un sentiment de normalité pendant toute la pandémie. Les chiffres de février 2021 comparés aux prévisions de la commission scientifique nationale en témoignent. Existe-t-il des stratégies particulières qui expliquent ce niveau de résilience au milieu d'une certaine précarité ? Comment mettre en avant la pharmacopée et la médecine traditionnelles haïtiennes dans la gestion des crises à venir ?

En se basant sur une enquête ethnographique combinée à des sources documentaires, la présente étude tente de comprendre comment les pratiques traditionnelles des communautés locales éclairent la diversité des expériences humaines dans les moments de crise et enrichissent la recherche scientifique.

Singing the Plague, Dancing the Fear

Chanter la peste, danser la peur

Mariana Dobрева-Holder (University of Toronto)

This paper examines the folkloric representation of epidemics like cholera and plague, and how old traditions reactivate today's performances to serve similar functions in the twenty-first century. Based on songs and practices from Bulgarian and Jewish folklore, we observe the perception of maladies and how community copes with crises. Health is a primary value in long-established folkloric traditions that personify contagious diseases and create customized rituals to overcome or prevent the danger by combining all available means of religion and local customs. The current pandemic experience brings to the surface of the collective memory the mythical image of the plague and revitalizes or reenergizes folkloric rituals.

#PowerHandPrivilege #NotOkay: How 4chan Weaponized Tradition to Trick Us into Fighting over the OK Hand Sign

#PowerHandPrivilege #NotOkay : la querelle du geste OK, ou comment 4chan nous a fait marcher en détournant la tradition

Sarah M. Gordon (Memorial University)

In 2017, an anonymous poster on the online imageboard 4chan started a troll campaign to create the impression that political liberals believed that the OK hand sign, often called “the ring” in academic literature, was a white supremacist hand gesture.

This campaign proved more impactful than the troll likely anticipated. Three years later, the meaning of the gesture is widely disputed, with the Anti-Defamation League including it in their list of racist hand symbols and people online policing each other on its use. This paper will analyze both the initial trolling event and its subsequent impact in terms of Erving Goffman's framework for strategic interaction. It will describe the initial campaign as a control move in a broader dispute over control of discourse and information, and describe its effectiveness as an outcome of the successful weaponization of the defining qualities of folk groups and traditions.

Trans Folkways of Loss and Resilience at the Water's Edge

La culture trans de la perte et de la résilience

Daze Jefferies (Memorial University)

Drawing on years of archival research, community organizing, and oral historical inquiry with Newfoundland trans women, this autoethnographic paper imagines how folklore studies in crisis and recovery might be transformed using research-creation—a methodological approach that acknowledges qualitative inquiry as both critical-creative research and experiential art practice. My work illustrates how a lack of historical kinship networks and intergenerational knowledge due to outmigration, secrecy, and precarious ends of life have informed unique cultural, ecological, and temporal figurations that shape trans folkways at the water's edge. Seeking more conceptual creativity to grapple with these community matters, I use poetry, visual art, sound, and soft sculpture to think and create toward a trans folkloristics that is deeply affected by embodied and ephemeral vernacular knowledge. Centring the body as a political actor in the production of qualitative scholarship reveals how politics of loss, survival, hope, and touch are felt in Newfoundland trans women's worlds.

Practicing Public Health: Folkloristics of Music Therapy in the Pandemic Response

La santé publique en pratique : ethnologie de la musicothérapie en contexte pandémique

Tia Julien (Memorial University)

This study investigates the application of folklore theories to the practice of music therapy in response to the COVID-19 pandemic, employing anti-ableist and antiracist treatment of mental health, chronic illnesses, and disabilities. Derived from the intersections of institutional medicine and vernacular healing, music therapy encourages a nuanced understanding of the complex relations between physical, experiential, mental, and emotional states. Discourse analysis is contextualized by semi-structured interviews with studying music therapist Valmy Assam, practicing with Eastern Health in St. John's, NL. Our analysis presents a strong case for the integration of music therapy in public healthcare, accommodating a range of social demographics and increasing accessibility in long-term care homes and virtual clinics. A folkloristic investigation offers invaluable insight into collective healing, centring patient-to-practitioner relations at the heart of healthcare. Music therapy utilizes this connectivity to facilitate sustainable, autonomous participation in ongoing individual and collective health goals.

The Heralds at the Bells: Messages of Hope from West Balkan Bards in the COVID Pandemic

Les hérauts aux cloches : les messages d'espoir des bardes des Balkans occidentaux durant la pandémie de COVID

Dorian Jurić (University of Ottawa)

In early 2020, a number of guslars (bards) from Bosnia, Croatia, Montenegro, and Serbia flooded YouTube with songs about the COVID-19 pandemic. Though the musicians chose divergent vantage points from which to approach the topic of the pandemic, all settled on a similar goal. They sought to deliver a message of solidarity and hope to those struggling with the realities of life under lockdown measures and allay the fears that spread with the virus. This presentation provides a critical overview of the guslars' songs to explore their shared and opposing tropes, themes, and tones, and to highlight the goals of their singers in disseminating their messages in traditional form. I comment on what the high degree of convergence in the songs' final messages reveals about vernacular responses to the pandemic, folk views on the measures taken to halt the virus' spread, and the vagaries of navigating authority when one sings subjective opinion in the name of a collective.

Online Reviews as Digital Folklore Texts: A Lexical Analysis of Online Reviews of Orval Beer

Les évaluations en ligne comme littérature ethnologique numérique : analyse lexicale des évaluations en ligne de la bière Orval

Ema Kibirkestis (Memorial University)

This paper argues for online reviews as worthy of folkloristic inquiry and introduces “narratives of taste” as a folkloristic approach to taste. As part of my doctoral research on Orval beer, a Trappist product brewed within a Belgian abbey, I examined online reviews from popular beer rating websites Untappd, RateBeer, and BeerAdvocate. Through a lexical analysis of thousands of reviews, I found recurring words, phrases, and themes across the platforms; these repetitions describe in equal measure the sensory aspects of the beer (look, smell, taste, mouthfeel) and the context of the beer (how, when, why, where it was brewed). This strengthens the theory advanced by sociologists, anthropologists, and oenologists (amongst others) that taste values are strongly influenced by non-sensory information. These reviews are examples of “narratives of taste,” a type of personal experience narrative in which a consumer articulates their gustatory experience, often supported by their own past experiences or others’ narratives to argue for and fortify their own taste value. As such, online reviews prove to be rich digital folklore texts that can easily be studied from the safety of one’s own home during a global pandemic.

“Anybody Else a Sociopath?”: Analysis of Three Hoax Memes

« Y a-t-il un sociopathe dans la salle ? » : analyse de trois canulars en forme de mèmes

Magdalyn Knopp (Memorial University)

In March 2020, shortly after Canada began to enforce restrictions due to COVID-19, I saw a number of Facebook posts suggesting that the virus was a hoax. Since then, this message has continued to be propagated and anti-lockdown protests have occurred in many countries around the world. In this paper, I analyze three memes that exemplify these protestors’ fears and beliefs about the coronavirus. In my analysis, I consider the posts’ social, cultural, and performance contexts, their tellers, and their textual features. I conclude that, for those who deny the reality and danger of the virus, this denial may fit into a broader worldview characterized by a mistrust of the government and a desire for free thought and independence. Therefore, although when considered in the wider cultural context, these posts may seem irrational, they actually support the rationality of hoaxers and affirm their countercultural actions.

Vernacular Nationalism on the Prairies

Un nationalisme ordinaire dans les Prairies

Natalie Kononenko (University of Alberta)

Vernacular religion is religion as lived as opposed to official religion. I propose the term vernacular nationalism to describe Ukrainian Canadians on the Canadian prairies. They are predominantly descendants of early arrivals from Galicia and Bukovyna. These first immigrants lacked national consciousness until they were identified as Ukrainians by the Canadian government. They and their descendants developed a nationalism that differs from that of Ukrainians who form organizations, are politically active, and have strict definitions of Ukrainian-ness. This paper will explore vernacular nationalism of prairie Ukrainian Canadians using Sanctuary Project fieldwork.

Held Hands: Intergenerational Memory, Queer Performance, and Trigger Mitts

Tendre la main : mémoire intergénérationnelle, performance queer et mitaines à trois doigts

Kate Lahey (University of Toronto)

This paper takes up a brief history of knitting trigger mitts in Newfoundland as the foundation for reflections on the queer contemporary knitting practices of visual artist and performer Lucas Morneau. The paper explores the complex and generative entanglements between queer contemporary works and the culturally specific histories from which they emerge. As a Newfoundlander who is a knitter of trigger mitts, I am keenly aware of the importance of honouring the fading traditions, practices, and patterns that helped to keep my grandmothers alive. This paper is invested in respecting the violent histories of

crisis and cold that inform the histories of trigger mitts, while drawing attention to knitted garments as a means of survival in the past and queer resistance in the present. The paper engages with the messy histories of gender and class that define the tradition of trigger mitts, while also taking up the contemporary practice of the *Queer Mummer*, which challenges, disassembles, untangles, and darns the dropped stitches, silences, and erasures of knitted histories in Newfoundland. In this way, memory, embodiment, and intergenerational knowledge are key concepts in this paper.

Believe It or Not: Pragmatic Responses to the COVID-19 Crisis in Ukraine

Croyez-le ou non : des réponses pragmatiques à la crise de la COVID-19 en Ukraine

Mariya Lesiv (Memorial University)

Folklorists have analyzed belief, including its medical dimensions, as a process, emphasizing its experiential, emergent, changing, and overall dynamic nature. Building upon this literature, the present paper explores the pragmatic side of belief that emerged in some Ukrainian responses to the COVID-19 crisis. Personal communication with family and friends in Ukraine reveals that some individuals view the pandemic-related lockdowns and their consequences according to their own economic situations and interests, especially considering that the government provides no financial support.

In light of a deep distrust of government shaped by Soviet and post-Soviet politics, people look for alternative explanations. Considering that Russian is the only other language that many Ukrainians speak, these searches often lead to Russian sources. Paradoxically, individuals drawn to these sources may otherwise display strong anti-Russian sentiments shaped by the ongoing Ukraine-Russia crisis. Their findings are often based on conspiracy theories communicating (official) Russia's negative sentiments towards the US, a country that is widely viewed as Ukraine's ally in the face of the Russian aggression.

Exploring the Many Meanings of Bangladeshi Rice Culture

Explorer les nombreuses significations de la culture du riz au Bangladesh

Israt Jahan Lipa (Memorial University)

In Bangladeshi food culture, rice is the leading staple. It is home food, festive food, or, in hard times, a food of survival. It is not merely that Bangladeshi people cultivate rice; their customs, rituals, and daily activities concerning rice serve as a common thread that binds them together. Rice culture is a common inheritance. In this paper, I explore Bangladeshis' long history of relying on rice not only to combat hunger but to celebrate and to create home and community. Drawing on oral interviews as well as published materials, I consider how the conceptualization of rice as a "main food" or as the "only food during hard times" in Bangladeshi cuisine underlines changing classed notions of rice's place in contemporary foodways.

Approaches to Three Crises in an Ethnographic Study of the Toronto Animal Rights Community

Le traitement de trois crises dans une étude ethnographique sur la communauté des défenseurs des droits des animaux de Toronto

Ceallaigh S. MacCath-Moran (Memorial University)

On February 1, 2020, I began an ethnographic study of the Toronto animal rights community with several research interests in mind: ethical belief among activists and its expression in their performances of activism; animal rights discourses and resulting discursive tensions with the public; and relevant folklore of art, foodways, and material culture. However, I arrived while the community was engaged in public opposition to Ontario Bill 156, which proposed criminalization of certain whistleblowing strategies vital to the local movement. On March 11, the WHO declared a pandemic, which curtailed this opposition and other forms of public animal rights advocacy for several weeks. On June 11, veteran activist Regan Russell was tragically struck and killed by a transport truck while demonstrating outside a slaughterhouse in Burlington, Ontario. These three crises have informed and transformed my ongoing research in significant ways, and this paper will explore my ethnographic responses to them.

Sufficiency and Connection during a Pandemic

Suffisance et connexion pendant une pandémie

Jodi McDavid (Cape Breton University)

During the COVID crisis of 2020, there was an increased interest in self-sufficiency. While “self-sufficiency” can mean many things, typically in homesteading circles this was used as a way to signal interest in growing and producing food, although it also came to mean resilience during challenging times. Supply chain failures in 2020, the instability of the US government, and lack of work influenced people to try “prepping,” gardening, and “finding a mate to face the apocalypse with.” In online forums, people became more open about performing their traditional knowledge, sharing it, and seeking more. In Cape Breton, people began focusing more on local food and businesses, and strengthening social networks. Based in research on online forums and participant observation at food banks, homesteads, and factory farms, this paper explores self-sufficiency, networks, and access to food in the midst of a pandemic.

Kasha: The Mighty Buckwheat Groat

Kasha : le puissant gruau de sarrasin

Dana Modell (Memorial University)

Buckwheat kasha is what comes to mind when I think of food in hard times. Kasha is an omnifarious word in Russian food culture, describing a food category that encompasses many dishes that have a porridgelike consistency. Eaten at and as any meal, kasha can be served in a variety of ways. It is hearty, easy to prepare, filling, and nutritious. Inexpensive (both in the US and in Russia when my family lived there) and easy to obtain, it has a long shelf life. In this paper, I explore the role of kasha in my family's foodways. Considering kasha within the framework of survival/survivor food and refugee food practices, I reflect on how those practices inform my experience of and relationship to kasha. I ask who controls the narrative of food and what happens when your food is “rediscovered,” or redefined, as a “health” food.

Love in a Time of Crisis: A Study of Simulacra in Adult Dolls Owners' Communities of North America

L'amour en temps de crise : étude des simulacres dans les communautés de propriétaires de poupées adultes d'Amérique du Nord

Ehsan Mohammadi (Memorial University)

Life has changed dramatically since the COVID-19 pandemic began. The virus has not yet been kept at bay, and we are unsure when normal life will return. Among many changes, the fact that we are unable to socialize as we could before has triggered feelings of loneliness, anxiety, and situational depression worldwide. Simultaneously, adult doll sales have surged, as increasing numbers of people choose to spend time with a lifelike, idealized doll in the absence of real people. Based on a study of adult doll owners' online communities in North America, I posit that adult doll ownership reflects a new emphasis on simulacra in social relationships, as a means of reconstructing identity in the face of the challenges posed by the pandemic.

Corentin in Quarantine: Relatable Escapism with a Pandemic Podcast

Corentin in Quarantine : s'évader en terrain familier avec un podcast pandémique

Karin Murray-Bergquist (Memorial University)

This presentation will reflect on a personal project conceived during the pandemic: a process begun in one semester and reaching the end of its first stage in another. My friend and I wrote and produced a radio play together, forging a world founded in medieval literature and Breton folklore, and given our own creative and comedic colour. Throughout the writing process, we found relief from real concerns by way of storytelling. The result is a work that I consider to be relatable escapism, a term that I believe could be relevant to folklore and the literature that draws upon it. This presentation will elaborate on this concept and will discuss both my own work and its relationship to folklore, the decision to write a fantasy-comedy, and how folklore has been used in fiction as an escape that nonetheless reflects reality.

On the Uses of Santa Claus during the COVID-19 Pandemic

À propos des usages du Père Noël pendant la pandémie de COVID-19

Daniel Peretti (Memorial University)

Among the many virus-related news stories published in the middle of December 2020, several report the changes made to the process of children meeting with Santa Claus. News stories as early as March 2020 report on Santa's efforts to help people in numerous cities and nations manage pandemic conditions. Further developments include the declaration that Santa is an essential worker and that he is immune to the coronavirus. This presentation will focus on a cross-section of these news reports to understand why Santa Claus became an important figure in fighting various aspects of isolation and lockdowns by examining Santa Claus as a liminal figure who affords people an opportunity for joy in the face of adversity. It also explores how institutional officials respond to questions about holiday celebrations during a pandemic. Santa's association with joy (i.e., the Christmas spirit) allows for a meaningful response to the uncertain circumstances of unbounded liminality created by the pandemic.

Animals Everywhere: Pets and the COVID-19 Pandemic

Des animaux partout : les animaux domestiques et la pandémie de COVID-19

Jeanmarie Rouhier-Willoughby (University of Kentucky)

The Fukushima disaster in March 2011 features prominently in the work of three contemporary Japanese novelists: Furukawa Hideo, Kimura Yusuke, and Tawada Yoko. As Douglas Slaymaker has shown (in press), these authors rely on animals to convey the unrepresentable horror of the triple disaster of earthquake, tsunami, and reactor meltdown. While in isolation between March and May 2020, my social media accounts were replete with pictures of newly adopted animals. Laura R. Micciche argues (2017) that the solitary process of writing begs for companionship, often of animals. Many thrown unexpectedly into a "writer's isolation" responded to the dislocation, like the Japanese authors, through the eyes of their animals. From Zoom bombing to their own Instagram feeds, these animals served as a vernacular means to cope with the stressors of the pandemic.

"It's Just Noodles and Soup": Ramen as Culinary Tourism in Ontario and Newfoundland

« C'est juste des nouilles et de la soupe » : les ramen comme tourisme culinaire en Ontario et à Terre-Neuve

Ainjel Stephens (Memorial University)

Originating from a food shortage in Japan, ramen—or Japanese noodle soup—has become a sought-after dish across Canada. Canadian ramen restaurants add their own twists, combining the traditionality of Japanese ramen with Canadian culture. Using local ingredients and tastes, they describe their food as "authentic" or "Japanese inspired" rather than "traditional." Through an autoethnographic examination of two ramen restaurants—one in Newfoundland, the other in Ontario—I explore ramen's transformation from a food of poverty to a desirable form of Canadian ethnic cuisine. Drawing on Lucy M. Long's concept of culinary tourism, I consider how ramen restaurants function as tourism not only for consumers of ramen, but also for the cooks and servers. Ramen may be "just noodles and soup," but as culinary tourism, it conflates and contests socioeconomic status, cultural identities, and racial identities in complex ways.

Making Mermen in Matanzas: A/r/tography, Cartoneros, and Anthropomorphomania

La fabrique des tritons à Matanzas : A/r/tographie, cartoneros et anthropomorphomanie

Cory W. Thorne (Memorial University)

Publisher Ediciones Vigía of Matanzas, Cuba, is well known amongst connoisseurs of handmade books, Cuban art, and cartoneros—people who make and publish books from found and recycled objects. This genre of book/art/sculpture is often associated with the vernacular—a means of telling everyday experiences of subaltern life, creating something out of nothing, and building communities of resistance. Thought to have originated in the early 2000s among Buenos Aires trash collectors, it has since expanded across much of Latin America. Through the work of Ediciones Vigía, Matanzas has become the centre of

cartoneros in Cuba. Through an autoethnographic lens, I explore this genre in relation to a/r/tography, posthumanism, and queerness. I will explain the joint cartonero project that I began with Matanzas artist Gíorge Michel Milían Maura in March 2020 and how it helped us discover parallels between our own experiences with queerness, anthropomorphism, and gay neoliberalism.

Quiz Bowls in Confinement and the Virtual Stabilization of Truth

Les soirées quiz en confinement et la stabilisation virtuelle de la vérité

Van Troi Tran (Université Laval)

As the outbreak of the COVID-19 crisis had the effect of drawing further attention to the operations involved in the production of truth and the circulation of information, this presentation will focus on the intersubjective process of stabilizing knowledge in the specific context of virtual quiz leagues that have spawned during the pandemic. Whereas quiz bowl competitions typically valorize the retention of a massive amount of objective textbook knowledge with no direct utilitarian purpose, the establishment of what counts as legitimate topics for questions and how those questions are categorized are nevertheless the object of constant negotiations among participants. Moreover, it appears that the structure of quiz questions, not unlike riddle and jokes, follow a set of tacit rules that are crystallized through practice and better interiorized by long-time members of the community. This paper will draw on observations from my participation in virtual quiz leagues of provincial, national, and international scale.

Bringing Intangible Cultural Heritage to Disrupted Homes: Its Uses in Situations of Natural and Human Disaster

Apporter le patrimoine culturel immatériel aux foyers perturbés : ses utilisations dans les situations de catastrophe naturelle et humaine

Laurier Turgeon (Université Laval)

Rapid climate change is causing more hurricanes, more floods, more fires, more conflicts, forced migration, and the urgent need to adapt to these new situations. Moreover, climate change is transforming the frequency, severity, and duration of both disasters and conflicts, and exacerbating their effects on intangible cultural heritage. Intangible cultural heritage can play a critical role in the mitigation of disasters at every stage of the emergency management cycle, from preparedness through to response and recovery. Examples of the importance of living heritage in disasters include: a) local knowledge of landscapes and environments; b) local practices that serve to mitigate the impact of a disaster; and c) local traditions describing previous disasters and how to deal with them. Living heritage practices can also provide the means for much-needed cash income (through craft and tourism, for example), communal re-integration, and psychological therapy and relief during the recovery phase. In this paper, I will examine the uses of intangible cultural heritage by Inuit populations in the Canadian North facing the problem of adaptation to rapid climate change and by Quebecers' dealing with the current COVID pandemic.

Eating for Solace: Changing Meanings of Comfort Food in Hard Times

Manger pour être réconforté : la polysémie de la nourriture réconfortante dans les temps difficiles

Diane Tye (Memorial University)

Much has been written in social and mainstream media about people's embrace of comfort food during the early stages of the COVID-19 pandemic. But how does food help us through hard times? In this paper, I examine the foods that have supported my own family during challenging periods, from economic hardship to health crises, and most recently, the pandemic. Reflecting on the notion of food as solace over four generations, I explore how understandings of comfort food have changed over time. From the Great Depression of the 1930s to the present day, I consider how access and means combine with memory, aspiration, and intention to shape our experiences of food as both protection and escape in times of uncertainty and loss. How does one generation's comfort foods speak to another? What does an examination of comfort food's intergenerational meanings offer contemporary foodways scholars?

The Return of the Legend: Anatoly Kashpirovsky's Treatment of COVID-19

Le retour de la légende : le traitement du COVID-19 par Anatoly Kashpirovsky

Iryna Voloshyna (Indiana University)

The tensions between western scientific and alternative medicine become more palpable during times of uncertainty. This paper showcases how Anatoly Kashpirovsky, a psychotherapist and charismatic leader legendary in the USSR during the late 1980s and early 1990s, became popular again during the COVID-19 pandemic, in a moment of global economic, social, and political instability. Offering "health sessions" online via his YouTube channel, as well as in person, Kashpirovsky claims that he uses strictly scientific, although innovative, methods of treating a variety of diseases, including COVID-19. However, the responses of his patients show that people tend to perceive him as a folk healer, a psychic, or a magician, but not as a physician. On the other hand, Kashpirovsky entertains conspiracy theories about the possible harm that American vaccines can do to the Russian people. Here his audience expresses gratefulness for addressing these important issues, relying on his professional training and experience in biomedicine. This paper offers folkloristic analysis of why conspiracy theories and methods of alternative medicine continue to be attractive for people in post-Soviet countries, as well as in the post-Soviet immigrant community in Brighton Beach, Brooklyn, NY.

PREORGANIZED PANEL ABSTRACTS | RÉSUMÉS DES PANELS PRÉORGANISÉS

Health and Illness, Protection and Cure: Responses to the COVID-19 Pandemic (1)

Santé et maladie, protection et guérison : les réactions à la pandémie de COVID-19 (1)

Presenters | Présentateurs : Katya Chomitzky (University of Alberta), Iryna Voloshyna (Indiana University), Elena Boudovskaia (Georgetown University)

This panel explores how cultural continuities of traditional practices and beliefs have been updated, renewed, critiqued, and propagated to serve novel functions in the current pandemic in Eastern Europe and its diaspora. The panel is sponsored by the Slavic, East European, and Eurasian Folklore Association (SEEFA).

Song and Humour, Belief and Dis-Belief: Responses to the COVID-19 Pandemic (2)

Chanson et humour, croyance et incrédulité : les réactions à la pandémie de COVID-19 (2)

Presenters | Présentateurs : Natalia Dame (University of Southern California), Dorian Jurić (University of Ottawa), Mariya Lesiv (Memorial University)

This panel engages with traditional song, humour, and belief, exploring their roles in vernacular searches for explanation, solidarity, hope and comfort during the COVID-19 pandemic in Eastern Europe. The panel is sponsored by the Slavic, East European, and Eurasian Folklore Association (SEEFA).

Food in Hard Times (1 and 2)

La nourriture dans les temps difficiles (1 et 2)

Presenters (Part 1) | Présentateurs (partie 1) : Israt Jahan Lipa, Dana Modell, Ainjel Stephens (all | tous de Memorial University)

Presenters (Part 2) | Présentateurs (partie 2) : Ruzhica Samokovlija Baruh, Diane Tye, Roshni Caputo-Nimbark (all | tous de Memorial University)

Folklorists have tended to highlight food's celebratory qualities, with much of their work emphasizing foodways' abilities to bring people together and articulate collective identity. Shortages of flour and yeast, and the overwhelming number of social media posts devoted to sourdough during the first months of the COVID-19 pandemic, however, point in a different direction. They speak loudly of food's equally important practical and symbolic significance in times of isolation and crisis. This double panel explores food in hard times. From Bangladeshi rice culture, to Russian/Russian American kasha, and Japanese Canadian ramen

restaurants, presenters in part one consider meanings of foods that originated in poverty and have been recontextualized as expressions of familial, regional, and national identity. In part two, we extend this examination to reflect on the creative uses individuals, families, and communities make of food during hard times.

ROUNDTABLE ABSTRACTS | RÉSUMÉS DES TABLES RONDES

Lessons from a Remote Field School

Apprendre à faire du terrain à distance : quelles leçons en tirer ?

Participants : Mahmuda Era, Roshni Caputo-Nimbark, Brittany Dyck, Israt Jahan Lipa, Magdalyn Knopp, and Ainjel Stephens (all | tous de Memorial University)

Chairs | présidentes : Kelley D. Totten and Jillian Gould (Memorial University)

At Memorial University, the Field School is a required course for all incoming Folklore graduate students. With the transition to remote/online learning in 2020, instructors and students faced unique questions and challenges that mirrored the anxieties of many folklorists: how to conduct meaningful fieldwork when face-to-face, in-person interactions are prohibited? Could hands-on ethnographic training be replicated in a digital environment? The online classroom allowed the instructors to invite a variety of experts to share their knowledge and experience with the class. Yet each time the students asked for remote fieldwork advice, the response was the same: "We haven't done this before!" Over the course of three weeks, the students conducted immersive fieldwork with community participants—a rewarding experience for all. This panel of students and instructors highlights fieldwork reimagined in a time of COVID, as well as how to apply new skills and techniques towards lessons in the future.

Doughboys and Molasses, Oh! Perspectives on a Public Folklore Project

Doughboys and Molasses, Oh ! Regards sur un projet de folklore appliqué

Participants : Anna Kearney Guigné (Memorial University), Spencer Crewe (Memorial University), Angie Payne (Parks Canada), Jim Payne (SingSong Inc.)

Chair | Présidente : Joy Fraser (Memorial University)

Produced by the Research Centre for the Study of Music, Media, and Place (MMaP) at Memorial University, the Back on Track Audio Publication Series makes field recordings of cultural significance accessible to a general audience, with a particular focus on the musical cultures of Newfoundland and Labrador.

This roundtable brings together several of those involved in the latest album in the series, *Doughboys and Molasses, Oh!* (2020), a compilation of traditional songs from Newfoundland's Gros Morne region. The album features 22 archival tracks originally recorded from local singers in the mid-1900s, plus four new performances of songs collected in the 1920s. The accompanying booklet explores the stories of the songs, the singers, and the collectors, as well as the role of singing in family and community life. Our discussion will offer insights into the work of producing a public folklore project of this nature, from the perspectives of the folklorist who led the project; the sound engineer who restored and remastered the audio; a community collaborator; and a singer who recorded a new performance for the album.

Assemblée générale annuelle de l'Association canadienne d'ethnologie et de folklore 30 juin 2020 En ligne

Procès-verbal (Français)

Compte rendu français: enregistré par Janie Deschênes

Membres de l'exécutif présents à l'assemblée:

John Bodner, Crystal Braye, Janie Deschênes, Joy Fraser, Mariya Lesiv, Noah Morritt, Mariana Esquivel Suarez, Van Troi Tran, Laurier Turgeon, Benoit Vaillancourt

Membres présents à l'assemblée:

Ian Brodie, Colleen Deatherage, Jillian Gould, Natalie Kononenko, Sarah Schultz, Kelly Totten

Remise des prix :

La réunion a eu lieu le 30 juin 2020 sur la plateforme virtuelle ZOOM. Nous avons commencé par la présentation et la remise des prix. La Médaille Marius Barbeau fut remise à Madame Natalie Kononenko pour son travail en recherche et en enseignement. Madame Kononenko a pris la parole pour dire que le folklore était l'expression artistique fondamentale de notre identité, et qu'elle a souhaité dédier sa vie à donner la parole à ceux qui ne l'ont pas. Elle est heureuse qu'on reconnaisse son travail dans les Prairies canadiennes. Le prix Violetta Halpert pour la meilleure communication étudiante a été remis à Benoit Vaillancourt, étudiant à la maîtrise en ethnologie et patrimoine à l'Université Laval, pour son travail intitulé «Chez soi comme dans un musée : hériter d'une maison d'artiste».

Assemblée générale :

Le quorum était respecté puisque les membres de l'exécutif étaient tous présents. L'ordre du jour a été accepté. Le procès-verbal de l'an dernier a été accepté. La présidente, Joy Fraser, a d'abord annoncé que c'était la première conférence annulée de l'histoire de l'ACEF. En dehors de la pandémie, plusieurs problèmes étaient survenus avant, dont la difficulté de recruter des membres. Ça nous prend environ 40 participants pour que nous puissions faire une rencontre sur deux jours. Le comité exécutif a travaillé très fort pour aller chercher des participants, mais le nombre de membres de l'ACEF est tout de même en baisse constante. La date d'appel à communications a été repoussée une fois. De plus, le Congrès des Sciences humaines a pris du temps pour annuler. Ils ont décidé d'annuler et de ne pas faire un colloque en ligne pour ne pas ajouter au stress des gens, à la demande de plusieurs associations.

La question qui se pose est si on va organiser un colloque en ligne à l'automne. Les gens pourraient envoyer des présentations PowerPoint narrées ou des Podcasts.

Folklore Studies Association of Canada Annual General Meeting June 30, 2020 Online

Minutes (English-language)

Recorded by Noah Morritt

Executive in Attendance:

John Bodner, Crystal Braye, Janie Deschênes, Joy Fraser, Mariya Lesiv, Noah Morritt, Mariana Esquivel Suarez, Van Troi Tran, Laurier Turgeon, Benoit Vaillancourt

Members in Attendance:

Ian Brodie, Colleen Deatherage, Jillian Gould, Natalie Kononenko, Sarah Schultz, Kelly Totten

1. Meeting Called to Order by the Chair (Joy Fraser)

2. Agenda

Motion to adopt the agenda moved by Laurier Turgeon and seconded by Colleen Deatherage. **Motion adopted.**

3. Minutes

Motion to adopt the minutes of 2019 Annual General Meeting moved by Mariya Lesiv and seconded by Janie Deschênes. **Motion adopted; Ian Brodie abstained.**

4. Reports

4.1. *President (Joy Fraser)* - This year was a difficult one for the association. Conference attendance and participation is declining, and due to the Covid-19 pandemic, this year's was cancelled. All prospective attendees should note that accepted abstracts will be published in the bulletin. The transition to online, remote conferences has accelerated due to the pandemic, and our association should consider the benefits of virtual and hybrid meetings in the future. On behalf of the membership and executive, the President thanked Holly Everett for her work planning the 2019 conference.

4.2. *English Member at Large (Noah Morritt)* - Work is underway to draft an anti-racism statement to be presented to the Executive later this year.

4.3. *Francophone Member at Large (Benoit Vaillancourt)* - Nothing to report.

4.4. *Student Representatives (Janie Deschênes and Mariana Esquivel Suarez)* - Presented three recommendations to the membership: (1) become more engaged in social issues, (2) increase the association's social media presence, and (3) continue efforts to attract and encourage student

La présidente a ajouté que l'on pourrait considérer le fait de ne pas toujours avoir une conférence en personne, et qu'ajouter une composante en ligne permettrait de demeurer écologique et d'augmenter l'accessibilité. Elle précise qu'en 2019, nous avons eu un sentiment de fausse sécurité concernant la participation à l'ACEF, car il y a beaucoup d'étudiants et de professeurs de folklore à l'Université Memorial à Saint-Jean-de-Terre-Neuve, qui fêtait en plus son 50e anniversaire du département. La baisse des participants semble donc plus drastique cette année.

La présidente fait remarquer que les frais élevés de participation au Congrès des Sciences humaines sont critiqués chaque année par les étudiants. Elle mentionne que les résumés des communications acceptées pour la conférence de 2020 qui a été annulée, seront publiés sur le site de l'ACEF afin que les membres puissent citer leur participation sur leur CV. La présidente remercie l'ancienne présidente ainsi que les membres de l'exécutif pour leur aide dans les tâches, les informations nécessaires et les traductions. Elle remercie également l'éditrice du Bulletin, Crystal Braye.

Concernant le mouvement Black Lives Matter, plusieurs associations ont pris position publiquement contre le racisme. L'ACEF travaille en ce moment à un plan d'action pour les positions engagées, et prend son temps afin de faire quelque chose de concret. Noah Morritt et Mariana Esquivel Suarez sont responsables de ce projet. Le membre anglophone libre, Noah Morritt, a ajouté que des suggestions concernant ce texte peuvent être envoyées par les membres. Le membre francophone libre, Benoit Vaillancourt n'avait rien à ajouter.

La représentante des étudiants anglophones, Mariana Esquivel Suarez, a dit que les étudiants avaient demandé un protocole pour l'engagement social. Et une plus grande communication sur les réseaux sociaux concernant le rappel des dates de participation. La représentante des étudiants francophones, Janie Deschênes, ajoute que cela concerne également les dates d'approbation des propositions de communications. Elle mentionne qu'il faut essayer d'aller chercher des étudiants hors Terre-Neuve et Québec.

La présidente désignée, Mariya Lesiv a remercié Laurier Turgeon et Van Troi Tran pour leur aide, car il s'agit d'un poste d'un an avec beaucoup de délais à respecter.

Le secrétaire-trésorier, John Bodner, remercie l'ancien trésorier qui a modernisé le système des finances de l'ACEF et l'a rendu simple, efficace et transparent. Malgré la pandémie, la situation financière de l'ACEF est stable. Mais il s'inquiète pour les années futures en raison de la baisse du nombre de membres. Il mentionne qu'en raison du retard qu'il a pris lors de la transition des trésoriers, certains

participation at conferences. Natalie Kononenko noted that a greater effort should be made to reach students and scholars at universities in Western Canada.

4.5. President Elect (Mariya Lesiv) - Nothing to report. Thanked the membership, executive, and Ethnologies editors for their service to the association.

4.6. Financial Report and Presentation of Financial Statements (John Bodner)

4.7. Editor of the ACEF/FSAC Bulletin (Crystal Braye) - The Bulletin will be digital and complete by the end of the week.

4.8. Ethnologies (Laurier Turgeon) - Journal is in good standing. Two issues were published in 2019 and in 2020 a thematic double issue on industrial folklore and heritage will be released. The editors are looking for book reviews and all members are encouraged to submit articles, notes, and reviews to the editors. FSAC thanks Van Troi Tran for his work. Members are also reminded that readership metrics play an important role in funding applications, and everyone is encouraged to do what they can to increase journal readership on Érudit.

Motion to adopt the reports moved by Janie Deschênes and seconded by Mariya Lesiv. **Motion adopted.**

5. Institutional Memory

Natalie Kononenko addressed the importance of institutional memory and recommended executive officers serve three-year terms and honorary officers be named to provide organizational continuity. FSAC must also work more closely with other organizations and community groups.

6. Elections

The Executive requested officers to remain in their post for an additional year. Motion to suspend ordinary by-laws to allow current Executive to remain in office for an additional year moved by Colleen Deatherage and seconded by Crystal Braye. **Motion adopted.**

7. Other Business

7.1. 2021 Conference - Executive has not received any proposals to host the 2021 conference. Possibilities include meeting with Congress (Edmonton), reaching out to possible partners in New Brunswick, meeting at the Canadian Museum of History (Ottawa), and a virtual/hybrid conference. The advantages and risks of the above options were discussed by the membership.

Motion to notify Congress that we will not be attending in

chèques de remboursement des frais de transport ont été endossés en 2020, mais pour faciliter les comptes, ils apparaissent datés de 2019. Les règles de remboursement du transport ont été respectées avec rigueur, car le colloque de London en Ontario s'annonçait dispendieux. Les revenus de l'ACEF sont constitués des inscriptions des membres, des abonnements à la revue et des inscriptions aux colloques. Nous avons eu un bon nombre d'inscriptions à la revue *Ethnologies* cette année. Les revenus de l'ACEF sont revenus au niveau des autres années. Le trésorier s'excuse parce qu'il a été lent pour placer les revenus du colloque dans un fonds de placement, ce qui fait perdre 400\$.

Concernant la liste des membres, il continue à communiquer avec ceux qui n'ont pas payé leur inscription afin de garder le contact. Il mentionne également que les donations sont incluses dans les revenus généraux.

Concernant le Bulletin, Crystal Braye a mentionné que la dernière page pouvait toujours être imprimée, pour les gens qui souhaitent payer par chèque avec le formulaire.

Pour la revue *Ethnologies*, Laurier Turgeon a dit que la revue va bien et qu'il y a deux nouveaux numéros qui sont excellents, dont un numéro non thématique avec plusieurs ethnologues de l'étranger. Plusieurs membres de l'ACEF ont contribué. En 2020, la revue s'intéressera au folklore industriel et inclura des articles hors thème. Pour 2021, il sera question de gouvernance et de développement autochtone, en plus d'un deuxième numéro hors thème. La revue est toujours à la recherche de comptes-rendus de livres et d'articles.

La revue a généré 50% de plus de trafic sur Érudit, ce qui est positif, car c'est une donnée importante pour les demandes de subventions. C'est peut-être dû à l'accès libre et à la pandémie. Il y a aussi plus de membres Facebook sur la page de la revue.

Les membres ont ensuite voté le prolongement limité à un an, des postes en cours, afin de maintenir une continuité à travers la pandémie.

Les membres ont ensuite voté de ne pas s'associer au Congrès des Sciences humaines en 2021 afin d'abaisser les coûts de participation et de maintenir une autonomie pour réagir à la situation qui est encore incertaine pour l'an prochain.

Une consultation sera ouverte à l'automne pour discuter avec les membres des possibilités pour 2021.

2021 moved by Natalie Kononenko and seconded by Mariya Lesiv. ***Motion adopted.***

Motion to hold consultations on the format and/or location of the 2021 conference and report by September 2020 moved by Mariya Lesiv and seconded by Laurier Turgeon. ***Motion adopted.***

8. Adjournment

Motion to adjourn (10:42 PM), moved by Joy Fraser.

ACEF États financiers / Financial Report FSAC

Année terminant 31/12/2020
avec comparaison 31/12/2019

Year Ended 31/12/2020
with comparative figures for 31/12/2019

Rapport du solde, non vérifié
(Sur la base d'un fonds de roulement)

Balance Sheet, unaudited
(On cash flow basis)

	2019	2020	
ACTIF			ASSETS
Solde du compte bancaire	38,135.18	43,578.20	Cash in Bank
Dépôt à terme	0.00	0.00	Term Deposit
Bourse Luc Lacourcière	0.00	0.00	GIC Luc Lacourcière Award
Autres (PayPal/CBU account)		2205.35	Other (PayPal/CBU account)
Total à l'actif	36,857.57	38,135.18	Total Assets
Excédent à l'ouverture	36,857.15	38,135.18	Opening Surplus Account
Revenu net / (Perte nette)	6,721.05	-1591.83	Net Revenue / (Loss)
Excédent à la fermeture	43,578.20	38,748.70	Closing Surplus

Bilan des revenus et des dépenses,
non vérifié

Statement of Revenue and Expenses,
unaudited

REVENUS			REVENUE
Cotisations des membres			Memberships
(La version révisée de 2020 exclut EBSCO)	2,497.25	2007.74	(Revised 2020 excludes EBSCO)
Intérêts (CPG)	0.00	0.00	Interest (Term Deposit)
Revenus de la rencontre annuelle	7,358.20	n/a	Conference revenue
Paiement assc. avec Ethnologies (ACR /EBSCO)	2,864.31	300.59	Payment assc. with Ethnologies (ACR/EBSCO)
(Auparavant Intérêts de source canadienne)			(formerly: Interest from Canadian Sources)
Donations	0.00	197.61	Donations
Total des revenus	12,719.76	2,505.94	Total Revenue
DÉPENSES			EXPENSES
Frais de déplacement (recontre annuelle)	2,604.16	346.35*	Conference Travel
Rencontre annuelle	1,825.00	0.00	Conference
Cotisation FCSHS	0.00	619.01	HSSFC Membership
Prix d'étudiant	0.00	250.00	Student Awards
Prix Barbeau	n/a	1425.20	Barbeau Medal
Corporations Canada	0.00	12.00	Corporations Canada
Frais bancaires / investments	0.00	0.00	Bank / Investment Charges
Misc.			Misc.
Assurance RC des administrateurs	1191.52	1395.20	Director's Insurance
Eventbrite/Paypal (frais)	378.03	50.01	Eventbrite / Paypal (fees)
Total des dépenses	5,998.71	4,097.77	Total Expenses
Gain net / (Perte nette)	6,721.05	-1591.83	Net Income / (Loss)

Report by Dr. John Bodner, Sec/Treasurer, May 6, 2021.
Grenfell Campus, Box 77, 20 University Dr.
Corner Brook, NL A2H 5G4

Acte constitutif de l'Association canadienne d'ethnologie et de folklore

Le document original a été entériné lors de l'assemblée générale annuelle du 2 juin 1986. Les amendements ont été entérinés lors de l'assemblée générale annuelle du 21 mai 2005.

Dans le présent document, le générique masculin est utilisé sans aucune discrimination.

1. Nom

Le nom de l'association est Association canadienne d'ethnologie et de folklore, ci-après appelée « l'Association ».

2. Objectifs

Cette association éducative à but non lucratif est constituée dans le but de :

- a) développer les critères d'excellence, accroître les compétences, et soutenir l'étude, l'information et la recherche dans tous les aspects des études d'ethnologie et de folklore ;
- b) favoriser la recherche en matière d'ethnologie et de folklore ainsi qu'en publier et en diffuser les résultats ;
- c) apporter concours et soutien à toute autre association et tout autre établissement dont les objectifs sont compatibles avec ceux de l'Association.

3. Membres

Quiconque est désireux de travailler à la réalisation des objectifs de l'Association peut en devenir membre à titre individuel, à titre collectif (conjoints / partenaires) ou à titre d'étudiant / de retraité / de sans emploi. Tout groupe dont les objectifs sont compatibles avec ceux de l'Association et tout établissement désireux de jouer un rôle dans les fonctions de l'Association ou d'en recevoir les publications peuvent quant à eux en devenir membres à titre d'institutions. Les particuliers peuvent se voir, si les circonstances le justifient, accorder le titre de membre d'honneur ou être élus président honoraire de l'Association en reconnaissance de leur apport aux études sur l'ethnologie et le folklore canadien.

4. Bureau

Le Bureau de l'Association, ci-après dénommé « le Bureau », se compose :

- a) du président en titre, dont le mandat est d'un an ;
- b) du président désigné, élu pour un mandat d'un an et destiné à remplacer ultérieurement le président ;
- c) du secrétaire-trésorier, élu pour un mandat de trois ans renouvelable une seule fois ;
- d) du membre libre francophone, élu pour un mandat de deux ans ;
- e) du membre libre anglophone, élu pour un mandat de deux ans décalé d'un an par rapport à celui du membre libre francophone ;

Constitution of the Folklore Studies Association of Canada

The original document was ratified at the Annual General Meeting of the Association on the 2nd of June 1986. The amendments were ratified at the AGM of the Association on the 21st of May 2005.

1. Name

The Name of the association is the Folklore Studies Association of Canada, hereinafter named "the Association".

2. Objectives

This educational, non-profit Association is formed in order to:

- a) develop standards of excellence, increase competence, and support study, education and research in the field of Folklore Studies in all its aspects;
- b) promote, publish, and disseminate Folklore research; and
- c) support and cooperate with any other association or institution whose objectives are consistent with those of the Association.

3. Membership

Any person who desires to promote the objectives of the Association is eligible for Individual, Joint (partners) or Student / Retired / Unwaged membership status. Any group, whose aims are consistent with those of the Association, or any institution, desiring to take part in the functions of the Association or to receive its publications, is eligible for Institutional membership. From time to time an individual may be awarded Honorary membership or elected as Honorary President of the Association in recognition of contributions to Canadian Folklore Studies.

4. Executive

The Executive of the Association, hereinafter named "the Executive", consists of:

- a) the President, for a one-year term;
- b) the President-Elect, elected for a one-year term and subsequently President;
- c) the Secretary-Treasurer, elected for a three-year term renewable once only;
- d) the French-language Member-at-Large, elected for a two-year term;
- e) the English-language Member-at-Large, elected for a two-year term staggered with respect to the French-language Member-at-Large's term;
- f) the French-language Student Member, elected by the students for a two-year term; and
- g) the English-language Student Member, elected by the students for a two-year term, staggered with respect to the French-language Student Member's term.

- f) d'un membre étudiant francophone, élu par les étudiants pour un mandat de deux ans ; et
 g) d'un membre étudiant anglophone, élu par les étudiants pour un mandat de deux ans, décalé d'un an par rapport à celui du membre étudiant francophone.

5. Administration

L'administration des affaires de l'Association est du ressort du Bureau. Le Bureau peut combler les vacances qui surviennent en son sein par des nominations provisoires ; les personnes ainsi nommées n'exercent leurs fonctions que jusqu'à l'assemblée générale suivante de l'Association. Le Bureau est appelé à se réunir aux dates et aux lieux désignés par le président ainsi que sur convocation de la majorité de ses membres. Lorsqu'il se réunit, la majorité simple des membres du Bureau forme quorum.

6. Activités

L'Association, en vaquant à ses affaires, n'a pas pour objet de procurer d'avantage économique à ses membres. Tous les profits que ses activités pourraient lui rapporter doivent être consacrés à la réalisation de ses objectifs.

7. Dissolution

Au cas où l'Association se dissoudrait ou liquiderait ses affaires, tous les biens qui lui resteraient après paiement de ses dettes seraient distribués à une ou plusieurs associations philanthropiques agréées du Canada.

8. Secteur d'activité

L'Association peut exercer ses activités dans tout le Canada.

9. Langues

L'anglais et le français sont les langues officielles de l'Association.

10. Amendements

Le présent acte ne peut être amendé qu'aux deux tiers des voix des membres présents à l'assemblée générale annuelle de l'Association. Le Bureau doit faire connaître aux membres tous les amendements proposés au moins six (6) semaines avant cette assemblée.

Le présent acte entre en vigueur à compter du 2 juin 1987.

5. Administration

The administration of the affairs of the Association is vested in the Executive. The Executive may fill any Executive vacancy by means of a pro-tempore appointment, the person so appointed serving only until the next Annual General Meeting of the Association. The Executive may be called to meet at such times and places as the President may designate and may also be called by a majority of the Executive. A simple majority of the Executive constitutes a quorum for meetings of the **Executive**.

6. Operations

The business of the Association is carried on without purpose of gain for its Members. Any profit or other valuable accretion to the Association is used to promote its objectives.

7. Dissolution

In the event of the dissolution or winding-up of the Association, all its assets remaining after payment of liabilities shall be distributed to one or more recognized charitable organizations in Canada.

8. Area of Operation

The operations of the Association may be carried out throughout Canada.

9. Languages

English and French are the official languages of the Association.

10. Amendment

This Constitution may only be amended by a two-thirds vote of the Members attending an Annual General Meeting of the Association. The Executive shall circulate any proposed Amendment to the membership at least six (6) weeks before that meeting.

This Constitution is in effect from June 2, 1987.

Règlement intérieur de l'Association canadienne d'ethnologie et de folklore

1. Membres

- a) Le secrétaire-trésorier reçoit les demandes d'adhésion, qui doivent être accompagnées de la cotisation annuelle.
- b) Seuls les membres ayant acquitté leur cotisation ont droit de vote dans les affaires de l'Association.
- c) Tous les membres peuvent démissionner à tout moment en faisant parvenir une lettre de démission au secrétaire-trésorier.

2. Finances

- a) L'exercice financier de l'Association commence le 1er janvier pour se terminer le 31 décembre.
- b) La cotisation annuelle imposée aux membres peut être fixée par l'assemblée générale annuelle à la majorité des voix.
- c) Les membres qui n'acquittent pas leur cotisation dans les soixante (60) jours qui suivent le 1er janvier risquent d'être rayés des cadres.

3. Fonctions des membres du Bureau

a) Président en titre

Le président coordonne toutes les activités de l'Association, préside toutes les réunions du Bureau ainsi que l'assemblée générale et les assemblées extraordinaires ; nomme, sur les conseils et avec le consentement du Bureau, tous les présidents du comité ; contresigne les chèques ; et veille à ce que l'Association poursuive la réalisation de ses objectifs.

b) Président désigné

Le président désigné assume les fonctions du président aux réunions d'où il pourrait être absent, coordonne les activités de tous les comités et préside le Comité des candidatures et les élections.

c) Secrétaire-Trésorier

Le secrétaire trésorier reçoit les cotisations et toutes les autres sommes remises ou dues à l'Association, débourse les sommes autorisées et gère à cet effet un compte en banque ; il signe les chèques, tient les livres de l'Association et les présente sur requête et en temps voulu à l'examen du vérificateur nommé par le président ; il dresse la liste des membres, organise et supervise les travaux du secrétariat de l'Association, tient à jour sa liste d'adresses, reçoit et envoie toutes les lettres officiellement échangées entre l'Association et ses membres ; il tient aussi les archives de l'Association et les transmet, après vérification, à son successeur, en même temps que tous les dossiers.

d) Membres Libres Francophone et Anglophone

Le membre libre francophone et le membre libre anglophone tiennent, en français et en anglais respectivement, le registre exact de toutes les assemblées générales et réunions du Bureau ; supervisant, dans leur langue respective, les procédures adoptées par l'Association en matière de langues officielles ; travaillent au recrutement des membres ; ils occupent aussi un poste

By-Laws of the Folklore Studies Association of Canada

1. Membership

- a) The Secretary-Treasurer will receive any application for membership, and annual dues payable should accompany such application.
- b) Only Members-in-good-standing may vote on Association matters.
- c) Any Member may resign at any time by sending a Letter of Resignation to the Secretary-Treasurer.

2. Finances

- a) The Fiscal year of the Association begins January 1 and ends December 31.
- b) The Annual General Meeting may, by majority vote, fix the annual dues payable by the membership.
- c) Members who fail to pay their dues sixty (60) days after January 1 may forfeit their membership.

3. Duties of the Executive Officers

a) President

The President coordinates all activities of the Association; presides at all meetings, General, Executive or Special; appoints, with the advice and consent of the Executive, all Committee chairpersons; countersigns cheques; and ensures that the Association actively pursues its objectives.

b) President-Elect

The President-Elect assumes the duties of the President at any Meeting from which the latter may be absent, coordinates the activities of all committees, and presides over the Nominating Committee and the Elections.

c) Secretary-Treasurer

The Secretary-Treasurer receives membership dues and any other monies received by or due to the Association, makes authorized disbursements and maintains a bank account for these purposes; signs cheques, keeps the books of the Association and submits them within a reasonable time, when requested, to the Auditor appointed by the President; keeps the Membership List, organizes and supervises the secretarial work of the Association, maintains the Association's Mailing Address and receives and transmits any official correspondence between the Association and its Members; and keeps the Archives of the Association and turns them and all records, correctly audited, over to the succeeding Secretary-Treasurer.

d) French-Language & English-Language Members-at-Large

The French-language and English-language Members-at-Large keep accurate records, in French and English respectively, of all General and Executive meetings; oversee, in their several languages, the Association's procedures concerning the official languages; work to build membership; and occupy posts on the Nominating

au sein du Comité des candidatures, reçoivent les candidatures, les transmettent au président désigné et font office de scrutateurs aux élections.

e) Membres Étudiants

Les membres étudiants représentent les préoccupations et les intérêts des étudiants auprès du bureau.

4. Élection des membres du bureau

- a) Le Comité des candidatures se compose des membres du bureau de direction et du président désigné.
- b) Le Comité procède à l'appel des candidatures avant l'assemblée générale annuelle. Les candidats peuvent aussi être proposés lors de l'assemblée générale annuelle. Les candidats peuvent se proposer eux-mêmes ou être désignés par un tiers. Dans le cas des candidats proposées par un tiers, les candidats devront aussi entériner leur porter candidature. Si nécessaire, une élection pour les postes aura lieu lors de l'assemblée générale annuelle.
- c) L'élection aura lieu lors l'assemblée générale annuelle par vote à main levée. Si l'assemblée générale annuelle a lieu à distance, ou si des membres assistent à l'assemblée générale annuelle à distance, des applications logicielles de vote électronique seront utilisées pour enregistrer les votes.
- d) Les candidats sont élus à la majorité simple.
- e) Nul membre du Bureau ne peut être élu au même poste pour plus de deux mandats consécutifs à l'exception du président et du président désigné qui ne peuvent exercer qu'un seul mandat consécutif.

5. Comités

Le Bureau peut former et dissoudre les comités quand il le juge nécessaire. Les comités doivent comprendre au moins trois (3) membres, y compris un président.

6. Assemblées

- a) L'assemblée générale se tient une fois par an. Elle a lieu aux date, heure et endroit fixés par le Bureau. La convocation à l'assemblée générale doit être expédiée à tous les membres quatre (4) semaines au moins avant la date de l'assemblée.
- b) L'assemblée générale peut être convoquée en séance extraordinaire aux date, heure et lieu fixés par le Bureau. La convocation doit être expédiée par la courrier électronique trente (30) jours avant la date de la réunion, et mentionner les affaires à régler dans son cadre. L'assemblée extraordinaire ne peut porter sur aucun autre sujet.
- c) Les membres de l'Association peuvent convoquer une assemblée extraordinaire s'ils sont au nombre de dix et le font par écrit.
- d) Les membres ont le droit d'ajouter des postes à l'ordre du jour de l'assemblée générale annuelle.
- e) Cinq pour cent (5%) des membres forment quorum aux assemblées générales annuelles et extraordinaires de l'Association.

Committee, receive Nominations and transmit them to the President-Elect, and serve as Scrutineers during Elections.

e) Student Members

The Student members represent concerns and interests of students to the Executive.

4. Election of Officers

- a) The Nominating Committee consists of members of the Executive.
- b) The Nominating Committee will call for nominations preceding the Annual General Meeting. Individuals may also be nominated during the AGM. Individuals may self-nominate or be put forward by a second party. Nominees put forward by a second party will have to agree to stand for the position. If necessary, an election for the positions will take place during the AGM.
- c) Meeting. The election shall take place during the AGM with a show of hands. Where the AGM takes place via distance technologies, or where members attend the AGM via distance technologies electronic polling software applications will be used to record votes.
- d) Candidates are elected by simple majority.
- e) Officers may be elected to the same office for no more than two consecutive terms, except the President / President-Elect who may serve only one consecutive term.

5. Committees

The Executive may create and dissolve Committees as it deems necessary. A Committee may consist of no fewer than three (3) members including a Chairperson.

6. Meetings

- a) The Annual General Meeting is held annually, the Executive choosing the specific date and site. Notice of the Annual General Meeting must be given to all Members at least four (4) weeks prior to Meeting date.
- b) Special Meetings of the Association may be called for such time and place as the Executive may fix. Notice of Special Meetings must be given by email thirty (30) days prior to Meeting date and must include a statement of business to be transacted. No other business will be considered at such a Meeting.
- c) Ten Members of the Association may request, in writing, a Special Meeting.
- d) Members shall be given opportunity to add items to the Agenda of the Annual General Meeting.
- e) At the Annual General and Special Meetings of the Association, five percent (5%) of the Membership constitutes a Quorum.

7. Dossiers

Il est tenu procès-verbal des débats de toutes les assemblées annuelles et extraordinaires, dont les membres libres et le secrétaire-trésorier préparent un résumé par écrit, soumis à l'approbation du Bureau. Tous les membres de l'Association peuvent examiner les livres et dossiers de ladite Association aux date, heure et endroit raisonnablement fixés par le Bureau. Les archives qui, de l'avis du Bureau, ne sont plus indispensables aux activités de l'Association, sont remises aux Archives de folklore et de langue de l'université Memorial de Terre-Neuve [MUNFLA], qui se charge de les entreposer.

8. Publications

L'Association publie un bulletin et une revue dans la mesure où ses fonds le lui permettent.

9. Langues

- a) Les documents officiels de l'Association sont rédigés en français et en anglais.
- b) Les membres qui prennent la parole aux assemblées de l'Association peuvent le faire dans la langue officielle de leur choix.
- c) Les membres peuvent, à n'importe quel moment de l'assemblée, réclamer, dans l'autre langue officielle, un résumé des exposés ou des discussions.

10. Règles de procédure

Les assemblées de l'Association sont assujetties aux règles du Code Morin.

11. Amendements

- a) Tous les membres de l'Association peuvent proposer par écrit au Bureau des amendements au présent règlement intérieur. En pareil cas, le Bureau doit les soumettre à la réflexion des membres à l'assemblée annuelle suivante.
- b) Les amendements proposés au présent règlement sont adoptés ou rejetés à l'assemblée générale annuelle à la majorité simple des membres habilités à voter.

7. Records

The Proceedings of all Annual General and Special Meetings are recorded and a written summary of these Proceedings is prepared by the Members-at-Large and the Secretary-Treasurer and approved by the Executive. The Books and records of the Association may be inspected by any member of the Association at a reasonable time and place as fixed by the Executive. Archival materials, in the judgement of the Executive no longer essential to Association business, are committed to the Memorial University of Newfoundland Folklore and Language Archive for storage.

8. Publications

The Association publishes a Bulletin and a Journal as funds permit.

9. Language

- a) Official documents of the Association are written in both French and English.
- b) Members speaking at Meetings of the Association may do so in the official language of their choice.
- c) At any time during a Meeting, a Member may request an abstract, in the other official language, of a presentation or of discussion.

10. Rules of Procedure

During its Meetings, the Association follows Robert's Rules of Order.

11. Amendments

- a) Any Member of the Association may present to the Executive, in writing, Amendments to these By-Laws. The Executive shall, at the next Annual General Meeting, present such Amendment(s) to the membership for consideration.
- b) A simple majority of the voting Members at an Annual General Meeting is required for adoption of any proposed Amendment to the By-Laws.

Liste des membres (provisoire) / Membership List (Provisional)

Ainjel Stephens	Hélène Bernardot	Roshni Caputo-Nimbark
Anastasiya Astapova	Ian Brodie	Ruzhica Samokovlija Baruh
Anastasiya Fiadotava*	Iryna Voloshyna	Sarah M. Gordon
Angie Payne	Israt Jahan Lipa	Spencer Crewe
Anna Kearney Guigné	Israt Jahan Lipa	Tia Julien
Benjamin Staple	Janie Deschênes	Tiber Falzett
Benoit Vaillancourt	Jeanmarie Rouhier-Willoughby	Ursula Kelly
Brittany Dyck	Jillian Gould*	Van Troi Tran
Carmen d'Entremont	Jim Payne	
Ceallaigh S. MacCath- Moran	Jodi McDavid	
Claire Borody	John Bodner	
Colleen Deatherage	Joy Fraser	
Cory W. Thorne	Karin Murray-Bergquist	
Crystal Braye	Kate Lahey	
Dana Modell	Kathleen Fleming	
Daniel Peretti	Katya Chomitzky	
Daze Jefferies	Kelley D. Totten	
Diane Tye	Kesler Bien-Aimé	
Dieufort Deslorges	Laurier Turgeon	
Dorian Jurić	M Jean F Blanchette	
Ehsan Mohammadi	Magdalyn Knopp	
Elena Boudovskaia	Mahmuda Era	
Ema Kibirkstis	Mariana Dobрева-Holder	
Emily Walsh	Mariya Lesiv	
Eric Escudero	Maryna Chernyavska	
Genia Boivin	Meghan C. Forsyth	
Gerald Pocius	Natalia Dame	
	Natalie Kononenko	

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Président désigné President-Elect

Mariya Lesiv

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Président sortant Past President

Holly Everett

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Secrétaire-trésorière Secretary-Treasurer

John Bodner

Chair, Social/Cultural Studies Program
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Membre libre anglophone English-language Member-at-Large

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Membre libre francophone French-language Member-at-Large

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