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FEDERATION FOR THE
HUMANITIES AND
SOCIAL SCIENCES | FÉDÉRATION
DES SCIENCES
HUMAINES



Chaire de recherche du Canada
en patrimoine ethnologique

40 years | ans

FUTURE/FUTUR

PRESENT/PRÉSENT

PAST/PASSÉ

CULTURES AND TEMPORALITIES

**FOLKLORE STUDIES ASSOCIATION OF CANADA
2017 ANNUAL MEETING**

CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES

RYERSON UNIVERSITY, TORONTO
MAY 27-29, 2017

CULTURES ET TEMPORALITÉS

**RENCONTRE ANNUELLE DE L'ASSOCIATION CANADIENNE
D'ETHNOLOGIE ET DE FOLKLORE, 2017**

CONGRÈS DES SCIENCES HUMAINES

UNIVERSITÉ RYERSON, TORONTO,
27 MAI-29 MAI 2017

PROGRAMME DU COLLOQUE
CONFERENCE PROGRAM

Programme du colloque annuel de l'ACEF
FSAC annual conference program

CULTURES ET TEMPORALITÉS
CULTURES AND TEMPORALITIES



Ryerson University
27-29.05.2017

Directeurs de programme/Program chairs: Daniela Moisa, Van Troi Tran

Coordonateur local/Local arrangements coordinator: Irina Mihalache

Comité scientifique/Scientific committee: Daniela Moisa, Van Troi Tran, Laurier Turgeon, Irina Mihalache

Partenaires/Partners: Fédération des sciences humaines, Université de Sudbury, Chaire de recherche du Canada en patrimoine ethnologique, St. Vladimir Institute, Ukrainian Museum of Canada Ontario Branch

congrès 2017 150 ANS
VERS
L'AVENIR
DES SCIENCES HUMAINES

27 mai - 2 juin

Toronto, On



	Congress Hall (8 minutes from centre of campus – 600 m)
	Carrefour du Congrès (8 minutes depuis le centre du campus – 600 m)
	Big Thinking lectures (7 minutes from centre of campus – 550 m)
	Campus View <i>lorand</i> (7 minutes depuis le centre du campus – 550 m)
	Social Square / La Place Sociale
	Residences for attendees / Résidences pour congressistes
	Food outlets / Services de restauration
	Information kiosks / Kiosques d'information
	Ryerson parking / Stationnement de Ryerson
	Other parking / Autre stationnement
	Subway stop / Station de métro
	Mobility Assistance Shuttle / Navette d'assistance à la mobilité
	Accessible entrances / Entrées accessibles
Toronto Centre Building	
ARC	Architecture Building (325 Church Street)
BKS	Business Bookstore (17 Gould Street)
BON	Capital Projects & Real Estate (111 Bond Street)
BS	Bell Trinity Square (483 Bay Street)
CEP	Raymond Chang School of Continuing Education (297 Victoria Street)
COD	Co-operative Education (101 Gerrard Street East)
DSD	Dundas Square Building (10 Dundas Street East)
ENG	George Vair Engineering and Computing Centre (245 Church Street)
GER	Kerr Hall (87 Dundas Street East)
GER	Research and Graduate Studies (111 Gerrard Street East)
HEI	Heidelberg Centre (125 Bond Street)
ILC	International Living/Learning Centre (240 Jarvis Street)
IMA	School of Image Arts (122 Bond Street)
JOR	Jorgenson Hall (380 Victoria Street)
KHR	Kerr Hall East (344 Church Street/560 Gould Street)
KHR	Kerr Hall North (433 Gould Street East)
KHS	Kerr Hall South (40/50 Gould Street)
KHW	Kerr Hall West (379 Victoria Street)
LIB	Library Building (350 Victoria Street)
MAB	Mattamy Athletic Centre (50 Carlton Street)
MER	Merchandise Building (147/159 Dalhousie Street)
MOV	Movietime Times (341 Church Street)
OKF	Oakham House (63 Gould Street)
OKF	O'Keefe House (137 Bond Street)
PIT	Pitman Hall (160 Mutual Street)
POD	Podium building (connecting Jorgenson Hall and the Library)
PRO	Projects Office (112 Bond Street)
RAC	Recreation and Athletics Centre (40/50 Gould Street)
RCC	Rogers Communications Centre (80 Gould Street)
RBY	Ryerson Image Centre (33 Gould Street)
SCB	South Bond Building (105 Bond Street)
SSC	Student Campus Centre (55 Gould Street)
SHE	Sally Horsfall Estate Centre (99 Gerrard Street East)
SHD	School of Interior Design (302 Church Street)
SLS	Student Learning Centre (341 Yonge Street)
TRC	Ted Rogers School of Management (55 Dundas Street West)
VB	Video Building (285 Victoria Street)
YDI	Yonge-Dundas II (1 Dundas Street West)
YNG	Yonge University Administration (415 Yonge Street)

8:00

Ouverture / Opening

8:30-10:00

Table-ronde : objets et migrants / Round-table: Objects & Migrants

ILC 100

Organisateur/Organizer: **Irina Mihalache**, University of Toronto

Aurora Cacioppo, University of Toronto

Maeghan Jerry, University of Toronto

Jessica Svenningson, University of Toronto

Julia Zungri, University of Toronto

10:30-12:00

L'expérience du temps dans la production des connaissances / The experience of time in the production of knowledge

ILC Room A

Président/Chair: **John Bodner**, Memorial University of Newfoundland, Grenfell Campus

John Bodner, Memorial University of Newfoundland, Grenfell Campus

The Problem with the Present: Time, Writing and the Ethnographic Project

Claire Borody, University of Winnipeg

The Curious Incident of Recollection and Re-interpretation: Temporality and Performance Culture

Götz Hoeppe, University of Waterloo

Time and the ethical life of data production in science

Tanis Reynolds, York University

Folkloric Narratives: The Distinctiveness of Folkloric Meta-Culture

10:30-12:00

Migrations et zones de contacts / Migrations and contact zones

ILC 100

Président/Chair: **Jessica Roda**, Columbia University

Brenda Beck, University of Toronto

New Frames For An Old Story: A Folk Epic from India Comes To Toronto

Marie-Blanche Fourcade, UQAM

Le patrimoine de la diaspora arménienne au Québec

Beate Wild, Museum Europäischer Kulturen

Brave New World. More than an exhibition

Jessica Roda, Columbia University

Des expériences religieuses au cœur de la société laïque. Impact d'interactions interpersonnelles sur la parenté en milieu juif ultra-orthodoxe

MAY 27

1:30-3:00

Patrimoine matériel et immatériel I : acteurs et cas / Built and intangible heritage I: actors and cases

ILC Room A

Président/Chair: **Robert Belot**, Université Jean-Monnet (Saint-Etienne)/ Université de Bourgogne-Franche-Comté (UTBM)

Zheng Shanshan, Université Lumière Lyon 2 et LARHRA UMR 5190

La fabrique du patrimoine national en Chine: du rituel d'exorcisme à la danse traditionnelle

Crystal Braye, Wooden Boat Museum

"Where have the little boats gone?"

Laurence Provencher-St-Pierre, UQAM

Patrimoine du quotidien et objets usuels : la collection du Monastère des Augustines

Emma Tennier-Stuart, Memorial University of Newfoundland

Communicative Competence and the Making of Heritage Tourism Sites

1:30-3:00

Musique, danse et rituels : machines pour la suppression du temps? / Music, Dance and Rituals: Machines for the Suppression of Time?

ILC 100

Président/Chair: **Ian Hayes**

Mariana Mastagar, Trinity College, University of Toronto

The allurements of folk rituals and music in modern diaspora

Chen Sijin, Brandenburg University of Technology

Traditional Music as Intangible Cultural Heritage and Cultural identity Construction

Rita Belisle, Université Laval

Musiques traditionnelles et temporalité

Angéline Yegnan, Institut de recherche en Musicologie, Paris-Sorbonne

Le Gbofé d'Afounkaha à l'épreuve du temps

3:30-6:00

Performances culturelles au Cap Breton / Performing culture in Cape Breton

ILC 100

Président/Chair: **Ian Brodie**, Cape Breton University

Ian Hayes

Constructing Cape Breton Identity in the 21st Century

Ian Brodie, Cape Breton University

Songs of Dainty Protest: Coding in the "Cape Breton Song" Contest

Ronald Labelle, Cape Breton University

Rendre le patrimoine vivant: Les intervenants actuels dans le monde du conte traditionnel

Laura Sanchini, Canadian Museum of History

"Proud to be Hookers": Vernacular Aesthetics and Social Hierarchies in Contemporary

Cheticamp Rug Hooking

27 MAI

Les présentations seront suivies par la projection de / The presentations will be followed by the projection of :

Chris McDonald, Richard McKinnon

Doug MacPhee and Cape Breton's Celtic Piano Style (film, 32 min.)

3:30-6:00

Des objets racontent... / Objects stories...

ILC Room A

Président/Chair : **Natalie Kononenko**, University of Alberta

Sowparnika Balaswaminathan, University of California San Diego

Claiming the Past by Producing in the Present: A South Indian Artisan Caste

Holly Everett, Memorial University of Newfoundland

"Once you belong to a roadside cross"

Natalie Kononenko, University of Alberta

Memory eternal – preserving remembrance of the dead

Heather Read, Royal Ontario Museum

The pink and green blanket, the Buzzy Bee and the fox

7:00 – 11:00

Cocktail de celebration du 41^{ème} anniversaire de l'ACEF / Cocktail celebrating FSAC's 41st anniversary

Multicultural Events organized by SVI-Museum

Exhibition: Trunk Tales: Leaving home... coming home...

My Baba's Kitchen, an animated documentary by Stephanie Turenko

Connecting with one another and our traditions - Discovering our common roots, Presentation by Kosa Kolektiv and Folk Camp Canada)

Kalendar Singing Songs from the folk opera Zemlia-Earth: ZEMLYA / EARTH

Organized by the Folklore Studies Association of Canada (FSAC) with the St. Vladimir Institute the Ukrainian Museum of Canada, Ontario Branch and the University of Sudbury

Lieu/Location:

Ukrainian Museum of Canada, Ontario Branch

St. Vladimir Institute

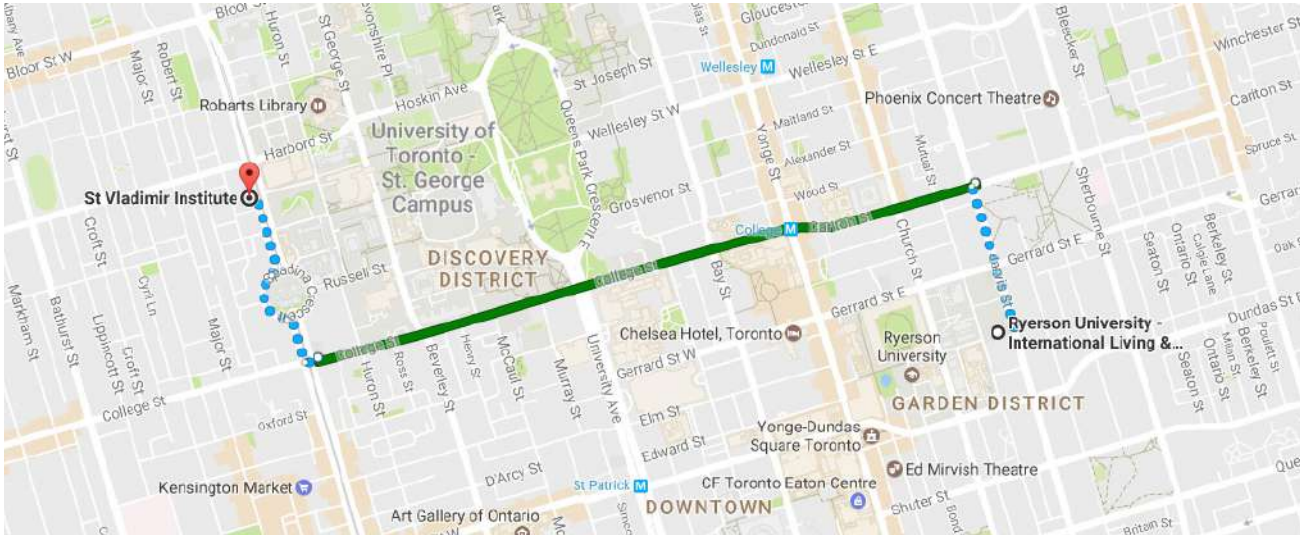
620 Spadina Ave, Toronto, ON

Accès par la ligne de métro 1 (Yonge-University), station St. George, ou tramway 506 (Carlton, vers l'ouest) de Carlton St/Jarvis St à College St/Spadina Ave. Voir directions sur la page suivante.

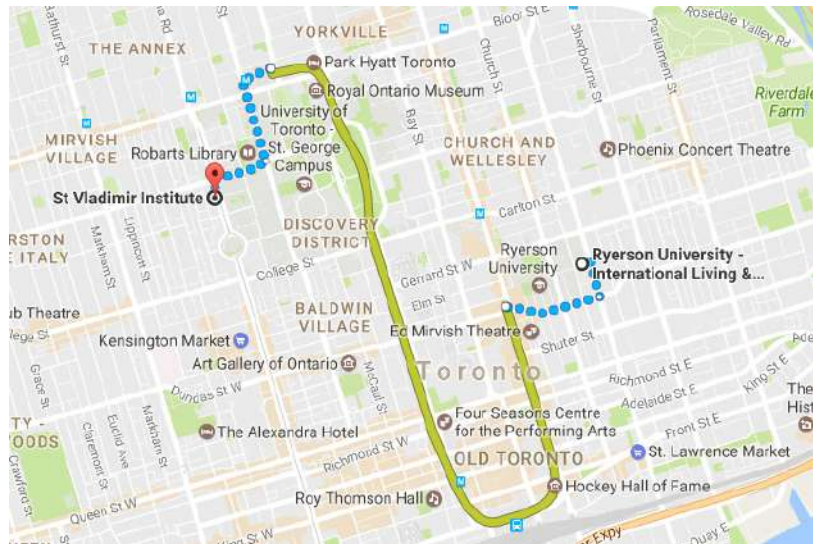
Access by subway line 1 (Yonge-University), St. George Station, or streetcar 506 (Carlton, Westbound) from Carlton St/Jarvis St to College St/Spadina Ave. See directions on next page.

MAY 27

Directions via streetcar 506



Directions via subway 1



27 MAY

- 8:00-9:30 **Atelier. Réalité virtuelle, espace sonore et le futur de l'ethnomusicologie : le projet Music Legacy / Workshop. Virtual Reality, Spatial Sound and the Future of Ethnomusicology : The Music Legacy Project**
ILC 100
Animé par / Convened by
Ons Barnat, University of Ottawa
- 8:00-9:30 **Patrimoine matériel et immatériel II : Enjeux / Built and intangible heritage II: Issues**
ILC 102
Président/Chair : **Laurier Turgeon**, Université Laval
Robert Belot, Université Jean-Monnet (Saint-Etienne) / Université de Bourgogne-Franche-Comté (UTBM)
Un mythe confronté à la triple temporalité de la mémoire, de l'histoire et du patrimoine : Le Corbusier
Sergiu Musteata, Ion Creanga Pedagogical State University
Preservation by Development of Sustainable Strategies for a Better Protection of the UNESCO World Heritage Sites
Yadollah Parmoun
Flexible stability in language change and ICH change, a parallelism
Eugenia Peltzer, ICOMOS Argentina. Cátedra de Patrimonio Cultural Inmaterial
Estela Rodríguez, Universidad Nacional de La Plata, Academia de Folklore de la Provincia de Buenos Aires
The registration of Intangible Cultural Heritage in Argentina Republic. Policies and legislation for safeguarding
- 10:00-12:00 **Conférence d'honneur / Keynote address**
ENG-Engineering LG 14
Présidents/Chairs: **Daniela Moisa**, Université de Sudbury, **Van Troi Tran**, Université Laval
Michael Herzfeld, Harvard University
Toward a Reflexive Poetics of Cultural Change: Ethnographic Experience and the Passage of Time
- 1:30-3:00 **Temporalités troublantes / Troubling Temporalities**
ILC 102
Organisateur/Organizer: **Noah Moritt**, Memorial University of Newfoundland
Joy Fraser, George Mason University
Imagining Scottishness in Popular Histories of Haggis

MAY 28

Noah Moritt, Memorial University of Newfoundland
Secrecy and Disclosure at Canada's Roswell: Legend, Conspiracy, and the Politics of Memory
Benjamin Staple, Memorial University of Newfoundland
Time Pirates: Temporal Politics of Access and Control
Mariya Lesiv, Memorial University of Newfoundland
Folk Hero: Russian Diaspora Narratives About Putin

1:30-3:00

Gastronomie et pratiques alimentaires (panel organisé conjointement avec l'Association canadienne des études sur l'alimentation) / Gastronomy and Foodways (joint panel with the Canadian Association for Food Studies)

POD 461/463

Président/Chair: **Zeynep Kilic**, University of Alaska Anchorage

David Szanto, University of Gastronomic Sciences

Interferences, Not Intersections: agreeing to disagree on food's heterogeneity

Aurélié Brayet, Université Jean-Moulin

Ménager son temps... ontologie temporelle des Arts ménagers culinaires

Zeynep Kilic, University of Alaska Anchorage

Istanbul's Food Landscape: How Class, Culture, and Geography Come Together at the Table

Steven Dukeshire, Julio Mendoza, Oliver Masakure, Bev Holmes, Jenna Rippey, Spencer Henson

Globavores, Localfors, and Locavores: How Canadians Choose (Local) Foods

1:30-3:00

Alimentation, tourisme et patrimoine (panel organisé conjointement avec l'Association canadienne des études sur l'alimentation) / Food, tourism and heritage (joint panel with the Canadian Association for Food Studies)

ILC 100

Président/Chair: **Joy Fraser**, George Mason University

Erna MacLeod, Cape Breton University

Exploring Local Food Tourism in Cape Breton as an Economic and Ecological Practice

Jodi McDavid, Cape Breton University

In Defense of Food & Folklore: Food Security, Tradition and Opportunity in a Cape Breton Food Festival

Erica A. Farmer, Smithsonian Institution

You are what you eat: Time, traditions, and the sociocultural construction of artisan foods through geographical indication (GI) law

Van Troi Tran, Université Laval

Exhibiting Coke: coca leaves, kola nuts, polar bears, and other global things

28 MAI

3:30-5:00

Médiation numérique du patrimoine / Digital mediation of cultural heritage

ILC 102

Président/Chair: **Yves Bergeron**, UQAM

Laurier Turgeon, Université Laval

Philippe Dubois, Université Laval

Médiation numérique du patrimoine : à la découverte de la francophonie canadienne

Ivana Otasevic, Université Laval

Caecilia Alexandre, Université Laval

De la sauvegarde du patrimoine culturel immatériel à la diffusion des expressions culturelles par le numérique: les Conventions de l'UNESCO de 2003 et de 2005 à l'ère du temps

Noémie Couillard, UQAM, Université d'Avignon et des Pays du Vaucluse-École du Louvre

Réseaux socionumériques et musées : ancrer les savoirs dans le temps

3:30-5:00

Temps, médias et circulations culturelles / Time, Media and Cultural Circulations

ILC 100

Président/Chair: **Benjamin Staple**, Memorial University of Newfoundland

Greg Kelley, University of Guelph-Humber

Dicterium impudicum: from folklore to popular meme

Saeedeh Niktab Etaati, Memorial University of Newfoundland

Vernacular Politics and the Construction of Newslore: Iranian Mass-mediated Cellphonelore

Ons Barnat, University of Ottawa

Nomadic Recording Studio and Participatory Research-Creation: Towards an Applied Ethnomusicology?

Robert Pontsioen, Smithsonian Institution

Past and Future Uses of Ethnographic Collections: The Smithsonian's Noma Yoshio Collection

5:00-7:00

Réception de la rectrice / President's reception

Mattamy Athletic Centre (MAC)

Les réceptions du recteur sont une tradition établie de longue date et une occasion de réseautage. Les congressistes inscrits à la conférence de leur association reçoivent dans leur trousse d'inscription un billet donnant droit à une boisson gratuite et sont encouragés à assister à la réception prévue pour leur association.

Organized by the host university, the President's receptions are a long-standing Congress tradition and an excellent networking opportunity. Registered attendees of an association receive one free beverage ticket with their registration package and are encouraged to attend on the date of their association's reception.

MAY 28

7:00-11:00

Association banquet / Banquet de l'association

Old Mill Toronto

21 Old Mill Rd, Etobicoke

Directions : ligne de métro 1 de Dundas à Bloor-Yonge, et ligne de métro 2 de Bloor-Yonge à Old Mill

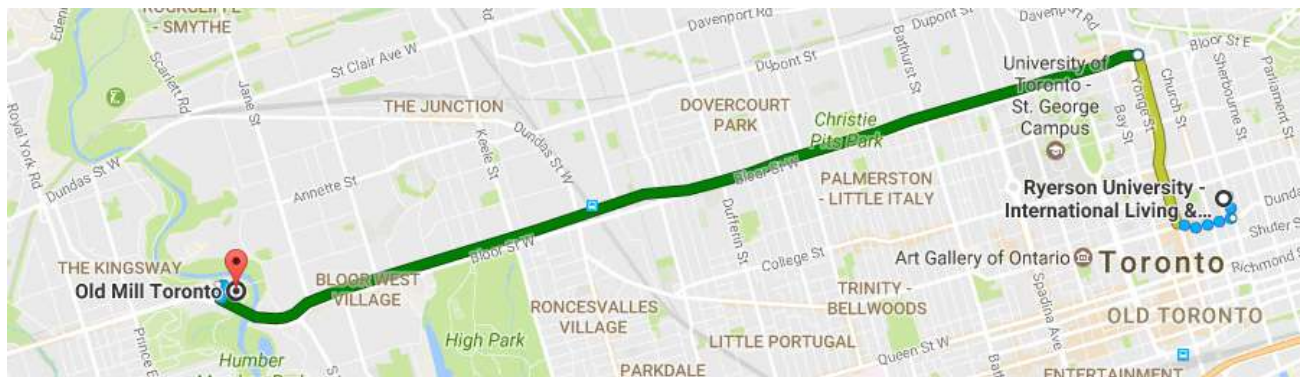
Directions: take subway line 1 from Dundas to Bloor-Yonge and subway line 2 from Bloor-Yonge to Old Mill

Remise de la médaille Marius-Barbeau / Presentation of the Marius-Barbeau medal

Conférence du récipiendaire / Marius-Barbeau Award lecture

Gerald Pocius, Cape Breton University

Revisiting our Beginnings: Nation, History, Text, and Class



28 MAI

- 8:30-10:00 ***Temps, magie, mythes / Time, magic, myth***
 ILC 102
 Président/Chair: **Ronald Labelle**, Cape Breton University
Dorian Juric, McMaster University
Monster Methodologies: Tracking and Tracing Supernatural Beings
Kari Sawden, Memorial University of Newfoundland
Temporal Fates: Constructs of Time in Contemporary Canadian Divination
D. Bryan Schaeffer, Florida State University
In the Realm of Maximón: Narratives of Primordial Earth and the Persistent Cult of a Maya Deity
Nathalène Armand-Gouzi, Université Laval
Perspectives temporelles socioculturelles
- 8:30-10:00 ***Table-ronde. Étude sur les muséologues: l'influence de l'ethnologie et l'importance de la culture populaire dans les musées québécois à partir de 1960 / Round-table. Studying museologists: The influence and importance of popular culture in Quebec museums since 1960***
 ILC 100
 Organisatrice/Organizer: **Véronique Stahn**, UQAM
Yves Bergeron, UQAM
Anne Castelas, muséologue
René Rivard, muséologue
- 10:30-12:00 ***Table-ronde. Le patrimoine culturel immatériel au Canada : défis passés et actuels / Round-table. Intangible Cultural Heritage in Canada: Challenges, Past and Present***
 ILC 102
 Organisateur/Organizer: **Laurier Turgeon**, Université Laval
Ingrid Cazakoff, Heritage Saskatchewan Alliance
Dale Jarvis, Heritage Foundation of Newfoundland and Labrador
Richard Mackinnon, Cape Breton University
Julie Leblanc, University of Ottawa; Aboriginal Affairs and Northern Development Canada, Government of Canada
- 10:30-12:00 ***Traditions orales et passage du temps / Oral traditions and the passage of time***
 ILC 100
 Président/Chair: **Jennifer Schacker**, University of Guelph

MAY 29

Tiber Falzett, University of Prince Edward Island
Scottish Gaelic Oral Tradition in Canada and Gordon MacLennan's Field Recordings for the Museum of Man's Division of Ethnology
Ray Cashman, Indiana University
Survivor's Guilt and the Hungry Grass in Post-Famine Ireland
Jennifer Schacker, University of Guelph
"From his own lips": Fieldwork fictions in the work of T. Crofton Croker
James Deutsch, Smithsonian Institution
Time Stands Still: The Temporalities of Combat among World War II Veterans

12:30-1:30 **Réunion des étudiants de l'ACEF / FSAC Students meeting**
 ILC 102

12:30-1:30 **Réunion des professionnels de l'ACEF / FSAC Professionals meeting**
 ILC 100

1:30-3:00 **Tourisme et voyage dans le temps / Tourism and Time Travel**
 ILC 102

Président/Chair: **Daniela Moisa**, Université de Sudbury
Ricarson Dorce, Université Laval
Participation communautaire, patrimoine et tourisme communautaire en Haïti. Le cas du Parc de Martissant (Port-au-Prince)
Kate Butler, Haliburton Highlands Museum
Performing The Past: An Examination of the Occupational Folklife of Museum Workers
Joseph Ronald Daufruche, Universités d'État d'Haïti
Tourisme et Vodou en Haïti : Tensions, dissensions et nouvelles dynamiques
Gesa Bierwerth, Université Laval
Temporalités multiples du tourisme de retour

1:30-3:00 **Livres de cuisine et alimentation domestique (panel organisé conjointement avec l'Association canadienne des études sur l'alimentation) / Cookbooks and home food (joint panel with the Canadian Association for Food Studies)**
 POD 461/463

Président/Chair: **Dian Day**, Queen's University
Tram Nguyen, CUNY Hostos CC
Hybridic Identity in Asian American Cook Books
Gesa Trojan, Technische Universität Berlin
Strudel and Ice Box Cake. The Past, Present and Future in Toronto's Jewish Community Cook-books during the Interwar Period

29 MAI

Dian Day, Queen's University

The care and feeding of the self: What cooking-for-one cookbooks tell us about our relationships to food, ourselves, and each other

Nathalie Cooke, McGill University

A Curious Cookbook That Serves Up Riddles Alongside Recipes: Trying to Solve its Puzzles Penned More Than 200 Years Ago

1:30-3:00

Alimentation, mémoire et nostalgie (panel organisé conjointement avec l'Association canadienne des études sur l'alimentation) / Food, Memory and Nostalgia (joint panel with the Canadian Association for Food Studies)

ILC 100

Président/Chair: **Robert McKeown**, Carleton University

Erhan Akarçay, Anadolu University

Mustafa Koç, Ryerson University

Diasporic claims, reinvention of tradition and multicultural myth making: Toronto meets Doner Kebab

Robert McKeown, Carleton University

To World (the Culinary) – Chef Francis Ang's Journey Through Landscapes of Taste

Elizabeth Saxe, New York University

Eating as Escapism: Game of Thrones, Performed Nostalgia, and Parasocial Fan Culture

Tiffany Garcia Parilla, IHEAL-Sorbonne Nouvelle

Temps des crises et crises des temps dans les agricultures françaises contemporaines

3:30-5:00

Temporalités du paysage / Temporalities of the landscape

ILC 102

Président/Chair: **Amy Cox Hall**, Amherst College

Amy Cox Hall, Amherst College

Time Travel Through Visual Enlightenment: A Visit to Peru's Machu Picchu

Ariadne Menzel, Massey University

Walking rhythms and time travel

Chen Shih-Yu, University of Birmingham

Re-thinking the representations of Indigenous peoples

3:30-5:00

Réunion de l'exécutif de l'ACEF / FSAC executive meeting

ILC 100

5:00-6:30

Assemblée générale annuelle / Annual general meeting

ILC 100

MAY 29

Keynote address / Conférence plénière

Michael Herzfeld

Ernest E. Monrad Professor of the Social Sciences, Department of Anthropology, Harvard University

May 28/28 mai

10:00-12:00

Toward a Reflexive Poetics of Cultural Change: Ethnographic Experience and the Passage of Time

The speaker has argued that the technical possibilities of a methodology based on “social poetics” permits the linkage of the *longue durée* of cultural change to the incremental shifts in cultural form that occur in the course of ordinary social interaction. He will discuss this approach from the perspective of his own field research in southern Europe and Southeast Asia. He will particularly focus on the ways in which both conservative configurations (such as narratives that can be easily transposed from one set of historical events to another) and innovative play (such as the creative “tweaking” of existing norms) produce effects that are amplified in the historical and archaeological records. Such dynamics also reflect the personal experiences of temporality to be found in the accounts ethnographers write of their fieldwork, experiences that are more central to the context of knowledge production than is sometimes acknowledged, and that bear witness to the transformation of transient moments of interaction into durable cultural patterns.

*With funding support from the Federation for the Humanities and Social Sciences
Avec le soutien financier de la Fédération des sciences humaines.*



FEDERATION FOR THE
HUMANITIES AND
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DES SCIENCES
HUMAINES

Conférence du récipiendaire de la Médaille Marius-Barbeau / Marius-Barbeau Award lecture

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.

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 honor of a great folklorist. The medal may be given for work in the field of teaching, research and communication.

Gerald Pocius, *Revisiting our Beginnings: Nation, History, Text, and Class*

Some forty years ago, in the early days of FSAC, nation, history, text and class were words that were important. Surely Canada as a nation had a unique identity, an identity that needed to shape its emerging folklore scholarship. That identity was thought to be based partly on Canada's history, reflected in specific cultural expressions. Analyzing these cultural expressions often involved investigating the nature of the text. And these texts came from a particular class of people living in particular regions. Folklore studies has increasingly become globalized, commodified, gentrified, and focused on analyses of the self. If the discipline hopes to survive in Canada, scholars must see these earlier keywords as strengths to build upon, rather than curious survivals no longer relevant.

Tables rondes / Round tables

Objects & Migrants

This roundtable is based on the project "Objects & Migrants", which was developed as a partnership between the Master of Museum Studies (MMSt) program at the Faculty of Information, University of Toronto and the Toronto Ward Museum (TWM). The project is part of a MMSt graduate course (Exhibitions, Interpretation, Communication) and will result in a series of 56 Object Stories (to be published on the TWM's website in January 2017), each of them focusing on a historic object related to movement and migration, from an archive or special collection at the University of Toronto. One of the main challenges of this project was the interpretation of a historic object for a contemporary audience.

The roundtable will include four object-focused talks (10 min. each) presented by graduate students which participated to the project, on the following theme: connecting past objects with contemporary audiences. Each presenter will speak to the particular challenges posed by the selected object and will speak to the interpretive avenues selected to position the past object into the present context of the visitor. Each presenter will also make suggestions for best practice working with historic objects in museum interpretation. The roundtable will be prefaced by an introduction to the project by the organizer.

Étude sur les muséologues : l'influence de l'ethnologie et l'importance de la culture populaire dans les musées québécois à partir de 1960

La muséologie est une jeune discipline. Elle s'est développée dans la dynamique de l'ethnologie au XXe siècle au Québec. Dans un premier temps le contexte historique sera abordé ainsi que le lien entre les deux disciplines : la préservation du patrimoine matériel et immatériel. Dans un second temps, deux muséologues témoigneront de leurs expériences personnelles, René Rivard à Parcs Canada et Yves Bergeron aux musées de la civilisation pour nous donner un autre point de vue.

Intangible Cultural Heritage in Canada : Challenges, Past and Present / Le patrimoine culturel immatériel au Canada : défis passés et présents

Following up on last year's FSAC pre-conference workshop and drawing up of the Canadian Declaration on the Safeguarding of Intangible Cultural Heritage that came out of it, the participants of this roundtable will discuss the impact of the declaration and the development of a strategic plan aimed at convincing the Canadian government to sign the 2003 UNESCO Convention on the Safeguarding of Intangible Cultural Heritage. Made up of seven recommendations, the Declaration was sent to governments, to intergovernmental organizations, to national and local authorities, as well as to all institutions and specialists qualified to engage through legislation, practices, policies and planning, in addition to management strategies with a view to better safeguarding and promoting intangible cultural heritage. The Declaration is part of a long history of safeguarding, of study and of development of Canada's intangible cultural heritage and is also a part of a series of specific measures

and actions undertaken in the last few years by the Canadian Network for Intangible Cultural Heritage (CNICH), the Folklore Studies Association of Canada (FSAC), the Canadian Society for Traditional Music (CSTM) and the Canada Research Chair in Intangible Cultural Heritage (CRCICH) for the safeguarding, study and promotion of the intangible cultural heritage. The participants will discuss the challenges, past and present, of moving the intangible cultural heritage agenda forward and of undertaking political action on the issue.

Pour donner suite à l'atelier pré-conférence de l'ACEF de l'an dernier et de la Déclaration canadienne sur la sauvegarde du patrimoine culturel immatériel qui en a découlé, les participants de cette table ronde souhaitent évaluer les retombées de la Déclaration et développer un plan stratégique destiné à convaincre le gouvernement du Canada à ratifier la Convention pour la sauvegarde du patrimoine culturel immatériel de 2003 de l'UNESCO. Comprenant sept recommandations, la Déclaration a été adressée aux gouvernements, aux organisations intergouvernementales, aux autorités nationales et locales ainsi qu'aux institutions et aux spécialistes aptes à contribuer par la législation, par les pratiques, par les politiques de planification ainsi que par la gestion à une meilleure sauvegarde et promotion du patrimoine culturel immatériel. Cette Déclaration s'inscrit dans une longue histoire de sauvegarde, d'étude et de mise en valeur du patrimoine culturel immatériel au Canada et aussi dans une série de mesures et d'actions spécifiques entreprises depuis plusieurs années par l'Association canadienne d'ethnologie et de folklore, le Réseau canadien pour la sauvegarde du patrimoine culturel immatériel, la Chaire de recherche du Canada en patrimoine ethnologique et la Société canadienne de musique traditionnelle pour sauvegarder et promouvoir le patrimoine culturel immatériel. Les participants discuteront des défis, passés et présents, de la promotion du patrimoine culturel au Canada et des actions politiques à envisager dans l'avenir.

Résumés/Abstracts

Erhan Akarçay, *Diasporic claims, reinvention of tradition and multicultural myth making: Toronto meets Doner Kebab*

Doner kebab is a popular Turkish dish made of sliced lamb, beef or chicken meat that is slowly roasted on a vertical spit. Introduced by migrant workers, it has become one of the most popular forms of fast food in Western Europe in recent decades. As a relatively a new entry, doner kebab has emerged in Canada in the last two decades. In Toronto's multicultural food scene, it appears in variety of forms as doner kebab, shawarma and gyros, providing the same dish with different ethnic claims or regional specialties, such as, Halifax or Berlin style doner. While often sold as a fast food item, it also appears in the specialized ethnic restaurants as a menu item.

This paper examines the recent doner kebab phenomenon in Toronto, Canada. Through interviews with 12 fast food operators and restaurateurs offering various ethnic and regional forms of doner, the paper sheds light on the everyday realities of making and selling doner in Toronto. The paper provides insights on how, through food, ethnic and regional identities are presented, cultural and culinary boundaries of authenticity are defined and traditions are reinvented. This study also demonstrates that, supported by cheap labour of migrant workers and ethnic procurement networks, in a multicultural diasporic foodscape, doner kebab provides immigrant entrepreneurs an entry point to the culinary market, offers a terroir for reinvention of ethnic and regional tradition and contributes to the myth making for a cosmopolitan city.

Nathalène Armand-Gouzi, *Perspectives temporelles socioculturelles*

Les héros culturels traversent les histoires avec leurs visions du monde et leur perception du temps. Pour illustrer le phénomène, prenons le cas de Tshakapesh, héros culturel d'un récit fondateur innu (nation amérindienne algonquienne vivant principalement sur la Côte-Nord du Québec) et de Ti-Jean, personnage de contes franco-ontarien. Entre le temps du « mythe » innu appelé *atanukan* et le temps du conte merveilleux, nous nous interrogerons : comment ces héros portent-ils leurs visions temporelles et traduisent-ils une herméneutique des cultures? La question devenant l'occasion d'aborder les notions d'espace (McLeod), de durée (Jullien) et de refiguration (Ricœur).

Aurélie Brayet, *Ménager son temps... ontologie temporelle des Arts ménagers culinaires*

Le temps passé en cuisine pour préparer les repas ne cesse de diminuer (18 minutes en 20 ans en France). En parallèle, émissions TV, cours et publications diverses sur la cuisine augmentent... Au temps « à gagner » en cuisine, se superpose un intérêt grandissant et un attachement patrimonial pour cette pratique. À travers l'étude des temps des Arts ménagers culinaires entre vitesse et renouveau des traditions, il s'agira de cerner la diversité des rapports au temps induit/conduit par des objets quotidiens en cuisine afin de comprendre la complexité des temporalités des Arts ménagers.

Ons Barnat, *Nomadic Recording Studio and Participatory Research-Creation: Towards an Applied Ethnomusicology?*

Through this conference, I will present the conclusions of my first postdoctorate research, which combined international

cooperation with research-creation in different transcultural spaces. Its main purpose was to experiment new ways of developing an Applied Ethnomusicology (Hemetec 2006, Araujo 2009), where the researcher will not only be documenting other people's music, by doing traditional "scholarly ethnic recordings" (Shelemay 1991), but rather taking part of a mutual creative process involving different cultural actors – while analyzing the social interactions between these actors and the "machine" represented by the recording studio.

Brenda Beck, *New Frames For An Old Story: A Folk Epic from India Comes To Toronto*

A largely unknown folk epic the author collected in 1965 from a traditional singing bard in rural Tamilnadu was later translated, then retold via 13 hours of animated video, and is now available as a two-volume graphic novel as well. This ancient story describes a group of immigrant farmers and their confrontation with indigenous residents who inhabit a pre pioneer-farmer mountainous area. Considerable interest has been expressed by teachers wanting to use this legend in Toronto schools or in social service settings. Fresh frameworks proposed for discussion leaders include community justice issues and diverse multicultural value sets.

Rita Bélisle, *Musiques traditionnelles et temporalité*

La présentation consistera d'abord à exposer les images du temps que l'écoute et l'apprentissage des musiques traditionnelles d'ici et d'ailleurs éveillent chez les élèves du primaire au Québec. De plus, pour eux comme pour leurs enseignants de musique, la frontière n'est pas nette entre le répertoire traditionnel et la musique métissée de folklore de groupes plus actuels. Les concepts d'authenticité, de contexte sociohistorique et de transmission du répertoire permettront donc d'éclairer cette temporalité reliée aux musiques traditionnelles, à leur compréhension et à leur enseignement vus dans leur globalité.

Robert Belot, *Un mythe confronté à la triple temporalité de la mémoire, de l'histoire et du patrimoine : Le Corbusier*

Au moment où l'œuvre de Le Corbusier accède à la reconnaissance du patrimoine mondial (Unesco, juillet 2016), un mouvement contraire se développe qui vise à déconstruire ce mythe de la modernité urbaine et architecturale en mettant en cause les présupposés idéologiques de sa pensée qui le rapprocheraient de la culture fasciste. Il est proposé d'analyser les tensions nées du décalage entre ces trois temporalités que sont la mémoire, le patrimoine et l'histoire, tout en questionnant la validité de ces mises en accusation politiques.

Gesa Bierwerth, *Temporalités multiples du tourisme de retour*

Cette réflexion porte sur l'ethnographie multi-site qui invite à étudier l'objet de recherche dans des localités et des temporalités multiples. Nous appliquerons cette approche à une recherche sur le tourisme de retour d'expulsés allemands. D'une part, nous montrerons que le retour chez soi est aussi un retour sur soi et sur le passé personnel. D'autre part, nous révélerons comment la découverte du patrimoine engendre chez les touristes des projections dans des passés collectifs plus lointains que leur horizon de vie. Enfin, le retour au passé offre aux touristes de nouvelles perspectives sur le présent.

John M. Bodner, *The Problem with the Present: Time, Writing and the Ethnographic Project*

This exploratory and experimental paper wrestles with the convention of the present tense in ethnographic writing. Building upon the idea of the chronotope and using two texts (Alan Moore's Watchman and an ethnographic vignette from my own fieldwork) I will deconstruct the normative order in ethnographic tense in order to expose the latent political discourse within the various iterations of the convention itself. In order to circumvent a reductionist reading of the chronotropic project I will propose a way of approaching ethnography as a performance of the present.

Claire Borody, *The Curious Incident of Recollection and Re-interpretation: Temporality and Performance Culture*

Historian Paul Ricoeur acknowledges the perplexity of considering the points of intersection between identifiable 'gaps' in memory and the function of imagination in the construction of historic accounts. This observation is applicable in all contexts where information is gathered for purposes of documenting and/or studying an event or activity. Researcher Daniel Schacter has discovered that during the recollection process, the brain essentially reconstructs memory rather than retrieving it from storage. This paper explores the tenuousness involved in documenting the performance creation process as influenced by the relationship between memory and imagination as identified by Ricoeur and Schacter.

Crystal Braye, "Where have the little boats gone?"

From skin-covered umiaks used by the Thule to the dories hauled ashore with the 1992 Cod Moratorium, wooden boats have been ingrained in Newfoundland and Labrador's cultural landscape for centuries. Over the past fifty years, a combination of factors has led to the decline of wooden boats and, as a result, the skills and knowledge of wooden boat design, construction and use are no longer being passed on to younger generations in the same ways. This paper will trace the decline of wooden boats in Newfoundland and Labrador and explore ways the wooden boat is being repurposed for future generations.

Ian Brodie, *Songs of Dainty Protest: Coding in the "Cape Breton Song" Contest*

Dishpan Parade, CJC Radio's morning women's entertainment program from 1948-1952, spawned a local song contest, rewarding lyrics on a Cape Breton theme set to known melodies. Many entrants eschewed celebration and instead took the opportunity to satirize current events, protected by the implied triviality of light verse. This paper places two such songs—"Bootleg Coal," set to "The Blue-Tail Fly," and "Go Away (The County Jail)" to "Polly Waddle Doodle"—within the specific history that occasioned them and suggests the expressive and subtle subversiveness of mid-century Cape Breton women.

Kate Butler, *Performing The Past: An Examination of the Occupational Folklife of Museum Workers*

Though many are familiar with the idea of living history as performance, this paper will explore the ways in which museum work in general forms a performance. In particular, it will reference the way in which a 'persona of the past' may be created intentionally or unintentionally as a way of persuading visitors to the museum of the authenticity of their tourism experience. Though generally well received by audiences, these personas can prove controversial within the esoteric culture of museum professionals.

Ray Cashman, *Survivor's Guilt and the Hungry Grass in Post-Famine Ireland*

Although folk narrative regarding the Famine (1847-1852) is rare and typically fragmented, Irish people have long reported experiencing insatiable hunger at locations where victims of the Famine are said to have died. Understanding the "hungry grass" experience as a matter of feeling what oneself or ones ancestors were spared renders it a kind of starvation couvade, a vicarious experience that may help expiate the ambient sense of guilt shared among those who survived. Such beliefs may speak volumes about uncomfortable truths that cannot be expressed fully in a more expository way.

Shih-Yu Chen, *Re-thinking the representations of Indigenous peoples*

The Indigenous peoples in Taiwan sit in a marginal situation that is very similar to the Indigenous peoples across the world, however, after the martial law was lifted in 1980's, the awareness of Indigenous rights had raised. The political and rapid social changes are reflected in the representations of Indigenous peoples; from Taiwanese national museums, local Indigenous communities as well as popular cultural industry. Through examining the shifting characteristics in the Indigenous representations, this paper recognises the necessity of commercialised representations and argues generational differences as the reflection of new modernity.

Sijin Chen, *Traditional Music as Intangible Cultural Heritage and Cultural identity Construction*

This study examines the cultural identity formation via traditional music as intangible cultural heritage (ICH) in the context of the changing world and society, where popularising traditional music that develops into hybrid musical forms to adapt to temporal and socio-cultural transformations. By applying Stuart Hall's theory of cultural identity into illustration of the case of Uyghur muqam music of Xinjiang, China, it addresses the use and popularisation of musical heritage as resource for cultural identity construction and imagination of the past with community participation.

Nathalie Cooke, *A Curious Cookbook That Serves Up Riddles Alongside Recipes: Trying to Solve its Puzzles Penned More Than 200 Years Ago*

McGill has recently acquired what the vendor described as "a collection of 12 manuscript recipe books containing over 1300 culinary and medical manuscript recipes, plus a box of 200 further loose recipes also mainly manuscript, most from the Doncaster area of South Yorkshire, in England, 1790-1840. Most are handwritten cookbooks that, in the fashion of 18th century examples, blends medicinal remedies and culinary receipts. But one provides an unusual mixture of medicinal receipts, poems, and most surprisingly, a large variety of riddles. Even more curiously, some solutions to the riddles are given, written in a different hand, and seemingly at a later date. That those riddles remaining unsolved seem to require intimate knowledge of an individual or place suggests that the riddle solver was not an intimate of the original author. This presentation will explore the implications of a cookbook that serves up *ideas about food* rather than instructions about how to prepare it, and what it can tell us about the contributors, their shared world and its foodways.

Noémie Couillard, *Réseaux socionumériques et musées : ancrer les savoirs dans le temps*

À partir d'une recherche doctorale sur la professionnalisation des « community managers » des musées français, nous montrerons comment les professionnels proposent des actions de médiation en utilisant les caractéristiques techniques temporelles des réseaux socionumériques. Deux cas d'analyse sont proposés : les actions dans le cadre du « Roi est Mort » au château de Versailles et #jourdefermeture auxquels participent les musées francophones (français et montréalais notamment) et qui consiste, pour le deuxième, à montrer l'activité des musées pendant qu'ils sont fermés, loin de l'image d'une institution sans vie.

Joseph Ronald Dautruche, *Tourisme et Vodou en Haïti : Tensions, dissensions et nouvelles dynamiques*

Le vodou, que ce soit dans sa forme strictement religieuse (culte aux lwa, possession, sacrifice, pèlerinage), comme système de soin (médecine par les plantes ou par invocation des esprits, cures thermales) ou à travers ses aspects esthétiques (chants, musique, danse, peinture, etc.), a toujours suscité la curiosité des étrangers. Il y a toujours un besoin de découvrir ce vodou qui a fait tant parler de lui. En effet, le vodou fait l'objet d'activités touristiques depuis l'ouverture officielle d'Haïti au tourisme international dans les années 1940; ce fait a attiré l'attention de nombreux chercheurs comme Metraux (1958), Goldberg (1981), Bedard (1988) et Payne Daniel (1996). Comme c'est le cas de nombre d'études portant sur le binôme tourisme/culture, ces auteurs ont regardé soit les effets négatifs soit les effets positifs du tourisme sur le vodou. En s'appuyant principalement sur des observations directes et des entrevues réalisées à Souvenance (Gonaïves-Haïti), il s'agira dans cette communication de faire la lumière sur les nouvelles formes de tourisme qui se développent sur ce site vodou et d'examiner comment des pitit kay (les pratiquants du vodou attachés à ce site) essayent d'appréhender le tourisme. En d'autres termes, partager avec les participants au séminaire comment cela se passe de nos jours et mettre en perspective les relations actuelles du couple tourisme/vodou. L'analyse tend à démontrer qu'il ne s'agit pas d'un tourisme centré sur la quête de l'Autre ou de l'ailleurs, mais plutôt d'un tourisme animé par la quête de sens, la recherche d'ancrage patrimonial, de référents identitaires ou le retour chez soi. Parmi les adeptes de ces pratiques touristiques, on rencontre de nombreux Haïtiens qui ont très peu de connaissances de la philosophie et des pratiques du vodou, des étrangers en quête de sens et des migrants haïtiens de première génération et leurs descendants pour qui le vodou représente un repère rassurant, soit au sens strictement religieux ou de construction identitaire.

Dian Day, *The care and feeding of the self: What cooking-for-one cookbooks tell us about our relationships to food, ourselves, and each other*

Cookbooks can provide a rich source of data for research on cultural practices and beliefs related to food and eating. In this presentation I will use cookbooks aimed at solo diners to investigate cultural assumptions about cooking and eating alone. Despite recent demographic, industrial and cultural changes that make eating alone more common, beliefs about people eating alone continue to reflect a deep social anxiety. In this context, the brief 60-year history of cooking-for-one cookbooks allows a glimpse into the Page 68 of 127 meaning of food prepared for solitary bodies: most cookbooks tacitly or explicitly assume that the cook is working to please others; cookbooks-for-one, on the other hand, are almost invariably framed as self-improvement projects. These cookbooks initially shared a number of assumptions around their readership, such as a lack of

cooking skill; time and budgetary constraints that somehow exceeded those of family life; a profound disinterest in leftovers; and the frustration of too-small kitchens and not enough pots. Despite changes in some of these areas, cookbooks aimed at the solo eater continue to read like curious training manuals for self-esteem: "You are worth it!" they almost invariably proclaim, as if cheerleading might be enough to counteract the "personal neglect" and widespread malaise around the preparation of food when no one else is waiting for dinner. Using Baudrillard's (1970) notion of the body as the "finest consumer object" I will show how cookbooks encourage solitary cooks/eaters to "act upon themselves" through the consumption of meals prepared and enacted in particular ways.

James Deutsch, *Time Stands Still: The Temporalities of Combat among World War II Veterans*

Folk belief suggests that time decelerates almost to the point of standing still during situations of extreme stress. One common refrain is «It felt like the world was moving in slow motion.» Through a folkloristic analysis of oral histories found in the collections of the Veterans History Project at the Library of Congress, this paper will explore some of the ways in which the narratives of combat veterans from World War II—particularly their shared motifs and conventions—most cogently express this folk belief.

Ricarson Dorce, *Participation communautaire, patrimoine et tourisme communautaire en Haïti*

Partout dans le monde, l'intérêt pour la mise en valeur du patrimoine en tant que moyen de promouvoir le développement touristique n'est plus à démontrer. Beaucoup de chercheurs ont étudié les liens enchevêtrés entre le patrimoine et le tourisme. Ma recherche doctorale vise à cerner les rapports entre les deux notions sous l'angle de la participation communautaire. Cette dernière peut jouer un rôle fondamental dans le processus de mise en valeur du patrimoine en vue d'une forme de tourisme communautaire soutenable.

Peu de recherches s'intéressent aux rôles-clés des membres des communautés dans les pratiques de sauvegarde de leur patrimoine dans le but de consolider leurs identités et revitaliser leurs collectivités. Cette étude a ceci d'original qu'elle porte sur la participation communautaire, qu'elle essaie de voir dans quelle mesure la participation communautaire peut être mobilisée dans ses différentes modalités en vue d'un développement touristique communautaire dans le contexte haïtien. Ma communication proposera quelques réflexions sur les premières données recueillies dans le cadre de cette recherche.

Steven Dukeshire, Julio Mendoza, Oliver Masakure, Bev Holmes, Jenna Rippey, Spencer Henson, *Globavores, Localfors, and Locavores: How Canadians Choose (Local) Foods*

This presentation is based on recently published research (Dukeshire et al., 2016) that examines Canadians' beliefs, attitudes, values, and motivations related to buying and consuming locally produced food. Quantitative and qualitative results from a 141 item national survey are presented stratified by three groups: "globavores" (n=1055) who reported not intentionally buying local food in the past year; "localfors" (n=2298) who did buy local food in the past year; and "locavores" (n=631) who bought local food in the past year and engaged in at least four additional behaviours related to supporting local food from a list of five. All three groups expressed positive beliefs and attitudes toward local food, but differed in terms of how they made their (local) food choices and their willingness to overcome barriers to buying local. Globavores were characterized by having a capitalistic, market-based approach to their food choices, disregarding product origin altogether. Localfors were characterized as political consumers motivated to intentionally seek out and buy (virtuous) local food, but only if it was convenient and fairly priced. Locavores were characterized as taking a systems based approach by going beyond

just considering place of origin and also factoring in to their buying decisions how food is produced and distributed with a preference toward small scale agriculture. Locavores were also more willing to overcome barriers to purchasing local food compared to the other two groups. Differences in orientation toward buying local among consumers present both challenges and opportunities related to attempts to localize food production and distribution.

Holly Everett, *"Once you belong to a roadside cross"*

This presentation will consider memorial assemblages' challenge to hegemonic temporalities. The proliferation of memorial assemblages has been heralded as evidence of a significant shift in Western necropolitics, but discomfort remains with beliefs and practices troubling the boundary between life and death. Ephemeral memorials insist on the synchronic—on acknowledging *this* anniversary, *this* birthday, *this* Christmas through creative "acts of regeneration" in liminal space (Turner and Seriff 1994). This material re-inscription of memory both reverses and expands time, returning attention to the moment of death while simultaneously projecting absence and presence into transcendental futures.

Tiber Falzett, *Scottish Gaelic Oral Tradition in Canada and Gordon MacLennan's Field Recordings for the Museum of Man's Division of Ethnology*

In 1867, two percent of Canadians were mother-tongue speakers of Scottish Gaelic, making it the most spoken language in the nascent nation next to English and French. Nearly a century later, in 1972 Gordon MacLennan (1931-1992) documented living oral traditions and linguistic materials among Scottish Gaelic speakers across much of Canada, from Saskatchewan to Cape Breton. A survey of these materials will be provided and their potential applications in the renewal of a dormant heritage language explored.

Erica A. Farmer, *You are what you eat: Time, traditions, and the sociocultural construction of artisan foods through geographical indication (GI) law*

Stories of food are fundamentally human stories-- they connect us to the past, ideas of place, and a range of different identities. Geographical indications (GIs)-- the legal vehicle which protect place-based foodstuffs-- combine legal and sociocultural elements in the service of food heritage. Because of the importance of origin narratives within the GI system, protected products are intimately tied to ideas of personal and social memory, reputations, and other kinds of meaning. This paper will consider the ways that foodstuffs protected under GI regimes are used as vehicles for the (re)creation and (re)imagining of histories.

Marie-Blanche Fourcade, *Le patrimoine de la diaspora arménienne au Québec : un parcours de recherche*

Depuis plus de dix ans, le patrimoine de la diaspora arménienne au Québec constitue le fil conducteur de mes travaux. Partant d'une ethnographie de la culture matérielle familiale, je me suis ensuite intéressée aux stratégies de valorisation de ce patrimoine, notamment par la mise en place de plusieurs projets d'exposition communautaires. À travers l'analyse de ces différents terrains, je souhaite proposer une réflexion sur ma pratique : comment ce terrain, entre ethnologie et muséologie, façonne mes stratégies d'intervention et quels impacts ces dernières ont-elles sur la patrimonialisation.

Tiffany Garcia Parilla, *Temps des crises et crises des temps dans les agricultures françaises contemporaines*

Les mondes agricoles contemporains reflètent de nombreuses crises à l'échelle globale : alimentaires, environnementales, économiques, politiques ou techniques. Elles incarnent le temps des crises de la modernité (progrès, productivisme, homogénéisation) et de ses piliers temporels : l'oubli, le présentisme, le futurisme.

L'engagement productif patrimonialisé au sein du bocage Poyaudin (Yonne, France) est une critique particulière de la modernité s'inscrivant dans une *nostalgie utopique* territorialisée. L'ensemble des pratiques agricoles écologiques y est pensé selon des expériences marginales du temps qui bouleversent les modèles dominants en élevage bovins.

Götz Hoeppe, *Time and the ethical life of data production in science*

Inquiring into the ethics of scientific work without privileging normative and institutionalized discourses, this paper attends to what Keane (2016) calls "ethical life" – people's everyday evaluations of other people, of their relations to them, and of their actions – as a lens to study service work in contemporary astronomy, in which observing has increasingly become a service done for researchers by observatory staff technicians. I find that ethical evaluations become prominent when the temporalities of scheduling, of researchers' epistemic needs, and of workmanship are in tension. This calls for including technicians in accounts of the ethics and morality of this work.

Dorian Juric, *Monster Methodologies: Tracking and Tracing Supernatural Beings*

This presentation outlines an intensive and critical methodology for the study of supernatural creatures in oral and ritual traditions. Based on my historical ethnographic and archival doctoral research in BCSM-speaking countries, the presentation follows a rigorous reading of the South Slavic *vila* to suggest a more complex and context-based analysis that lends finer precision to comparative mythological and folklore studies. This model further isolates *longue durée*, intrinsic properties from innovations, thus providing the ground-work for a temporal model which can map shifts over time in the use and meaning of supernatural beings.

Amy Cox Hall, *Time Travel Through Visual Enlightenment: A Visit to Peru's Machu Picchu*

Listed as a UNESCO natural and cultural world heritage site in 1983, Machu Picchu is one of the world's most visited and photographed landscapes. Less than a decade after Hiram Bingham first took its picture, guidebooks articulated how to arrive to the site and what to carry – a Kodak camera. This paper suggests that vision and time travel have been historically (and intentionally) linked in a visit to Machu Picchu influencing the way in which the site is remembered, performed and experienced today.

Ian Hayes, *Constructing Cape Breton Identity in the 21st Century*

Cape Breton identity is well known to many Canadians as it is often featured in popular culture and the media. Ian McKay has criticized representations of Cape Breton (and more broadly, Nova Scotian) culture for being essentialist and romanticized, focusing on Scottishness and rural life. This is certainly true; Cape Breton culture is not a monolith, but has a multiplicity of identities. This paper will explore how colonialism, economics, and "Islandness" have shaped Cape Breton identity.

Greg Kelley, *dicterium impudicum: from folklore to popular meme*

NBC's *The Office* popularized a particular verbal quip, the tag line "that's what she said" added to otherwise innocuous comments, rendering them as salacious double entendres. The rhetorical device has roots in an earlier humorous trope from the U.K., "as the actress said to the bishop." But even the actress/bishop one liners appear indebted to the older proverbial joking form, the Wellerism. By way of these related folk expressions, I will examine the form and social use of "that's what she said" jokes in folk culture and their recent leap into popular media.

Zeynep Kilic, *Istanbul's Food Landscape: How Class, Culture, and Geography Come Together at the Table*

Proposed presentation inquires about the relationship between food and cultural identity through three categories of belonging: National identity, ethnic and religious belonging, and social class position. Through interviews with discourse setters the paper deconstructs main food discourses in Istanbul (Turkey). Discourse setters include three categories: Food as business (chefs, restaurateurs), food as idea (food writers/bloggers, food scholars), and food as cause (activists, NGO leaders). Few additional interviews with families (food in daily life) provide ethnographic accounts of dinner tables representing various ethnic and social class belonging. A total of 43 interviews (with 15 more to be completed) constitute the qualitative data.

Natalie Kononenko, *Memory eternal – preserving remembrance of the dead*

Memory eternal is a refrain central to the Ukrainian funeral service. But who gets to have his or her memory preserved? Old definitions of those eligible for eternal commemoration in cemeteries are under attack, through stories, and, as of 2016, through alternative commemorative acts such as folk-erected cenotaphs. Cemeteries are not the only location of memory and special extra-cemetery efforts are made for those who died young. These are typically donations to churches of hand-embroidered icons and other special objects. As churches close and are burned, what happens to memorial donations? How is extra-internment memory to be preserved?

Ronald Labelle, *Rendre le patrimoine vivant : Les intervenants actuels dans le monde du conte traditionnel*

Avec la quasi-disparition des conteurs traditionnels dans l'Est du Canada, les rares événements mettant en honneur cette forme artistique dépendent de la présence de néo-conteurs qui puisent dans des répertoires préservés par écrit ou en archives. Certains ethnologues ont choisi de mettre à profit leurs connaissances acquises lors d'enquêtes sur le terrain, racontant eux-mêmes des contes entendus de vive voix. Au Cap-Breton comme ailleurs, les contes merveilleux et autres grands récits oraux ont connu un déclin, mais un nouveau festival, « The Isle of Story Festival » tente de renouveler la tradition. Les stratégies des organisateurs seront examinées dans cette communication.

Jodi McDavid, *In Defense of Food & Folklore: Food Security, Tradition and Opportunity in a Cape Breton Food Festival*

This paper explores my role as a public sector folklorist working with a local food festival and conference. This festival incorporates many elements of food celebrations but is centred in the ethnic, social and economic realities of Cape Breton, and has enabled interdisciplinary communication across a broad range of stakeholders (community, academic, business

and government). I argue that the folklorist is uniquely situated to facilitate discussion and collaboration among diverse groups, and that this skill may lead to new opportunities in academia.

Robert McKeown, *To World (the Culinary) – Chef Francis Ang's Journey Through Landscapes of Taste*

With its unique blend of the sensual and social, food culture is one of our richest sites of modern meaning-making. Taking inspiration from linguist Mikhail Bakhtin's chronotope – a common space for comparison - this paper will examine and analyze acts of creation/consumption as sites of multicultural culinary 'worlding.' The goal is to illustrate how cooking experiences are informed by the physical environments and people around us, while investigating identity as an active process involving memory, interpretation, and action. Re-applying theories of the senses, art, and sociology, this paper will question how the spaces we inhabit shape the way we communicate, understand, and engage with food culture. I will examine the transnational 'worlds' that have led Chef Francis Ang (of Filipino cuisine pop-up Pinoy Heritage) to his current perch in the San Francisco food scene. I will investigate the way Ang brings these into being through individual "acts" of cooking. I will also explore the personal networks of taste that define him, including Asian/cook-communities; family history/migration; kitchen labor; nostalgia; and culinary travel. Chefs are translators of place, space, and experience, summoning 'worlds' to life with their edibles. To capture this phenomenon, Daniel Goh's concept of 'Worlding' (2014) will be deployed as a way to illuminate "practices that infuse our arbitrary cultural lives with new things from other cultures in poetic ways to enable us to dwell and be at home with the complexity of the world." To this end, the research will be carried out through a series of structured interviews, content and menu analysis, and ethnographic writing.

Erna Macleod, *Exploring Local Food Tourism in Cape Breton as an Economic and Ecological Practice*

This study examines local food tourism on Cape Breton Island as an economic and ecological practice. Tourism became an important economic strategy in Cape Breton during the 20th century as traditional industries such as cod fishing, coal mining, and steel-making collapsed. In the 21st century, tourism promotions have increasingly marketed traditional and locally produced foods in settings such as farmers' markets, micro-breweries, and restaurants. These events respond to visitors' desire to experience authenticity by offering opportunities to participate in the island's distinctive culture. They also reflect the emergence of numerous small-scale, ecological farms across the island. My investigations build on existing research that examines the possibilities and limitations of culinary tourism for revitalizing rural economies and communities. Critics maintain that economic objectives often conflict with—and override—ecological values in culinary tourism initiatives (Everett & Slocum 2013). Power imbalances complicate relations between professional chefs, tourists, food producers, and host communities (Dougherty, Brown, & Green 2013). Proponents of local food tourism, on the other hand, argue that collaborative networks between producers and consumers enhance social capital, while connections between communities and natural environments affirm the values and traditions of particular places (Dougherty et al 2013; deSalvo et al 2013; Sims 2009). My study brings these insights to a nuanced study of local food tourism in Cape Breton. I combine analysis of tourism policies and promotional materials with participant observation and interviews among food producers, restaurateurs, and event organizers to understand the significance of local food tourism in Cape Breton and the possibilities and challenges facing this unfolding economic and cultural practice.

Mariana Mastagari, *The allurement of folk rituals and music in modern diaspora*

The paper examines the communicative aspects of folk rituals and music. It discusses the aspects in relation to cultural behaviour and identity formation based on data for the Bulgarian diaspora in contemporary Toronto. This group considers themselves as urbanites disconnected from their first homeland traditions. Yet, during the process of adaptation in diaspora they undergo a phase of re-authentication of their cultural heritage. By "customizing" ancient rituals and employing music which activate immediate sense of belonging we witness a process of 'inventing' the diaspora locality.

Ariadne Menzel, *Walking rhythms and time travel*

I explore travellers' diverging temporalities in relation to a long-distance hiking trail which, in itself, implies time travel. Named after a medieval religious minority, the Cathar Trail in southern France was a twentieth-century creation to promote cultural tourism and outdoor activities. My ethnographic fieldwork in 2013 showed that hikers did not take the time to visit the heritage sites which determined the trail. However, some tourists associated their experiences on the trail with historic predecessors through their own, intentionally slow, walking. I consequently argue that walking rhythms were crucial to how travellers experienced their journey.

Sergiu Musteață, *Preservation by Development of Sustainable Strategies for a Better Protection of the UNESCO World Heritage Sites*

Cultural Heritage is a common resource of people across the world, representing humanity's relation with the past and its traditions. Since 1972 UNESCO established a frame of protection for cultural and natural heritage and the "World Heritage List", which it considers as having outstanding universal value. Today, many factors affect the authenticity and integrity of a cultural heritage: intensive tourism, over-restoration works, new inappropriate investments, etc.

As ICOMOS expert, I have evaluated during last years some sites nominations for UNESCO World Heritage List and my presentation will be focused on cultural landscape sites from Bosnia and Herzegovina and Germany.

Tram Nguyen, *Hybridic Identity in Asian American Cook Books*

A new breed of cook books by Asian American cooks eschews identitarian legitimacy for postmodern bricolage. As cultural and autobiographical artifacts of the twenty-first century, Dale Talde's *Asian-American: Proudly Inauthentic Recipes* from the Philippines to Brooklyn and Roy Choi's *L.A. Son: My Life, My City, My Food* glorify cultural "blending" and inauthenticity. While these chefs root their culinary lessons in their mothers' ethnic kitchens, their recipes and influences branch outward to create a new American sensibility. These new Asian American cook books emerge in concert with the critical practice in Asian American studies that no longer sees its primary objective as the construction of "authentic" ethnic subjects. Asian American critics Rey Chow, Viet Thanh Nguyen to Christopher Lee challenge the past dependence on this authentic ideation. Lee's *Semblance of Identity*, for instance, argues for a "post-identitarian logic" that prizes heterogeneous complexities and aesthetic values rather than reductive essence (3, 13). However, there is no critical work done as yet, that I know of, on these diasporic Asian North American cook books, and there should be. These cook books function as autobiographies of hybrid

sensibilities. They are the vehicle by which one pan-ethnic group is re-defining and re-writing what it means to be ethnic and authentic as well as "American."

Saeedeh Niktab Etaati, *Vernacular Politics and the Construction of Newslore: Iranian Mass-mediated Cellphonelore*

After the Iranian elections in 2016, many election-themed jokes emerged within online venues, as well as being performed by Iranians in face-to-face communications. Drawing on both my fieldwork conducted in Tehran and virtual ethnography, I demonstrate how my interlocutors evolve and adopt their analog joke-telling traditions to technological changes, make "hybridized folklore" (Blank 2013), and transmit it through what I term cellphonelore. Moreover, I argue that these mass-mediated political jokes serve as a powerful tool for the manifestation of their vernacular politics and construction of their "newslore" (Frank 2011).

Ivana Otasevic, Caecilia Alexandre, *De la sauvegarde du patrimoine culturel immatériel à la diffusion des expressions culturelles par le numérique: les Conventions de l'UNESCO de 2003 et de 2005 à l'ère du temps*

Depuis les années 1950, l'UNESCO élabore des instruments juridiques s'intéressant à la culture sous toutes ses formes et veille aussi à sa sauvegarde à travers le temps et l'espace. Dans un contexte de mondialisation accéléré par les technologies numériques, nous questionnerons l'efficacité des mécanismes proposés par l'UNESCO permettant de préserver une culture vivante confrontée aux nombreux changements contemporains.

Yadollah Parmoun, *Flexible stability in language change and ICH change, a parallelism*

The study of language change constitutes an old research domain of linguistics; it enjoys the existence of well-established principles, concepts, and methods. The principles of constancy, universality, and regularity of change, the concepts of its unconscious initiation as a variation, its gradual wave-like promotion, and its final establishment, and the comparative method of relating sister languages to a shared mother are well-known. A justified parallelism can be established for ICH. Research should remain descriptive in nature, and the safeguarding strategy must, consequently, avoid prescriptivism, and only guarantee un-broken intergenerational transmission.

Eugenia Peltzer, Estela Rodríguez, *The registration of Intangible Cultural Heritage in Argentina Republic. Policies and legislation for safeguarding*

This research will present the different cases that make our intangible cultural heritage and its relationship with the popular culture of the Argentine Republic, framed under the parameters of the conventions presented by UNESCO for the safeguarding, registration and preservation of the intangible cultural heritage as the practices that communities, groups and individuals recognise as part of their cultural heritage.

Robert Pontsioen, *Past and Future Uses of Ethnographic Collections: The Smithsonian's Noma Yoshio Collection*

This presentation introduces an important group of ethnographic objects held in the National Museum of Natural History. This collection was purchased in 1965 from Noma Yoshio, a Japanese folklorist who was commissioned to assemble objects

representative of village life in Kyūshū, Japan. I assess how this collecting strategy represented a shift in the goals of one natural history museum, and consider the significance of such legacy collections for research today. This includes efforts to reintroduce art-crafts in museums to artisans working within the communities that created those materials.

Laurence Provencher St-Pierre, *Patrimoine du quotidien et objets usuels : la collection du Monastère des Augustines*

Sans relêve, les communautés religieuses féminines réfléchissent à ce qu'il adviendra de leur patrimoine culturel. Pour les Augustines des douze monastères-hôpitaux du Québec, la solution a été la création d'un hôtel-musée novateur chargé, notamment, de réaliser le regroupement de leurs collections. L'abondance des objets du quotidien témoignant de la vie en communauté entraîne plusieurs défis pour l'équipe du musée. Cette communication propose de cerner les enjeux et les limites liés à la gestion de ce patrimoine du quotidien. Elle est également l'occasion de poser un regard réflexif sur l'ethnologie en institution.

Heather Read, *The pink and green blanket, the Buzzy Bee and the fox*

This paper begins as an autoethnographic meditation on the material world of early childhood. In it, I explore object-based transmission of personal, family, and cultural memory, through sharing stories about the Slinkies, blankets, booties, iPads, foxes, bees and CDs that comprise the physical world of my young daughter, and several other children I am close to. I consider what these children might be learning in exposure to the things in their worlds, and whether that information is what we, the world-building adults, hope to pass on. Using the answers to these questions, I will then explore the possibilities that open up when the careful intentions used in choosing material culture for babies and toddlers are brought into other contexts. What intangible messages do the objects in our lives pass on to future generations?

Tanis Reynolds, *Folkloric Narratives: The Distinctiveness of Folkloric Meta-Culture*

Folklore, often described as a meta-cultural genre, evokes ideas of nostalgia and appears to be relegated to a time where oral traditions and narratives were essential to the development of arts and culture or any other by-product of cultural phenomena. Narrative traditions with folklore are marked by layering, repetition and patterning that makes itself distinct from other meta-cultures. This paper will examine the characteristics of oral narrative folklore and its distinctiveness from other aspects of folklore.

Jessica Roda, *Des expériences religieuses au cœur de la société laïque. Impact d'interactions interpersonnelles sur la parenté en milieu juif ultra-orthodoxe*

Cette communication a pour objectif d'aborder les complexes renégociations autour de la parenté parmi les communautés religieuses en prenant à témoin une expérience de terrain au sein du monde juif ultra orthodoxe de Montréal et New York. Au-delà d'une représentation de communautés isolées, on observe de nombreuses zones de contact se construisant et s'alimentant par le biais de relations interpersonnelles désormais facilitées par l'ère des nouvelles technologies. On peut alors s'interroger sur la manière dont les individus négocient ces échanges, et comment ces zones de contact fonctionnent et agissent sur les modalités d'appréhender la parenté en milieu religieux ultra-orthodoxe.

Laura Sanchini, *"Proud to be Hookers": Vernacular Aesthetics and Social Hierarchies in Contemporary Cheticamp Rug Hooking*

The Cheticamp rug hooking style has grown to include these separate types of hookers, each with their own sense of tradition, aesthetic acceptability and method. While most rug hooking traditions made their way from floor to wall, that is, from functional rug to ornamental tapestry, the "Cheticamp rug hooking style" never had this trajectory. The specific aesthetics that were insisted upon by Lillian Burke, the founder of the tradition, such as 100% 2 ply wool, specific hooking techniques, muted colour palette, had the far reaching effect of inventing a new rug hooking tradition in Cheticamp in the mid-20th century, that always self-consciously artistic. Thus, Hobbyist, vocational and artist rug hookers are all expressing different variations of this invented tradition.

Kari Sawden, *Temporal Fates: Constructs of Time in Contemporary Canadian Divination*

Acts of divination, the utilisation of tangible and intangible tools in order to uncover information otherwise unknowable, extend far beyond the stereotypical image of the fortune-teller; however, any engagement with divination necessitates a consideration of cultural and individual constructs of time. This paper explores the ways in which time is understood by contemporary Canadian divination practitioners, in particular the concepts of reincarnation, soul contracts, and fate. Further, it reveals how these ideas enhance the power of these acts and ensure their ongoing value in the lives of many within the country.

Elizabeth Saxe, *Eating as Escapism: Game of Thrones, Performed Nostalgia, and Parasocial Fan Culture*

Eating as Escapism examines the online culinary community inspired by Game of Thrones and the performative literary nostalgia that has led this sub-fandom to exist. The paper begins by explaining the popularity of the series and the emphasis on food in the novels. I then review literature on parasocial relationships, fictionalized nostalgia, sense memory, utopia and performance theory, and conspicuous consumption along with the popular food blog "Inn at the Crossroads." I argue that by cooking this fictional food, fans have found a creative, socially acceptable, emotionally safe, and ultimately highly enjoyable way to act out their intense parasocial relationships.

Jennifer Schacker, *"From his own lips": Fieldwork fictions in the work of T. Crofton Croker*

In the landmark collection *Fairy Legends and Traditions of the South of Ireland* (1825), the "Compiler" (later named as T. Crofton Croker) reports encounters with named tellers, and even specifies the date of a storytelling event (June 25, 1813) in one legend: "Daniel O'Rourke." While this gesture towards temporal specificity seems to signal an authentic field encounter with O'Rourke, I argue that Croker's readership would have understood this to be fictional and even comedic, resonating with forms of imposture in contemporaneous literature and popular theatre.

D. Bryan Schaeffer, *In the Realm of Maximón: Narratives of Primordial Earth and the Persistent Cult of a Maya Deity*

Maximón is revered as the Mam, or the Grandfather of all grandfather deities. His looming presence breathes into the daily tourism, cultural geography and religious life in Santiago Atitlan, a town of 60,000 residents on the endorheic Lake Atitlan in

the Pacific highlands of Guatemala. The three volcanoes of Lake Atitlan represent the three hearthstones from the primordial center of the Tz'utujil Maya's cosmological model. Maximón is more than five hundred years old, a narrative framing that insists he existed before the arrival of the invading Spaniards. Therefore, Maximón's cult represents a temporal bridge that mobilizes an interstitial flow between the Aiteco past and present.

David Szanto, *Interferences, Not Intersections: agreeing to disagree on food's heterogeneity*

This presentation will focus on the 'interference patterns' that emerge when contrasting foodways across cultures and communities, and the knowledge produced by identifying and speculating on such patterns. This diverges from the approach that seeks out parallels, intersections, and commonalities, and instead probes how difference in systemic patterns—and the histories that produce such difference—can be relevant. Using the notions of diffraction (Barad 2007; Haraway 1997) and the boundary object (Star 2010) as interpretive tools, I will present several cases from the Eco-Gastronomy Project (www.unisg.it/ecogastronomy) within this light. A research and knowledge-exchange initiative organized from September 2015 through January 2017, the Eco-Gastronomy Project comprised over 30 learning events about foodways in 14 different countries. Concomitantly, it was an experiment in endogenous and transdisciplinary methods for food studies. One of the starting assumptions was that food systems—and food itself—are spaces of complexity and heterogeneity, and therefore not subject to conventional standards of objectification. Another was to examine research outcomes as emergent and situated, rather than causality-based or predictive of future states. Among these outcomes are: the potential for speculation and storytelling to produce systemic effects (cf. Conquergood 2002; Dunne & Raby 2013); the performativity of memory and its enactment in producing food-related innovation (cf. Belasco 2006; Taylor 2003); and the embeddedness of the senses and emotions in social, political, and academic structures (cf. Bull et al. 2006; Szanto 2016). This talk therefore will also address the implications of action research and performance-based methods in evolving food-centered epistemologies.

Emma Tennier-Stuart, *Communicative Competence and the Making of Heritage Tourism Sites*

Much has been written about the role of various imaginings of authenticity in the study of heritage tourism. However, while the literature does acknowledge a frequent disconnect between locals' and tourists' satisfaction with sites of heritage tourism, the conversation between these two groups has been under-studied. Using research carried out for my master's thesis, I will present two heritage sites in Cornwall, England, as examples of the usefulness of performance studies in the study of heritage tourism: heritage destinations are emergent, succeeding or failing based on the communicative competence of locals.

Van Troi Tran, *Exhibiting Coke : coca leaves, kola nut, polar bears, and other global things*

Since the end of the nineteenth century, brands have been promoted at world's fairs through the construction of narratives that highlight the singularity of the commodities they represent. In this talk, I will explore these practices of producing and mobilizing narratives for commercial purposes by examining the evolution of narratives associated with the promotion of Coca-Cola in past and present world's fairs. I will show how brand narratives of Coca-Cola adopted different versions of globality and I will insist on the role and the development of new technologies of mediation for the production and consumption of historical narratives.

Gesa Trojan, *Strudel and Ice Box Cake. The Past, Present and Future in Toronto's Jewish Community Cookbooks during the Interwar Period*

In 1928 a collective of Jewish women in Toronto published a book of recipes to raise funds for charitable work in Palestine. The "Naomi Cookbook" offers recipes such as Maple Waffles, Ukrainian Orphan Candy, South American Fried Chicken, Blintzes, Matzo Balls, and Chop Suey. The cookbook is a big mix-up – just like the city of Toronto itself.

Diversity is a central trope of Toronto's historiography. The city's history has been woven from manifold threads, which can be traced back to places and communities all over the world, bringing the world into the city. Using food as a lens, I explore one of those threads in more detail: The emergence of a distinctive form of urban Jewishness. Therefore, I analyze the "Naomi Cookbook" as a practice and representation of doing Jewishness in Toronto during the interwar period. A time in which rapid urbanization and increasing immigration altered the social structure of the city fundamentally and fueled the tensions between and within Toronto's numerous cultural communities. One of them being Toronto's established Jewish community, which encountered the influx of Jewish newcomers from Eastern Europe.

To unfold this aspect of Toronto's Jewish history, I take a closer look at this ordinary object of everyday life, the "Naomi Cookbook". Employing methods from literary studies and historical urban studies, my examination of the cookbook shows how its actors relate to the past (Old Europe) as well as to the future (Palestine) to create Jewishness and community in the presence of the North American city (Toronto).

Laurier Turgeon, Philippe Dubois, *Médiation numérique du patrimoine: à la découverte de la francophonie canadienne*

Dans le cadre du 150^e anniversaire de la confédération canadienne, le LEEM réalise un projet d'envergure visant à mettre en lumière le patrimoine culturel des communautés francophones du Canada. Ce projet de médiation numérique rassemblera 150 points d'intérêt culturels et patrimoniaux, ainsi que 150 attraits touristiques, illustrés par autant de textes et une multitude de médias (vidéo, audio, photos, 3D, panophotographies). Les touristes étrangers et les populations locales, francophones comme francophiles, pourront ainsi jouir de dizaines de circuits de découverte novateurs et rencontrer les porteurs de l'identité francophone au pays.

Le projet vise également à favoriser la cohésion sociale, à encourager la participation citoyenne et à développer un réel sentiment d'appartenance au sein des communautés, permettant ainsi d'en assurer un développement durable.

Cette communication présentera les grandes lignes du projet et certains contenus multimédias qui seront lancés officiellement en juillet prochain.

Beate Wild, *Brave New World — More than an exhibition*

The project is based on a travelling exhibition focused on migrants' dream houses built in mostly rural regions in northern Romania. This construction boom reveals manifold aspects of the transformation processes and the various effects on society, economy and landscape. Being not just a Romanian but a global phenomenon, the exhibition represents a framework for an interdisciplinary dialogue from multiple perspectives. During its tour through the migrants' home countries as well as their host countries the project will focus on future concepts of work, identity, status, material culture, economy, and ecology.

Angeline Yegnan, *Le Gbofé d'Afounkaha à l'épreuve du temps*

Le Gbofé, forme d'expression musico-chorégraphique, fut pendant longtemps ignoré des ivoiriens, bien qu'il se pratiquait depuis 1800 dans le nord de l'actuelle Côte d'Ivoire. En 2001, il est découvert par le monde entier, après sa proclamation comme chef-d'œuvre de l'humanité par l'Unesco. De 2002 à 2010, il connaît un déclin dû au décès de plusieurs détenteurs du savoir à cause de la guerre qu'à traversé la Côte d'Ivoire. De 2012 à nos jours, après un livre, des films et des extraits audio parus sur lui, le Gbofé connaît un essor.

Shanshan Zheng, *La fabrique du patrimoine national en Chine: du rituel d'exorcisme à la danse traditionnelle*

À travers le processus de patrimonialisation d'un rituel d'exorcisme : Le Nuo dans la Péninsule de Leizhou, nous retraçons les variations des formes d'expressions et représentations d'une tradition culturelle locale en examinant les divers discours et pratiques des acteurs (autorités, associations, chercheurs, communauté) des années 1960 à aujourd'hui. Nous tentons d'analyser les effets de ce « mouvement de patrimoine » sur la société locale et la manière dont ils participent à redéfinir les relations de pouvoir qui existent parmi les acteurs.

Big thinking lectures/Causeries Voir Grand

TRSM 1-067 – Auditorium

27.05 - 12:15 - 13:15

Five hundred years of building diversity: Canadian citizenship at the future's edge

John Ralston Saul, award winning essayist and novelist, President Emeritus, PEN International, co-Chair, Institute for Canadian Citizenship and Distinguished Visiting Professor, Ryerson University

Olivia Chow, Distinguished Visiting Professor, Faculty of Arts, Ryerson University

Niigaanwewidam James Sinclair, Anishinaabe (St. Peter's/Little Peguis); Associate Professor at the University of Manitoba

28.05 - 12:15 - 13:15

The Sacred Headwaters: The Fight to Save the Stikine, Skeena, and Nass

Wade Davis, Professor, BC Leadership Chair in Cultures and Ecosystems at Risk at the University of British Columbia

29.05 - 12:15 - 13:15

150 ans d'histoire : le Québec et le Canada entre passé et avenir

Jocelyn Létourneau, Titulaire de la Chaire du Canada en histoire et économie politique du Québec contemporain à l'Université Laval et lauréat de la Fondation Pierre Elliott Trudeau 2006

Andréanne LeBrun, Doctorante en histoire à l'Université de Sherbrooke, chargée de cours en éducation et lauréate de la Fondation Pierre Elliott Trudeau 2015

30.05 - 12:15 - 13:15

Present and Powerful Indigenous Women

Tracey Lindberg, author of the novel *Birdie*, university teacher, academic writer

Maatalli Okalik, President, National Inuit Youth Council

Maria Campbell, Elder in Residence, Athabasca University

31.05 - 12:15 - 13:15

Media in the Age of Terror

Mohamed Fahmy, award-winning journalist

1.06 - 12:15 - 13:15

Black Joy: Resistance, Revolution, & Radical Love

Aja Monet, Award-winning performance poet and human rights advocate

Interviewed by **Desmond Cole**, columnist, *Toronto Star*

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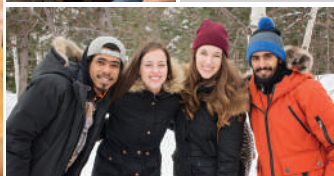
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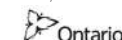


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