Charivaris seem to be similar to public shaming, but slightly different in terms of the demand for money and the purpose of the demonstration. In *From Folklore to Revolution: Charivaris and the Lower Canadian Rebellion of 1837*, author Allen Greer explained that the French-Canadian charivari was “an aggressive ritual directed against marital deviants,”[[1]](#footnote-1) or an act to harass or humiliate what was seen as a corrupt marriage (a widow marrying a young bachelor, vice versa, or a marriage including someone who had been married once before[[2]](#footnote-2)). Any one could participate in a charivari, no matter the age or gender[[3]](#footnote-3) – the only prerequisite was that participants were against the marriage. In order to stop the harassment, the bridegroom must give a sum of money to the group.[[4]](#footnote-4) Over time, the charivari transitioned to political disagreements, being the inspiration for rallies and other demonstrations directed against government decisions.[[5]](#footnote-5) Moodie’s view of the charivari in *Roughing it in the Bush* is more negative. This may be due to the fact that she came from Britain, so she was not accustomed to the French-derived act and only saw the violence in it and not the symbolism intended behind the charivari. She felt it was “a lawless infringement upon the natural rights of man.”[[6]](#footnote-6) Typically, the harassment was directed towards the bridegroom and the bride was objectified in that the bridegroom was demanded to pay the charivari participants what he thinks his wife is worth.[[7]](#footnote-7) The charivari can be very similar to some forms of resistance practiced today, such as a protest or strike. These are related in the sense of a group of people acting against something they believe to be wrong; sometimes using violence or harsh words to win their case.

Bibliography

Allan Greer, “From Folklore to Revolution: Charivaris and the Lower Canadian Rebellion of 1837,” *Social History* 15:1 (1990), pp. 25-43.

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1. Allan Greer, “From Folklore to Revolution: Charivaris and the Lower Canadian Rebellion of 1837,” *Social History* 15:1 (1990), 25. [↑](#footnote-ref-1)
2. Ibid., 28. [↑](#footnote-ref-2)
3. Ibid. [↑](#footnote-ref-3)
4. Ibid., 26. [↑](#footnote-ref-4)
5. Ibid., 33-34. [↑](#footnote-ref-5)
6. Susanna Moodie, *Roughing it in the bush, or, life in Canada,* edited by Carl Ballstadt, (Ottawa, 1988), 222. [↑](#footnote-ref-6)
7. Ibid., 223. [↑](#footnote-ref-7)