



**REFERENCES TO THE WORDS:
MEMORIAL and MUSEUM
Report of the Truth and Justice Commission,
MAURITIUS**

Abstract

Notes and References to “Commemorate, Memorial, Monument and Museum”
In Mauritius Truth Commission

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Table of Contents

Researcher Notes

Word Frequency Query

Word Cloud

Tree Map

Word Tree References

Commemorate

Memorial

Monument

Museum

References to Commemorate

References to Memorial

References to Monument

References to Museum

Researcher Notes on the Truth and Justice Commission Report Details:

- Published in 2011
- Pdf has 2887 pages
- Pdf has 4 volumes.
- Volume I is pages between 1 and 535.
- Volume II is pages between 536 and 1055.
- Volume III is pages between 1056 and 1997.
- Volume IV is pages between 1998 and 2887.
- Unique in its focus. Mauritius is the only country in the world to have succeeded in establishing a Truth Commission relating to Slavery and Indenture.
- There is a “The Marriage Database”, which is designed to contain details about marriages in Volume I Appendix section.
- There is a “The Indentured Immigration” pages, consisting of the “Voyages”, “Country Origins”, “Districts”, “Immigration Office Depot”, “Places”, “Ports”, “Religions”, “Ships” in Volume I Appendix Section.
- There is a title called “Unique Group: Government Slaves”. Not much is known about them, in the Volume I.
- Volume II is a about Land Reform. It deals with land issues.
- Some public hearing sessions are in French in Volume II.
- Unlike other reports, there is a paper “Reparations – A Multidisciplinary Approach” written by a scholar from University of California in Reparation Section, Volume III.
- Volume IV is about Technical Studies and Surveys.
- Volumes III and IV contain the research reports, technical studies and surveys carried out by the team of consultants and researchers.
- There is a part called “Economy and Society Under Colonialism – Economics of Colonialism. Slavery and Indenture and The Consequences for Contemporary Mauritius” in Volume IV.
- “Preserving the Nation’s Memory” section in Part X is written in French pages between 2709 and 2811.

Note on Word Frequency Query:

Minimum 4 letter words were chosen (rather than 3 letter word length)

4 letter words were preferred so that years (such as 2020, 2021, and so on) can also be found.

Note on software:

The word references analysis was done by NVivo software.

Note on access:

This document is a research project prepared for the Centre for Human Rights and Restorative Justice. It can be downloaded from the research project's web page:

<https://truthcommissions.humanities.mcmaster.ca/>

Word Frequency Query

Word Cloud



Tree Map

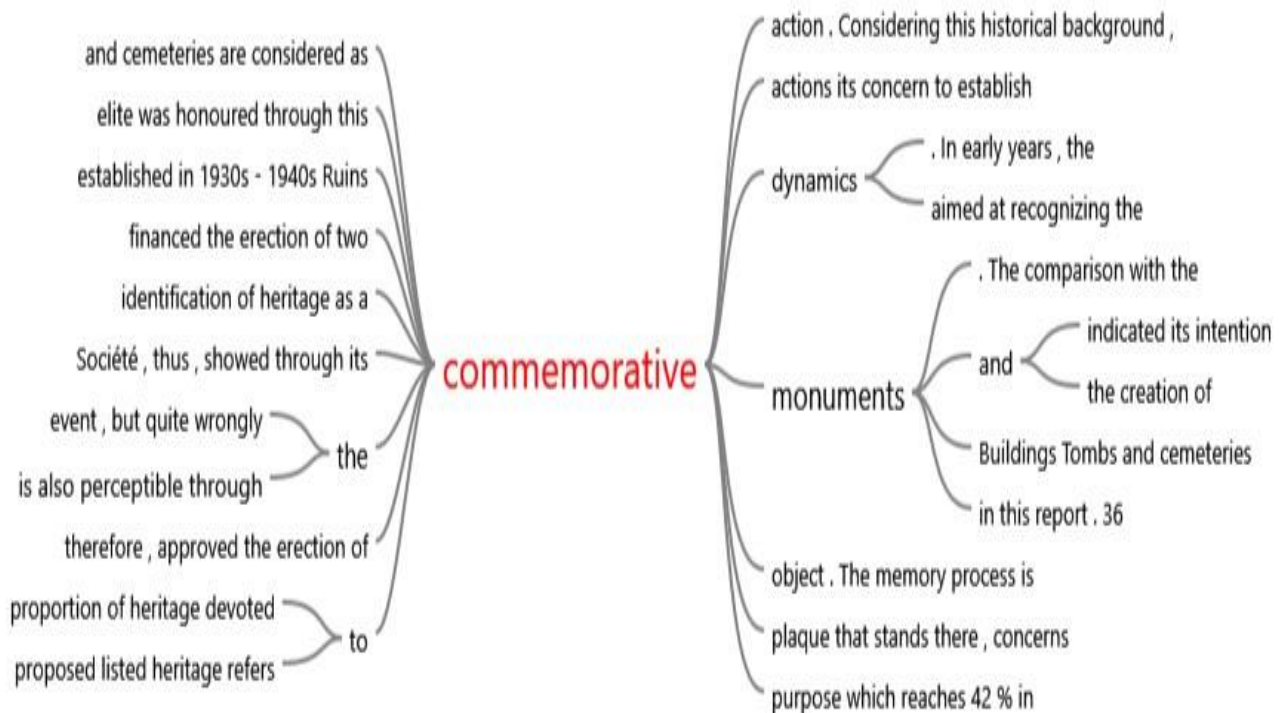
Word Frequency Query - Mauritius Report

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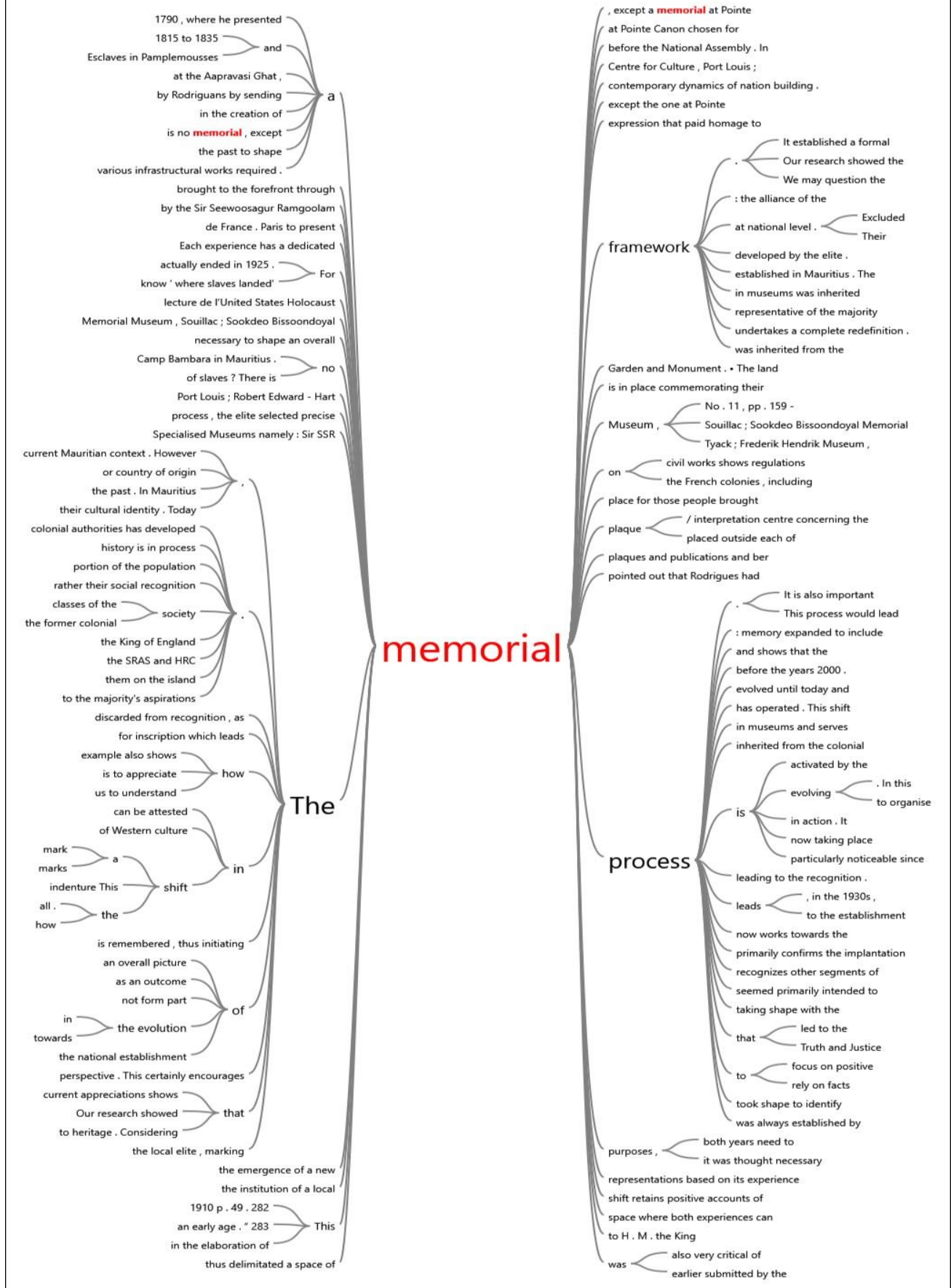
References to Commemorate in Mauritius Full Report - Results Preview



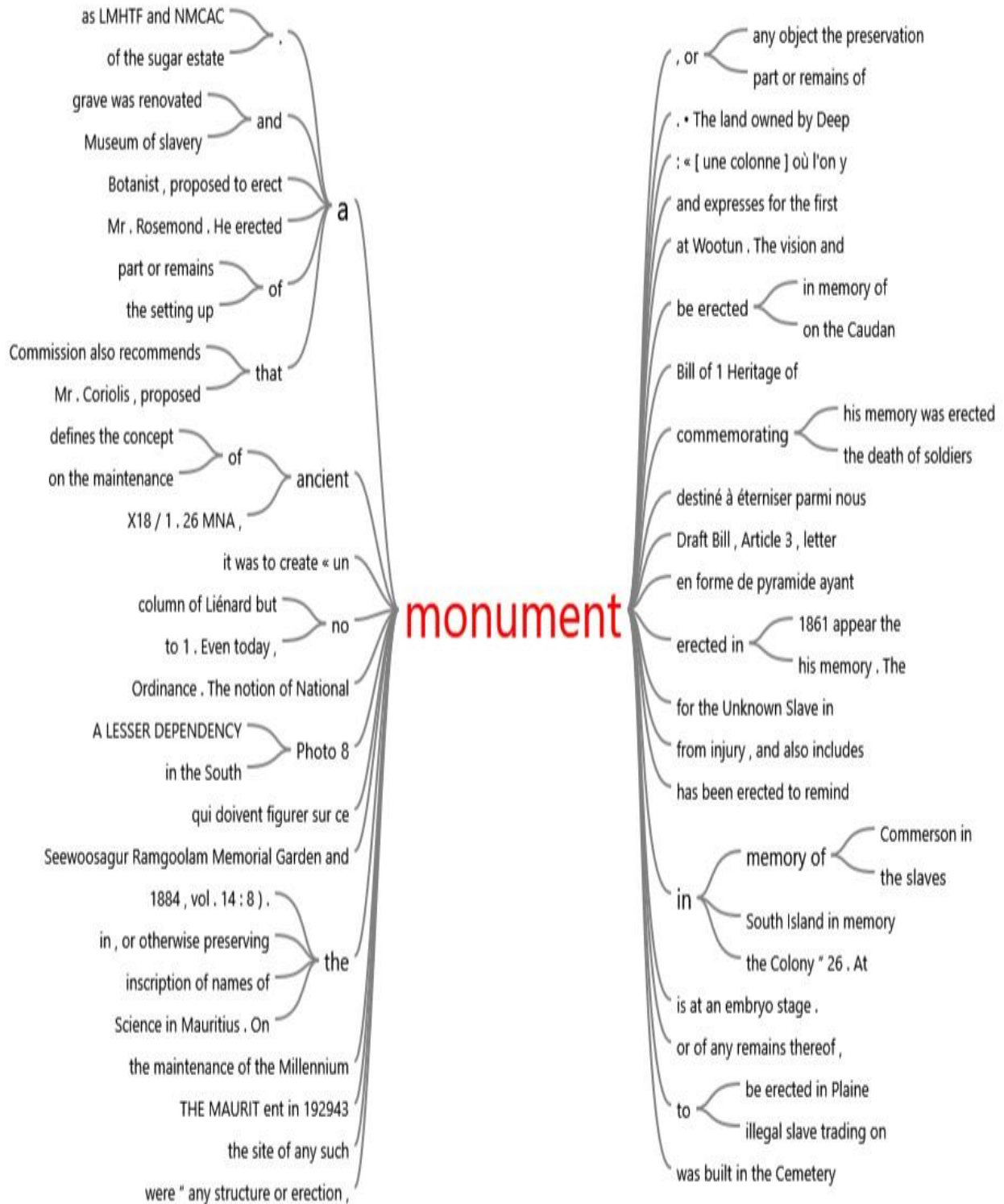
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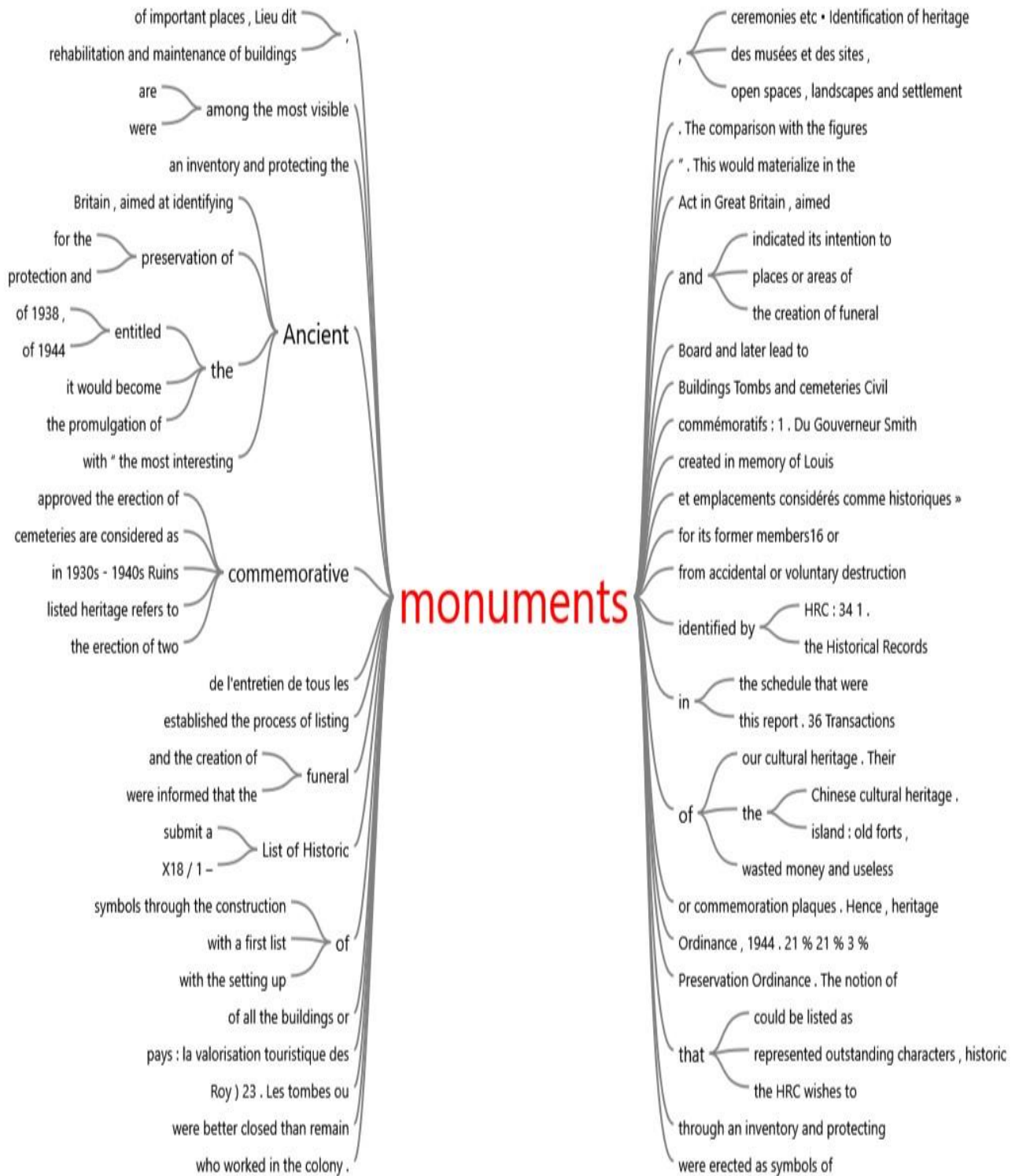
References to Memorial in Mauritius Full Report - Results Preview

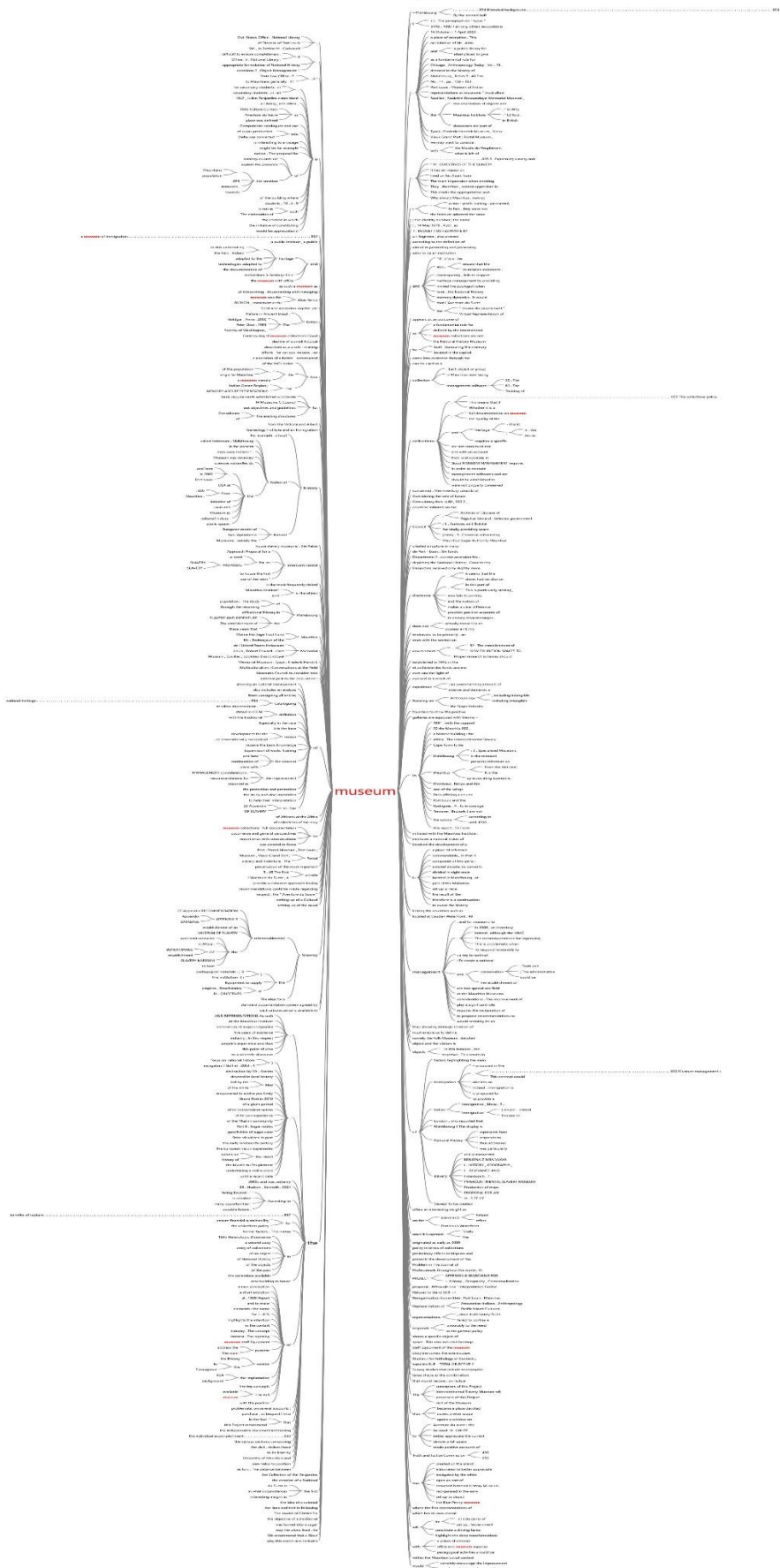


References to Monument in Mauritius Full Report - Results Preview



References to Monument in Mauritius Full Report - Results Preview





Name: References to Commemorate in Mauritius Full Report - Results Preview

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Reference 1 - 0.01% Coverage

to the development of Mauritius.

The Commission further recommends that consideration be given to commemorating 23rd August (UNESCO Day of Remembrance of Abolition of Slave Trade) as a Day of Remembrance and Reconciliation which will more fittingly honour both slaves and their descendants, as well as the descendants of indentured labourers. The Commission also recommends that a monument be erected on the Caudan Waterfront as a reminder of the arrival of slaves.

Reference 2 - 0.01% Coverage

was set up in 1968.

The struggle of the Organization Fraternelle (OF) deserves special mention. Although it has been a long battle for the Michel brothers, many of their demands, made since the 1960s and 1970s have today been taken up by Governments and by younger Creole leaders. For the last four decades in spite of their very limited means, they have laboured hard for greater recognition of the Creole specificity as an important component in the Mauritian kaleidoscope. They have shown that the Creoles are not a minority because they represent some 50 % of the Christian population of the country that is around 200,000. They have fought for and succeeded in obtaining the introduction of a daily creole news bulletin in both radio and television, in the official commemoration of the abolition of slavery on the 1st of February; recognition of the Le Morne Brabant as a place of memory and the introduction of the teaching of the Creole language in schools. Their most important claim is for financial compensation for damages caused to the descendants of slaves who suffer the consequences of slavery.

Many other groups have emerged

Reference 3 - 0.01% Coverage

heritage of the labouring classes.

- Heritage sites and commemorations should be mobilized to promote this shared concept of identity.

165. Breaking the taboo of

Reference 4 - 0.01% Coverage

LE MORNE – PAST AND PRESENT

The site of Le Morne Brabant represents perhaps one of the most significant global commemorations to the memory of slave resistance. Not only does this site evidence a rich associated cultural and oral history within a local context, but it has recently been inscribed as a UNESCO World Heritage Site in 2008 precisely for its remarkable role within the maroon movement.

Fieldwork was carried out between

Reference 5 - 0.01% Coverage

DE COULEUR – THE 'COLOURED POPULATION'

Coriolis on the Council, and was later a member of the Executive Council from 1906 to 1911. A statue at the Place d'Armes, inaugurated in 1992, commemorates this Coloured man's contribution to the political history of Mauritius, at a time when only 12,000 men voted out of 220,000 adults. Only ten members were elected, while 8 were to be ex-officio members, and 9 nominated. The truth is that mainly the Whites and a few Coloured individuals were eligible to vote because of the high franchise, high literacy criteria and property qualifications. 150 The Coloured élite also clearly feared the rise of the Indo-Mauritian community. 151 In the first Legislative Elections in Mauritius (1886), the Democrats, de Coriolis, Célécourt Antelme and Dr. O. Beugeard, another Coloured man, 152 a laureate of the Royal College in 1850, were carried in triumph through the streets. They had advocated a high franchise and had criticized openly the Governor, which led to his recall. After Pope-Hennessy's return in 1889, Beugeard resigned from the Council, although he became a nominated member in 1893. The Democrats won an emphatic victory over Newton's party which lost every seat.

Reference 6 - 0.01% Coverage

seen in the following document.

This document illustrates the importance of commemorating family events which helps much in redefining one's own identity.

Reference 7 - 0.01% Coverage

be racially different from them.

The same Manageress also relayed a story regarding reverse racism which she witnessed at BelleMare beach on the East coast of the Island. She suggested that even victims are capable of initiating racist events. She explained that she was taking a group of colleagues and visitors to the beach and she came upon a group of young Creole men offloading beer crates from a truck. Amongst them was a Franco-Mauritian youth also assisting with the offloading of the crates. It appeared to the Manageress that the sight of white man doing hard labour was so unusual that one of the Creole men said: "Hey, we have just commemorated the 1st February (abolition of slavery), now we have a white guy working for us, lifting things. Hey, are you gonna flog us?" The haranguing of the Franco-Mauritian and reminiscence of the role of 'his ancestors' as slave owners, carried on for a quite a while and the Manageress was astonished at the intensity of the abuse. However, as she was with tourists and people who did not understand Kreol however, she did not feel that it was her place to intervene and left the young men to their own devices. It is our view, however, that even if the Manageress had been on her own, it would have been near impossible (and inadvisable) for her to intervene, as she is of a different ethnic and racial group to the men and she is a woman. As we discuss further on, race and gender converge to produce a particularly volatile mix in Mauritius where women of colour (in particular) experience higher levels of discrimination.

Reference 8 - 0.01% Coverage

together in the Mauritian nation.

Patrimonial sites are communalist-biased and commemorations there are increasingly religious (Hindu sacrificial prayers on November 2nd at the Aapravasi Ghat, and claims for the Morne mountain to become a Catholic "sacred mountain"). The memories of slavery, as the memories of indenture, being dealt with separately, rapidly become rivals.

Promoting museums, sites and institutions

Reference 9 - 0.01% Coverage

possibly the Duc de Choiseul.

The location where they lived is found in archival maps of Camp Yolloff and Camp Bambara in Mauritius. No memorial is in place commemorating their presence there in Mauritius, 'INDIA'

Reference 10 - 0.01% Coverage

propriety and value of an

institutional apology, we believe that it is incumbent on the Church, as a minimum, to acknowledge formally and publicly the benefits that the Church derived from the institution of slavery. This was done in 2006, during the mass of 1st February 2006 commemorating the Abolition of Slavery at the Church of Notre-Dame du Grand Pouvoir at Vieux Grand-Port. Mgr Maurice E. Piat, c.ssp, Bishop of the Diocese of Port Louis, has expressed an apology of the Catholic Church for having been linked to slavery in History. He has also recognized the contribution of Creoles to the Church of Mauritius. The Church has also accepted that it is the missionary work of Father Laval and his collaborators⁸² that has consolidated the Church through the centuries. Yet with institutions as with individuals, taking responsibility for an offence entails more than expressing remorse for past conduct; it also requires a commitment to doing better in the future.

Reference 11 - 0.01% Coverage

for its Television signals transmission.

Pointe Venus (first appeared on the Rodrigues map in 1876) is an important location in the scientific history of Rodrigues as the place where the scientific expedition observed the second transit of Venus in 1874. There are today no indication of this historical event, but quite wrongly the commemorative plaque that stands there, concerns the observation of the first transit of Venus by Alexandre Gui Pingré in 1761. The locals used to call the place "Battery" because of the presence of surveillance canons set-up there during the colonial days. The location of the surveillance canons have not been traced so far.

Natural Heritage:

Reference 12 - 0.01% Coverage

MUSEUMS COUNCIL 865

Bibliography867

Illustration 1 Inter-colonial Exhibition held in November 1894 in Port Louis812

Illustration 2 listed heritage per categories established in 1930s-1940s818

Illustration 3 Plaque commemorating the Battle of Grand Port823

| | |
|---|-----|
| Illustration 4 Maison Robillard in the 1960s | 825 |
| Illustration 5 Illustrations of punishments given to slaves | 828 |
| Illustration 6 Les Fers for Slaves | 829 |
| Illustration 7 Wife of small owner | 834 |
| Illustration 8 Small Owner | 834 |
| Illustration 9 "Boutique chinoise" or Chinese shop | 846 |
| Illustration 10 Sega Dancing by slaves | 846 |
| Illustration 11 Planter's house | 846 |
| Illustration 12 Slave village | 846 |

Reference 13 - 0.01% Coverage

The Historical Committee of the Société met to talk about the significant events that marked the history of Mauritius and, in particular, those contributing to the development of Science. During the monthly sessions, members recalled the contributions of Scientists to local knowledge and proposed to undertake actions to recognize the importance of their work and pay homage to their memory. In the course of 1859, the Société financed the erection of two commemorative monuments and indicated its intention to pay homage to the local Scientists.

Reference 14 - 0.01% Coverage

The Société took action to commemorate the pioneers of Scientific Research in Mauritius through another initiative, by paying homage to Philibert de Commerson, a member of Bougainville expedition and also, one of the first Scientists who introduced Natural Science in the island. This historic character is also an emblematic figure for the Société. He expressed the intention, during his stay between 1768 and 1773, to create an Academy devoted to the study of Nature, agriculture and tropical diseases (Ly-Tio-Fane, 2003:102). Louis Bouton, Secretary and Botanist, proposed to erect a monument in memory of Commerson in 1859.¹⁵ In this undertaking, the Société considered this as the best homage to his work, since the entity regrouped the necessary competence needed to appreciate the importance of his contribution:

«This homage to the memory

Reference 15 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

The later initiatives of the Société responded to the same concern of commemorating the memory of those who contributed to the advancement of the colony. The Société, therefore, approved the erection of commemorative monuments and the creation of funeral monuments for its former members¹⁶ or for those who undertook actions leading to its creation. The Société also paid homage to famous figures¹⁷ and to the founding father¹⁸ of the island in Pierre Poivre or Mahé de Labourdonnais whose statue was erected on the Place du Quai, in front of the Government House, on 30 August 1859 (Sornay, 1950:521). The Société later expanded its scope for action to "de promouvoir le progrès de la science, de l'art, de l'histoire et de la littérature à Maurice" (SRAS, 1883: 42).

Throughout the nineteenth century, the Société acted to perpetuate the memory of Scientists who worked in the colony. Monuments were erected as symbols of perpetuity of the Société but also of the scientific knowledge that it promoted. The Société thus delimited a space of memorial expression that paid homage

to progress and, in particular, to the evolution of Science which was necessary for the development of the sugar industry, the major economic activity of the island. The Société ultimately created local historical references based on the recognition of the various contributions and, indirectly, highlighted the contribution of the metropolis in the island. The Société, thus, showed through its commemorative actions its concern to establish strong links between the metropolis, and positioned its actions in the continuity of the scientific activities conducted in Europe at the same period.

Reference 16 - 0.01% Coverage

in 1810 (Sornay, 1950:494).

The main focus of the HRC was to recognize the memory of personalities who had contributed to the constitution of Mauritius as a nation in colonial times. It is interesting to note that heritage was not so much dealing with tangible heritage then, but rather dealt with the setting up of monuments or commemoration plaques. Hence, heritage was not perceived as what we understand today by it, namely "anything that has been transmitted from the past or handed down by tradition," or as "the evidence of the past, such as historical sites, buildings, and the unspoilt environment, considered collectively as the

Reference 17 - 0.01% Coverage

tangible expressions of this memory.

The main focus was on historical events featuring the British and the French. The action of the Committee focused on events marking the foundation of the colony. An example was the setting up of a monument commemorating the death of soldiers during the Battle of Grand Port won by the French, who four months later, were defeated by the British. This event marked the point of origin of the British presence in Mauritius and also, the supremacy of the British over the French. The Committee commemorated this by a plaque posted on the façade of la Maison de Robillard; this fact recalled that the French and British Commanders were both injured during the battle and received care in the same room (Sornay, 1950). The entente between the British Authorities and the French elite was honoured through this commemorative action.

Considering this historical background, it

Reference 18 - 0.01% Coverage

be listed as historic."³³

During the same session, the HRC indicated that the listing did not imply specific measures nor impacted on the owners as the listing consisted in posting a plaque on the building "recalling the history of the building, of the Church or the place" and that the Government "would not take at its charge the maintenance of all the buildings or monuments that could be listed as historical". The objective was thus to indicate the historical importance to the public for the purpose of remembrance and raise consciousness. It was, therefore, an act of memory and did not aim at integrating a wider heritage framework that would serve the aim to restore or preserve the heritage for the nation, as per today's conception. The HRC undertakings focused on the commemoration of people and events.

The same proceedings dated 1930

Reference 19 - 0.01% Coverage

Papeneuse à Eau Coulée Curepipe

If we examine this list, 36% of the proposed listed heritage refers to commemorative monuments. The comparison with the figures for 1944 also shows a large proportion of heritage devoted to commemorative purpose which reaches 42% in total.³⁵

Reference 20 - 0.01% Coverage

established in 1930s-1940s Ruins

Commemorative monuments

Buildings

Tombs and cemeteries

Civil

Reference 21 - 0.01% Coverage

This table shows the predominance of the identification of heritage as a commemorative object. The memory process is activated by the white elite and instituted by the Colonial Authorities. It is also directly related to places and sites referring to their experience in Mauritius. Concurrently, the references to slavery and indenture are totally discarded from recognition, as the memorial process is activated by the higher class of the society. However, it is precisely, at this period, that the working classes started to be represented in the political life of the country, but their action does not enter memory problematics but rather their social recognition.

The memorial process leads, in

Reference 22 - 0.01% Coverage

constitution of a local history

The motivation behind the creation of the Mauritius Institute was to establish a place of exception marking the European hegemony in the colony. It also signifies that the Elite wanted to create cultural institutions similar to the European model and was culturally rooted in western Empires ruling indisputably over the colony. This is also perceptible through the commemorative dynamics. In early years, the memory process operates to acknowledge the actions of the Elite in favour of the progress of the colony and creates a sense of belonging for them on the island. The memorial process primarily confirms the implantation of the colonial Elite and transposes the European references in the colony. These dynamics serves the legitimation – and affirmation - of their position. This process is soon consolidated by the expansion of the memory scope to signify the

Reference 23 - 0.01% Coverage

depiction of the National History.

This is also perceptible through the commemorative dynamics aimed at recognizing the local contribution of the elite. This is instrumental in the legitimating – and affirming - their position in the society. If there

was a concern to consolidate a link with their homeland or country of origin, the memorial process seemed primarily intended to serve the implantation of the elite in the colony. In early years, the memory process operated to acknowledge the actions of the elite in favour of the progress of the colony and created a sense of belonging to the island. This process was soon consolidated by the expansion of the memory scope to signify the omnipresence of the elite in the constitution of the island: the elite wanted to inscribe its contribution through a depiction of the National History.

Illustration 3 Plaque commemorating the Battle of Grand Port The plaque placed by the Historical Records Committee in 1896 by recalling that the French and British Commanders, wounded

Reference 24 - 0.01% Coverage

was the residence of Commanders.

Besides the mundane life of the elite, the house was also the location of an historical event during Ile de la Passe Battle of 1810, when the French defeated the British just before their formal capitulation of the island. The British Commander, Nesbit Josiah Willoughby, and his French alterego, Guy Victor Duperré, were both transported to the Château de Rivière La Chaux to receive medical care. This event was commemorated in 1896 by the Historical Records Committee which placed a plaque on the façade of the building.

The Maison de Robillard was

Reference 25 - 0.01% Coverage

promoting and cementing National Unity".

The promotion of culture is presented as a main priority and the Government takes initiatives aiming at fostering the image of a national unity. This objective materialises through the renaming of Mahébourg Museum as the National History Museum. This marks the appropriation and the recognition of colonial history together with the intention to establish cultural references for all. The shift in the memorial process is in action. It is marked by significant initiatives such as declaring 1st February as a public holiday "to commemorate the abolition of slavery" and 2nd November as "the termination of indentured labour"⁵⁵. The President further mentions that "a programme of activities will be elaborated to highlight the maximised through the promotion of local folklore, traditions and theatrical performances".

In the address of the

Reference 26 - 0.01% Coverage

18 The name of Pierre Poivre appears on the column of Liénard but no monument commemorating his memory was erected before 1993. As early as 1878, Mr. Daruty expressed his surprise concerning the absence of a bust of Pierre Poivre at the Botanical Garden (SRAS, 1883:32).

19 Statues of Queen Victoria

Reference 27 - 0.01% Coverage

35 The tombs and cemeteries are considered as commemorative monuments in this report. 36 Transactions of the Royal Society of Arts and Sciences, Part 2, Volume 1, 1860, page 347. 37 Richard Grove, 1996, Green

imperialism: colonial expansion, tropical island Edens and the origins of environmentalism, 1600-1860;
Cambridge University Press.

Name: References to Memorial in Mauritius Full Report - Results Preview

<Files\\Mauritius.TJC_Report-FULL> - \$ 383 references coded [0.80% Coverage]

Reference 1 - 0.01% Coverage

| | |
|---|-----|
| HEALTH CARE IN MAURITIUS ----- | 302 |
| CHAPTER 8 FAMILY, CULTURE, ETHNICITY, MEMORY AND IDENTITY ----- | 309 |
| 1. SEARCHING FOR THE MAURITIAN FAMILY ----- | 311 |
| 2. STATE OF ARCHIVES ----- | 318 |
| CHAPTER NINE THE MAURITIAN ARCHIPELAGO | |

Reference 2 - 0.01% Coverage

or vocal through Oral History.

There were a number of project teams established. These included Slave Trade and Slavery; the Indentured Experience; Mauritian Economic History; Culture, Ethnicity, Memory and Identity; Health; Education; Towards a Just Society; Rodrigues, Agalega, Chagos and St. Brandon Islands; Recommendations.

Several workshops were conducted which

Reference 3 - 0.01% Coverage

Session of the National Assembly.

2. Memorials

The slaves who were brought to Mauritius were brought against their will. The inhuman treatment they endured was a crime against Humanity; they received no payment for their arduous hard work. Indentured labourers were also treated very badly, but at least, they came of their own free will and were paid, albeit a very low wage. We recommend that a Slave Museum be built, honouring the memory of all slaves who underwent horrific treatment under their masters and in recognition of the contribution which they made to the development of Mauritius.

The Commission further recommends that

Reference 4 - 0.01% Coverage

for secondary students.

A museum, with what is left of the ancient establishment and families, will be a living memory of traditions and culture, and an open book of history.

(Ex. 'marmite quinze', measures and

Reference 5 - 0.01% Coverage

help in the development process.

146. To perpetuate the memory of the first Indo-Christians who came under the Indentured immigration, that the Parish Hall constructed in 1872, and located within the precinct of the St. Anne Catholic Church in Stanley Rose Hill, be proclaimed as a site of memory and be scheduled as a National Heritage Site.

23. INDIAN IMMIGRATION ARCHIVES THE

Reference 6 - 0.01% Coverage

cases of dispossession of land.

Project No. 4 Culture, Ethnicity and Identity: a. Sub project 1 Race Discourse; b. Sub project 2 Caste system among the indentured descendants; c. Sub project 3 Coloured population; d. Sub project 4 Cité Mivoie; e. Sub project 5 Port workers; f. Sub project 6 Church History; g. Sub-project 7 Memory and Representation; Project No. 5 Study of

Reference 7 - 0.01% Coverage

institutions.

Where did slaves disembark?

This has been a perennial question, and with good reason. Public perception goes thus: The French can claim to have first landed in Vieux Grand Port, the Indians at Port Louis at Aapravasi Ghat, but what of slaves? There is no memorial, except a memorial at Pointe Canon chosen for no obvious reason, it would seem, than availability of space. Research has been undertaken in the past in the Archives, and no specific point identified. The TJC has attempted basic research in other sources located outside Mauritius, such as the French National Archives which contain the most important collection on Mauritius outside Mauritius. It is important to memorialize, and the TJC has made a recommendation towards the creation of a Museum of slavery and a monument for the Unknown Slave in a central location.

How many slaves came to

Reference 8 - 0.01% Coverage

trading to Mauritius from Madagascar.

Mozambique: We know less about Mozambique as far as Mauritius is concerned. Benigna Zimba's field work in the slave trade route has been crucial in adding to our knowledge to the TJC's attempt to understand local routes within Mozambique and Eastern Africa leading to Mauritius. A film directed by Benina Zimba, and co-produced by the TJC and the Nelson Mandela Centre for African Centre, is in the making which TJC expects to be launched by the Nelson Mandela Centre in the not too distant future. It will be the first time that Mauritians will see the interior of the Mozambique slave route and hear Mozambican descendants of slaves and traders talk about their ancestors memories of the slave trade.

The places from which slaves

Reference 9 - 0.01% Coverage

such as the MCB Archives.

When Liberated Africans were brought in the nineteenth century, they too passed through the same Customs House as slaves. A certain continuity thus existed in the sites used for disembarkation of slaves,

Liberated Africans and indentured. After formalities had been completed, the Liberated Africans were taken to the Immigration Depot where they would be registered as indentured immigrants, just like the indentured labourers who were being brought from India. These sites, the Customs and the site of the Immigration Office (today a World Heritage Property) need to be adequately memorialised. However a new symbolical site needs to be identified to memorialise in a permanent way as site relating to the landing of slaves in Mauritius. While other landing places exist for people who have come as immigrants, such as the Salines or at the Aapravasi Ghat, a memorial place for those people brought as 'cargo' is also necessary so that the Mauritian population may see and understand the the full breadth of the trade and all facets of how forced immigration has occurred in Mauritius.

1.9. The Slave voyage

Reference 10 - 0.01% Coverage

1.10. Memory, Identity and Representation

The slave traders: The slave

Reference 11 - 0.01% Coverage

in public representations of slavery.

Despite being visible everyday around us, this economic contribution must not be ignored anymore and needs to be brought to the forefront through memorial plaques and publications and ber incorporated in cultural tourism and educational activities, for without slavery, there would have been no 'isle de France'.

In 1764, just before the

Reference 12 - 0.01% Coverage

the various infrastructural works required.

A Memorial on civil works shows regulations regarding the organization of works. Article 1 fixed the number of Government slaves to be used in 1754: 1,872, of whom 880 were male slaves, and 558 female. Article regulated the numbers of slaves working on each product: stone work workshop to be composed of 10 European stone-masons and 90 slaves; for bricks: 2 European brick-makers and 10 slaves to produce ordinary bricks.¹⁷⁴

Lime Slaves were employed producing

Reference 13 - 0.01% Coverage

free Coloured or freed slaves.

The Muslim part among the French India population has been studied by Emrith and Jumeer. Most had come from from Bengal. Their history needs to be further researched using notarial records and Civil Status records. Although there was reluctance to use non-Christian labour, the shortage of labour had forced Governors to engage Indian Muslim sailors. They were all Urdu speaking, according to Jumeer. We know from research, conducted with one family who has traced their ancestry to the French period, although they have kept the memory of their family origins that they seem to reject their Indian ancestry. In 1805, they secured from Governor Decaen a plot of 250 toises to build a mosque, an unthinkable act in an island where

Catholicism was the only authorized religion. However, it fitted in well with the principle of segregation of races, as envisaged by Decaen and so, may not seem so incongruous an action, in hindsight. The separate cemetery created at Rivière Lataniers was also symbolic of the separation of cultures at this time, demanded by part of the population itself and allowed by French Authorities. It is among this group that the first Yamse religious festival was held in 1765 (Emrith: 9).

By the end of the

Reference 14 - 0.01% Coverage

section on Findings and Recommendations.

As it is impossible to ascertain, with exact figures, how many endured colonial slavery and the slave trade and even more impossible to capture what slaves felt, thought and lived through from 1721 until 1839, no amount of reparation will ever repair the damage done to those who endured slavery and the slave trade. What modern society can do is to ensure that such actions never occur again in whatever form and the justifications (philosophical, religious, ideological, economic, biological etc.) that were used to establish colonial slavery and the slave trade are not used to institute new forms of servitude. Modern society needs to honour the memory of all slaves destined for Mauritius, including those who never reached Mauritius.

Reference 15 - 0.01% Coverage

Indian Immigration Archive.'

Recommendation

1. The Commission recommends that appropriate memorials be established in the vicinity of the Customs House to honour the Liberated Africans.
2. The Commission recommends that

Reference 16 - 0.01% Coverage

COMMISSION 8.END OF INDENTURE

Official immigrant registers listing arrivals show 1910 to be the last year when indentured immigrants arrived. However, Protector's Reports indicate that there arrivals as late as 1924 and 1925. Indentured labour Immigration in Mauritius dwindled rather than ended abruptly, and it is still not clear whether to consider as 1910 or 1925 as the end of immigration. 1910 was the official end but immigration actually ended in 1925. For memorial purposes, both years need to be mentioned.

There were multiple causes why

Reference 17 - 0.01% Coverage

had been born in India.

Where were the ex-apprentices who agreed to be listed as such in 1846? What were their occupations? While there have been several studies on this , it is worth refreshing our memories as to occupations engaged in by ex-apprentices. For those who had been skilled under slavery, these same occupations were practised. The most common were among the boot-and shoe-makers, blacksmiths, sack-and mat-making, masons, carpenters and brick-layers, tombstone cutters. In transport, a large number were employed as

carters, grooms and boatmen. A large number were not skilled and uneducated and untrained and were employed, consequently, as non-agricultural labourers and workers. Few worked on sugar estates, but did work in other sectors of agriculture.

There was some significant regional

Reference 18 - 0.01% Coverage

people must recognise the fact

that all communities have made a vital contribution to our history, irrespective of their origins. "History is philosophy teaching by examples," declared Lord Bolingbroke. Educating the young through the teaching of a balanced History of Mauritius is the way forward. Only then, can cultural memory take on its true significance for young Mauritians – seeing the present through the past and envisioning the future through the present. Otherwise, old clichés will persist.

Definitions and origins of the

Reference 19 - 0.01% Coverage

Trading Corporation in the 1980s.

The Vrac was salutary for the dock companies and the sugar estates; it enabled, among other things, higher productivity, the fulfillment of international quota and employment of a smaller workforce, which translated into huge profits for the companies. However, port workers saw the creation of the Vrac in a very different light. The last Dockers from Albion/Mauritius Docks were dismissed in 1981 and shortly after that, in 1982, the Cargo Handling Corporation rose from the ashes of the Blyth, Desmarais and Taylor & Smith conglomerate. This major re-configuration was, in fact, an electoral promise between the MMM and its electorate, which, at the time, consisted mainly of working class families. The 1971 strike and the massive lay-off in 1979, 1980 and 1981 were still fresh in people's memories and the prominence of the MMM in all of the major Trade Unions had most probably a lot to do with the legendary '60 zero' victory in the 1982 elections. Few of the formerly discharged workers were recalled to work for the newly-minted Cargo Handling Corporation.

Political Contribution

The 1938 strike

Reference 20 - 0.01% Coverage

helping people and developing business.

However, while looking forward to the younger generations moving up the social ladder, the community has been faced with a loss of memory, relegating its past sufferings and conditions. To some extent, the community preserves only the legendary hardworking capacities of the Chinese people. History itself has played a role in this parody of a depiction of this community which has often been limited to hard labour or to distinctive figure of the Chinese and their astonishing economic development over the last two centuries. These people fled their countries to form new communities all over the world. Most of them would not return to China after the Communist takeover and found no other solution, but to stay, and secure their future, in their adopted countries.

Nowadays, after an incredible economic

Reference 21 - 0.01% Coverage

Divali are also celebrated.⁵⁰⁵

This association is currently making a plea for the chapel to be declared as a 'lieu de mémoire' (place of memory) and its rightful place on the National Heritage list.

Recommendation

Reference 22 - 0.01% Coverage

the National Heritage list.

Recommendation

1. To perpetuate the memory of the first Indo-Christians, who came under Indentured immigration, the Parish Hall, constructed in 1872 and located within the precincts of the St. Anne Catholic Church in Stanley Rose Hill, be proclaimed as a site of memory and be proposed as a National Heritage Site.

Reference 23 - 0.01% Coverage

Visible features of caste belonging

There are few visible markers of caste belonging present today in Mauritius. Tattoos, for example, (known as godna) used to be caste-bound; the form and the place of the tattoo strictly depended on one's caste. There is poor knowledge or memories of godna in the Mauritian population which indicates that its influence has all but disappeared. In the same way, clothes (length of dhoti, type of turbans) and jewellery which formerly indicated one's caste have all but disappeared. These items, although still worn, have lost their traditional value in categorizing Hindus.

Mauritians have retained some of

Reference 24 - 0.01% Coverage

AND JUSTICE COMMISSION CHAPTER 8

FAMILY, CULTURE, ETHNICITY, MEMORY AND IDENTITY

Reference 25 - 0.01% Coverage

documents.

4. Conservation of documents

This was considered by all to be a major issue as many documents are not only deteriorating, but are not being handled properly by Officers. Furthermore, institutions in Mauritius were not all financially able to undertake the conservation of documents in a professional manner. Digitisation did not solve the problem as digital records also needed preservation and the value of preserving original documents as part of the Nation's memory could not be measured in quantitative terms or be ignored. It was proposed that a National Conservation School or Institute be also created, perhaps by the UoM, to train staff of all institutions and individuals in conservation, where the latest techniques could be learnt, and also where conservation of documents could take place. The Institute could service the conservation needs of the

country. The quality of paper being used also needs to be addressed, as most institutions did not use acid-free paper, and this would mean that most documents would deteriorate with time and could not be conserved. The Civil Status Office, the National Archives and the Diocese all stated they were ready to receive any advice on conservation methods.

In light of urgent recommendation

Reference 26 - 0.01% Coverage

was set up in 1968.

The struggle of the Organization Fraternelle (OF) deserves special mention. Although it has been a long battle for the Michel brothers, many of their demands, made since the 1960s and 1970s have today been taken up by Governments and by younger Creole leaders. For the last four decades in spite of their very limited means, they have laboured hard for greater recognition of the Creole specificity as an important component in the Mauritian kaleidoscope. They have shown that the Creoles are not a minority because they represent some 50 % of the Christian population of the country that is around 200,000. They have fought for and succeeded in obtaining the introduction of a daily creole news bulletin in both radio and television, in the official commemoration of the abolition of slavery on the 1st of February; recognition of the Le Morne Brabant as a place of memory and the introduction of the teaching of the Creole language in schools. Their most important claim is for financial compensation for damages caused to the descendants of slaves who suffer the consequences of slavery.

Many other groups have emerged

Reference 27 - 0.01% Coverage

hood up to tertiary level.

12.Yola Argot-Nayekoo of Le Morne Village Trou Chenille A young University cadre, she claims ancestry from the first liberated slaves in the le Morne region. As a student in sociology/ and social anthropology, she made a strong plea for the recognition of Trou Chenille as a place of memory. The place covers an area of some 25 arpents located between a former concession and the pas geometriques. The first slaves settled there after abolition of slavery. Her contention is that this place is unique and has strong symbolic importance in that a colony of liberated slaves had set up a village of their own there and lived almost undisturbed until they were forcibly removed.

Reference 28 - 0.01% Coverage

institute new forms of servitude.

- Modern society needs to honour the memory of all slaves destined for Mauritius, including those who never reached Mauritius.
- It needs to pay special

Reference 29 - 0.01% Coverage

JUSTICE COMMISSION interpretation centre there.

- Bassin des Esclaves in Pamplémousses and a memorial plaque/interpretation centre concerning the slave contribution to Pamplémousses village and Garden to be designed by artists.
- Slave Prison at Belle Mare

Reference 30 - 0.01% Coverage

and an exhibition space created.

- The National Heritage Fund to locate all sugar estates using slave labour from 1815 to 1835 and a memorial plaque placed outside each of them with all slave names found from the 1826 and 1835 registers.
- Memory to Pedro Coutoupa, maroon leader beheaded and whose head was publicly exhibited near where he was caught.
- The Maroon caves to be

Reference 31 - 0.01% Coverage

Arts Décoratifs of La Réunion.

- Committee to study the history of Indians in French period and how to better memorialize their history and heritage in contemporary Mauritius.
- All Village Councils to undertake

Reference 32 - 0.01% Coverage

excellent manual for secondary students.

iii. A museum, with what is left of the ancient establishment and families, will be a living memory of traditions and culture, and an open book of history.

Ancient buildings should also be

Reference 33 - 0.01% Coverage

help in the development process.

272. To perpetuate the memory of the first Indo-Christians who came under the Indentured immigration, that the Parish Hall constructed in 1872, and located within the precinct of the St. Anne Catholic Church in Stanley Rose Hill, be proclaimed as a site of memory and be scheduled as a National Heritage Site.

Reference 34 - 0.01% Coverage

at the Mahatma Gandhi Institute

- The State of Mauritius and Ministry of Arts and Culture has abdicated its role and responsibility for the professional management of these Archives yet is applying to UNESCO for Memory of the World Register
- There is no professionally-prepared

Reference 35 - 0.01% Coverage

practised by Telugu-speaking descendants.

268 Nirsimloo-Anenden, The primordial link, p.135, 269 La Rose et le Henne, p. 17 270 Yassin Karimullah, Mapping of Migration, Memory and Family History in Port Louis and Vallée-Pitot, MA Dissertaion, Unlversity of Mauritius, 2011.

Reference 36 - 0.01% Coverage

from the University of Mauritius.

—Mapping of Migration, Memory and Family History in Port Louis and Vallée-Pitot

272 Frere and Williamson, 1875

Reference 37 - 0.01% Coverage

and endeavors among other aspects:

(i) to give logical continuity to the first phase of the Slave Routes Project in Mozambique and Origins Project in Mauritius. Both projects included book publications ('History, Memory, Identity' and 'Slave Routes and Oral Tradition in Southeastern Africa', audiovisuals and other materials; and

(ii) to be an inclusive

Reference 38 - 0.01% Coverage

either insufficient, or no valid,

information or a total lack of financial means on the part of complainants to attain their ultimate objective of proving their ownership of land. People relied mostly on their memory, focusing on the oral history transmitted by past generations, but many were unable to explain the mechanism that led to the dispossession of their lands.

It is strongly recommended that

Reference 39 - 0.01% Coverage

Colonial Archivist in his report:

"In his Excellency's examination of the Archives Office, it seemed to him that under the existing system, too much reliance was imposed on the extraordinary memory and unique knowledge of the records which you possess and that the Department stands in need of a more systematic arrangement of the Archives with simple but comprehensive system of indexing which would enable another officer to assume charge in your absence."

Indexing of documents started in

Reference 40 - 0.01% Coverage

purchased by Deep River Beauchamp.

- Mr. Nicolas Mayeur bequeathed the property to the two heirs above-named.
- The majority of the land is now occupied by Deep River Beauchamp Company Ltd for cane plantation and partly by the Sir Seewoosagur Ramgoolam Memorial Garden and Monument.
- The land owned by Deep

Reference 41 - 0.01% Coverage

indeed a case of dispossession.

Case3: The plot of land of 34 Arpents at Bois Chéri, Grand Bassin is nowhere to be found in the "Case Hypothécaire" of the ancestor. It still remains in the "oral conscience" and memory as "Terrain Beeharry".

If the first and third

Reference 42 - 0.01% Coverage

copies of the Domaine Book."

The FFC highlights "shortcomings" of the Information System which suffers from some deficiencies: • Manual, sometimes incomplete and inconsistent; • An absence of a regular, periodical up-dating and evaluation; • A lack of data on lands considered as "domaine public"; • No link with a Master Plan; • A high reliance on the personal knowledge, experience and memory of Surveyors;

- Hence an archaic, and in

Reference 43 - 0.01% Coverage

paving the way for recommendations.

The Oral History Project research (See ORAL HISTORY OF DESCENDANTS OF SLAVES Part 1, Volume 3), commissioned by the Truth and Justice Commission to document and preserve the memories and views of people who consider themselves as slave descendants, surveyed the collective memory of the people who have a particular knowledge of the history, culture, lifestyle, heritage and traditions of slaves, ex-slaves and their descendants. The survey, which covered the islands of Mauritius and Rodrigues, Agaléga, Chagos aimed, amongst others, at uncovering the "Causes of landownership and causes for loss of land" by the descendants of ex-slaves.

People from different parts of

Reference 44 - 0.01% Coverage

OF DESCENDANTS OF SLAVES INTRODUCTION

This oral history project research has been commissioned by the Truth and Justice Commission to document and preserve the memories and views of people who consider themselves as slave descendants. It surveys the collective memory of the people who have a particular knowledge of the history, culture, lifestyle, heritage and traditions of slaves, ex-slaves and their descendants. The survey covers the islands of Mauritius and Rodrigues, Agaléga, Chagos and aims at uncovering the following topics identified by the Truth and Justice Commission:

A. Experience of inverse and

Reference 45 - 0.01% Coverage

darkness.

Even though slavery was

abolished, some of them, like Mrs Jackson, recalls that her mother had to look for manioc and "patate" (sweet potato) to feed the family, a situation which is similar to slavery. That poverty has left a strong imprint in the memory of the respondents. Life was not, or could simply not be, planned as families had to struggle for food.

Women have played a crucial

Reference 46 - 0.01% Coverage

had to struggle for food.

Their outlook on the past is full of bitterness but they also show a certain pride to have survived and made their children grow up. That is why many find that their lives today are not to be pitied though they face financial hardship. That poverty has left a strong imprint in the memory of the respondents.

Some have been married once

Reference 47 - 0.01% Coverage

who was affranchised in 1740

R15 – R16 declares "there is the memory of our body", there are invisible but real traces of that period with its suffering in us, and it will take time to change the traces of that collective experience - R20 –R22 – R25

R6 Obvious link to Africa

Reference 48 - 0.01% Coverage

and grew with Hindu friends.

R25 attracts our attention on the values and traditions in Creole families. Adults did not speak familiarly to their children to recount the past or give them information on their ancestors. But what we see is that mothers and grandmothers are the ones who shared the most, perhaps because of the natural closeness between mother and child. Nevertheless some fathers also did transmit memories

NORTH (PAMPLEMOUSSES AND RIVIÈRE DU

Reference 49 - 0.01% Coverage

is proud of his origins.

On one hand, based on interviewees' testimonies, it appears that their identification as descendant of slaves is based on their shared feelings and experiences of sufferings and oppression rooted in the belief that 'the others' and society keep them in oppression by refusing or repressing their social mobility and undermining their history and consequently the memory of the slaves. A collective memory of suffering and oppression is perpetuated with the generational transmission of suffering, misery and poverty that keep the descendants of slaves in the continuous cycle of deprivation. Their identification is not derived from

knowledge of ancestral origins but rather on shared legacies of slavery such as social experiences and lack of education and opportunities.

On the other hand, some

Reference 50 - 0.01% Coverage

slavery in the school curriculum.

We should distinguish between slavery and slave ancestry for according to Shirley following mixed relationships the notion of pure descendants of slaves is erroneous and with evolution there is a need to remember and preserve the memory of slavery and slave origins. Moreover, for almost all informants, the question of being or not of slave descent is a political discourse and is no more the key issue. Chris stated that it is time to stop talking of slave ancestry and to start considering reparation for the damage and wrong caused to descendants of slaves who were dispossessed of their land and have since been oppressed. Instead of giving money to the descendant of slaves, there are other means to improve their life such as improving.

Reference 51 - 0.01% Coverage

HISTORY OF DESCENDANTS OF SLAVES

such as stone cutters, charcoal makers, sugar cane labourers and wood cutters. In people's collective memory, the architectural patrimony dating back to the French and English colonial periods are legacies of the slaves as for them the legacy of slaves and of slavery are same.

Reference 52 - 0.01% Coverage

Through work contacts are established

R9 Had kept painful memories of interethnic riots of 1968 and distrust contacts with the others since.

R10 It's politicians who always

Reference 53 - 0.01% Coverage

and exploitation by the powerful

R19 Racism continues to exist in Mauritius because some think they are superior to others and ignore or despise them. But has no memory of having been personally victim of racism

Very few respondents know anything

Reference 54 - 0.01% Coverage

effects of these developmental projects.

This report concludes with recommendations for improving the social and economic life of the Cité residents and for the preservation of the local tangible and intangible heritage to ensure that the history of the residents' ancestors do not go in oblivion and ensure that the memories of their ancestors remain alive.

Reference 55 - 0.01% Coverage

on Sime Bef (Eng. trans.

young man died there and his death forms part of the collective memory of the residents.

The bridge was named after

Reference 56 - 0.01% Coverage

internalised and transmitted across generations.

For example, the rape and sexual objectification of slave women and the helplessness of the slave men who watched their wife, sister or daughter being abused are present in the collective memory.

Reference 57 - 0.01% Coverage

Maroussem Family and Ramdennee Family.

However, it was not possible to consult the deeds of sales to have details of the land transactions such as chronology of the sales and acres of the concession sold because of lack of time. Hence, I relied on the oral testimonies to retrace the spatial configurations. Therefore, discrepancies might have arisen because of memory distortion.

Reference 58 - 0.01% Coverage

their own gardens for subsistence.

From the oral testimonies gathered and during the site visits the camps listed below were identified. The memories of these camps are still alive in individual and collective memories, as there has been transmission across generations. For example, the son of Olivier, one of the elders in the locality, stated that he learnt the name of these places and of places in the Black River Gorges from his father.

The respondents identified the following

Reference 59 - 0.01% Coverage

land belongs to all Mauritians.

In fact, in the past, they were open spaces and the mountain and the sea were their 'nurturing mother' that fed them. These concrete spaces are full of memories, as they were living spaces around which webs of association, significance and cultural practice were spun⁹³.

...mo krwar ena bann landrwa

Reference 60 - 0.01% Coverage

and integrated in future policies.

The ritual presence of the slaves in the camps confers to the spaces their symbolism and heritage significance. It was a space shared by the slaves and they forged camp life with its idiosyncratic

arrangements and organisation and inner-structures. This way of life was surely transmitted to the successive generations. Through these spaces the memories of the people who have disappeared remains alive in the collective memory through place-names or anecdotes linked to these spaces.

Reference 61 - 0.01% Coverage

were papers missing to continue...)

The history of these 'dispossessed families', and especially of the Albert/Colfir Family who reside in the Cité, forms part of the collective memory of Cité La Mivoie. These family histories are still alive in the memories of the residents – all respondents mentioned having heard that these families were landowners and that they were dispossessed of their property even though some were more knowledgeable than others who did not know the detailed story.

Even if the Colfir Family did not undertake legal actions to claim their land, for these people, the individual memories of their lost land somewhat contribute to distinguish them from the others who are not landowners. This land is symbolic for the family members as it represents the life they could have lived such as better housing and living conditions and the status and facilities that people enjoy when being property owner.

In view of the fact

Reference 62 - 0.01% Coverage

identify themselves with Rastafarian music.

However, they are not 'real' Rastafari in the Cité as they do not follow the Rastafarian spirituality or lifestyle apart from the more visible parts of it such as the dressing style and music; they listen to reggae, seggae and saggai music. A modified form of 'Rasta culture' with Bob Marley and Kaya still present in the collective memory of the population and especially the Creole community is inherent to Cité subculture.

Child abuse

By the end

Reference 63 - 0.01% Coverage

and psychological support.

Local Heritage

Preservation of the intangible and tangible heritage identified. The memories of the places that have been destroyed should be preserved such as their stories should be transmitted to future generations.

For example, a local history

Reference 64 - 0.01% Coverage

the working places and gardens.

The following sime were identified as constituting the local intangible and tangible heritage. The names and stories of these paths are still present in the collective memory of the residents. (See Appendix 3)

Reference 65 - 0.01% Coverage

PH 31/P/LaMivoie/20June2010

There are infrastructures that existed in the past but that have disappeared now because of spatial reconfigurations resulting from residential and other infrastructural developments. Some of these infrastructures are inherent to the local economic history and are still present in the collective and individual memories of the respondents as they have an historical significance for the latter. Therefore, the vestige of these infrastructures should be listed as local heritage sites:

Reference 66 - 0.01% Coverage

their land for residential development.

The following sites were identified where people in the past used to practise small-scale farming. These places are still alive in the collective memory and they constitute the tangible and intangible heritage of the local inhabitants:

Reference 67 - 0.01% Coverage

slavery and of discriminatory practices.

Reparation starts with work on the memory of slavery and of the slaves' history of abuse for psychological healing purposes. This healing process starts with a de-construction of the deep internalised sense of limitations and powerlessness. Furthermore, other social, cultural and psychological dynamics should take into consideration such as differential socialisation and enculturation processes to understand the Cité inner-structure, subculture and value system.

It is only with time and sincere and genuine political will that we shall be able to break this deeply seated perception that their marginalisation and underprivileged situation are inherent to their being. The recommendations are all made to help address the plight of the residents of Cité La Mivoie and improve their social and economic situation. We should learn from past errors made during post-slavery whereby now there is no living memory of the slaves among the residents. Recommendations are also proposed for the preservation of the local tangible and intangible heritage to ensure that the history of the residents' ancestors do not go in oblivion and ensure that the memories of their ancestors remain alive.

Reference 68 - 0.01% Coverage

knowledge and skills, land? etc

- How parents and grandparents met? At what age they got married? Why?
- 3. 'Cité' History and Life: • Identification of important places, Lieu dit, monuments, ceremonies etc • Identification of heritage components, • Lifestyle in the past and now: water, electricity, roads • Houses • Settlement • Childhood memories
- 4. Experience living in the 'cité': • Any constraining experiences? • What is a 'cité' for you? • Perception of slave descents living in cite/coastal? Image projected? Stereotypes?
- 5. Economic, social and cultural life of the 'cité':

Economic/Occupations: • Occupations • Employment structure

Reference 69 - 0.01% Coverage

LE MORNE – PAST AND PRESENT

The site of Le Morne Brabant represents perhaps one of the most significant global commemorations to the memory of slave resistance. Not only does this site evidence a rich associated cultural and oral history within a local context, but it has recently been inscribed as a UNESCO World Heritage Site in 2008 precisely for its remarkable role within the maroon movement.

Fieldwork was carried out between

Reference 70 - 0.01% Coverage

in cloths of some finery.

At least for some of these graves there is clear indication that the specific (if not always the precise) location of the individual grave was noteworthy and part of social memory. This is indicated by the fact that the grave outlines were reconstructed, in one case on four separate occasions; invariably the reconstruction phase resulted in the use of larger, often cut, basalt blocks. The earlier levels more of than not use small, uncut basalt stones, serving as a relatively simple grave outline. These reconstruction are very important as they speak of a period, perhaps decades long, where the cemetery's purpose is sovereign, undergoing little change, and known as the final resting place of ancestral populations by those using it. This clearly points to an enduring memory within the context of landscape and land use.

While time and funding prohibited

Reference 71 - 0.01% Coverage

clear indications of dietary deficiency.

In addition, and again turning to the recovered finds, it would appear that the dead were buried in relatively well constructed coffins, clothed, and with clearly delineated grave outlined constructed in their memory. These lines of evidence would seem to indicate that the interred were freed 'peoples', but whether initially slaves or not is hard to decipher. Thanks to the isotopic analysis we can be clear that they were all from the same region geographically; however, at this stage it is unclear whether the interred arrived, within their lifetime, from further afield or were born and raised in Mauritius.

What is clear, and what

Reference 72 - 0.01% Coverage

II. New York: Doubleday, c2008.

15. Blassingame, John W. and Berry, Mary Frances: Long Memory: the Black Experience in America. New York: Oxford University Press, c1982.

16. Blassingame, John W. Slave

Reference 73 - 0.01% Coverage

and endeavors among other aspects:

- (i) to give logical continuity to the first phase of the Slave Routes Project in Mozambique and Origins Project in Mauritius. Both projects included book publications ('History, Memory, Identity' and 'Slave Routes and Oral Tradition in Southeastern Africa', audiovisuals and other materials; and
- (ii) to be an inclusive

Reference 74 - 0.01% Coverage

the years to come.

CONCLUSION

This family history was only a small trip back into time. PANDIAN came as an indentured labourer with his family and what he has left as legacy is: 2 children, 3 grandchildren, 9 great grandchildren, 24 great great-grandchildren, 34 great great-great-grandchildren and 1 great great-great-great grandchild. There is still more research waiting to be carried out in Mauritius and in India. Until that time comes, the Researcher feels enriched with the stories of the past and having started on this journey and met some wonderful people that she would have never known other than through this research, precious stories and shared memories, passed from generation to generation.

1 A village in India

Reference 75 - 0.01% Coverage

HISTORY OF THE PEERTHUM FAMILY

[...] all human ancestry goes back to some place, and some time, where there was no writing. Then, the memories and the mouths of ancient elders was the only way that early histories of mankind got passed along [...] for all of us today know who we are." Extract from the Acknowledgement Section of Alex Haley's 'Roots' (1976)

Research into one's family history

Reference 76 - 0.01% Coverage

they were of 'indentured' origin.

These analyses of interviews with persons who had previously lived and worked on sugar estates was conducted in the 2007-2009 period, when the Voluntary Retirement Scheme was in progress. They were conducted by research staff of the Aapravasi Ghat Trust Fund and donated to the TJC who wished to know how Mauritians lived on those estates and what people felt about their lives there and what memories they had. Three themes suggested themselves: first, the life experiences of the people, and if and how have their lives changed over the years; secondly, for those with 'memories' of their parents' and grandparents' lives, to follow their evolution up to today and third, whether there were any variations regionally; fourth, how were Inter-ethnic and intra-ethnic interactions on estates, and lastly, what do they think of their history? The interviewees were between 65 and 70 years of age and their work-related memories were good: they provided factual information about their working lives. They talked little, however, about emotions, thoughts and more subjective issues. About 70% of interviewees were males and the ethnic /religious proportions reflected very roughly the religious/ethnic population of Mauritius still living on sugar estates in the regions studied today. The semi-structured interviews have been conducted by research assistants with interview sheets. All interviews were recorded on either audio or videotapes and an archival form created containing basic information about the informants. These 400 interviews were copied on CDs and

donated to the Truth and Justice Commission. The Commission undertook to transcribe these interviews as a gesture of its appreciation for the donation. The methodology used in analyzing oral interviews continues to be discussed and debated in academic circles and interpretations of the same interview often vary among scholars. For this reason, the Commission requested scholars from varying disciplinary traditions and training to assess the consequences on indenture on descendants. This as the reports show, proved a very fruitful exercise. As much as there is variation in the views of informants, so is the situation in the interpretations of this experience by scholars possible.

The objectives of the Commission are also to ensure the memory of Mauritians particularly of indentured and slave descent are not forgotten and thus the creation of Oral History database is considered absolutely essential for the preservation of the nation's memory.

Reference 77 - 0.01% Coverage

some form of critical scrutiny.

There are instances for example where the informants tend to confuse certain details or fail to adequately specify at what point in time the events being alluded to in the interviews occurred. To a certain extent, this is to be expected, as we are dealing with events that occurred some time ago and peoples' memories are limited by personal interests and biases. Yet in spite of these limitations, one can still discern recurring themes in the interviews pointing to similar experiences that Mauritian sugar estate workers experienced in the earlier part of the twentieth century. As I was not involved in collecting the interviews myself, and cannot read Creole and Bhojpuri or speak either competently, the two main languages the informants used to express themselves, I have had to rely on the assistance of a number of research assistants employed by the TJC. I designed a template that required the research assistants to listen to the interviews and write down details pertaining to a list of criteria I tried to ensure remained as open-ended as possible whilst focusing specifically on working and living conditions. Thus, I do not think it can be objected that the informants have been asked leading questions or that a narrow body of data has been chosen that seeks to only elicit critical views of the Mauritian sugar industry. This much can be discerned by referring to the questionnaire used by the AGTF's research assistants and the template I had the TJC's research assistants use which are included at the end of this report. (Audio records and transcripts of the interview are available too.) What I should also add is that I have chosen to interpret their views in accordance with one of the main criteria of the TJC Act, which is to address the "consequences" of the indentured labour period, and which I primarily interpret to mean how Labour Laws have affected the lives of sugar estate workers.

In addition to the oral

Reference 78 - 0.01% Coverage

by a translation into English.

Regional and individual variations were identified in the living and working conditions of the former estate workers and in the sugar estate practices. Besides, because of chronological discrepancies and memory flaws, the respondents got confused about certain political and economic events which they associated the Trade Unionist Movement to Sir Seewoosagur Ramgoolam.

Much caution was taken to

Reference 79 - 0.01% Coverage

Mr. Couacaud and Dr. Mishra.

However, since all versions of memory recollections and of life-experiences have to be taken into consideration because of their significance for the respondents, the various versions compiled are included in this report.

Unfortunately, because of time constraint

Reference 80 - 0.01% Coverage

from Chennai as agricultural worker.

Their knowledge of family history remained restricted to one or two generations because of limited genealogical memory. In addition, some did not know their grandparents who died before their birth or when they were underage. They did not know if their ancestors came as indentured labourers or free passengers, and when and why they migrated to Mauritius.

For example, Bhudyea's mother and

Reference 81 - 0.01% Coverage

with white and red soil.

At night, they were so tired after a day's work that they did not have much time for family discussions. Usually, storytelling time was after dinner and during bad weather, when people could not go to work. The elders, most of the time, narrated stories lor la miser (about their harsh living conditions), on their childhood memories and on religio-cultural traditions and practices. None of the respondents stated that their elders narrated stories on indentured-ship or slavery.

For example, when Goinsamy was

Reference 82 - 0.01% Coverage

have much time for storytelling.

Storytelling time was not only a relaxing and nostalgic moment of reminiscences that ensured generational transmission of past memories. It had a social function as well.

On the one hand, it

Reference 83 - 0.01% Coverage

the not so distant past.

Each of the life-histories are structured similarly and cover, firstly, the childhood memories and experiences of the informant, followed by their working life, then marriage and home life, and, where possible, some information about the present condition of the informants. Each life-history also has an introductory paragraph briefly summarising some of the most salient features that came out of the interviews with the informants.

Reference 84 - 0.01% Coverage

RAMLALL RAMDUTH 10.1 Introduction

Mr. Ramlall Ramduth's life problematizes the romanticized view of the social mobility and prosperity of Mauritius's small planters. He not only describes his working routine as a small planter, but also his work on Beau Champ Sugar Estate before becoming a small planter. Despite the hardships he had to undergo, he said he has no bad memories of Sugar Estate work and was still working on the plot of land he inherited from his mother in 2009.

10.2 Childhood

Mr. Ramlall

Reference 85 - 0.01% Coverage

similar conditions to the indentured.

Camp Aneerood, a former sugar estate camp, lies in the vicinity of Bel Ombre Sugar Estate, in Savanne District. Camp Aneerood later came to be known as Camp des Routes. It is believed that Camp Aneerood owns its name to a Sirdar known as Aneerood, who used to recruit Indians as indentured labourers for Bel Ombre Sugar Estate in the 19th century.¹ This camp is representative of many such camps established in the 19th century and which have survived to this day. The memories of the former inhabitants of this Camp are also very vivid.

The history of the inhabitants

Reference 86 - 0.01% Coverage

Ombre in another estate camp.

There were two estate camps in Bel Ombre; one known as Camp Bel Ombre and the other as Camp des Routes. Mrs. Vayavory recalls how one night fire broke out in the stables found at Camp Bel Ombre, during which the animals could not be saved and all perished in the fire. She also remembers that the estate houses were made of straw and comprised of 6 rooms respectively. Her wedding took place at night and all the neighbours in Camp des Routes gave a helping hand in the wedding preparation, irrespective of their ethnic background. Her wedding tent was made of bamboo poles covered with palm and coconut leaves. Mrs. Vayavory keeps good memories of her stay at Camp des Routes.

Reference 87 - 0.01% Coverage

by examples," declared Lord Bolingbroke.

Perhaps, educating the young through the teaching of a balanced history of Mauritius, rather than a revisionist history, is the way forward. Only then, can cultural memory take on its true significance for young Mauritians – seeing the present through the past and envisioning the future through the present. Otherwise, old clichés will persist, and the dawning of the Justice and Truth era will be a forlorn hope.

Finally, the Government should not

Reference 88 - 0.01% Coverage

Ibid., p. 227. In July 1881, the Bishop of Mauritius, Mgr. Peter Royston, celebrated at least 14 baptisms; the Planters and Commercial Gazette reported that one of the children of the pilot at Port Mathurin, M. Vandorous, took the name Euryalus, in memory of the ship that had brought Sir Napier Broome and Lady Barker, in June 1881, to Rodrigues (15.7.1881). The school at St. Gabriel opened in 1881.

259 North-Coombes, op. cit

Reference 89 - 0.01% Coverage

you do businesses (?) courses, in

Mauritius too but it helps whether you've been school friends or not, it tends you to scale down but I think it would take few generations to disappear but it would replace by golf, by school, by-, but this is-, at that time it's still the relationship you build up in the time which-, and it's (cough) it's easier to deal with these people because we know each other, you have something I think-, we share the same culture maybe. So, somebody you don't, let's say an Indian, I would be perfectly at ease with him but it's not the same relationship, of course with time I'll built up the same relationship, I'll built up a relationship but it won't be the same because "bon", you got memories with the people, it's different, it's different.

The same point is made

Reference 90 - 0.01% Coverage

Racisms. Palgrave, Macmillan: New York.

2. Alpers, E.A. 2000. 'Recollecting Africa: Diasporic Memory in the Indian Ocean World'. African Studies Review, 43(1) Special Issue on the Diaspora. pp. 83-99.

3. Anthias, F. 1998. 'Evaluating

Reference 91 - 0.01% Coverage

Perspectives 100(25): 90-109.

41. Mamdani, M. 2000. 'The Truth According to the TRC' in Amadiume, I and An-Na'im (eds), in The Politics of Memory: Truth, Healing and Social Justice. London, New York: Zed Books.

42. Marcus, G.E. 1995

Reference 92 - 0.01% Coverage

afterwards, the government took the

school he could not continue as he had already reach the age of 13yr. His children could not complete their studies as school was not free at that time and they had financial problem. His children had studied up to form 5 level. Childhood Memories: He used to go to school and went to cut grass also known as (coupe l'herbe). When the school had been constructed, his father worked there as a caretaker. Food

He highlighted that during 1942

Reference 93 - 0.01% Coverage

Visible features of caste belonging

There are few visible markers of caste belonging present today in Mauritius. Tattoos, for example, (known as godna) used to be caste-bound: the form and the place of the tattoo strictly depended on one's caste. There is poor knowledge or memories of godna in the Mauritian population which indicates that its influence has all but disappeared in Mauritius. In the same way, clothes (length of dhoti, type of turbans) and jewellery which formerly indicated one's caste have all but disappeared. These items, although still worn, have lost their traditional role in categorizing Hindus.

What Mauritians have retained is

Reference 94 - 0.01% Coverage

to share meals with them.

Mauritian voices very strongly stressed the 'equalising' effect experienced in the past on estate camps among immigrants and descendants. The camp inhabitants saw themselves as members of one family, with all residents being equal members. Caste, as a discriminative criterion, seems to have played a very minor role. One can wonder to what extent this perception is linked with nostalgia and idealized memories of a social structure that is currently disappearing. Neither social relationships (friendship, for instance), nor the school or plantation world seem to have replicated the caste system hierarchy, nor imposed suffering from caste discrimination. Even if the 'sirdar' often (but not always) belonged to high castes, this was supposedly due to their better education (they knew how to write and count), not so much to 'superior' status in terms of socio-religious purity. Interviewees remarked that 'sirdars' today are not exclusively high-caste members.

According to this omnipresent vision

Reference 95 - 0.01% Coverage

together in the Mauritian nation.

Patrimonial sites are communalist-biased and commemorations there are increasingly religious (Hindu sacrificial prayers on November 2nd at the Aapravasi Ghat, and claims for the Morne mountain to become a Catholic "sacred mountain"). The memories of slavery, as the memories of indenture, being dealt with separately, rapidly become rivals.

Promoting museums, sites and institutions

Reference 96 - 0.01% Coverage

CLAVEYROLAS, Mathieu. 2012. "With or without roots: the compared and conflicting memories of slavery and indenture in the Mauritian public space" in A-L. Araujo, ed, Politics of Memory: Making Slavery Visible in the Public Space, Routledge.

DEERPALSINGH, Saloni. 2000. « The characteristics

Reference 97 - 0.01% Coverage

Sterlin (1993) also studied transmission

mechanisms of the impact of slavery. In the first stages, slavery generated an extinction of life drive (Eros) among slaves. Such an aggression, physical as well as psychological, remodeled all the energy of the person

with consequences on memory, sexuality, aggressiveness/passivity patterns (See further: Reversal into the opposite).

Coping with reactivations of these

Reference 98 - 0.01% Coverage

broken links with significant others.

- The transmission of rituals, especially in popular cultures ensure transmission of memory, of values. This transmission facilitates affective support, reinforces

Reference 99 - 0.01% Coverage

Constant adjustments to cope with intimidation as defense mechanism leave lasting scars on learning processes, memory. They induce behaviors such as retreat or avoidance, "évitement", to reduce dissonance; they alter relationship with significant others from early childhood³⁴. Reversal in the opposite operates through superiority complex and «nouveaux riches» behaviors.

Without a collective sensitization and

Reference 100 - 0.01% Coverage

do not match today's demands.

Without attributing undue importance "une détermination en dernière instance" to slavery as source of present family dislocations, we have to acknowledge that it contributed a lot to the disjointed quality of family relationships. Psycho-social Studies on memory and transmission of behavior patterns compel us to consider the impact of images, both explicit and subliminal, when they are anchored in a collective memory.

The psychological stress experienced by

Reference 101 - 0.01% Coverage

Hamilton, (1996), Plous (1995). 34

The attachment theory (Bowlby, 1978) shows the primordial importance of security as " empreintes" in the memory, enabling resilience processes to be set up after a trauma. " Inversement, si le blessé n'a pas intériorisé dans sa mémoire une base de sécurité, le même événement devient une défaite supplémentaire. Son image se détériore ».

Channouf refers to " processus

Reference 102 - 0.01% Coverage

has been to adopt what

contemporary research methodology in the History of Education considers as the important distinction to be made between the 'archives of memory' and the 'memories of archives' (Fitzgerald, 2005). Such a perspective coheres with the quest for Truth, Justice and Reconciliation as the challenge, therefore, is to

interrogate the contents of the archives as well as the archives themselves to reveal their privileges, silences and absences.

Reference 103 - 0.01% Coverage

Prithipaul (1976) observed, this "school system thus helped maintain the socio-cultural and economic disparities between the different social groups resident in the colony" (p.62). Such a system would consequently impact our national collective memory, and especially on the psyche of the Creole community. The struggle for access of the coloured people to the Lycée, later known as Royal College was led afterwards by Rémy Ollier (1819-1845). This intense struggle of the coloured community would dominate the educational scene till the second half of the 19th century.

Hence, during the French period

Reference 104 - 0.01% Coverage

making Citizenship become more meaningful.

Forgiveness and Reconciliation Deconstructing the history and memory of certain people and places can assist in

highlighting the various forms of

Reference 105 - 0.01% Coverage

Sociolinguistics. Penguin Books: 15-32

92. Fitzgerald, 2005. The Archives of memory and memories of archives: CMS" women letter and diaries: 1823-1835. History of Education, Vol.34 (6), pp. 656-674.

93. Foucault, M. & Deleuze, G

Reference 106 - 0.01% Coverage

229. Teelock V. & Alpers E. A. 2001. History, Memory and Identity, Nelson Mandela Centre for African Culture/UOM Press.

230. The impact of archives

Reference 107 - 0.01% Coverage

and developed a treatment, an

antiserum to combat the disease. He was the first to suggest that fleas and rats may have been responsible for the spread of the disease. Subsequently the bacillus was named *Yersinia pestis* in his memory.

Plague in Mauritius According to

Reference 108 - 0.01% Coverage

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY VOLUME 4
HISTORY, ECONOMY, SOCIETY AND MEMORY
Research Reports, Technical Studies and

Reference 109 - 0.01% Coverage

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY

Reference 110 - 0.01% Coverage

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY
TRUTH AND JUSTICE COMMISSION Chairperson

Reference 111 - 0.01% Coverage

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission iv
VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Preface
Volumes three and four contain

Reference 112 - 0.01% Coverage

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission vi
VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY
VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Research Reports, Technical Studies and Surveys
Preface by Vice Chairperson PART

Reference 113 - 0.01% Coverage

Sauvegarde du Patrimoine Documentaire 26.
Memory and Representations of Slavery and Indenture
Truth and Justice Commission
PART

Reference 114 - 0.01% Coverage

Hervé Sylva and Dwarkapesad Jawaheer
PART X PRESERVING THE NATION'S MEMORY Stéphane Sinclair Corinne Forest

Reference 115 - 0.01% Coverage

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission viii
VOLUME 4
HISTORY, ECONOMY, SOCIETY

Reference 116 - 0.01% Coverage

VOLUME 4
HISTORY, ECONOMY, SOCIETY AND MEMORY Research Reports,
Technical Studies and Surveys PART

Reference 117 - 0.01% Coverage

VI SLAVE TRADE AND SLAVERY
VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission
VOL 4 : PART VI – SLAVE

Reference 118 - 0.01% Coverage

are equally guilty.
Slave Trade

The slave trade to Mauritius was started to supply the island with cheap labour and as any commercial venture, as a profit-making activity. Without the establishment of a slave society and economy, there would have been no Ile de France in the 18th century and no sugar industry in 19th century British Mauritius. While the economic contribution of the free persons to the setting up of the colony is amply recognized in daily life (street names, books, plaques, genealogies, buildings and archives) the memory of slaves who built Port Louis' infrastructure, who cleared the land for the first sugarcane, wheat, manioc and indigo plantations, who built and manned the French fortifications and naval squadrons, or provided the domestic labour in all households is barely known or seen in everyday life. Most Mauritians are unaware that the cobbled streets they walk on in Port Louis, the classified fortifications they visit, the 18th-century stone buildings they enter were built with the labour of slaves. The slave trade permitted many in Mauritius and France, to make small or big fortunes that later were invested in estates, land and businesses. Thus the fortunes of many today were built on the prosperity of those who traded and used slave labour in the 18th and 19th centuries. It is therefore crucial that

Reference 119 - 0.01% Coverage

a Genealogy Centre in Mauritius.

Where did slaves disembark? This has been a perennial question and with reason. Public perception goes as follows: The French can claim to have first landed in Vieux Grand Port the Indians at Port Louis at Aapravasi Ghat, but what of slaves? There is no memorial except the one at Pointe Canon chosen for no other reason than the availability of space. It is important to memorialize; if no site is found, the Memory group will make suggestions as to what is an appropriate place.

How many slaves came to

Reference 120 - 0.01% Coverage

| | |
|--|----|
| 4. The Slave voyage | 52 |
| 3. Memory and identity..... | 55 |
| 1. The people involved | 55 |
| 2. Cultural transitions in the slave trade | 62 |

Reference 121 - 0.01% Coverage

were later brought from India.

These sites need to be adequately memorialised, since currently there are no such sites related to the landing of slaves in Mauritius. While other landing places exist for people who have come as immigrants, such as the Salines or at the Aapravasi Ghat, a memorial place for those people brought as 'cargo' is also necessary so that the Mauritian population may see and understand the the full breadth and all facets of how immigration has occurred in Mauritius.

THE GOODS

Ships brought back

Reference 122 - 0.01% Coverage

to 36.8 % in 1826.

3. MEMORY AND IDENTITY 1. THE PEOPLE INVOLVED

A large number of studies

Reference 123 - 0.01% Coverage

SLAVE TRADE 1720s TO 1820s

On 13th March 1789, Louis Monneron was elected as a supplementary member of Parliament; he was admitted to the National Assembly on the 11th November 1790, where he presented a memorial on the French colonies, including Isle de France.

Paris to present Memorial before the National Assembly.

In 1790, the inhabitants of

Reference 124 - 0.01% Coverage

possibly the Duc de Choiseul.

The location where they lived is found in archival maps of Camp Yolloff and Camp Bambara in Mauritius. No memorial is in place commemorating their presence there in Mauritius, 'INDIA'

1728 witnessed arrival of first

Reference 125 - 0.01% Coverage

and all the 'snippets'
correlated.

As most sources are to be found for the period 1767 onwards, when the Royal Government took over the island, this period has also been the focus of historians. This information is readily available through the works of Toussaint, Filliot and Allen. It was important, therefore, for the Commission to collate data for lesser-known periods: pre-1767 for the French East Indies Company period and post-1815, which was the period of the illegal slave trade. Also, since many Mauritians were anxious to know 'where slaves landed' for memorial purposes, it was thought necessary to delve into these periods.

It is also necessary to

Reference 126 - 0.01% Coverage

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Reference 127 - 0.01% Coverage

Surveys PART VII INDENTURED IMMIGRATION

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission

VOL 4: PART VII – INDENTURED

Reference 128 - 0.01% Coverage

was somewhat eased as A

number of oral history interviews were also conducted to assess the level of knowledge of Mauritians, memory as to the existence of tribals in Mauritius.

Due to lack of time

Reference 129 - 0.01% Coverage

helping people and developing business.

However, while looking forward to the younger generations moving up the social ladder, the community has been faced with relegating their past sufferings and conditions to a loss of memory. To some extent the community preserves only the legendary hardworking capacities of the Chinese people. History itself has played a role in this parody depiction of this community which has often been limited to hard labour or to distinctive figure of the Chinese and their astonishing economic development through over the last two centuries. These people fled their countries to form new communities all across the world. Most of them would not return to China after the Communist take-over and found no other solution but to stay and secure their future in their adopted countries.

Today, after an incredible economic

Reference 130 - 0.01% Coverage

to be interviewed non-anonymously.

The interview lasted about 35 minutes and what seems amazing is that Mr. Wan at 98 years old can still speak properly and have a very good memory. He also kept all his official documents such as passports, naturalisation certificate and receipts of payment of naturalization and boat ticket to China neatly through all these years. The interview was conducted in Chinese dialect; Hakka and Creole.

During the interview, I noticed

Reference 131 - 0.01% Coverage

at an early age.”²⁸³

This memorial was also very critical of the existing educational system which made people suffer because ‘education consists in

Reference 132 - 0.01% Coverage

Gen.(Emi.), January 1874,
WBSA.

93 Prog. No.12-16, Gen.(Emi.), December 1871, WBSA. 94 Report of Sanderson Committee 1910, Pt II, p. 103. 95 L/PJ/6/79, File No 1285/1882. OIOC 96 Gen./ Col. Emi./ File No 11. Proc No 3-4 B, February 1882, WBSA; L/PJ/6/79, File No 1285/1882. OIOC 97 L/PJ/6/79, File No 1585/1882. OIOC. 98 Report of H.N.D. Beyts dt 7 June 1869 in PP C.151/1870. 99 Report on the Condition of Indian Immigrants in Mauritius by J.W.P. Muir-Mackenzie 1893, p. 9. 100 Deposition of Manilal Doctor, Report of Royal Commission 1909, Pt II, Appendix B, pp. 157-165. 101 Ordinance and Proclamations, Government of Mauritius, 1912. NAI. 102 Ordinance 28 of 1912, Ordinances and Proclamations 1912, Govt. Printing Press, Mauritius, 1913, NAI. 103 Ridley Report 1941, PRO. 104 Report of T. Hugon, Protector of Immigrants to Colonial Secretary, dt 31 May 1853. MNA. 105 Articles 8 and 9, Indian Marriage Ordinance 1856. 106 Ordinance 12 of 1870 in Report of Sanderson Committee Pt II. 107 Most notably by Rhoda Reddock. 108 Brij Lal, ‘Kunti’s cry: Indentured women on Fiji’s plantations’, Indian Economic and Social Review, 22, 1. 109 Indian Marriage Ordinance, 1856. 110 Ordinance and Proclamations, Government of Mauritius, 1912. NAI 111 Pitcher Report, Muir Mackenzie Report, Report of Royal Commission; Carter, Servants, p. 247. 112 Benedict, Burton, ‘Caste in Mauritius’, p. 29; Carter, Servants, pp.258-59. 113 Benedict, Indians in a Plural Society, pp. 92-108. 114 Carter, Servants, p. 246. 115 Pitcher Report, Chapter 3. 116 Ibid. 117 Tinker, p. 140. 118 Brij Lal, Girit, History, Memory, p. 15. 119 The Aapravasi Ghat Trust Fund conducted some 400 interviews of ‘descendants’ of indentured labourers. These interviews were donated to the Truth and Justice Commission to facilitate analysis.

120 MNA:B2/IR Report

Reference 133 - 0.01% Coverage

1920-1950, Vikas, Delhi, 1976.

271 Report of Muir Mackenzie, 1893, p. 40. 272 Ibid. 273 Statement of Manilal Doctor, Report of Royal Commission, 1909, Pt. II, p.160. 274 Bowen to Kimberley, dt. 26 July 1880, CO 167/ 589. PRO. 275 ARPI, 1881. 276 Phayre to Secretary of State, dt 20 July 1877. CO 167/ 572, PRO. 277 Report of the Council of Education, 1888, MNA. 278 Report of the Council of Education, 1891, MNA. 279 Report of Sanderson Committee, Part

II, 1910. 280 ARPI, 1881, 1882. 281 Report of the Sanderson Committee. 1910 p. 49. 282 This memorial was earlier submitted by the Action Libérale to the Secretary of State for Colonies on 21 July, 1908.

Reference 134 - 0.01% Coverage

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Reference 135 - 0.01% Coverage

UNDER COLONIALISM. SLAVERY AND INDENTURE
VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission
VOL 4 : PART VIII – ECONOMY

Reference 136 - 0.01% Coverage

for the period 1821-183036.

Moreover, planters were not happy with the prices they had to pay to Britain for their sugar, as they had to pay an additional 10 shilling duty, compared to the planters in the British Caribbean. The planters pressed the British Government to equalize duties on Mauritian sugar, and in this, they had the support of Governor R. Farquhar³⁷. They sent memorials to the British Government in 1821 and 1823. In 1825, the Trade Bill was passed, and its impact on sugar production in Mauritius, on the economy and society of Mauritius would be far reaching, and beyond anyone's expectations. The area of land under sugar cane cultivation, and the production of sugar, grew at a very impressive rate as highlighted in the table below.

Table 1 Land under Sugar

Reference 137 - 0.01% Coverage

THE CONSEQUENCES FOR CONTEMPORARY MAURITIUS

"The Mauritius planters were afraid they would soon find themselves competing with one another as in the past. They had still fresh in their memory the daily queuing of their respective brokers in the offices of the Indian merchants of PortLouis, each having to up a few cents on the price offered by his competitor."¹⁵⁵ Moreover, they would not sustain

Reference 138 - 0.01% Coverage

the residents in Mauritius that:

"Moreover there is probably rankling in their (i.e. the people's) minds the memory of some particular occasion on which they have been swindled by some individual member of these classes, and, without much dispassionate consideration, they indulge in sweeping generalisations that they are all blackguards."

This issue seemed to have

Reference 139 - 0.01% Coverage

lost for some time.”⁵⁰

The ex-apprentices were mostly illiterate (10 apprentices out of an estimated population of 70,000 were reportedly able to read and write in 1836)⁵¹ but the majority had very good memories. Whether or not they understood what they were memorizing would probably have depended on the individual's ability to do so. Overall, Fr. Laval found it difficult to teach these illiterate and ignorant men and women “who did not know their right hand from their left” and whose minds were not used to stimulation, and that is why he prepared the simple catechism in order to make religion accessible to the ex-slaves. ⁵²

He advised his missionaries to

Reference 140 - 0.01% Coverage

with a crowd of different

groups claiming for some form of recognition or material reparation for historical injuries. In Mauritius, some socio-political groups have entertained reparations claims, especially in the form of monetary compensation but is that the solution? An examination of the different examples of retrospective justice initiatives from around the world would surely reveal that, while each case is unique, the most successful generally combine three elements: formal acknowledgement of an offence; a commitment to truth telling, to ensure that the relevant facts are uncovered, discussed, and properly memorialized; and the making of some form of amends in the present to give material substance to expressions of regret and responsibility.

The challenge, of course, is

Reference 141 - 0.01% Coverage

years, in particular, have witnessed

the emergence of an international consensus on the importance of confronting traumatic histories, as well as the creation of a variety of modalities and mechanisms for doing so. These approaches include, not only the payment of monetary reparations (the focus of the current slavery reparations debate in Mauritius), but also international tribunals, formal apologies, truth commissions, the creation of public memorials and days of remembrance, educational initiatives, and a wide variety of other non-monetary reparations programs. Although these different approaches, as well as some of the specific circumstances in which they have been or might be used are debatable, what is important to bear in mind is that there is no magical formula for righting historical wrongs.

From what has been witnessed

Reference 142 - 0.01% Coverage

truth in all its complexity

We cannot change the past but we can reconcile ourselves with our past so as to have a better future. Every confrontation with historical injustice begins with establishing and upholding the Truth, against the inevitable tendencies to deny, extenuate, and forget. The appointment of the TJC and the various public programs it have organised has certainly done a great deal to create awareness of a history that had been largely erased from the collective memory of our country. Yet, there is more to be done.

Therefore we recommend that the

Reference 143 - 0.01% Coverage

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Technical Studies and Surveys PART

Reference 144 - 0.01% Coverage

CHAGOS, AGALEGA AND ST. BRANDON

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission
VOL 4: PART IX – RODRIGUES

Reference 145 - 0.01% Coverage

biodiversity is the most devastated.

Isaac Balfour, a Botanist, referred to Rodrigues as a barren land in the 1870s, some 180 years after the first settlers enjoyed to the fullest the natural resources of Rodrigues in 1691. Once an idyllic place, fertile valleys, potable fresh water, pure and healthy air, the land that saw the evolution of an amazing mega-fauna (exceptionally beautiful though strange birds, Solitaire and reptiles – giant tortoises and lizards) is now a depleted and desolate place. The exploiters have gone and in their memory, the atrocity caused to Rodrigues has been completely forgotten.

Rodrigues is probably amongst the

Reference 146 - 0.01% Coverage

duty and service in Rodrigues.

In its human history, the first popular consultation was in 1967 compared to Mauritius where a Legislative Council, with an elected minority, was set up in 1885. As early as 1915, a serious representation was made by Rodriguans by sending a memorial to H. M. the King of England. The memorial pointed out that Rodrigues had not been included as an Electoral District in the 1885 Constitution, although it had a population larger than that of the Black River District in Mauritius, which had one. It was unfortunate that no decision was ever taken on this issue due to the lack of consideration or, more to the point, the lie of Sir John Chancellor to the Secretary of State. In fact, the King was never advised Truth and Justice Commission

Reference 147 - 0.01% Coverage

Ibid., p. 227. In July 1881, the Bishop of Mauritius, Mgr. Peter Royston, celebrated at least 14 baptisms; the Planters and Commercial Gazette reported that one of the children of the pilot at Port Mathurin, M. Vandorous, took the name Euryalus, in memory of the ship that had brought Sir Napier Broome and Lady Barker, in June 1881, to Rodrigues (15.7.1881). The school at St. Gabriel opened in 1881.

Reference 148 - 0.01% Coverage

The names of the slave-masters are still present in the collective memory of the Rodriguans. It seems that the local population keep alive the memory of the Colons rather than that of the slaves.

The local residents have a high respect for Maragon especially. It is believed that he was buried with his slaves, but only his grave was renovated and a monument erected in his memory. The probable location of the tomb of the slaves is marked with stones. No archaeological digging was undertaken to find out whether his slaves were indeed buried with him.

However, given that Colonial Rules

Reference 149 - 0.01% Coverage

be listed as national heritage.

One of the reasons why the Rodriguans perpetuate the legacy and memory of the slave-masters might be that slavery was not as harsh and cruel as in the other islands of the Mascarenes. The

Truth and Justice Commission 591

Reference 150 - 0.01% Coverage

Rodriguans can identify.

POST-INDEPENDENCE

The pre-and post-Independence period are still living memories in Rodrigues for various reasons. Firstly, it was a key historical moment that had a major impact on the socio-political relationships with Mauritius. Secondly, Rodrigues was against Independence and pressed her case to remain a British colony. This political choice already

Reference 151 - 0.01% Coverage

building of Rodriguan national identity.

The historical events associated with Independence are still alive in the Rodriguan collective memory. The local population irrespective of the religio-ethnic affiliation identify with their local History. This shared History is the founding-stone of this strong and deeply rooted Rodriguan consciousness. The testimonies uncovered a common perception and feeling that Rodriguans have historically been ostracised and that their island has been neglected, marginalised and kept in an underdeveloped State by the British Colonial Government and, subsequently by the various Mauritian Governments.

Ben and Noel testified that

Reference 152 - 0.01% Coverage

to modern conventional medications."

Both

views are valid, given that Roussety provides an ethnographic account of life in Rodrigues aiming at preserving memories and Lingayah "a diagnostic and analytical investigation based on a critical and radical

sociological perspective" aiming at "stimulating debates on social problems ... approaching an unacceptable condition in any society in the world of the 21st century."

Although Roussety writes mainly about

Reference 153 - 0.01% Coverage

experiences and individual life histories.

A collective memory was created out of these oral narratives that, through a Eurocentric matrix, were conceived as

Reference 154 - 0.01% Coverage

enrichment of the Chagossian culture.

The Islanders' collective memory is a social construction based on their interpretation and reconstruction of their

Reference 155 - 0.01% Coverage

are blurred as the collective

experience primes over the individual experiences. Romantisation of homeland and 'collective memory of loss' are inherent in the

displaced cultural identity construction and

Reference 156 - 0.01% Coverage

their attachment to their islands

distinctiveness as Ilois. Their attachment to their land is inherent in their collective memory and is passed on through public narratives across generations.

The Chagossian population is a

Reference 157 - 0.01% Coverage

still found in the South

Photo 8 Monument in memory of the slaves

Photo 9 Plate unveiled by

Reference 158 - 0.01% Coverage

the supervision of Mr. Lefranc.

Mr. C. de Rosemond died on 2 November 1814. Later in 1835, Mr. Leduc, the then Manager, found a skull in North Island which he associated with Mr. Rosemond. He erected a monument in South Island in memory

of the first Manager and founder of the colony, died on Agalega (Appendix V). Other administrative staffs who died on the Islands were also buried in this area. This place is called "Cimetière Blanc" and by tradition, is reserved for administrative staff

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a picture of a Whip).

This is why the village where the public punishment was inflicted is still called 'Vingt-Cinq' (twenty-five). Some people want to change this name in order to blot out the unhappy memories of slavery. Others insist that it is important to keep history alive. Most inhabitants have no opinion. A consensus thereon is needed (Doc III TJC 99- 102 Créole Version).

Truth and Justice Commission 665

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VOL 4: PART IX – RODRIGUES, CHAGOS, AGALEGA AND ST. BRANDON – AGALEGA, NO MORE A LESSER DEPENDENCY

Photo 8 Monument in memory of the slaves

Photo 9 Plate unveiled by

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excellent manual for secondary students.

10.3.9 A museum, with what is left of the ancient establishment and families, will be a living memory of traditions and culture, and an open book of history.

is preferable. candidates to implement

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support from stakeholders is necessary.

To preserve the memory of a community, I would be appreciated if a Museum could be initiated on the island, showing the ancient ways of living in Agalega, including, old tools, cooking utensils, fishing implements,

documents pertaining to establishments, and

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Mr. Emmanuel Jasmin for their

hospitality in Agalega; Messrs. Lewis and Steeve Clarisse for their oral memories, especially for the names given to coconut fields associated with Ancient Administrators, and names given to dogs related to specific social situations; Mr. Gino Alfred for sharing information; Mr. Robert Agatine for his support; the inhabitants of Agalega who did not spare their time to share information with us on their Islands. The list is not

exhaustive, but we should like to put on record the help and motivation given to us by the staff of Truth and Justice Commission.

Truth and Justice Commission 696

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VOLUME 4

HISTORY, ECONOMY, SOCIETY AND MEMORY Research Reports,

Technical Studies and Surveys PART X PRESERVING THE NATION'S MEMORY

VOLUME 4 HISTORY, ECONOMY, SOCIETY AND MEMORY Truth and Justice Commission

VOL 4 : PART X – PRESERVING THE NATION'S MEMORY – SAUVEGARDE DU PATRIMOINE DOCUMENTAIRE
SAUVEGARDE DU

PATRIMOINE DOCUMENTAIRE DE L'ÎLE MAURICE

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1 Mission de la Truth

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Illustrations in texte Illustration 2

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Remerciements Je tiens à remercier:

Le Pr Alex BORAINÉ, Président

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1 MISSION DE LA TRUTH

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• et les documents sonores et audiovisuels conservés dans les bibliothèques.⁸

Par ailleurs, il s'agissait de

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- Visites effectuées
- Archives nationales (Coromandel); ◦ Bibliothèque Carnegie

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- l'utilité sociale de la conservation

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3.2.1 Mauritius Institute

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moins des débuts de la

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Commençons par résumer les résultats

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4.1.3.2 Difficultés pour les fonds anciens

La gestion des fonds anciens

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4.2 Bibliothèque nationale (Port-Louis) Date(s) et lieu(x) de visite

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A - Mauritiana et dépôt légal

Selon les directives de l'UNESCO

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Charles Baudelaire (maintenant Centre Culturel

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E - Lecture pour tous

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B - Où sont les documents les plus anciens ?

Nous avons demandé à Yves

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Masse salariale

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4.3 Cour Suprême de la République de Maurice (Port-Louis)

Date(s) et lieu(x)

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▪ Dépôt des archives, rue Lislet

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4.4 Évêché de Port-Louis (Port-Louis) Date(s) et lieu(x) de visite Personnes rencontrées Questionnaire rempli ?

Documents complémentaires confiés?

Questions complémentaires

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4.4.2 Quelques remarques

Le service des archives de

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4.5 Hôpital psychiatrique Brown-Séguard (Beau-Bassin) Date(s) et lieu(x) de visite
28/03/2011 • Nouvel Hôpital

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vermine et constitue un risque

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C'est le Dr. Huguette LY

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appartenir; ° sur sa religion originelle.
Ces archives, qui sont prévues pour une inscription au Memory of the World de l'UNESCO,208 sont destinées à revenir prochainement dans le giron de l'État mauricien, aux Archives nationales.
Truth and Justice Commission 737

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4.6.2 Quelques remarques
De prime abord, les archives

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4.7 Musée de la Photographie (Port-Louis) Date(s) et lieu(x) de visite Personnes rencontrées Questionnaire rempli?
Documents complémentaires confiés?
Questions complémentaires

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Pour le reste, le musée

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4.7.2 Quelques remarques

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Les autorités mauriciennes seraient avisées

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4.8 Registrar General (Port-Louis)
Date(s) et lieu(x)

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GOORAYAH, Deputy Registrar Oui
Non
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4.8.2 Quelques remarques

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On doit néanmoins signaler que

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4.9.2.2 Questions
▪ Que penser d'une administration d'importance

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5 FACTEURS EXPLICATIFS
5.1 Budgets en berne

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nismes culturels que nous étudions

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Illustration 3 Fonctionnement (2002-2006)

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Années BN 2002 0,013

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2. les fonds relatifs à

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cuments 1989 M. POPE 1978 1966 K. C. HARRISON Sydney HOCKEY
United States Information Service
UNESCO

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de Maurice Ministère de l'Éducation
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6 PRIORITES

Nos visites dans les services

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6.1.2 Un outil essentiel pour l'État et la nation

Il s'agit également dans les

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D - Bonne gouvernance

Un article de synthèse²⁵⁴ doté

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Droits De l'État

Non-versement des archives contemporaines

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du patrimoine

Indice de gravité

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Le risque est fort, en

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Ce programme donna lieu à

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ou nationales en matière d'archives.

À aucun moment, nous n'avons trouvé mention d'une quelconque demande de formation ou d'assistance technique de la part de l'administration des Archives nationales de Maurice ; pourtant, des états insulaires

comparables (comme les îles Fidji) en ont tiré un excellent parti. L'UNESCO maintient sa politique d'aide en matière d'archives grâce à son portail Web273 et à l'attribution de bourses d'études. Son intérêt pour les aspects culturels liés aux archives est intact (Memory of the World).

B - Banque Mondiale La Banque

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Le manque d'exposition au patrimoine

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7 ENCHAINEMENTS

7.1 Fil d'Ariane II

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▪ l'inadéquation ou le manque d'outils

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Action

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▪

7.2.3 Conventions adoptées

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8 PLAN D'ACTION

M-1. Mener un récolement

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Mission préparatoire au récolement Organiser

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a-1.1.3. Assurer le cadre réglementaire du récolement
Le récolement s'appliquera, en premier

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a-1.1.4. Rechercher et valider les sources du futur inventaire «théorique»
Enchaînements La réalisation d'un «inventaire

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bliographie de 1956. Elle se

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Les cas suivants sont possibles:
Types Rapport avec Maurice
Livres

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Mise en place technique et

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documentation qui sera synthétisée par

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▪ Pour les livres et périodiques

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▪ si le récolement est total

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Enseignement Recrutement du corps professoral
▪ Archivistique (Ancien Régime et époque

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m-4.3. Ouvrir le cursus
La phase de préparation du

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9 CONCLUSION
Les insectes, les champignons, les

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2011 - Hôpital Brown-Séguard: le Ward 24 2011 Archives de la Cour suprême: nouveau dépôt Truth and
Justice Commission 785
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2011 Archives de la Cour suprême: cave
1 Alex Boraine to Stéphane

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4 Luciana Duranti, "Pour une

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1 copy available at Mahatma Gandhi Institute in MAURIT

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Aapravasi Ghat, Central Statistical Office.

208 Liste des projets: "Memory of the World Projects - Communication and Information Sector's Photobank", n.d., <http://www.unesco-ci.org/photos/showgallery.php/cat/557>

209 Que nous n'avons pu

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220 "Répertoire Culturel Mauricien: Tristan

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▪ Association Internationale des Archives Francophones

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Voir également le projet conjoint de la Banque mondiale avec Maurice, accessible sur ce site.

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MEMORY AND REPRESENTATIONS OF SLAVERY AND INDENTURE IN MAURITIUS:
TOWARDS OF THE RECOGNITION OF

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS To Sunil Nosib «Il appartient à une Société comme la nôtre d'offrir aux travailleurs tous les renseignements nécessaires, pour les aider

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS
1.Executive summary803

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2.space 807
methodological considerations 808
3. Key concepts: memory and heritage809
the royal society of arts and sciences (rsas) 810
the emergence of a local memory in the recognition of first settlers and figures of the colonial power...813
the institution of a local memorial framework: the alliance of the colonial powers 814
the historical records committee (hrc) 815
4. The institutionalization of heritage: the establishment of a national memory framework819
The Mauritius Institute 819
symbol of cohesion among the

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Expressing slavery and indenture836
From the National History Museum to Aventure du sucre: the formulation of the untold 836
background of aventure du sucre 836
The benefits of rapture 837
The museum experience: an overwhelming amount of information available 837
sugar industry: the federative element of society 839
The local insight: a positive account on slavery 841
indenture: a process derived from the abolition of slavery and the need of the sugar industry 842
Appropriation and reconciliation: constructing a common vision of the past 843
Le musée du peuplement 844

| | |
|---|-----|
| The need for a national history: the emergence of a new memorial framework representative of the majority | 847 |
| Towards the national and international recognition of slavery and indenture | 847 |
| Aapravasi Ghat and Le Morne : a change in perspective | 848 |

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| | |
|--|-----|
| VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS 6. General recommendations on representations of slavery and indenture..... | 849 |
|--|-----|

Reference 274 - 0.03% Coverage

VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS 1.EXECUTIVE SUMMARY

The report on “Memory representations of slavery and indenture in Mauritius: towards the recognition of silent heritage” proposed to study how slavery and indenture are depicted as historical references for almost 90% of today’s population. Representations in museums and historic sites, as symbols of slavery and indenture, were studied to appreciate the process through which expressions of memory took place and how they contribute to national recognition and the unity of the nation.

Representations are expressions of the past generated by an act of memory. As such, representations of slavery and indenture were considered within the memory process that led to the construction of a national vision of the past. In Mauritius, the memorial framework was inherited from the colonial elite who established western references in the colony. Our research first analysed the concept of heritage as understood by the Royal Society of Arts and Sciences (RSAS) and by the Historical Records Committee (HRC) in the second half of the nineteenth century. These two entities were instrumental in the creation of a memorial framework at national level.

Excluded from the Elite’s consideration, representations of slavery and indenture did not form part of the memorial process before the years 2000. These years mark a shift in the memorial process: memory expanded to include the experiences of the formerly dominated population. Our research in museums specifically showed the development of representations during this period. As part of its reorganisation in 2000, the National History Museum in Mahébourg presents indenture as an experience leading to a positive evolution in the society. However, representations of slavery imply that ex-slaves were victims of an inhuman system and consequently, were not given the opportunity to become actors in the society. At l’Aventure du Sucre created in 2003 by a consortium of sugar companies, the museum discourse provides positive accounts of local history in the perspective of international context. This provides an account of the “negative” events beyond the local context and helps to conciliate a national vision of the past. In addition, it also states that the descendants of the former Elite generate a vision of the past that accepts the colonial undertakings which affected the population. In this sense, the acceptance of the past acts towards the evolution of the memorial process in museums and serves the contemporary dynamics of nation building. Ultimately, this process of conciliation leads to remember why the Mauritian society took shape and evolved to form a nation. It was interesting to compare L’Aventure du Sucre, a private museum, with the Musée du Peuplement created by the State in 2010. The Musée du Peuplement interprets the past to remember the positive accounts: its dynamics are very similar to those of Aventure du Sucre activating the positive memory to establish a new approach to the past. This approach results in the recognition of a common heritage: it is the first instance in which the heritage deriving from the population’s interactions is represented. Although we may question the quality of the display, the Musée du peuplement is marking a major shift in

the memory process: it formulates the existence of a common heritage shaped by the various groups in action.

In the same manner, the inscription of two sites on the World Heritage List in 2006 and 2008 certainly marks a significant step in the evolution of the memorial framework. It established a formal recognition of slavery and indenture and also initiated the formulation of common national memory. In the Mauritian context, the example of the two World Heritage Sites shows how common references can be established in a multicultural society where the various segments of the population may refer to different appreciations of the past. In the instance of Le Morne and Aapravasi Ghat generally subject to ethnic considerations, the external recognition allows the establishment of commonly recognised values as they are considered beyond the national dynamics. The local values are re-interpreted beyond potential contestations or misleading considerations. As such, it encourages their general acceptance as heritage of the nation.

Our research showed that the memorial process is now taking place through new actors who are descendants of the former colonial society. The memorial framework undertakes a complete redefinition. The portrayal of National History now intends to include the memory of the majority of the population and not just a small segment of the Mauritian population. In this undertaking, the representations of slavery and indenture hold a major place as the experiences of more than 90% of the current day population.

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

In this respect, the Government has undertaken action to recognize the silent past of the nation. Heritage projects initiated in recent years are an interesting indicator to appreciate how the shift in the memorial process has operated. This shift may be explained by the need to preserve the past disappearing with the fast growing development but also, raises the concern to situate Mauritian culture facing globalization. Mauritius as many other countries expresses its concern to retain its cultural roots and specificity.

In this undertaking, heritage and

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS 2. INTRODUCTION

The recent years were marked

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for the benefit of modernity.

In this respect, research on heritage seemed a legitimate concern as part of the undertakings of the Truth and Justice Commission. Heritage is established through a process of memory: as the legacy of the past, it stands for symbols and values chosen by the nation. It thus represents what the nation believes to be part of its identity. Our focus on heritage ultimately aims at exploring the memory process in Mauritius in order to better appreciate according to what references and fundamentals the Mauritian nation defines itself. Our research focused on representations as expressions of memory in contemporary society and explored, in particular, expressions of slavery and indenture as the founding experience of almost the totality of the population.

Representations of the past are

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our evolution in the society.

Ultimately, the representations of the past - transcribing a social experience – forms part of the heritage process establishing a common referential for the society that sustains its evolution. On the contrary, distorted images of the past may also constitute an obstacle. We therefore explored this question to formulate recommendations supporting a fair transcription of the memory of the past to encourage the production of images that will help a common recognition of various segments of the population and support national unity. This how this report proposes to address the consequences of slavery and indenture in Mauritius today.

RESEA R CH OBJ E

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As part of our assignment, it seemed important to explore the evolution of the heritage process to understand better what constitutes the common values of the Mauritian nation. Heritage appears as a main area of focus since it is a collective expression of how the society views itself. The notion of heritage symbolises how the nation has built a social attachment with places invested with values and symbols that respond to the society's identity and memory. It did not seem possible to focus on our assignment dealing with the study of the representations of slavery and indenture, without an overall understanding of the context in which these representations were elaborated.

In this respect, the present report proposes to address the research results of the project of "Memory and Representations of Slavery and Indenture in Mauritius," based on the revised project proposal submitted on 27 June 2010. The objective of this project was to focus on the expressions of memory in the public space to assess how slavery and indenture are depicted. Through the analysis of representations, the objective was to describe how slavery and indenture are portrayed as common references for the nation. This approach assumed that representations in public space express what is considered to be a commonly-accepted vision of the past and how at an institutional level, the past is portrayed as being the commonly-accepted version of the society's experience. Museums were of particular interest since they provide a transcription of the past seen by authorities as the society's fundamentals. In museums, the past is reflected as being the official version of what constituted the society. Our objective was to establish through which process expressions of memory arose and how these memories are expressed and represented. More specifically, how do they contribute to national recognition and the unity of the nation?

The ultimate goal was to propose recommendations that would speak to the expectations of the society and propose actions encouraging fair representations of slavery and indenture. The definition of "fair representation" needs to be expressed to explain our approach. Fair representations were defined as views of the past that respond to historic veracity but also, that speak to the experiences of slaves and indentured labourers in Mauritius as generally accepted by descendants. To a certain extent, it was also essential to take into consideration the memory representations of slavery and indenture by descendants. In this respect, our research focused on expressions in the public space so that the recommendations proposed could be considered within the governmental scope of action.

Reference 280 - 0.01% Coverage

VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

interest in heritage and are

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on the World Heritage List.

studying the expressions in the public space Museums and historic sites were the two main areas of focus, since it seemed essential to address the question of representations in the public space. This would allow for possible actions proposed through the recommendations after the completion of the Commission. In this respect, museums were particularly important as a place contributing to the national memory process, by establishing official and non-official representations of national history and take part, as public institutions, in the national construction of the past. To orientate our research towards the study of museums, our focus was on internationally recognized notion of museum as defined by the International Council of Museums (ICOM):

"a non-profit making, permanent

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people and their environment."³

Our research could not include all representations of slavery and indenture in museums. Fieldwork focused on a selection comprising of the Mauritius Institute in Port Louis, the National History Museum and the "musée du peuplement" located in Mahébourg, and l'Aventure du sucre in Beau Plan. The selection of museums relied on the fact that they do portray slavery and indenture as a constitutional element of Mauritian society. If the Mauritius Institute does not directly address memories of slavery and indenture, it seemed to be of interest as it is the oldest museum on the island and helped us understanding how museums first took shape and how the concept of museum was elaborated to better appreciate its evolution within the Mauritian context.

Truth and Justice Commission 807

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As such, the Museum of

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the international standards.

methodological considerations

To approach our research topic, the methodology relied on detailed descriptions of representations of slavery and indenture in museums. This led to their analysis supported by background information on the context of museums' creation. Research in the archives and secondary sources were essential to appreciate the context of evolution of the cultural institutions and also to understand the dynamics leading to the formulation of the representations of slavery and indenture in the various museums. This report therefore proposes to address the dynamics of memory representations of slavery and indenture in their context of appearance.

This part was followed by

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recognition and sustainability in Mauritius.

Our area of study was thus delimited to better appreciate the expressions of memory in their context of production. It was essential to limit our scope to allow fine definitions of representations and thus allowing their analysis requiring their consideration within their context of occurrence and general perspectives on museum and memory dynamics. It would have been a difficult enterprise to only focus on representations as such as they would not have led to an overall understanding of what they meant for the population or how they were generally perceived. Considering representations in their context of production was thus our approach to better analyse their meaning and also, better identify their shortcomings.

To initiate this report, the definition of two key concepts seemed essential to set a base for our research and analysis. These two key concepts were memory as a process required to allow the occurrence of representations of the past; and heritage as the general framework within which the process of memory generates expressions.

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS 3. KEY CONCEPTS: MEMORY AND HERITAGE

It seemed essential to consider

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international status, formal or informal.

This recognition is the result of a process that necessarily implies an act of memory. An object becomes heritage because it is remembered, thus initiating the memorial process leading to the recognition. The transformation of an object into an object of heritage is the result of – what Jean Davallon calls- the process of memoration. Jean Davallon refers to this expression to convey the idea that an object of heritage necessarily refers to memory. The object of heritage was invested with symbols and values that has a direct relevance to the memory shaped by the nation. Heritage is commonly recognized specifically because it makes sense for a specific entity. Indeed, an object considered by an external group would not be considered as such since one may not share the same cultural references⁴. This aspect is particularly interesting in Mauritius where the population is formed by groups with various cultural backgrounds. This raises the question of how to grant the status of heritage to an object when it necessarily implies that external references must be recognized to form a national entity. This aspect may also explain why we notice

the absence of recognition of major historical events in the case of slavery and indenture, hardly ever considered before the years 2000 as far as heritage is concerned.

Precisely, the study of the evolution of the notion of heritage is essential if we are to understand through which process common values were elaborated and also bring to light the overall framework that activated expressions of memory representations. We therefore assumed that representations of slavery and indenture could not be isolated from an overall process that led to the construction of a national perception of the past. Especially in the case of museum, representations as museums "must allow to give to the communities concerned the keys to understand the local history and environment (and not only focus on national history). The museum must enable us to define the image of oneself that one wishes to communicate to others"⁵. In this respect, museums seemed the right place to appreciate a common vision of the past and the expressions of shared values.

To ensure an objective appreciation

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respond to the present expectations.

This discrepancy between visions generated in the past and current appreciations shows that the memorial process is evolving. In this section, the objective is to appreciate how the memorial process took shape to identify heritage. It seemed important to include such considerations as it allows us to understand how the memorial process evolved until today and also, consider why parts of the national history remained silent until recently.

To this end, it was interesting to analyse the concept of heritage as understood by the Royal Society of Arts and Sciences (RSAS) created in 1847 and by the Historical Records Committee (HRC) taking shape in 1883. These two entities were instrumental in the creation of a memorial framework at national level. Their actions later led to the creation of heritage institutions that

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inherited their understanding of heritage

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vision of the arts. As

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS
Illustration 1 Inter-colonial Exhibition held in November 1894 in Port Louis Source: Mauritius Chamber of Agriculture Truth and Justice Commission 812

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the emergence of a local memory in the recognition of first settlers and figures of the colonial power In the 1880s, the Société started to recognize the symbols of the local elite, marking the memorial process that led to the

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literary publications (RSAS, 1860:334).

The Historical Committee of the Société met to talk about the significant events that marked the history of Mauritius and, in particular, those contributing to the development of Science. During the monthly sessions, members recalled the contributions of Scientists to local knowledge and proposed to undertake actions to recognize the importance of their work and pay homage to their memory. In the course of 1859, the Société financed the erection of two commemorative monuments and indicated its intention to pay homage to the local Scientists.

The first proposal was submitted

Reference 293 - 0.01% Coverage

the Société (Sornay, 1950:487).

The Société took action to commemorate the pioneers of Scientific Research in Mauritius through another initiative, by paying homage to Philibert de Commerson, a member of Bougainville expedition and also, one of the first Scientists who introduced Natural Science in the island. This historic character is also an emblematic figure for the Société. He expressed the intention, during his stay between 1768 and 1773, to create an Academy devoted to the study of Nature, agriculture and tropical diseases (Ly-Tio-Fane, 2003:102). Louis Bouton, Secretary and Botanist, proposed to erect a monument in memory of Commerson in 1859.¹⁵ In this undertaking, the Société considered this as the best homage to his work, since the entity regrouped the necessary competence needed to appreciate the importance of his contribution:

«This homage to the memory of a man of science, the greater part of whose labours were achieved in Mauritius, is an act of justice which can be but highly honorable to the Society, better placed than any other, to appreciate the merit and value of such labours" (RSAS, 1860, part 2, vol.1: 346).

Reference 294 - 0.01% Coverage

Truth and Justice Commission 813

VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

The later initiatives of the Société responded to the same concern of commemorating the memory of those who contributed to the advancement of the colony. The Société, therefore, approved the erection of commemorative monuments and the creation of funeral monuments for its former members¹⁶ or for those who undertook actions leading to its creation. The Société also paid homage to famous figures¹⁷ and to the founding father¹⁸ of the island in Pierre Poivre or Mahé de Labourdonnais whose statue was erected on the Place du Quai, in front of the Government House, on 30 August 1859 (Sornay, 1950:521). The Société later expanded its scope for action to "de promouvoir le progrès de la science, de l'art, de l'histoire et de la littérature à Maurice" (SRAS, 1883: 42).

Throughout the nineteenth century, the Société acted to perpetuate the memory of Scientists who worked in the colony. Monuments were erected as symbols of perpetuity of the Société but also of the scientific knowledge that it promoted. The Société thus delimited a space of memorial expression that paid homage to progress and, in particular, to the evolution of Science which was necessary for the development of the sugar industry, the major economic activity of the island. The Société ultimately created local historical references based on the recognition of the various contributions and, indirectly, highlighted the contribution of the metropolis in the island. The Société, thus, showed through its commemorative actions its concern to establish strong links between the metropolis, and positioned its actions in the continuity of the scientific activities conducted in Europe at the same period.

The Société thus created a

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appropriation to legitimize their position.

The concern for legitimacy seemed omnipresent, when we note that the Société erected symbols through the construction of monuments that represented outstanding characters, historic figures or representatives of authority¹⁹. These three categories showed the need to anchor the position of the nineteenth-century elite and convey a concern for the past that focused on local realisations with reference to European markers. The memory process of the elite operated on the strength of Western references to identify local symbols. The elite developed a memory that negotiated its contribution to local history and affirmed its cultural belonging. Through this process, the elite created and instituted a local anchorage on the colonial territory.

Throughout this process, the elite selected precise memorial representations based on its experience and reduced the scope of historical events to the memory of personalities. This led to the creation of a public space of recognition where the elite signified the close relationship of political authorities with the economic power of the colony. The elite thus created a social representation of memory that was exclusively extracted from its own colonial

Reference 296 - 0.01% Coverage

its own colonial circle of

experience. The elite inscribed itself on a social project that claimed its intellectual and political predominance by codifying references to the past supported by the authorities. This led to the creation of an institutional memory prevailing over the rest of the population.

the institution of a local memorial framework: the alliance of the colonial powers

The Société was supported by the Colonial Government which allocated funds to support its subsistence. The Société understood that the colonial support was instrumental to its existence and its influence. In the same manner, the colonial power saw in its affiliation to the Société, the opportunity to share the same interests, thus getting closer to the white elite controlling the economic sector of the colony. The alliance of power can be attested in the memorial process that

Truth and Justice Commission 814

Reference 297 - 0.01% Coverage

VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

privileged the Western symbols present

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Authorities and the white elite.

The representative of Colonial Power also held a significant role in the Société: the Governor was the President of the Société throughout its years of existence during the colonial period. This marked deeply the conciliation existing between the two parties and ultimately, the close relationship among the elite. Together, they contributed to the development of Western culture in the memorial process. This process would lead to the recognition of an heritage defined on Western grounds. This would be the fundamental element leading to the recognition of local heritage. This would survive colonial times and last until recent years.

In this process, the Colonial Government signified its adhesion to the elite and created the image of a strong central power, allying the economic and political power. The example of the Historical Records Committee is also particularly significant in the elaboration of this memorial process. It is also important since it was created as an institutional body. Almost thirty years after its creation, it would become the Ancient Monuments Board and later lead to the creation of the actual National Heritage Fund.

the historical records committee (hrc

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of its modalities and definition.

The creation of the Historical Records Committee took place a year after the promulgation of the Ancient Monuments Act in Great Britain, aimed at identifying ancient monuments through an inventory and protecting the monuments from accidental or voluntary destruction (Delafons, 1997:12). In Mauritius, the Committee was "chargé de la conservation et de l'entretien de tous les monuments et emplacements considérés comme historiques» (Sornay, 1950:494). According to Pierre de Sornay, it was precisely the intention to preserve "historical memory" that motivated the Governor Pope Hennessy to create the HRC. It seems that the idea of the Committee took shape, when the Governor took cognizance of the destruction of the place where the terms of the capitulation were discussed in 1810 (Sornay, 1950:494).

The main focus of the HRC was to recognize the memory of personalities who had contributed to the constitution of Mauritius as a nation in colonial times. It is interesting to note that heritage was not so much dealing with tangible heritage then, but rather dealt with the setting up of monuments or commemoration plaques. Hence, heritage was not perceived as what we understand today by it, namely "anything that has been transmitted from the past or handed down by tradition," or as "the evidence of the past, such as historical sites, buildings, and the unspoilt

environment, considered collectively as the inheritance of present-day society," but was indeed the recognition of memory and any tangible expressions of this memory.

The main focus was on

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and Justice Commission 815 natural

VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

the population at large, but

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status to 'historic buildings'.²⁴

The Historical Records Committee had the mandate to advise the Colonial Government by recommending the recognition of objects of heritage²⁵. The proposed Bill would later stipulate that the HRC has the mandate to "advise generally on the maintenance of ancient monument in the Colony"²⁶. At this stage, the notion of heritage specifically dealt with "the most interesting ancient monuments of the island: old forts, the coastal batteries, the ruins of Grand Port, the public buildings, the family houses nearly centenary etc. Several testimonies of our glorious past are in state of dereliction that predicts their forthcoming disappearance. To fix its memory through photography and printing before it is too late, seems to be a beneficial undertaking for the country as a whole, as part of our historic heritage would thus be preserved from oblivion". The letter further indicated that the objective of subscriptions was to regroup the "most venerable souvenirs of our great ancestors".²⁷

It is, indeed, a fact that most heritage preserved by the Historical Records Committee refers to tombs in memory of colonial ancestors. The list of tombs provided in Archival Records for the 1930s²⁸ refers to British or French personalities, including Governors. ²⁹ The list of 'historical monuments', as described in a letter dated 17 February 1937, in fact referred to a list of 122 names. It seems that as early as 1892,³⁰ the Historical Records Committee was allocated a budget referred to as "tombs of Governors".

The need to preserve the memory of French ancestors and heritage was further underlined by a letter to solicit funds from the Compagnies sucrières de Maurice dated 5 May 1933, stating that "the Committee, by addressing the Sugar Companies of Mauritius, thought that all had attachment to the past as most date back to the French occupation period and that their Directors would not remain indifferent to these two movements which refer to historic remembrance."³¹

Although the mandate of the

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be listed as historic."³³

During the same session, the HRC indicated that the listing did not imply specific measures nor impacted on the owners as the listing consisted in posting a plaque on the building "recalling the history of the building, of the Church or the place" and that the Government "would not take at its charge the maintenance of all the buildings or monuments that could be listed as historical". The objective was thus to indicate the historical importance to the public for the purpose of remembrance and raise consciousness. It was, therefore, an act of memory and did not aim at integrating a wider heritage framework that would serve the aim to restore or preserve the heritage for the nation, as per today's conception. The HRC undertakings focused on the commemoration of people and events.

The same proceedings dated 1930

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4. Le Château de Rivière

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Year Religious buildings

Illustration 2

Reference 305 - 0.01% Coverage

This table shows the predominance of the identification of heritage as a commemorative object. The memory process is activated by the white elite and instituted by the Colonial Authorities. It is also directly related to places and sites referring to their experience in Mauritius. Concurrently, the references to slavery and indenture are totally discarded from recognition, as the memorial process is activated by the higher class of the society. However, it is precisely, at this period, that the working classes started to be represented in the political life of the country, but their action does not enter memory problematics but rather their social recognition.

The memorial process leads, in the 1930s, to the creation of a legal framework expressing the intention to include heritage in the General Policy of the Government. The Legislative allow us to explore further the place devoted to heritage by the authorities as a means to recognize sections of the society and also understand the continuity in the perception of the heritage object, at a time when the representations of the past took shape in dedicated institutions such as museums.

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4. THE INSTITUTIONALIZATION OF HERITAGE: THE ESTABLISHMENT OF A NATIONAL MEMORY FRAMEWORK

The institutionalisation of heritage marks the ratification of the actions of the Historical Records Committee and also, the national establishment of the memorial framework developed by the elite. It is precisely the HRC that acted towards the creation of an appropriate Legislation for heritage. The discussions to elaborate a legal framework took place at the heart of the HRC. In 1937, the President of the Historical Records Committee (HRC) wrote to the Colonial Secretary to comment on a proposed draft Ordinance entitled "Bill to provide for the protection and preservation of ancient monuments". This would materialize in the Proclamation of the Ordinance No. 19 of 1938, entitled the Ancient Monuments Preservation Ordinance. The notion of National Monument is at an embryo stage. The Bill defines the concept of Ancient Monument and expresses for the first time the recognition of a common heritage for the colonial nation.

The Ordinance established the process

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of Europe in the colony.

The study of the notion of heritage provided with an overall picture of the memorial framework established in Mauritius. The analysis of the proceedings of the RSAS and the Historical Records Committee gave us a full insight on the perception of heritage by the Oligarchy. We can better appreciate who formulated the representations of the past and also why they took shape or on the contrary, why they never materialised. In the same manner, we would not be in a position to appreciate the absence or the scarcity of representations of slavery and indenture today if we did not try to understand in what circumstances the first museum was created on the island.

The Mauritius Institute "Le musée

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

will consider what is the

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become an extension of the

Reference 310 - 0.01% Coverage

VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

which worked towards the enrichment

Reference 311 - 0.01% Coverage

constitution of a local history

The motivation behind the creation of the Mauritius Institute was to establish a place of exception marking the European hegemony in the colony. It also signifies that the Elite wanted to create cultural institutions similar to the European model and was culturally rooted in western Empires ruling indisputably over the colony. This is also perceptible through the commemorative dynamics. In early years, the memory process operates to acknowledge the actions of the Elite in favour of the progress of the colony and creates a sense of belonging for them on the island. The memorial process primarily confirms the implantation of the colonial Elite and transposes the European references in the colony. These dynamics serves the legitimisation – and affirmation - of their position. This process is soon consolidated by the expansion of the memory scope to signify the

Truth and Justice Commission 822

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

Elite's omnipresence in the constitution

Reference 313 - 0.01% Coverage

depiction of the National History.

This is also perceptible through the commemorative dynamics aimed at recognizing the local contribution of the elite. This is instrumental in the legitimating – and affirming – their position in the society. If there was a concern to consolidate a link with their homeland or country of origin, the memorial process seemed primarily intended to serve the implantation of the elite in the colony. In early years, the memory process operated to acknowledge the actions of the elite in favour of the progress of the colony and created a sense of belonging to the island. This process was soon consolidated by the expansion of the memory scope to signify the omnipresence of the elite in the constitution of the island: the elite wanted to inscribe its contribution through a depiction of the National History.

Illustration 3 Plaque commemorating the

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5. REPRESENTING NATIONAL HISTORY IN

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THE NATIONAL HISTORY MUSEUM – MAHÉBOURG

By the second half of the twentieth century, the setting up of the naval museum and later, the National History museum shows a specific object of concern: there is a need to portray the national history at national and international level. The establishment of the Mahébourg museum appears as an outcome of the memorial process taking shape with the SRAS and HRC. The memorial process is evolving to organise isolated events into a national representation of the past. As such, it confirms primarily the omnipresence of the Elite in the colony. Ultimately, it shows how the colonial State visualizes its past.

The museum takes shape as

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VOL 4 Monum 4: PART X – PRESERVING THE MEMORY OF THE MAURIT ent in 192943

Monument Bill of 1 Heritage

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the place ever, the au
c use did not IAN NATION – MEMORY AND rnment in the context o D REPRESENTATIONS 938. However,
the Cha o rical Record
ateau is not included in

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evoke the n 1950,46
d on the memory
t went into analyzing Truth

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND
REPRESENTATIONS PART 3:French period: naval events PART 1: Dutch period
PART 2: French period: way

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND
REPRESENTATIONS Dominated figures
Besides the portrayal of personalities

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VOL 4 4: PART X – PRESERVING TH E MEMORY OF THE MAURIT IAN NATION – MEMORY AND
REPRESENTATIONS Illustration 5 Illustrations of punishmen ts given to slaves Source: C. Forest, TJC C Truth
and Justice Commission 828
VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND
REPRESENTATIONS Illustration 6 Les Fers for Slaves Source: C. Forest, TJC Truth and Justice Commission
829
VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND
REPRESENTATIONS But who is a slave?
The presentation of slavery is

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND
REPRESENTATIONS
Further traumas imposed on slaves

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS The ex-indentured worker, a Heroic Figure

The presentation on slavery stops

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implies an unfair comparison between

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS Illustration 7 Wife of small owner Source: Alfred Richard Illustration 8 Small Owner Truth and Justice Commission 834

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The fact that the lithographs

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS 5. EXPRESSING SLAVERY AND INDENTURE

The Mahébourg Museum was reorganised

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and also, its former rulers.

According to literature, the concept was to create mainly a cultural and leisure place where the visitor can learn and entertained. The objective was also to preserve the memory of the sugar industry that largely contributed to the shaping of Mauritian identity. For Sugarworld Ltd., this states the need to promote History among Mauritians and tourists (Gufflet, 2003:5). The main motivation is also to develop Cultural Tourism and Eco-Tourism and provide new offerings to tourists, as the Tourism Industry is mainly centered on Mauritius as a place for beach and sea. Their aim is thus to convey that the country has a rich culture and to promote a “new image of Mauritius” as a cultural destination (Gufflet, 2003:8). Not only would L'Aventure du Sucre be a place of history, but it is also ideally located to attract a large number of visitors, since the converted factory is near the Pamplemousses Gardens that receive more than 220 000 visitors in 2002 (WeekEnd, 2002).

The project thus supports a

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However, Sugarworld Ltd. does not

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industry.

The benefits of rupture

The concept of L'Aventure du Sucre is very much inspired by the project of Stella Matutina, initiated by Bernard Bachman, Museologist, which was a former sugar factory closed in 1978. The factory of Stella was converted into a Museum in 1991, with the support of the President of Reunion region (Vaxelaire, 2006). The concept of L'Aventure du Sucre is therefore not new, but inspired by similar enterprise aimed at converting former flourishing industrial sites into a tourist orientated places where the memory of the former economic forces is kept alive and where education becomes one of the main objectives.

In Reunion Island, Stella Matutina was one of the first initiatives to preserve the memory of the local industry and thus, a cultural place was defined as a Museum aimed at promoting and preserving the local past for the public. It is interesting to note that the word 'Museum' was deliberately banned from the marketing and promotional strategies of L'Aventure du Sucre. The Management of L'Aventure du Sucre explains that the notion of 'Museum' is not positive in Mauritius, as it is perceived as a static environment reserved for the elite. According to Aventure du Sucre Management Team, the notion of 'Museum' itself is an 'obstacle' to encouraging visits by Mauritians who are not actively exposed to cultural offers (Gufflet, 2003:11).

This viewpoint is open to

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Part 3. "A l'ombre de

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disponibles dans d'autres musées mauriciens

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS SLAVERY: A SCIENTIFIC SUBJECT

The representations of slavery and

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details, the experience of slavery.

This display provides a scientific account of slavery that addresses facts versus memory. By resorting to a scientific discourse, the Museum responds favourably to the need to refer to slavery as a historical fact and serves a clear educational purpose. The scientific approach creates a clear link between the past and the present. This scientific

discourse objectively supports the formulation

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS The local insight: a positive account on slavery

Slavery also appears in other

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complained that I was adding

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• Panel 4: About families; • Panel

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evolved to form a nation.

This example also shows how the memorial process inherited from the colonial authorities has developed.

The memorial process recognizes other segments of the population and remembers how

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their experiences have contributed to shape the nation. The memory process is no more excluding the contributions of the population as a whole but expresses a vision in which all segments interacted and shows how experiences were interlinked in the making of a society. In addition, it also states that the descendants of the former Elite generate a vision of the past that accepts the colonial undertakings which affected the population. In this sense, the acceptance of the past acted towards the evolution of the memorial

contemporary dynamics of nation building

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building. Le musée du peuplement

Similarly, it was interesting to consider how the descendants of the former dominated population appropriated the past to shape a memorial framework. Our research showed the emergence of a new conception of the past in the 2000s with the creation or reorganisation of museums. It is precisely in these years that the Mahébourg Museum was renamed National History Museum and that L'Aventure du Sucre was created.

To this analysis, it seemed

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and led to serve the

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differentiated the various cultural segments

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to engage in new lives.

The Musée du peuplement interprets the past to remember the positive accounts: its dynamics are very similar to those of Aventure du Sucre activating the positive memory to establish a new approach to the past. This approach results in the recognition of a common heritage: it is the first instance in which the heritage deriving from the population's interactions is represented. Although we may question the authenticity of the display, the Musée du peuplement is marking a major shift in the memory process: it formulates the existence of a common heritage shaped by the various groups in action. The Boutique Chinoise or séga become the emblem of Mauritian identity because they are identified as elements forming part of Mauritian

culture. Séga is presented in

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VOL 4 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS Illustration 9 "boutique chinoise" or Chinese Bazaar shop Illustration 10 Séga Dancing by slaves Illustration 12 Slave house Illustration 11 Planter's house and village Source: Corinne Fforest, TJC Truth and Justice Commission 846

VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS

The need for a national history: the emergence of a new memorial framework representative of the majority Through tangible representations of the past, the Musée du peuplement establishes roots for Mauritian culture: in the Village historique, representations identify a clear legacy, from the origins of heritage to its contemporary expressions. This link allows the population to relate to the past and activate a process

leading to the legitimization of their past experiences. This process probably explains the significant success of the Musée du peuplement as part of the celebration of the battle of Grand Port: the audience was provided with tools empowering the appropriation of the past. This marks a shift in the memorial process and shows that the appropriation of national history is in process.

The memorial framework in museums was inherited from the colonial Elite thus discarded the former dominated population and did not speak to the majority's aspirations. The memorial process is now taking place through new actors who are descendants of the lower classes of the society. The memorial framework undertakes a complete redefinition. The portrayal of National History now intends to include the memory of the majority of the population and not just a small segment of the Mauritian population. In this undertaking, the representations of slavery and indenture hold a major place as the experiences of more than 90% of the current day population.

Towards the national and international

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recognition of slavery and indenture

This shift in the memorial process is particularly noticeable since the years 2000. The account of the Government programme delivered on 3rd October 2000 confirms the intention of the Government to "foster cultural values of the Mauritian community". In the programme, the section dealing with the cultural policy announces the creation of a Mauritian Cultural Centre "with the aim of promoting and cementing National Unity".

The promotion of culture is presented as a main priority and the Government takes initiatives aiming at fostering the image of a national unity. This objective materialises through the renaming of Mahébourg Museum as the National History Museum. This marks the appropriation and the recognition of colonial history together with the intention to establish cultural references for all. The shift in the memorial process is in action. It is marked by significant initiatives such as declaring 1st February as a public holiday "to commemorate the abolition of slavery" and 2nd November as "the termination of indentured labour"⁵⁵. The President further mentions that "a programme of activities will be elaborated to highlight the maximised through the promotion of local folklore, traditions and theatrical performances".

In the address of the

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The Government programme clearly states

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Morne : a change in perspective

The Government has taken action to recognize the silent past of the nation. Heritage projects initiated in recent years are an interesting indicator to appreciate how the shift in the memorial process has operated. This shift may be explained by the need to preserve the past disappearing with the fast growing development but also, raises the concern to situate Mauritian culture facing globalization. Mauritius as many other countries expresses its concern to retain its cultural roots and specificity. In part, it results in turning

to the documentation of under researched aspects of Mauritian history to better appreciate Mauritian culture.

In this undertaking, slavery and

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as a World Heritage Site.

With the inscription of the two sites on the World Heritage List, Mauritius changed the vision of the past inherited from the colonial Elite. The past is no more the prerogative of a small portion of the population. The memorial process now works towards the appropriation of the history of the majority of the population and institutes fundamental references relating to their identity and origins. This process shows the importance of establishing roots in a land of migrations where most of the ancestors of the population came through coerced migrations. As immigrants – slaves or indentured labourers – references to their homeland or cultural background were absent in the colony. Both slaves and indentured labourers had to recreate a cultural environment serving their well-being through the affirmation of their position in society. The experiences of slavery and indenture were particularly traumatic. It involved the annihilation of the individual's identity in the case of slavery and for indentured labourers, the involvement in harsh working conditions to survive. The collective memory remembers slavery and indenture as a negative experience. Both parties engaged in these experiences were ever hardly considered nor recognized by the colonial authorities in the memory process: there was no place for them in the colonial contribution bringing western knowledge and education. Memory was dictated at institutional level by the Elite who systematically ignored the positive contribution of ex-slaves or ex-indentured labourers and failed to recognize their cultural identity.

Today, the memorial shift retains positive accounts of slaves and indentured labourers. Through the recognition of Aapravasi Ghat and Le Morne, the memory process operated through historical justifications enabling the appreciation of the scope of slavery and indenture as historical facts not only related to the local context, but also inscribing itself in an international perspective. This certainly encourages the memorial process to focus on positive contributions. Locally, Aapravasi

Truth and Justice Commission 848

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Ghat can be identified as

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a pacific and dynamic society.

In this case, slavery and indenture take a tangible shape through the symbols of Le Morne and Aapravasi Ghat. Each experience has a dedicated memorial space where both experiences can be formulated and recognized for the first time at national and international level. The status of World Heritage Site allowed an equal recognition. This status requires factual justifications for inscription which leads the memorial process to rely on facts and objectivity. This may not discard passionate debates on the state of slavery or indenture but ultimately leads to unequivocal recognition at institutional level.

We may also argue that

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society is not challenged.⁵⁶

The inscription of the two sites is certainly marking a significant step in the constitution of Mauritian memory. It established a formal recognition of slavery and indenture and also initiated the formulation of common national memory. In the Mauritian context, the example of the two World Heritage Sites shows how common references to the past can be established in a multicultural society where the various segments of the population may refer to different appreciations of the past. In the instance of Le Morne and Aapravasi Ghat generally subject to ethnic considerations, the external recognition allows the establishment of values beyond the national dynamics. The local values generated by the two sites in the Mauritian context are modified when they are considered by an external regard. The local values are re-interpreted beyond potential contestations or misleading considerations. As such, it encourages their general acceptance.

This also shows that the

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a multicultural society : key questions

Our research on representations of slavery and indenture in museums and at historic sites showed that common values were elaborated in the current Mauritian context. However, the memorial process leads to the establishment of values that may be challenged. Indeed, the multicultural society regroups an ensemble of people from various cultural background that lived different experiences in Mauritius. It is precisely this experience that gives meaning to their presence. This experience thus requires legitimacy and acceptance from the other components of the society. These dynamics trigger a reflection on how best to represent and recognize the contribution of the Other and establish a fair balance?

Since the 2000s, the Government

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promoting specific cultural groups to

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to sustainable development of heritage

In the course of our research, we attempted to find answers in a document stating a general policy for culture and heritage. The outcome was not successful. Intentions and objectives are formulated but are not inscribed in an overall policy ensuring an integrated approach to heritage. Considering that the memorial process was always established by the colonial Elite until recently, we believe that the Mauritians themselves hold the answers to what they believe are the common values of the Mauritian society. Our survey revealed that the perception of heritage does not necessarily meet the nature of heritage in place. Indeed, the highest

rates defined Mauritian heritage as séga music (20%) and Mauritian cuisine (16%). Archaeological and World Heritage Sites come in third position and museums, next to last. Considering this, we may want to think that the Mauritian population still feels that their heritage – mainly intangible- is not represented in museums or in cultural spaces. For 42% of the people polled, Mauritian history was not well represented in museums. This tells us that the past reconstructed in museums may not meet the expectations of Mauritians and thus discards appropriation.

However, we noted that there

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Truth and Justice Commission 850

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culture. An unanimous thought was

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to heritage appropriation and development.

Considerations on national history in museums Our research revealed that the appropriation of the past by the population is in process. However, this process takes place if the population is provided with tools allowing their appropriation of the past. The appropriation of the population cannot be considered as an isolated process but as a mechanism forming part of a memory process activated by actions of the State or private entities.

In this respect, it was essential to focus on museums to appreciate the opportunities given to the audience for the appropriation and recognition of its past. In museums, we noticed that scientific legitimization played a major role in understanding slavery and indenture: it helps the formulation of the population's experiences and legitimates the presence of each segment in the society. For these reasons, the scientific discourse in museums seems to best serve the purpose of common acceptance. The scientific objectivity allows the institution of a strong link between the past and present that is the condition for appropriation. The process of appropriation is necessary to shape an overall memorial framework. We may question the selection of past representations in some instances but our research showed that the choices were made to transcribe positive contributions that will serve the advancement of the society. This shows the intention to discard uncomfortable debates questioning the presence of other cultural groups. It rather promotes the legitimization of their presence to constitute a national entity.

We also noticed that there

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▪ The 'Folk Museum of Indian

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opportunity to retrace the experiences

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3. conduct and control the

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educational purposes and for research.

These objectives were guided by the vision of the MMC “to be a centre of excellence in the quest for and dissemination of knowledge on the collective memory and in the preservation of the cultural and natural heritages of the people of the Republic of Mauritius and to be a source of inspiration for posterity”.

The MMC's Board has the

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National History Museum in Mahébourg;

2. Specialised Museums namely: ▪ Sir SSR Memorial Centre for Culture, Port Louis; ▪ Robert Edward-Hart Memorial Museum, Souillac; ▪ Sookdeo Bissoondoyal Memorial Museum, Tyack; ▪ Frederik Hendrik Museum, Vieux Grand Port; ▪ Postal Museum, Port Louis; ▪ Museum of Indian Immigration, Moka.

3. The MMC is also

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5. The MI has a

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responsibility of the MMC. The

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The collections policy of the

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paragraphs on de-accessioning. This

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS Conservation issues at the Mauritius Institute

The conservation issues at the

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Another shortcoming was the conservation

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The issue of Heritage Management

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As part of this report

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS The need for research and the promotion of history

- Privilege a scientific approach for

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VOL 4: PART X – PRESERVING THE MEMORY OF THE MAURITIAN NATION – MEMORY AND REPRESENTATIONS ▪ Elaboration of a conservation policy including restoration policy;

- Setting up a professional collections

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1 L'Héritage du noir. Mythe

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14 The letter is dated 11 March 1859. 15 Proposal was made during the session held on 1st December 1859. 16 During the session held on 8 April 1880, members were informed that the funeral monuments created in memory of

Louis Bouton, Botanist and former

Reference 382 - 0.01% Coverage

the Société (SRAS, 1883:55).

17 In 1878, a member of the Société, Mr. Coriolis, proposed that a monument be erected in memory of Bernardin de Saint Pierre (SRAS, 1883:27).

18 The name of Pierre Poivre appears on the column of Liénard but no monument commemorating his memory was erected before 1993. As early as 1878, Mr. Daruty expressed his surprise concerning the absence of a bust of Pierre Poivre at the Botanical Garden (SRAS, 1883:32).

19 Statues of Queen Victoria

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25 Procès verbal de la

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Reference 1 - 0.01% Coverage

proportion of 10 to 1.

Even today, no monument has been erected to remind us of their contribution to history and to the development of the country.

Reference 2 - 0.01% Coverage

to the development of Mauritius.

The Commission further recommends that consideration be given to commemorating 23rd August (UNESCO Day of Remembrance of Abolition of Slave Trade) as a Day of Remembrance and Reconciliation which will more fittingly honour both slaves and their descendants, as well as the descendants of indentured labourers. The Commission also recommends that a monument be erected on the Caudan Waterfront as a reminder of the arrival of slaves.

Reference 3 - 0.01% Coverage

institutions.

Where did slaves disembark?

This has been a perennial question, and with good reason. Public perception goes thus: The French can claim to have first landed in Vieux Grand Port, the Indians at Port Louis at Aapravasi Ghat, but what of slaves? There is no memorial, except a memorial at Pointe Canon chosen for no obvious reason, it would seem, than availability of space. Research has been undertaken in the past in the Archives, and no specific point identified. The TJC has attempted basic research in other sources located outside Mauritius, such as the French National Archives which contain the most important collection on Mauritius outside Mauritius. It is important to memorialize, and the TJC has made a recommendation towards the creation of a Museum of slavery and a monument for the Unknown Slave in a central location.

How many slaves came to

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cultural and religious diversity.”⁴⁸⁰

Till now, these shops were among the most visible monuments of the Chinese cultural heritage. Their involvement in the wider community was very important; they provided the basic necessities of poor villages, helped in their development and contributed to a “modern Mauritius”. They were completely integrated in the local

Reference 5 - 0.01% Coverage

this ‘a bit unfair.’⁵²⁰

However, the Agreement is 'monumentally vague', thus "permitting sugar estates not to make very precise commitments with respect to the historic rights of the métayers."⁵²¹

The then Chairman of the

Reference 6 - 0.01% Coverage

reintroducing caste-based social organisations.

Mauritius and Mauritians must, therefore, guard against tendencies to revive the caste system. The replacement of Mauritian ritual structures by an architecture imported from India, conceived and built by architects and artists brought from India, is one example. Mauritian Tamil temples, for instance, are more and more monumental structures reserving a specific space (garbhagriha) for the deities. This space is increasingly forbidden to others beside religious specialists, and common devotees cannot touch the divine images any more. The overall logic, justifying this new religious organization of the ritual space, lies in purity, the need to preserve the pure divine image, and the risk which impure individuals represent for the deity. Although the 'traditional' kalimaya were also hierarchized spaces, from which certain individuals, thought impure, were excluded, they were also 'self-service' places where each individual could perform rites according to his personal knowledge, needs and preferences. Kalimayas are, slowly but surely, disappearing from the Mauritian landscape, and are being replaced by monumental Indian-style temples. There is a need to protect the original kalimayas, and monitor their 'renovation'. Restoration to a style closer to the Mauritian kalimaya tradition would help keep Mauritians Hindus away from renewed reinforcement of the caste logic.

Hindu Mauritians need to better

Reference 7 - 0.01% Coverage

- A Monument to illegal slave trading on Bel Ombre Sugar Estate at the cost of the sugar estate.
- A monument to be erected in Plaine Verte Garden to be erected to remember the execution of Ratsitanina and many other slaves hung there.
- The prison building and historical

Reference 8 - 0.01% Coverage

documented throughout Mauritius and restored.

- Other land can be found to construct monumental Indian-style temples.
- To encourage Hindu Mauritians to

Reference 9 - 0.01% Coverage

purchased by Deep River Beauchamp.

- Mr. Nicolas Mayeur bequeathed the property to the two heirs above-named.
- The majority of the land is now occupied by Deep River Beauchamp Company Ltd for cane plantation and partly by the Sir Seewoosagur Ramgoolam Memorial Garden and Monument.
- The land owned by Deep

Reference 10 - 0.01% Coverage

future living and livelihoods.¹²²

Furthermore, the Istanbul Declaration on Human Settlements (1996) lays out the engagement of governments to 'endorse the universal goals of ensuring adequate shelter for all and making human settlements safer, healthier and more liveable, equitable, sustainable and productive'. States recognised the urgency of addressing the problem of continuing deterioration of conditions of shelter and human settlements and reaffirmed their commitment to better standards of living in larger freedom for all humankind and to promote the conservation, rehabilitation and maintenance of buildings, monuments, open spaces, landscapes and settlement patterns of historical, cultural, architectural, natural, religious and spiritual value.

Reference 11 - 0.01% Coverage

knowledge and skills, land? etc

- How parents and grandparents met? At what age they got married? Why?
- 3. 'Cité' History and Life: • Identification of important places, Lieu dit, monuments, ceremonies etc • Identification of heritage components, • Lifestyle in the past and now: water, electricity, roads • Houses • Settlement • Childhood memories
- 4. Experience living in the 'cité': • Any constraining experiences? • What is a 'cité' for you? • Perception of slave descents living in cite/coastal? Image projected? Stereotypes?
- 5. Economic, social and cultural life of the 'cité':

Economic/Occupations: • Occupations • Employment structure

Reference 12 - 0.01% Coverage

- The growing institutionalization of devotion in Mauritius (i.e., replacement of kalimayas by monumental temples controlled by a male-members' 'temple society' and where a male specialist officiates, probably contributes to reducing Mauritian Hindu woman's free choice concerning the individual devotion they practice.

Reference 13 - 0.01% Coverage

described as archaic and degenerate.

However, the general logic of castes recently re-appeared subtly or was reinforced in the Mauritian Hindu context via Indian influences. Take the omnipresent tendency to replace Mauritian ritual structures by an architecture imported from India, conceived and built by architects and artists brought from India. Mauritian Tamil temples, for instance, are more and more monumental structures reserving a specific space (garbhagriha) for the deities

Reference 14 - 0.01% Coverage

personal knowledge, needs and preferences.

Kalimaye are slowly but surely disappearing from the Mauritian landscape, and are being replaced by monumental Indian-style temples. No doubt promoting the protection of kalimaye, and/or their renovation,

and even embellishment or enlargement in a style closer to the Mauritian kalimaye tradition would help maintain Mauritians Hindus away from the new reinforcement of the caste logic.
Encouraging Hindu Mauritians to recognize

Reference 15 - 0.01% Coverage

with the following concluding paragraph:

"Schools exist in Mauritius and cannot now be closed, but they were better closed than remain monuments of wasted money and useless energy, where children are looked after, perhaps kept out of mischief, but certainly not educated." (Ramdoyal, 1977, p.117).

In 1908, only about 7

Reference 16 - 0.01% Coverage

cultural and religious diversity."207

Till now, these shops are among the most visible monuments of our cultural heritage. Their involvement in the wider community was very important; they provided the basic necessities of poor villages, helped in their development and contributed to a "modern Mauritius". They were completely integrated in the local context at the risk of losing their own culture and becoming a "true" Mauritian:

« S'il y a une valeur

Reference 17 - 0.01% Coverage

than that of the slaves.

The local residents have a high respect for Maragon especially. It is believed that he was buried with his slaves, but only his grave was renovated and a monument erected in his memory. The probable location of the tomb of the slaves is marked with stones. No archaeological digging was undertaken to find out whether his slaves were indeed buried with him.

However, given that Colonial Rules

Reference 18 - 0.01% Coverage

still found in the South

Photo 8 Monument in memory of the slaves

Photo 9 Plate unveiled by

Reference 19 - 0.01% Coverage

the supervision of Mr. Lefranc.

Mr. C. de Rosemond died on 2 November 1814. Later in 1835, Mr. Leduc, the then Manager, found a skull in North Island which he associated with Mr. Rosemond. He erected a monument in South Island in memory of the first Manager and founder of the colony, died on Agalega (Appendix V). Other administrative staffs who died on the Islands were also buried in this area. This place is called "Cimetière Blanc" and by tradition,

is reserved for administrative staff

Reference 20 - 0.01% Coverage

VOL 4: PART IX – RODRIGUES, CHAGOS, AGALEGA AND ST. BRANDON – AGALEGA, NO MORE A LESSER
DEPENDENCY Photo 8 Monument in memory of the slaves
Photo 9 Plate unveiled by

Reference 21 - 0.01% Coverage

Les insectes, les champignons, les moisissures, l'acidité du papier, les encres corrosives, l'humidité ambiante, la chaleur excessive, les cyclones sont depuis longtemps désignés comme les ennemis du patrimoine documentaire de l'île Maurice. Leur nocivité, sournoise ou catastrophique, mais toujours menaçante, est inévitablement associée, dans le discours de la plupart des interlocuteurs mauriciens, à une accusation implicite de maltraitance contre «nos archives» ou «notre histoire» – autant dire les archives de la communauté à laquelle ils appartiennent. Telles ne sont pourtant pas les constations de notre enquête: le patrimoine écrit mauricien est fort compromis mais nous n'avons jamais décelé d'action concertée malfaisante à son encontre; bien au contraire, des efforts louables se font jour. Les conditions de conservation des documents sont souvent inadéquates et favorisent les agents de destruction biologiques ou climatiques; mais, ici encore, point d'intentionnalité décelable. Nous sommes, quant à nous, convaincus de la primauté des causes humaines dans cette évolution: manque de formation et de motivation des gestionnaires, réticences des services versants, budgets rétrécis et carences déontologiques des détenteurs privés sont, selon nous, les raisons primordiales de cet état de fait, malgré quelques bonnes volontés. Or, il semble qu'une nouvelle approche culturelle fleurisse dans le pays: la valorisation touristique des monuments, des musées et des sites, l'histoire de la nation qui commence à être enseignée aux enfants mauriciens, sont les signes encourageants d'une autonomie culturelle revendiquée. Le temps paraît donc advenu d'une sauvegarde coordonnée du patrimoine documentaire: puissent les solutions ici recommandées, sensées et rapidement applicables, ainsi que la constitution d'un corps de conservateurs instruits aux normes internationales, trouver une application rapide et durable.

Reference 22 - 0.02% Coverage

literary publications (RSAS, 1860:334).

The Historical Committee of the Société met to talk about the significant events that marked the history of Mauritius and, in particular, those contributing to the development of Science. During the monthly sessions, members recalled the contributions of Scientists to local knowledge and proposed to undertake actions to recognize the importance of their work and pay homage to their memory. In the course of 1859, the Société financed the erection of two commemorative monuments and indicated its intention to pay homage to the local Scientists.

The first proposal was submitted by Mr. Liénard in a letter¹⁴ sent to the President of the Société: it was to create «un monument en forme de pyramide ayant pour but d'honorer la mémoire d'un nombre assez considérable de personnes qui ont concouru à son bien-être, en y faisant progresser l'agriculture, ou en l'enrichissant de plantes et d'animaux utiles et intéressants» (SRAS, 1860:330). He further provided criteria that would justify the inscription of names of the monument: « [une colonne]où l'on y inscrivit que les noms de ceux qui ne sont plus, les vivants devant être expressément exclus quels que soient leurs droits à y

prendre place». Mr. de Robillard recalls that in 1885, Liénard «a voulu que les personnes de Maurice, qui se distingueraient dans les sciences, les arts, l'étude de l'histoire naturelle, et qui rendraient au pays des services réels, eussent après leur mort, leurs noms inscrits sur cette colonne afin que le temps et l'oubli ne vinssent pas déployer un voile sur leur mémoire» (SRAS, 1885:25).

In his letter, François Liénard requested that the President of the Société should constitute a committee of which the "mission serait de rechercher les noms de tous les hommes utiles qui doivent figurer sur ce monument destiné à éterniser parmi nous leur souvenir» (SRAS, 1860:330). Liénard naturally proposed that the column be erected in the Botanical Garden in Pamplemousses, a highly symbolical place for the Société as the Botanical Garden was created in 1770 by Pierre Poivre, one of the founding figures of Natural Science in Mauritius. On the monument erected in 1861 appear the names of the famous Scientists which were, for the most, former members of the Société (Sornay, 1950:487).

The Société took action to commemorate the pioneers of Scientific Research in Mauritius through another initiative, by paying homage to Philibert de Commerson, a member of Bougainville expedition and also, one of the first Scientists who introduced Natural Science in the island. This historic character is also an emblematic figure for the Société. He expressed the intention, during his stay between 1768 and 1773, to create an Academy devoted to the study of Nature, agriculture and tropical diseases (Ly-Tio-Fane, 2003:102). Louis Bouton, Secretary and Botanist, proposed to erect a monument in memory of Commerson in 1859.¹⁵ In this undertaking, the Société considered this as the best homage to his work, since the entity regrouped the necessary competence needed to appreciate the importance of his contribution:

«This homage to the memory

Reference 23 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

The later initiatives of the Société responded to the same concern of commemorating the memory of those who contributed to the advancement of the colony. The Société, therefore, approved the erection of commemorative monuments and the creation of funeral monuments for its former members¹⁶ or for those who undertook actions leading to its creation. The Société also paid homage to famous figures¹⁷ and to the founding father¹⁸ of the island in Pierre Poivre or Mahé de Labourdonnais whose statue was erected on the Place du Quai, in front of the Government House, on 30 August 1859 (Sornay, 1950:521). The Société later expanded its scope for action to "de promouvoir le progrès de la science, de l'art, de l'histoire et de la littérature à Maurice" (SRAS, 1883: 42).

Throughout the nineteenth century, the Société acted to perpetuate the memory of Scientists who worked in the colony. Monuments were erected as symbols of perpetuity of the Société but also of the scientific knowledge that it promoted. The Société thus delimited a space of memorial expression that paid homage to progress and, in particular, to the evolution of Science which was necessary for the development of the sugar industry, the major economic activity of the island. The Société ultimately created local historical references based on the recognition of the various contributions and, indirectly, highlighted the contribution of the metropolis in the island. The Société, thus, showed through its commemorative actions its concern to establish strong links between the metropolis, and positioned its actions in the continuity of the scientific activities conducted in Europe at the same period.

The Société thus created a

Reference 24 - 0.01% Coverage

appropriation to legitimize their position.

The concern for legitimacy seemed omnipresent, when we note that the Société erected symbols through the construction of monuments that represented outstanding characters, historic figures or representatives of authority¹⁹. These three categories showed the need to anchor the position of the nineteenth-century elite and convey a concern for the past that focused on local realisations with reference to European markers. The memory process of the elite operated on the strength of Western references to identify local symbols. The elite developed a memory that negotiated its contribution to local history and affirmed its cultural belonging. Through this process, the elite created and instituted a local anchorage on the colonial territory.

Throughout this process, the elite

Reference 25 - 0.01% Coverage

and last until recent years.

In this process, the Colonial Government signified its adhesion to the elite and created the image of a strong central power, allying the economic and political power. The example of the Historical Records Committee is also particularly significant in the elaboration of this memorial process. It is also important since it was created as an institutional body. Almost thirty years after its creation, it would become the Ancient Monuments Board and later lead to the creation of the actual National Heritage Fund.

the historical records committee (hrc

Reference 26 - 0.01% Coverage

of its modalities and definition.

The creation of the Historical Records Committee took place a year after the promulgation of the Ancient Monuments Act in Great Britain, aimed at identifying ancient monuments through an inventory and protecting the monuments from accidental or voluntary destruction (Delafons, 1997:12). In Mauritius, the Committee was "chargé de la conservation et de l'entretien de tous les monuments et emplacements considérés comme historiques» (Sornay, 1950:494). According to Pierre de Sornay, it was precisely the intention to preserve "historical memory" that motivated the Governor Pope Hennessy to create the HRC. It seems that the idea of the Committee took shape, when the Governor took cognizance of the destruction of the place where the terms of the capitulation were discussed in 1810 (Sornay, 1950:494).

The main focus of the HRC was to recognize the memory of personalities who had contributed to the constitution of Mauritius as a nation in colonial times. It is interesting to note that heritage was not so much dealing with tangible heritage then, but rather dealt with the setting up of monuments or commemoration plaques. Hence, heritage was not perceived as what we understand today by it, namely "anything that has been transmitted from the past or handed down by tradition," or as "the evidence of the past, such as historical sites, buildings, and the unspoilt

environment, considered collectively as the

Reference 27 - 0.01% Coverage

tangible expressions of this memory.

The main focus was on historical events featuring the British and the French. The action of the Committee focused on events marking the foundation of the colony. An example was the setting up of a monument commemorating the death of soldiers during the Battle of Grand Port won by the French, who four months

later, were defeated by the British. This event marked the point of origin of the British presence in Mauritius and also, the supremacy of the British over the French. The Committee commemorated this by a plaque posted on the façade of la Maison de Robillard; this fact recalled that the French and British Commanders were both injured during the battle and received care in the same room (Sornay, 1950). The entente between the British Authorities and the French elite was honoured through this commemorative action.

Considering this historical background, it

Reference 28 - 0.01% Coverage

status to 'historic buildings'.²⁴

The Historical Records Committee had the mandate to advise the Colonial Government by recommending the recognition of objects of heritage²⁵. The proposed Bill would later stipulate that the HRC has the mandate to "advise generally on the maintenance of ancient monument in the Colony"²⁶. At this stage, the notion of heritage specifically dealt with "the most interesting ancient monuments of the island: old forts, the coastal batteries, the ruins of Grand Port, the public buildings, the family houses nearly centenary etc. Several testimonies of our glorious past are in state of dereliction that predicts their forthcoming disappearance. To fix its memory through photography and printing before it is too late, seems to be a beneficial undertaking for the country as a whole, as part of our historic heritage would thus be preserved from oblivion". The letter further indicated that the objective of subscriptions was to regroup the "most venerable souvenirs of our great ancestors".²⁷

Reference 29 - 0.01% Coverage

be listed as historic."³³

During the same session, the HRC indicated that the listing did not imply specific measures nor impacted on the owners as the listing consisted in posting a plaque on the building "recalling the history of the building, of the Church or the place" and that the Government "would not take at its charge the maintenance of all the buildings or monuments that could be listed as historical". The objective was thus to indicate the historical importance to the public for the purpose of remembrance and raise consciousness. It was, therefore, an act of memory and did not aim at integrating a wider heritage framework that would serve the aim to restore or preserve the heritage for the nation, as per today's conception. The HRC undertakings focused on the commemoration of people and events.

The same proceedings dated 1930 provide with a first list of monuments identified by HRC:³⁴ 1. Hôtel du Gouvernement 2. L'ancienne Chapelle Sainte Anne 3. Le Château Mon Plaisir Pamplémousses

Reference 30 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

4. Le Château de Rivière la Chaux 5. La Cheminée et la maison de Grande Rosalie 6. La fontaine monumentale de la Place de l'Eglise 7. La fontaine Place de l'Artillerie 8. Le Tombeau Malartic 9. Les deux pierres cylindriques sur la Place de l'Eglise 10. Le Corps de Garde de Trou Fanfaron 11. L'ancien hôpital de la Grande Rivière Nord Ouest 12. Les ruines de l'ancienne Batterie du Vieux Grand Port 13. La Tour dite "hollandaise" au Vieux Grand Port 14. La Loge de la Triple Espérance 15. Les Tours Martello à la Rivière Noire 16. Les ruines de l'Ancien Arsenal 17. La Tour du moulin à poudre 18. La Chaussée Trommelin 19. Le Réduit 20. Les fortins de l'île de la Passe 21. Les ruines de la Batterie Dumas 22. L'abreuvoir de la rue Moka (formant partie

de l'ancienne Boulangerie du Roy) 23. Les tombes ou monuments commémoratifs: 1. Du Gouverneur Smith à Port-Louis 2. Le Cenotaphe à la mémoire du Colonel Joseph Yates, Port-Louis 3. De Commerson 4. Du Prince Candien 5. Du Colonel Draper à Rivière Noire 6. De Stadamania Petite Rivière 7. De Monseigneur Buenavita aux Pamplemousses 8. Du Gouverneur Magon de Saint Pilier aux Pamplemousses 9. De Papeneuse à Eau Coulée Curepipe

If we examine this list, 36% of the proposed listed heritage refers to commemorative monuments. The comparison with the figures for 1944 also shows a large proportion of heritage devoted to commemorative purpose which reaches 42% in total.³⁵

Reference 31 - 0.01% Coverage

established in 1930s-1940s Ruins

Commemorative monuments

Buildings

Tombs and cemeteries

Civil

Reference 32 - 0.01% Coverage

MNA: X18/1 – List of Historic Monuments identified by the Historical Records Committee, 1829; Ordinance no. 8 of 1944 entitled the Ancient Monuments Ordinance, 1944.

This

Reference 33 - 0.01% Coverage

OF A NATIONAL MEMORY FRAMEWORK

The institutionalisation of heritage marks the ratification of the actions of the Historical Records Committee and also, the national establishment of the memorial framework developed by the elite. It is precisely the HRC that acted towards the creation of an appropriate Legislation for heritage. The discussions to elaborate a legal framework took place at the heart of the HRC. In 1937, the President of the Historical Records Committee (HRC) wrote to the Colonial Secretary to comment on a proposed draft Ordinance entitled "Bill to provide for the protection and preservation of ancient monuments". This would materialize in the Proclamation of the Ordinance No. 19 of 1938, entitled the Ancient Monuments Preservation Ordinance. The notion of National Monument is at an embryo stage. The Bill defines the concept of Ancient Monument and expresses for the first time the recognition of a common heritage for the colonial nation.

The Ordinance established the process of listing monuments in the schedule that were

"any structure or erection, monument, or part or remains of a monument, or any object the preservation of which is a matter of public interest by reason of the historic, architectural, traditional, artistic, or archaeological interest attaching thereto, and the site of any such monument or of any remains thereof, and any part of the adjoining land which may be required for the purpose of fencing, covering in, or otherwise preserving the monument from injury, and also includes the means of access thereto."

This shows that the local process is highly inspired by the European example and makes provision for a local recognition because it constitutes European references in the colony. The legislation will be elaborated further with the Ordinance no 8 of 1944 "to provide for the preservation of ancient monuments and places or areas of historical or other interest".

As far as our undertaking

Reference 34 - 0.01% Coverage

THE MAURIT ent in 192943
Monument Bill of 1 Heritage of Mauri
recomm Belgian
mendation o Naturalist

Reference 35 - 0.01% Coverage

Museum of Indian Immigration, Moka.
3. The MMC is also responsible for the maintenance of the Millennium Monument at Wootun.
The vision and objectives of

Reference 36 - 0.01% Coverage

Part 1, 1850, page 5.
14 The letter is dated 11 March 1859. 15 Proposal was made during the session held on 1st December 1859.
16 During the session held on 8 April 1880, members were informed that the funeral monuments created
in memory of
Louis Bouton, Botanist and former

Reference 37 - 0.01% Coverage

would be « achevé le mois
prochain » (SRAS, 1884, vol. 14: 8). The monument was built in the Cemetery in Pamplémousses and
financed by the Société (SRAS, 1883:55).
17 In 1878, a member of the Société, Mr. Coriolis, proposed that a monument be erected in memory of
Bernardin de Saint Pierre (SRAS, 1883:27).
18 The name of Pierre Poivre appears on the column of Liénard but no monument commemorating his
memory was erected before 1993. As early as 1878, Mr. Daruty expressed his surprise concerning the
absence of a bust of Pierre Poivre at the Botanical Garden (SRAS, 1883:32).
19 Statues of Queen Victoria

Reference 38 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS
25 Procès verbal de la séance tenue à l'institut le vendredi 26 juillet 1929 à 15 heures, MNA, X18/1. 26 MNA,
Ancient Monument Draft Bill, Article 3, letter dated 15 October 1937 from the Acting Colonial Secretary,
X18/1.
27 Avis dated 1933, MNA

Reference 39 - 0.01% Coverage

X18/1. Translated from French.

32 Procès verbal de la séance du mercredi 18 juin 1930, MNA, X18/1. 33 Procès verbal de la séance tenue à l'institut le mercredi 30 avril 1930, MNA, X18/1. 34 The Colonial Office invited the HRC to submit a list of historic monuments that the HRC wishes to list in a letter dated 19 July 1929, no 49301/28, MNA, X18/1.

35 The tombs and cemeteries are considered as commemorative monuments in this report. 36 Transactions of the Royal Society of Arts and Sciences, Part 2, Volume 1, 1860, page 347. 37 Richard Grove, 1996, Green imperialism: colonial expansion, tropical island Edens and the origins of environmentalism, 1600-1860; Cambridge University Press.

38 Extrait de la lettre

Name: References to Museum in Mauritius Full Report - Results Preview

<Files\\Mauritius.TJC_Report-FULL> - \$ 165 references coded [0.56% Coverage]

Reference 1 - 0.01% Coverage

the National Assembly.

2. Memorials

The slaves who were brought to Mauritius were brought against their will. The inhuman treatment they endured was a crime against Humanity; they received no payment for their arduous hard work. Indentured labourers were also treated very badly, but at least, they came of their own free will and were paid, albeit a very low wage. We recommend that a Slave Museum be built, honouring the memory of all slaves who underwent horrific treatment under their masters and in recognition of the contribution which they made to the development of Mauritius.

Reference 2 - 0.01% Coverage

by the State Law Office.

5. A 'Museum of Slavery' to be created in the capital city of Port Louis for greater visibility along the lines outlined in following Museum proposal. Although one 'Interpretation Centre' is projected at Le Morne, this should reflect the Maroonage aspect rather slavery which was a national phenomenon.

Reference 3 - 0.01% Coverage

in heritage by all Mauritians;

- ii. The policy for heritage would support the reinforcement of the legislation for the protection and promotion of museum collections and heritage;
- iii. this to allow for

Reference 4 - 0.01% Coverage

AND A SCIENTIFIC EVALUATION.

MUSEUMS

THE CREATION OF A NATIONAL INVENTORY OF ALL HERITAGE COLLECTIONS and sites that would be accessible to all, by using latest software technologies adapted to the heritage and museum environment. NEW EXHIBITION SPACES TO BE CREATED to support the restitution of the national past to the population after conclusions of this reflection. This might be for example a Museum focusing on Anthropology, including intangible heritage; the creation of a National Museum of Immigration to provide a nationwide sense of belonging, among others.

Specific Recommendations for the Improvement

Reference 5 - 0.01% Coverage

of the Mauritius Museums Council

16. The elaboration of a collections policy; 17. The elaboration of a conservation policy including restoration policy; 18. The setting up a professional collections management system; 19. Computerization of catalogues and use of a museum collection management software; 20. The training of staff in collection management must be a priority;

21. The organisation of workshops

Reference 6 - 0.01% Coverage

for secondary students.

xi. xii.

A museum, with what is left of the ancient establishment and families, will be a living memory of traditions and culture, and an open book of history.

(Ex. 'marmite quinze', measures and

Reference 7 - 0.01% Coverage

Trust Fund Civil Status Office

Le Morne Heritage Trust Fund Mauritius Museum Council Mauritius Sugar Authority

Mauritius Sugar Industry Institute Mauritius

Reference 8 - 0.01% Coverage

institutions.

Where did slaves disembark?

This has been a perennial question, and with good reason. Public perception goes thus: The French can claim to have first landed in Vieux Grand Port, the Indians at Port Louis at Aapravasi Ghat, but what of slaves? There is no memorial, except a memorial at Pointe Canon chosen for no obvious reason, it would seem, than availability of space. Research has been undertaken in the past in the Archives, and no specific point identified. The TJC has attempted basic research in other sources located outside Mauritius, such as the French National Archives which contain the most important collection on Mauritius outside Mauritius. It is important to memorialize, and the TJC has made a recommendation towards the creation of a Museum of slavery and a monument for the Unknown Slave in a central location.

How many slaves came to

Reference 9 - 0.01% Coverage

public through an online database.

The Commission recommends the establishment of an Intercontinental Slavery Museum on the Port Louis Waterfront as a permanent reminder of the existence of slavery and the contribution of slaves to the history of Mauritius. We recommend that the Project be initiated and supervised by the Prime Minister's Office in collaboration with related institutions. Being located in the capital city Port Louis will ensure the history of slavery is given its due importance and also to ensure financial sustainability for the Museum once it is opened.

Finally the Commission recommends a

Reference 10 - 0.01% Coverage

any advice on conservation methods.

In light of urgent recommendation of the Committee concerning conservation, TJC appointed Mr. Stephan Sinclair to undertake a survey of conservation issues in selected institutions to assess the state of documents, their conservation and evaluate the needs of institutions. This survey would provide technical support material for TJC's recommendation for the setting up of a Conservation Institute. The duties of the proposed consultant were recommended as consisting of: a survey of the institutions' holdings and their state of conservation; the nature and type of documents; the dangers facing the documents and long-term and short-term preventative measures. From the assessment, he would devise the functions of a future Conservation Institute. The following institutions were short-listed for the survey: National Archives, Civil Status Office, National Library, Museum Council, Archives of Diocese of Port Louis, Museum Council, Registrar General, Selected government repositories

The wish was also expressed that the Conservation institute could also be a training Institute for all types of conservation: paper, art works, artifacts etc. However, this issue may be considered at a later date by the University of Mauritius and the Museum Council jointly.

Reference 11 - 0.01% Coverage

slaves and to Mauritians generally.

17. A 'Museum of Slavery' to be created in the capital city of Port Louis for greater visibility along the lines outlined in following Museum proposal. Although one 'Interpretation Centre' is projected at Le Morne, this should reflect the Maroonage aspect rather slavery which was a national phenomenon.

18. Online historical data to

Reference 12 - 0.01% Coverage

in heritage by all Mauritians;

- The policy for heritage would support the reinforcement of the legislation for the protection and promotion of museum collections and heritage;
- this to allow for an

Reference 13 - 0.01% Coverage

for Tourism, environmental and cultural.

37. To privilege the scientific approach for the documentation of heritage and museum collections in order to recreate a link to the past.

- The scientific approach supports the

Reference 14 - 0.01% Coverage

preserve, manage and promote heritage.

44. Training of all staff and capacity-building to create a national technical pool of technicians in heritage field and Museum management and conservation.

Reference 15 - 0.01% Coverage

C. MUSEUMS THE COMMISSION FINDS:

There is a need for a National Policy for museums to set out objectives and guidelines for Museum Management, and for museums to be managed according to current international norms and standards.

THE COMMISSION RECOMMENDS:

Reference 16 - 0.01% Coverage

and standards.

THE COMMISSION RECOMMENDS:

51. The creation of a national inventory of all heritage collections and sites that would be accessible to all, by using latest software technologies adapted to the heritage and museum environment.

52. The establishment of proper research schemes for the study and documentation of museum collections; full documentation on museum collections should be established to help their interpretation, their presentation to the public in the perspective of their historical context and allow retracing their provenance for better monitoring and management.

53. The consolidation of the existing structures for museum and heritage management by providing professional training leading to internationally recognised certification in the field of heritage management and museology.

54. Establish a communication policy

Reference 17 - 0.01% Coverage

main masterpieces, creation of website.

55. Establish a communication strategy for all museums to better promote their collection and also, disseminate knowledge as stated in ICOM definition of museum, as a fundamental role for museums. Since they are established with public funds and present national collections, therefore, they should serve the public interest by having a dynamic public programme and educational activities attracting visitors from all walks of life.

56. New exhibition spaces to be created to support the restitution of the national past to the population after conclusions of this reflection. This might be for example a Museum

Reference 18 - 0.01% Coverage

THE TRUTH AND JUSTICE COMMISSION

focusing on Anthropology, including intangible heritage; the creation of a National Museum of Immigration to provide a nationwide sense of belonging, among others.

D. SPECIFIC RECOMMENDATIONS FOR THE

Reference 19 - 0.01% Coverage

OF THE MAURITIUS MUSEUMS COUNCIL

57. The elaboration of a collections policy; 58. The elaboration of a conservation policy including restoration policy; 59. The setting up a professional collections management system; 60. Computerization of catalogues and use of a museum collection management software; 61. The training of staff in collection management must be a priority;

62. The organisation of workshops

Reference 20 - 0.01% Coverage

Archive without any time restrictions.

177. The inhabitants be given full access to their former village and a space where they can remember their former lives, be created there. The model of District Six Museum in Cape Town to be used.

178. LMHTF BOARD

The composition

Reference 21 - 0.01% Coverage

excellent manual for secondary students.

iii. A museum, with what is left of the ancient establishment and families, will be a living memory of traditions and culture, and an open book of history.

Ancient buildings should also be

Reference 22 - 0.01% Coverage

Appendix LIST OF APPENDICES

APPENDIX 1 GUIDELINES ON MANAGEMENT AND STORAGE OF TJC RESEARCH DATA APPENDIX 2 GUIDELINES ON ORAL DATA MANAGEMENT AND STORAGE APPENDIX 3 SUMMARY OF WORKSHOP DISCUSSIONS JULY 2009 APPENDIX 4 SLAVE TRADE DATABASE APPENDIX 5 INTERCONTINENTAL SLAVERY MUSEUM PROJECT APPENDIX 6 SEARCHING FOR THE MAURITIAN FAMILY 6.1 THE MAURITIUS GENEALOGY CENTRE BILL (DRAFT) 6.2 LIST OF CIVIL STATUS DOCUMENTS DIGITIZED BY PATRICK DRACK AND TJC TEAM 6.3 CSO INDEXING DATABASE USER MANUAL

Reference 23 - 0.01% Coverage

Appendix RECOMMENDATION INTERCONTINENTAL SLAVERY MUSEUM Map showing strategic location of Mauritius in Intercontinental Slave Trade (Source: adapted from map of the slave trade of Le Morne Heritage Trust Fund VOL 1 Truth and Justice Commission 21

Appendix APPENDIX 5 INTERCONTINENTAL SLAVERY MUSEUM PROJECT I. History, Geography, Contextualization and Justification

The idea for a Slavery Museum originated as early as 2000 during discussions for the Origins Project in Mauritius and during the Conference of Slave Routes and Oral Tradition in Southeastern Africa in 2004.

In both Mozambique and Mauritius, despite all efforts, for various reasons, no museum ever saw the light of day.

Reference 24 - 0.01% Coverage

it with a new dynamism.

A few countries in South Eastern Africa already house slavery museums: the Rabai Museum in Mombasa, Kenya and the Museu da Escravatura in Luanda, Angola are some examples.

Our research through the various projects undertaken since 2000 (Origins Project, Slave Routes Project, Truth and Justice Commission, etc) has concluded that there is a need for an intercontinental museum linking the countries such as Mozambique, Mauritius and Madagascar, as they all formed part of the slave trade network in the 18th and 19th centuries.

Reference 25 - 0.01% Coverage

000 to 60,000 each.

Mozambique and Mauritius are, therefore, the two most appropriate places to host the Intercontinental Slavery Museum, and ideal places to give more visibility to the phenomenon of slavery and slave traffic in the Indian Ocean under colonial rule (Portuguese, French, British, Dutch).

Furthermore, Mauritius is the first

Reference 26 - 0.01% Coverage

principle that reparations are required.

Mauritius has currently also all the required conditions (moral, rationale, logistics, infrastructural and official government support) to be the first to house the first intercontinental museum in Africa.

The Intercontinental Slavery Museum endeavors to be primarily, an institution directed towards cultural preservation and studying the phenomenon of slavery and slave trade in the Indian Ocean.

In addition, various factors explain

Reference 27 - 0.01% Coverage

of educational and pedagogical materials;

(iii) the Slavery Museum will constitute a driving factor for developing cultural tourism and the construction of economic and social infrastructures;

(iv) from the scientific point

Reference 28 - 0.01% Coverage

most of the African continent.

II. RELEVANCE AND BENEFICIARIES OF THE INTERCONTINENTAL SLAVERY MUSEUM

The Intercontinental Slavery Museum will highlight the deep transformations that this tragedy caused at economic, social, political, cultural, and ideological levels in all continents, with particular emphasis to Africa and Africans. It will also create opportunities to conduct in-depth and extensive studies of the phenomenon of "slavery and slave trade" on a regional scale and global level. It will also promote investigations and

studies en route for the thematic "slavery and slave trade" in Mauritius, Mozambique and Madagascar, in the region, and in the context of the former colonial empires.

Beneficiaries of the Slavery Museum will be: (i) students of all educational levels; (ii) educational institutions; (iii) communities that are part of the slave routes itinerary; (iv) researchers, teachers and academicians; (v) governmental institutions such as the ministry of tourism; (vi) civil society

(vii) Countries in the region

Reference 29 - 0.01% Coverage

audiovisuals and other materials; and

(ii) to be an inclusive institution in time and space, hence the reason and justification for the use of the term "intercontinental museum."

IV. OBJECTIVES OF THE SLAVERY MUSEUM

Considering the role of future

Reference 30 - 0.01% Coverage

Appendix VI. Site of Museum

The conceptors of this Project recommend that the Museum be located in the capital city Port Louis. Apart from giving the history of slavery its due importance it is also appropriate that it should be placed in a location that is reminiscent of slavery and related to slavery. Furthermore as the historic parts of the city are frequently visited by tourists and Mauritians alike, this will ensure financial sustainability for the Museum once it is opened.

The site par excellence is

Reference 31 - 0.01% Coverage

months from start date)

CATEGORY

Objective 1: To carry out preparatory activities for the establishment of the Intercontinental Slavery Museum

Consultancy fees: (60,000=2

Reference 32 - 0.01% Coverage

in Museology, conservation and others

Equipment to supply the Slavery Museum's preliminary offices in Maputo and Mauritius

SUB TOTAL OBJECTIVE 1

Objective

Reference 33 - 0.01% Coverage

Mauritius

SUB TOTAL OBJECTIVE 1

Objective 2: To establish and institutionalize the Intercontinental Slavery Museum
Survey studies that include topographic

Reference 34 - 0.01% Coverage

Preparing tender process Restoration works
Supervision of works Training of museum staff
Equipment of the museum with office and museum supplies SUB-TOTAL OBJECTIVE 2
Objective 3: To stimulate research

Reference 35 - 0.01% Coverage

OF HAREL FRERES
EARLY HISTORY

Belle Vue Harel, created earlier, in 1775 by Jacques Antoine Dumolard, had some 110 slaves who lived there. Later on, the same estate was acquired by Babet and Jean Dioré. Jacques Saulnier created Beau Plan in 1821 and passed it on to J.T. Couve. In 1832, 202 slaves still estate. Recently, the sugar estate was turned into a sugar museum.

lived on his
Apart from

Reference 36 - 0.01% Coverage

Archaeological
Reparations - An Multidisciplinary Approach
Proposal for a Intercontinental Museum of Slavery
Indenture

Reference 37 - 0.01% Coverage

be transmitted to future generations.
For example, a local history museum with pedagogical activities should be constructed and the publication of the local history.
The history of the main

Reference 38 - 0.01% Coverage

in a public oral archive.
7. The inhabitants be given full access to their former village and a space where they can remember their former lives be created there. The model of District Six museum to be used.
8. LMHTF Board: The composition

Reference 39 - 0.01% Coverage

and the peoples buried.

ACKNOWLEDGEMENTS

We must firstly acknowledge the support of the Truth and Justice Commission, particularly Prof. Alex Boraine, Dr. Vijaya Teelock, Mr. Benjamin Moutou, Mrs. Colette Le Chartier, Mr. Allan Charlot and Mr. Satyendra Peerthum, all of whom provided much needed support and assistance. From the Le Morne Heritage Trust Fund (LMHTF), our sincere thanks to the Acting Chairperson, Mr. Mathieu Laclé, whose support is gratefully acknowledged. Our work at Le Morne was facilitated by Mr. JeanFrancoise Lafleur and Mr. Stephan Dux of LMHTF, and many local participants, all of whose assistance we greatly appreciate. We are all thankful to Dr Anwar Janoo and the students of UoM, for assisting us so ably on many occasions, and Mrs. Nelly Ardill and Mr. Thierry Le Breton from SOS Patrimoine for both financial and logistical support. Our thanks to Mr. Beebeejaun of the Mauritius Museum Council for kindly providing space for interim storage of the skeletal materials prior to analysis. We also gratefully acknowledge the assistance of Ms. Sheila Thanoo of NHF for providing permissions and support throughout our venture, and Mr. Choonee, Minister for Arts and Culture for quickly recognising the value of this site and immediately providing 24hr security. Our grateful thanks to Prof. Konrad Morgan, VC of UoM, for providing logistical support in storing and transporting the skeletal remains as well as providing facilities to study the remains.

Reference 40 - 0.01% Coverage

VOL 3: PART I – SLAVERY – PROPOSAL FOR AN INTERCONTINENTAL MUSEUM OF SLAVERY

PROPOSAL FOR AN INTERCONTINENTAL MUSEUM OF SLAVERY

BENIGNA ZIMBA VIJAYA TEELOCK

Truth

Reference 41 - 0.01% Coverage

VOL 3: PART I – SLAVERY – PROPOSAL FOR AN INTERCONTINENTAL MUSEUM OF SLAVERY I. HISTORY, GEOGRAPHY, CONTEXTUALIZATION AND JUSTIFICATION

The idea for a Slavery Museum originated as early as 2000 during discussions for the Origins Project in Mauritius and during the Conference of Slave Routes and Oral Tradition in Southeastern Africa in 2004.

In both Mozambique and Mauritius, despite all efforts, for various reasons, no museum ever saw the light of day. In 2009 the Truth and Justice Commission began its activities. One of the key components was research towards the memorialisation of the slave trade, slavery and indentured immigration. The idea was thus re-launched and discussions to finalise this project resumed in 2010. In April 2011, the Truth and Justice Commission organized an International Conference on the Slave Trade. This presented the ideal opportunity and appropriate forum to collect the views of many persons from all walks of life on the subject of slavery, the slave trade and representations and allowed those who conceived this project to update the project and infuse it with a new dynamism. A few countries in South Eastern Africa already house slavery museums: the Rabai Museum in Mombasa, Kenya and the Museu da Escravatura in Luanda, Angola are some examples. Our research through the various projects undertaken since 2000 (Origins Project, Slave Routes Project, Truth and Justice Commission, etc

Reference 42 - 0.01% Coverage

is a need for an intercontinental museum linking the countries such as Mozambique, Mauritius and Madagascar, as they all formed part of the slave trade network in the 18th and 19th centuries. They are also the countries

Reference 43 - 0.01% Coverage

Mozambique and Mauritius are, therefore, the two most appropriate places to host the Intercontinental Slavery Museum, and ideal places to give more visibility to the phenomenon of slavery and slave traffic in the Indian Ocean under colonial rule (Portuguese, French, British, Dutch). Furthermore, Mauritius is the first

Reference 44 - 0.01% Coverage

principle that reparations are required.

Mauritius has currently also all the required conditions (moral, rationale, logistics, infrastructural and official government support) to be the first to house the first intercontinental museum in Africa.

The Intercontinental Slavery Museum endeavors to be primarily, an institution directed towards cultural preservation and studying the phenomenon of slavery and slave trade in the Indian Ocean. In addition, various factors explain the main function, usefulness and historical value of this institution:

- (i) the Slavery Museum aims to be an institution to promote cultural exchange, the culture of peace and union among peoples of several continents involved in this process;
- (ii) this institution will strive

Reference 45 - 0.01% Coverage

of educational and pedagogical materials;

- (iii) the Slavery Museum will constitute a driving factor for developing cultural tourism and the construction of economic and social infrastructures;
- (iv) from the scientific point

Reference 46 - 0.01% Coverage

VOL 3: PART I – SLAVERY – PROPOSAL FOR AN INTERCONTINENTAL MUSEUM OF SLAVERY

II. RELEVANCE AND BENEFICIARIES OF THE INTERCONTINENTAL SLAVERY MUSEUM

The Intercontinental Slavery Museum will highlight the deep transformations that this tragedy caused at economic, social, political, cultural, and ideological levels in all continents, with particular emphasis to Africa and Africans. It will also create opportunities to conduct in-depth and extensive studies of the phenomenon of “slavery and slave trade” on a regional scale and global level. It will also promote investigations and studies en route for the thematic “slavery and slave trade” in Mauritius, Mozambique and Madagascar, in the region, and in the context of the former colonial empires.

Beneficiaries of the Slavery Museum will be: (i) students of all educational levels; (ii) educational institutions; (iii) communities that are part of the slave routes itinerary; (iv) researchers, teachers and academicians; (v) governmental institutions such as the ministry of tourism; (vi) civil society
(vii) Countries in the region

Reference 47 - 0.01% Coverage

audiovisuals and other materials; and

(ii) to be an inclusive institution in time and space, hence the reason and justification for the use of the term "intercontinental museum."

IV. OBJECTIVES OF THE SLAVERY MUSEUM

Considering the role of future

Reference 48 - 0.01% Coverage

VOL 3: PART I – SLAVERY – PROPOSAL FOR AN INTERCONTINENTAL MUSEUM OF SLAVERY VI. SITE OF MUSEUM

The proposers of this Project recommend that the Museum be located in the capital city Port Louis. Apart from giving the history of slavery its due importance it is also appropriate that it should be placed in a location that is reminiscent of slavery and related to slavery. Furthermore as the historic parts of the city are frequently visited by tourists and Mauritians alike, this will ensure financial sustainability for the Museum once it is opened.

The site par excellence is

Reference 49 - 0.01% Coverage

VOL 3: PART I – SLAVERY – PROPOSAL FOR AN INTERCONTINENTAL MUSEUM OF SLAVERY INTERCONTINENTAL SLAVERY MUSEUM 7. BUDGET (US \$) ESTIMATE BY OBJECTIVE

(Time-frame: 18 months from

Reference 50 - 0.01% Coverage

Dated 26 May 2011

CATEGORY

Objective 1: To carry out preparatory activities for the establishment of the Intercontinental Slavery Museum
Consultancy fees: (60,000=2

Reference 51 - 0.01% Coverage

in Museology, conservation and others

Equipment to supply the Slavery Museum's preliminary offices in Maputo and Mauritius

SUB-TOTAL OBJECTIVE 1

Objective

Reference 52 - 0.01% Coverage

Mauritius

SUB-TOTAL OBJECTIVE 1

Objective 2: To establish and institutionalize the Intercontinental Slavery Museum

Survey studies that include topographic

Reference 53 - 0.01% Coverage

Preparing tender process Restoration works

Supervision of works Training of museum staff

Equipment of the museum with office and museum supplies SUB-TOTAL OBJECTIVE 2

Objective 3: To stimulate research

Reference 54 - 0.01% Coverage

VOL 3: PART I – SLAVERY – PROPOSAL FOR AN INTERCONTINENTAL MUSEUM OF SLAVERY Production of maps

Development of partnerships related to

Reference 55 - 0.01% Coverage

four digit passenger list number.

Who exactly were these non-Indentured Indians in Mauritius? The most detailed description of the non-indentured Indian workers during the 19th century is provided by Saloni Deerpalsing, former Curator of the MGI Indian Folk Museum:

"In fact, they were not

Reference 56 - 0.01% Coverage

objective and politically neutral endeavour.

What the literature also reveals is that race discourse is forged, not only by the use of science, but also art, fiction, traveller accounts and philosophy. During the Enlightenment period in Europe, there was deep focus on what it means to be human, to be moral, educated and civilized. This period of reflection produced great works of art, music, literature and philosophy. Such reflection is clearly and deeply evident today in the many artistic and cultural exhibitions which tourists visit in Europe. However, and as the historians remind us, the time and space to reflect was 'sponsored' by the slave system, which generated substantial profits that enriched merchants and the landed gentry in Europe. The merchants and other wealthy patrons, paid artists to produce the works of art we see today. The artistic production of this time can still be viewed in many parts of Europe and some of these (such as representations of identity and of Africans at the Africa Museum in Tervuren, Brussels) are not politically neutral pieces. They too serve to confirm a discourse on Europe and Caucasians as superior.

In Mauritius the traveller accounts

Reference 57 - 0.01% Coverage

with separately, rapidly become rivals.

Promoting museums, sites and institutions that would deal jointly with the whole history of Mauritius would help make every citizen aware of what he shares with others. In this respect, the "Aventure du Sucre" museum can be used as a successful attempt to present proudly, but without dwelling on the dark side nor transforming indenture in a glorified conquest, what every community has brought to the building of a unique and potentially unitary nation.

Language policies can also be

Reference 58 - 0.01% Coverage

a luxury.

10.6. Recommendations:

1. That the Rodrigues' culture should find its place in the school curriculum. 2. To encourage the cultural and artistic creations of talented Rodriguans. 3. The setting up of a Cultural Museum in Rodrigues. 4. To encourage young Rodriguan academics to carry out cultural research.

Furthermore, tilling the land was

Reference 59 - 0.01% Coverage

excellent manual for secondary students.

10.3.9 A museum, with what is left of the ancient establishment and families, will be a living memory of traditions and culture, and an open book of history.

is preferable. candidates to implement

Reference 60 - 0.01% Coverage

support from stakeholders is necessary.

To preserve the memory of a community, I would be appreciated if a Museum could be initiated on the island, showing the ancient ways of living in Agalega, including, old tools, cooking utensils, fishing implements,

documents pertaining to establishments, and

Reference 61 - 0.01% Coverage

diverses bibliothèques scolaires de l'île.

- Un fonds relatif aux sciences naturelles, d'usage courant pour la recherche et la gestion des collections de sciences naturelles du National History Museum de Port-Louis.

- Un fonds – que nous jugeons

Reference 62 - 0.01% Coverage

Blue Penny, M. Emmanuel RICHON.

Leur richesse paraît importante mais reste inconnue, vu que les visites se font au compte-goutte, au bon vouloir du Conservateur. Il semblerait que certaines d'entre elles sont exposées au Musée du Blue Penny, d'autres dans les couloirs et salles de réception de la banque (notamment la Salle du Conseil), d'autres enfin dans un dépôt d'archives situé au Caudan de Port-Louis (dont les équipements et les conditions de conservation nous restent également inconnus). Nous avons appris, au second semestre de 2010, l'achat par la MCB d'archives privées: le fonds LECLÉZIO;30 nous souhaitons obtenir des précisions de la banque sur ses modalités d'acquisition, de conservation, de dépouillement, d'indexation et sur les motivations de son démembrement, survenu à l'occasion de cette acquisition. Sur la recommandation de la Truth and Justice Commission, dûment doté de lettres de créance nominatives, nous avons pris contact avec M. Philippe FORGET, Vice-Président de la MCB, le 26/2/2011³¹ et lui avons alors adressé notre questionnaire. Sur le point de s'absenter de l'île Maurice, M. Philippe FORGET nous a fait savoir oralement qu'il recommandait, en son absence, de prendre contact avec M. Emmanuel RICHON, conservateur du Blue Penny Museum et archiviste des fonds anciens de la banque. Nous avons donc fait suivre notre questionnaire à ce dernier le 03/03/2011.³²

Notre prise de contact téléphonique

Reference 63 - 0.01% Coverage

de la Cour suprême: cave

1 Alex Boraine to Stéphane Sinclair, "Post of Consultant - Truth and Justice Commission," Contrat, February 17, 2011. 2 Les institutions prévues à l'Annexe 1 du contrat de mission sont: 1.National Archives ; 2.Civil Status Office ; 3.National Library ; 4.Museum Council ; 5.Archives de L'Évêché ; 6.Registrar General. Selected Government repositories [sans précision]

3 ICA, ISAD(G): norme

Reference 64 - 0.01% Coverage

MEMORY – SAUVEGARDE DU PATRIMOINE DOCUMENTAIRE

24 Anthony S. Cheke, "Treasure Island. The rise and decline of a small tropical museum, the Mauritius Institute," in Why museums matter. Avian archives in an age of extinctions, ed. N.J. Collar, C Fischer, and Feare C.J., vol. 123, Bulletin of the British Ornithologists' Club, 2003, 197-206.

25 National Library (Republic of

Reference 65 - 0.01% Coverage

Municipalité de Port-Louis (1858):

- 1816, cabinet de lecture de Baron ; cabinet de lecture de Sauvignec; les deux étant ultérieurement fusionnés.
- 1828, Librairie de Maurice.
- c. 1839, Mauritius Literary Institution de Francis Channel.
- 1855, cabinet de lecture réservé aux membres de la Chambre d'Agriculture.

60 Et dont plusieurs sont conservés à la Bibliothèque Carnegie (Curepipe), notamment ceux de Saint-Elme LE DUC. 61 Cheke, "Treasure Island. The rise and decline of a small tropical museum, the Mauritius Institute." 62 Ibid., 200, sq. 63 Création d'une

Public Service Commission en 1967. 64 Commission des Bibliothécaires municipaux de l'île Maurice, Bulletin des Bibliothèques municipales de l'île Maurice, 1:pp.9, sq.

65 Il existait un fonds

Reference 66 - 0.01% Coverage

of a local history 822

5. Representing national history in the public space: the National History Museum – Mahébourg824

Historical background 824

the implantation of the museum in a historic building: the legacy of the colonial way of life 824

The establishment of social time through representations of history 825

Representations of slavery and indenture 826

no future for slaves and ex-slaves 830

a negative past annihilating individuals 830

Slaves are victims and not actors in the society 831

Slavery and indenture, the unavoidable comparison 831

Perceptions and limitations of Mauritian history representations 832

Personalisation of history: history through the prism of the individual accomplishment 833

The museum discourse and the notion of National History in Mahébourg museum 835

5. Expressing slavery and indenture

Reference 67 - 0.01% Coverage

Expressing slavery and indenture836

From the National History Museum to Aventure du sucre: the formulation of the untold 836

background of aventure du sucre 836

The benefits of rupture 837

The museum experience: an overwhelming amount of information available 837

sugar industry: the federative element of society 839

The local insight: a positive account on slavery 841

indenture: a process derived from the abolition of slavery and the need of the sugar industry 842

Appropriation and reconciliation: constructing a common vision of the past 843

Le musée du peuplement 844

The need for a national history: the emergence of a new memorial framework representative of the majority 847

Towards the national and international recognition of slavery and indenture 847

Apravasi Ghat and Le Morne : a change in perspective 848

Reference 68 - 0.01% Coverage

of slavery and indenture849

Establishing common references in a multicultural society : key questions 849

The elaboration of a national policy for culture and heritage 850

Public consultation: a key to sustainable development of heritage 850

Considerations on national history in museums851

| | |
|---|-----|
| The creation of a museum of immigration | 852 |
| Museum management: a key to optimal restitution of the past | 853 |
| The Mauritius Institute: an overview | 853 |
| The threats to national heritage | 854 |
| Cataloguing of museum collections | 855 |
| The collections policy | 858 |
| Conservation issues at the Mauritius Institute | 861 |
| Conclusion | 863 |
| Summary of Recommendations | |

Reference 69 - 0.01% Coverage

memorial framework at national level.

Excluded from the Elite's consideration, representations of slavery and indenture did not form part of the memorial process before the years 2000. These years mark a shift in the memorial process: memory expanded to include the experiences of the formerly dominated population. Our research in museums specifically showed the development of representations during this period. As part of its reorganisation in 2000, the National History Museum in Mahébourg presents indenture as an experience leading to a positive evolution in the society. However, representations of slavery imply that ex-slaves were victims of an inhuman system and consequently, were not given the opportunity to become actors in the society. At l'Aventure du Sucre created in 2003 by a consortium of sugar companies, the museum discourse provides positive accounts of local history in the perspective of international context. This provides an account of the "negative" events beyond the local context and helps to conciliate a national vision of the past. In addition, it also states that the descendants of the former Elite generate a vision of the past that accepts the colonial undertakings which affected the population. In this sense, the acceptance of the past acts towards the evolution of the memorial process in museums and serves the contemporary dynamics of nation building. Ultimately, this process of conciliation leads to remember why the Mauritian society took shape and evolved to form a nation. It was interesting to compare L'Aventure du Sucre, a private museum, with the Musée du Peuplement created by the State in 2010. The Musée du Peuplement interprets the past to remember the positive accounts: its dynamics are very similar to those of Aventure du Sucre activating the positive memory to establish a new approach to the past. This approach results in the recognition of a common heritage: it is the first instance in which the heritage deriving from the population's interactions is represented. Although we may question the quality of the display, the Musée du peuplement is marking a major shift in the memory process: it formulates the existence of a common heritage shaped by the various groups in action.

Reference 70 - 0.01% Coverage

its cultural roots and specificity.

In this undertaking, heritage and MUSEUM MANAGEMENT play a significant role in the preservation and promotion of heritage. This report ends with considerations on MUSEUM MANAGEMENT to propose recommendations to improve management and ensure the sustainability of Mauritian heritage. The elaboration of policies for museums and heritage would be beneficial to the development of heritage in a sustainable manner and support the appropriation of heritage by the Mauritian population. The consultation with the population was identified as a main objective. It would foster an appropriate restitution of the past for the population and sustain nation building.

Reference 71 - 0.01% Coverage

population identifies.

towards the representations

This report first proposed to explore the representations of slavery and indenture in museums. In the course of our research, this objective seemed difficult to achieve in a satisfactory manner, if representations were considered as isolated items. It therefore seemed essential to consider the representations within a wider context, allowing the exploration of the dynamics that led to the creation of these representations. Our research thus expanded to focus on the overall framework within which museums were created and also, are currently functioning. The outcome of our research revealed many limitations in the way museums are managed and we felt that this aspect was a fundamental element to be reported as the improvement of MUSEUM MANAGEMENT and the establishment of a defined framework would provide a better restitution of the past in the museum space.

This also included heritage sites

Reference 72 - 0.01% Coverage

on the World Heritage List.

studying the expressions in the public space Museums and historic sites were the two main areas of focus, since it seemed essential to address the question of representations in the public space. This would allow for possible actions proposed through the recommendations after the completion of the Commission. In this respect, museums were particularly important as a place contributing to the national memory process, by establishing official and non-official representations of national history and take part, as public institutions, in the national construction of the past. To orientate our research towards the study of museums, our focus was on internationally recognized notion of museum as defined by the International Council of Museums (ICOM):

"a non-profit making, permanent

Reference 73 - 0.01% Coverage

people and their environment."³

Our research could not include all representations of slavery and indenture in museums. Fieldwork focused on a selection comprising of the Mauritius Institute in Port Louis, the National History Museum and the "musée du peuplement" located in Mahébourg, and l'Aventure du sucre in Beau Plan. The selection of museums relied on the fact that they do portray slavery and indenture as a constitutional element of Mauritian society. If the Mauritius Institute does not directly address memories of slavery and indenture, it seemed to be of interest as it is the oldest museum on the island and helped us understanding how museums first took shape and how the concept of museum was elaborated to better appreciate its evolution within the Mauritian context.

Reference 74 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

As such, the Museum of National History was particularly interesting since it was the first attempt to depict the National History of Mauritius, seen by a governmental agency, while the musée du peuplement is the

most recent expression of the vision of Mauritian history by the same authorities. Similarly, the other museums seemed an essential area of study as they are the result of private initiatives. This allowed the confrontation with the museums of the public sector and led to an interesting conclusion on the perception of the past by a segment of the local community and by the governmental agencies. In our analysis, the Code of Ethics of ICOM was the reference document to assess the performance of museums and also to evaluate how they responded to the international standards.

methodological considerations

To approach our

Reference 75 - 0.01% Coverage

in their context of appearance.

This part was followed by a broader analysis of heritage dynamics to better appreciate the context in which the recognition of slavery and indenture took place. The objective is to better appreciate in which instances the restitution of the past seemed to address contemporary concern in a successful manner. This part relies on a survey polling 50 people and on the study of official documents. This also includes an analysis of MUSEUM MANAGEMENT at the Mauritius Museums Council to consider how MUSEUM MANAGEMENT and conservation could be improved to create a sustainable environment for heritage and ensure the restitution of the national past in favourable conditions.

Reference 76 - 0.01% Coverage

recognition and sustainability in Mauritius.

Our area of study was thus delimited to better appreciate the expressions of memory in their context of production. It was essential to limit our scope to allow fine definitions of representations and thus allowing their analysis requiring their consideration within their context of occurrence and general perspectives on museum and memory dynamics. It would have been a difficult enterprise to only focus on representations as such as they would not have led to an overall understanding of what they meant for the population or how they were generally perceived. Considering representations in their context of production was thus our approach to better analyse their meaning and also, better identify their shortcomings.

To initiate this report, the

Reference 77 - 0.01% Coverage

far as heritage is concerned.

Precisely, the study of the evolution of the notion of heritage is essential if we are to understand through which process common values were elaborated and also bring to light the overall framework that activated expressions of memory representations. We therefore assumed that representations of slavery and indenture could not be isolated from an overall process that led to the construction of a national perception of the past. Especially in the case of museum, representations as museums "must allow to give to the communities concerned the keys to understand the local history and environment (and not only focus on national history). The museum must enable us to define the image of oneself that one wishes to communicate to others"⁵. In this respect, museums seemed the right place to appreciate a common vision of the past and the expressions of shared values.

Reference 78 - 0.01% Coverage

with which the society identifies.

In this respect, the context in which a museum is created dictates its content. Museums can be described a social space created by authorities or private entities to present a representation of the past evocative of a given period. The museum thus opens a window on an "institutional past" or on a social past which presents the commonly accepted (or

Reference 79 - 0.01% Coverage

of Europe in the colony.

The study of the notion of heritage provided with an overall picture of the memorial framework established in Mauritius. The analysis of the proceedings of the RSAS and the Historical Records Committee gave us a full insight on the perception of heritage by the Oligarchy. We can better appreciate who formulated the representations of the past and also why they took shape or on the contrary, why they never materialised. In the same manner, we would not be in a position to appreciate the absence or the scarcity of representations of slavery and indenture today if we did not try to understand in what circumstances the first museum was created on the island.

The Mauritius Institute "Le musée

Reference 80 - 0.01% Coverage

idée de l'homme." André Malraux

The creation of the Mauritius Institute is the result of the heritage process led by the Elite. The museum came into existence through the initiative of the Royal Society of Arts and Sciences. It shows how the Société has implanted a Natural History Museum in the colony according to the same heritage dynamics attested in Europe in the same period. The account on the Mauritius Institute help us appreciating how heritage was inherited from the colonial Elite and later in the report, we

Reference 81 - 0.01% Coverage

population.

establishing the european hegemony

The project of Mauritius Institute originated in 1826, when Charles Telfair launched the idea of a colonial museum and invited the Zoologist Julien Desjardins and the Botanist Louis Bouton to donate their collections to the State. At this point in time, the Colonial Authorities did not show any interest in this proposal. Finally in 1842, Julien Desjardins established a museum in one of the wings of the Royal College of Port Louis, a symbolic place of excellence for the white elite (Cheke, 2003:198).

At the end of the 1870s, the Royal Society proposed to gather the library and the Natural History collections in one place. This project of an Institute was finally supported by the Colonial Authorities whose representative, Governor Sir George Bowen, laid the first stone on 23 November 1880. The Mauritius Institute came into existence through the Proclamation of the Ordinance No. 19 of 1880 to promote the Arts, Sciences, Literature and Philosophy, in order to educate and entertain the public. The Mauritius Institute opened its doors during the Colonial Exhibition in 1884 (Cheke, 2003: 199). Its objective was to regroup the Collection of the Desjardins Museum established in 1842 in the Royal College in Port Louis and

other National History Collections and the library in one location. As the minutes of proceedings of the Royal Society of Arts and Science state:

The new building to be

Reference 82 - 0.01% Coverage

another expression of British Imperialism.

The intention was to recreate the European model in Mauritius and seemed very clear: "There is in Europe no town containing a considerable population, which does not possess a Library, and often, a Museum. Why should Mauritius, now so important by her commerce, her agriculture, her wealth and her population represented by men of great intelligence and governed by an enlightened chief, not do what her position and the condition in which she is placed imperiously demand?"³⁶ (RSAS, 1860:347)

The institution is the archetype

Reference 83 - 0.01% Coverage

Grove calls 'green imperialism'.³⁷

Its establishment followed the same process: a scientific society donates its collections to the authorities which ensure in exchange that free access is given to the largest audience to promote the Sciences and Education for the public. However, museums are mostly visited by the Elite. It is similarly the case in Mauritius where during its first five years of existence, the Museum Desjardins received only slightly more than 4,000 visitors or 2.5% of the total population at the time. Probably, 45% of the 10,000 visitors formed part of the 'General Population' including the white and Creole elite who were the only ones to have access to the Royal College (Toussaint, 1972; Cheke, 2003:198).

About forty years later, the

Reference 84 - 0.01% Coverage

libraries offering access to all.

The Mauritius Institute was established according to the European model of Natural History Museum: the Institute adopted the same functioning system by assembling the local scientific competences, the same categories of classifications and the European conservation norms and presents Natural History Collections from the local fauna and flora, from Madagascar, from the South of Africa and the neighbouring islands (Cheke, 2003). This Corpus of collections indicated the intention to document the local and regional environment and to make of the Museum, a place of exception. This national project absorbed the resources of the Royal Society of Arts and Sciences

Truth and Justice Commission 821

Reference 85 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

which worked towards the enrichment of collections of the only museum in the colony until 1900. At this date, a Committee of Directors, composed mainly of scientists among which a representative of the Royal

Society, was created. This Committee was set up under the aegis of the Colonial Secretary, thus marking the shift to the colonial control and a change of status for the Institute (Cheke, 2003:200).
symbol of cohesion among the

Reference 86 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

5. REPRESENTING NATIONAL HISTORY IN THE PUBLIC SPACE: THE NATIONAL HISTORY MUSEUM – MAHÉBOURG

By the second half of the twentieth century, the setting up of the naval museum and later, the National History museum shows a specific object of concern: there is a need to portray the national history at national and international level. The establishment of the Mahébourg museum appears as an outcome of the memorial process taking shape with the SRAS and HRC. The memorial process is evolving to organise isolated events into a national representation of the past. As such, it confirms primarily the omnipresence of the Elite in the colony. Ultimately, it shows how the colonial State visualizes its past.

The museum takes shape as the combination of a major place of heritage where a depiction of the life of the colons is presented. The Elite create a link with the past by the evocation of its own experience. The museum institutes a national vision of history seen by western eyes. Only recently, the museography evolved to integrate more information on slavery and indenture and enabled an analysis of how the Museums Council perceives the experience of the former “dominated” population.

The study of Mahébourg museum offers an interesting insight as the first museum depicting the National History. Considering this, our purpose was to explore how the representations of slavery and indenture were integrated and how they were portrayed. In this undertaking, it seemed important to initiate our research by a short evolution of the museum to better appreciate the current vision of the National History elaborated upon the legacy of the colonial perception of the past.

Historical background the implantation of the museum in a historic building: the legacy of the colonial way of life

The choice of the building where a museum is set up is never meaningless. Representations of the past in most instances are presented in a meaningful location which stands as a reference for a nation or a group. The Maison de Robillard or Château de Rivière La Chaux was probably constructed by Granière de Kerlavan Family in 1770.⁴¹ The house was donated to Gertrude de Robillard in the second half of the eighteenth century. The building was one of the finest places where balls and receptions were held for the Elite re-creating the social atmosphere of the European countries. The house belonged to the Commandant of the District of Grand Port, Jean de Robillard. For many years, the Château de Rivière-La-Chaux was the residence of Commanders.

Besides the mundane life of

Reference 87 - 0.01% Coverage

Robillard in the 1960 0s

uritiis and t he way the olons lived. he Museum a
t Engineer, also present are

Reference 88 - 0.01% Coverage

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Reference 89 - 0.01% Coverage

the former dominated population's past.

The main reason for this unbalanced representation probably lies in the fact that the Museum evolved as a result of the desire to present events that marked the lives of the colons on the island. The Museum was instigated by the white elite wishing to present, in a symbolic location, most objects saved from destruction by Mr. Austen. The Museum thus became a place devoted to the actions of the white elite which led the colony: their position of power enabled them to set up a public institution that transcribed their vision of the history of the island. The Museum is therefore is a continuation of the concept of museum initiated with the Mauritius Institute, where the European vision supersedes.

The Museum of National History responds to the objective of a traditional museum of history highlighting the main battles and events induced by the ruling segment of the population. It is thus a good example of how the people in power engaged in the creation of museums and indirectly, legitimated their position at the head of the State. It is only after the year 2000 that the display was reviewed to integrate representations of slavery and indenture to allow a better appreciation of the Mauritian history.

Representations of slavery and indenture

Reference 90 - 0.01% Coverage

in what kind of lodgings.

Following this presentation, the visitor has an understanding of how slavery functioned. However, it is to be noted that most representations of slavery mainly focus on the inhuman treatment that slaves received, thus underlining their legal position. When drawing a parallel with indenture or the first engagements, it is striking to see that it is the system of slavery that is referred to, rather than the experiences of the slaves as such. If little information is available in the archives, the positions that slaves held or how they took part in the functioning of the society are not expressed, although the active part that indentured labourers took in the society at that period is described. The episode of slavery is hardly individualised and does not transcribe the people's experience and thus, the Museum discourse makes a clear difference between slavery, where the focus is on the binding system, and indenture, depicted as an active contribution.

THE DEEP TRAUMA OF SLAVERY

Reference 91 - 0.01% Coverage

A showcase presents ankle fetters.

The discourse on slavery focuses on the traumas experienced by the slaves. The two showcases presented above, in room 5, do not directly address the storyline of the display dealing with British Mauritius. In this section of the Museum, the showcases are part of an overall presentation of the population of Mauritius, but does not present the slaves: the showcases only present the traumas which they went through.

Emancipation is also presented as

Reference 92 - 0.01% Coverage

rights were still being flouted.”

According to the Museum discourse, slaves had no chance to escape their fate. The discourse focuses on the characteristics of slavery and fails to present – although it is done for others- who were the slaves and what they engaged in, after the abolition of slavery.

Slaves are victims and not

Reference 93 - 0.01% Coverage

farmers, barbers, green grocers etc.

The parallel between the showcases on slavery and the experiences of the ex-indentured is unavoidable, considering their physical location. One statement is striking: The ex-indentured labourers evolved to access higher economic positions in society, while the slaves remained apprentices, thus ex-slaves, with no possible future, according to the Museum discourse.

In this part of the

Reference 94 - 0.01% Coverage

slavery and indenture side by

side: the general impression is that the experience of slavery was negative and indenture, positive. This display ultimately suggests that the portion of the population that suffered slavery never recovered from its traumas as they were bound – whatever liberty they were offered – to remain slaves. No evolution or progression of their status is possible according to the museum discourse.

This is particularly striking, especially

Reference 95 - 0.01% Coverage

the head of the State.

On the contrary, the experience of slavery and post-slavery stops with emancipation which did not offer many opportunities: according to the Museum discourse, it seems that the slaves population only experienced trauma. While the discourse on the evolution of people of Indian origin presents a favourable outcome, by showing the portrait of Mr. Vandayar, no such equivalent heroic figure is represented to convey the possible evolution of ex-slaves as individuals during the post-slavery period. This is even more striking when the portrait of Duraisamy Vandayar is displayed in a prime location, suggesting that his success reached the highest rank of the society as a wealthy merchant.

The experiences of the ex-slaves are ultimately depicted as unproductive for the society, since the evolution of the ex-slaves in society is not referred to. The experience of slavery is represented as a non-evolutional process, where the ex-slaves remained trapped in a fixed status, and where they were not empowered to evolve positively. The Museum discourse also fails to portray a positive experience of an individual – although it does for indenture- thus reducing the experience of slavery to a trauma, with no possible evolution for the ex-slaves.

Such portrayal may not be

Reference 96 - 0.01% Coverage

aspects of the Muslim community.

The Museum responds to the general policy of representativity, aiming to devote an equivalent space to the various cultural groups in order to establish an "ethnic" and "religious" balance. We may question this point of view in the context of the Museum's representations, since it ultimately

Truth and Justice Commission 832

Reference 97 - 0.01% Coverage

prism of the individual accomplishment

Such focus on the achievements of individuals (also portrayed through the presentation of busts of former Governors) or of a community, reduces the scope for understanding by visitors who cannot contextualise the representations within a broader context. For foreigners, this may lead to the visualisation of a small window on Mauritian History, as they do not have the knowledge of a local context to interpret what they see. From this point of view, the Museum does not actually transcribe an overall vision of Mauritian History. On the contrary, a Mauritian visitor may have the opportunity to relate to the objects in a broader perspective, but representations only lead to a focus on individuals or items serving the purpose of community's representation, when the presentation of their experiences in Mauritius could have provided a better appreciation of Mauritian specificity.

We may thus question the opportunities provided to visitors to help their interpretation of museum objects. In this instance, the general perception is that only "patches" of history are presented through personal accomplishments of figures complemented by views of Mauritius in the nineteenth century and by photographs of heritage buildings and few illustrations of the sugar industry. The general perception is that the display does not provide a coherent approach linking museum objects together. This results in creating a distance between the objects and visitors. The distance between the museum object and the visitors is a core element since in museums; the display ultimately addresses ways to reduce this distance by proposing elements allowing the visitors to understand by himself what he is given to see. On the second floor, we may want to question the core theme around which the display was organised and for which purpose. This question is fundamental since the original organisation of the display was maintained conveying specific messages while new elements were added to provide an additional layer of information that does not relate to the original display orientation. This may have deserved an overall re-organisation to better convey messages to visitors. A reorganisation would question what would be the best tools to allow a clear interpretation of history by visitors and avoid a scattered view.

Reference 98 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

The fact that the lithographs of Richard are presented next to information on slavery and indenture is misleading. In this respect, the two sets of information – Richard's lithographs and showcases on slavery and indenture - do not address the same objective. Richard's lithographs refer to the way Europeans perceived the Mauritian population, while the showcases present a historical account of slavery and indenture. The two exhibits, therefore, relate to two different visions that would require a better organisation to be fully appreciated. Throughout this section of the Museum, we may want to consider what message is to be conveyed and for whom? Such questioning would assist in the elaboration of a better-constructed Museum discourse to convey clear messages.

The current perception, when one

Reference 99 - 0.01% Coverage

creation of an independent nation.

The museum discourse and the notion of National History in Mahébourg museum

The visit of the Museum ends with the section on the events relating to the Battle of Grand Port and other naval historical facts during the British and the French periods. This section provides an insight to transition between the French and the British periods in the colonial context, following the second part on the French period.

The configuration of the building

Reference 100 - 0.01% Coverage

a British colony in Mauritius.

At the end of the visit, visitors leave the Museum with a vision of colonial Mauritius. In this respect, this also leads to the question of what is the notion of National History in the Museum of Mahébourg?

The display is devoted to the presentation of the colonial history of Mauritius seen through the eyes of the white elite. The Museum of National History represents how the colonial elite evolved and lived in colonial Mauritius before the emergence of a ruling elite among the formerly dominated population. The notion of National History at Mahébourg refers to the genesis of the Mauritian nation from its beginnings to the early nineteenth century.

The Museum of National History thus addresses a fundamental part of Mauritian history that certainly deserves preservation and recognition. Nowadays, the notion of National History would deserve further attention, and should include the history of Mauritius from the early nineteenth century to the present day. However, we may want to discard the idea of including this recent part of Mauritian history in the present National History Museum which has its own overall theme.

Reference 101 - 0.01% Coverage

5. EXPRESSING SLAVERY AND INDENTURE

The Mahébourg Museum was reorganised in the early 2000s and was certainly the Museum where the first representations of slavery and indenture were portrayed. Our research showed that it is precisely at this period that a concern for the representation of slavery and indenture started to emerge. The initiative of the National History Museum is commendable, in that it tries to recognize two silent episodes of Mauritian history but it was mostly directed in museums by the vision of the White elite. However, it is interesting to note that the need to raise consciousness of slavery and indenture was not only a Governmental concern. It was also supported by private initiatives during the same period. The chief example was the creation of "L'Aventure du sucre" which today is the most frequently visited Museum in Mauritius.

From the National History Museum to Aventure du sucre: the formulation of the untold background of aventure du sucre

Inaugurated on 28 October 2002, l'Aventure du Sucre is the second private initiative that aimed at setting up a museum⁴⁸ and is considered as the first project of its kind in Mauritius by its instigators (Gufflet, 2003:4). The Museum is the result of the collaboration of Constance and La Gaité Sugar Estate Company Ltd., Deep River Beau Champ Ltd. and the Beau Plan Sugar Estate Company Ltd. The three sugar industry

Companies joined forces to create L'Aventure du Sucre, presenting the history of the sugar industry in Mauritius and the evolution of its technologies. The idea emerged from the intention to convert Beau Plan Sugar Factory, closed on 22 July 1999 as a result of the centralisation of sugar production, into a museum, an initiative of Mr. Aldo Vallet, Chairman of the Company Sugar World Ltd.

The main purpose of the Museum is to evoke the history of Mauritius through the evolution of the sugar industry. For the instigators of the project, the history of Mauritius developed around the sugar industry (Fauque, 2002:6). This central theme is, thus, the opportunity to present an overview of how the country evolved. This shift marks a significant evolution in the way the history of Mauritius is approached. In museums created at an earlier date, the vision was focused on the lives of the former colons and not on a common binding dynamism leading to the creation of today's Mauritian society. The creation of L'Aventure du Sucre thus marks the emergence of a different vision of the past, especially when this vision was initiated by the descendants of the first inhabitants of the island and also, its former rulers.

According to literature, the concept

Reference 102 - 0.01% Coverage

visitors in 2002 (WeekEnd, 2002).

The project thus supports a new conception of the Museum in Mauritius by associating economic concerns with the need to promote Mauritian history in a wider perspective. The overall approach is presented as a philanthropic undertaking by the former sugar barons who wish to share a common heritage: "Trois groupes sucriers se sont

Reference 103 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

However, Sugarworld Ltd. does not deny that there are economic challenges, considering that the project involved an investment of 75 millions (l'express, 2002). L'Aventure du Sucre marks a major development for the notion of Museum in Mauritius. It is the result of concerted efforts from investors from the sugar industry who involved various competences, including Researchers, Historians, Architects, Interior Designers etc., to create a major cultural space devoted to the history of Mauritius. To achieve this goal, the creators remind us that they wished to achieve high standards in order to "fill in a gap"⁴⁹ in Mauritius, where no structure was devoted to the history of the sugar industry.

Reference 104 - 0.02% Coverage

The benefits of rupture

The concept of L'Aventure du Sucre is very much inspired by the project of Stella Matutina, initiated by Bernard Bachman, Museologist, which was a former sugar factory closed in 1978. The factory of Stella was converted into a Museum in 1991, with the support of the President of Reunion region (Vaxelaire, 2006). The concept of l'Aventure du Sucre is therefore not new, but inspired by similar enterprise aimed at converting former flourishing industrial sites into a tourist orientated places where the memory of the former economic forces is kept alive and where education becomes one of the main objectives.

In Reunion Island, Stella Matutina was one of the first initiatives to preserve the memory of the local industry and thus, a cultural place was defined as a Museum aimed at promoting and preserving the local past for the public. It is interesting to note that the word 'Museum' was deliberately banned from the marketing and

promotional strategies of L'Aventure du Sucre. The Management of L'Aventure du Sucre explains that the notion of 'Museum' is not positive in Mauritius, as it is perceived as a static environment reserved for the elite. According to Aventure du Sucre Management Team, the notion of 'Museum' itself is an 'obstacle' to encouraging visits by Mauritians who are not actively exposed to cultural offers (Gufflet, 2003:11).

This viewpoint is open to debate as, on the contrary, foreign tourists may have difficulties identifying the nature of the place and questioning motivation to visit. Besides, Mauritians are not given the opportunity to associate the place with the concept of Museum. They, therefore, cannot appreciate in what ways modern Museums now address visitors in a totally new approach. L'Aventure du Sucre can be described as a profit-making Museum according to the definition of ICOM.⁵⁰ It is interesting to note that its founders chose to change its appellation to prevent any affiliation with local or international Museums - thus discarding any continuity between the traditional Museums and L'Aventure du Sucre which is promoted as a more democratic place devoted to education for all.

L'Aventure du Sucre also creates a rupture with the past of the White Elite visible at Mahébourg or at the Mauritius Institute for example. The Aventure du Sucre detaches itself from any association with the former white Elite who established the first cultural institutions in Mauritius. The creators of L'Aventure du Sucre are the direct descendants of the white Elite and represent the former oligarchy of planters. However, they mark a rupture with their past: it is the first time that the descendants of Planters take the initiative to talk about slavery and indenture. The establishment of a rupture conveys the intention to reconstruct an objective vision of the past and ultimately, contribute to the national interest. The opening of the museum created a rupture in many ways: it offered a new vision of history based on academic justifications, involved substantive investments in culture and set out a new concept of cultural place devoted to local history.

The museum experience: an overwhelming amount of information available The visit of the museum is divided in eight main parts: Part 1. Mysterious entrance; Part 2. For a sugar taste ("Pour un goût sucré");

Reference 105 - 0.01% Coverage

soils; Part 8. Sugar routes.

The Museum's storyline covers the entire scope of Mauritian History. It starts with the presentation of the geological formation of the island of Mauritius followed by first settlements. The first section ends with a chronology of events that marked the last four centuries on the island. The section on 'origins' is followed by an account of the importance of the sugar market considering that sugar was a refined good in Europe since 15th century, when Mauritius was not yet a sugar producer. This section stresses the shift from a scarce and refined good, reserved for the elite, to its consumption spreading among the population at large. This section only presents an overview of the use of sugar in Europe and describes as such, the main market destination of the sugar produced in Mauritius. It also presents sugar as a product from a European perspective. This section tends to valorise the contribution of Mauritius in the production of sugar, by stressing that sugar was a prestigious product that Mauritius was trusted to produce for the high European aristocracy.

The history section is presented after these two introductory parts and is followed by sections referring to the various technologies illustrated by machines preserved from Beau Plan factory. The final display focuses on the specificities of sugar cane. The Museum collections end with an account of the sugar routes throughout the world and its exportation from Mauritius until a recent date.

The Museum thus covers a wide scope of information, all related to the sugar industry. The concept of the Museum involved the development of a display containing an impressive amount of information available in the large space available in the former factory. This makes the Museum experience intense and demands a high degree of concentration from visitors. This is evident in the duration of the visit which exceeds an hour and a half,

also the average rate of

Reference 106 - 0.01% Coverage

dans des digressions diverses [...]”⁵¹

L'Aventure du Sucre display may have been better if it had chosen to focus on its central theme so as not to lose visitors through excessive information. This trend is also noticed in the History Section of the Museum. It has an impact on representations of slavery and indenture, since information displayed reveals the same ambition to cover the full range of information dealing with slavery and indenture. Thus, it sometimes fails to directly address the Mauritian experience and the close relation between slavery and indenture and the local context.

sugar industry: the federative element

Reference 107 - 0.01% Coverage

the constitution of the society.

By underlining the predominant position of the Sugar Industry, it legitimates the initiative of constituting a Museum focusing on the Sugar Industry and sets aside the negative implications of slavery and indenture. The historical events and context, that brought the slaves or indentured labourers to Mauritius, are set aside to retain the 'positive contribution' of the Sugar Industry. This positive view helps to position the Museum within the Mauritian social context as a federative cultural place.

In this section, the role of the sugar aristocracy is also implicitly referred to as a binding element for the society. The plantocracy is referred to as a group wishing to offer protection. This vision discards the main objectives of the planters to recruit cheap labour to respond to industrial requirements. The discourse here focuses on an ideal interpretation of history where the sugar industry is central to the constitution of the nation. According to this vision, it has thus contributed to federate the different components of the society to constitute a nation. This introduction thus highlights the intention of the museum to retain positive accounts of the past: the main one being that the sugar industry was a federative element in the constitution of Mauritian society.

Slavery and indenture are referred

Reference 108 - 0.01% Coverage

REPRESENTATIONS SLAVERY: A SCIENTIFIC SUBJECT

The representations of slavery and indenture are presented in the History section – Part 3 – entitled “À l'ombre de la cheminée: le pavillon de l'histoire”. Slavery and indenture are presented within the large scope of Mauritian History, stretching from the Dutch settlement to nowadays. Representations of slavery and indenture account for 1.6% of the Museum and 10.5% of the section on the History of Mauritius.

The discourse is chronological: slavery

Reference 109 - 0.01% Coverage

details, the experience of slavery.

This display provides a scientific account of slavery that addresses facts versus memory. By resorting to a scientific discourse, the Museum responds favourably to the need to refer to slavery as a historical fact and serves a clear educational purpose. The scientific approach creates a clear link between the past and the present. This scientific

discourse objectively supports the formulation

Reference 110 - 0.01% Coverage

home labourer." (Telfair, 1830:xiii)

This representation of slavery through the actions of Telfair present not only a positive account of the experience of slavery, but also illustrates how the Masters could contribute to the improvement of the conditions of Slaves. This representation highlights a positive relation between the 'dominated' and the 'dominant'. This is in line with the position of the Museum founders to show the positive contributions, besides the historical facts based on accounts of the indisputable inhuman experiences endured by the Slaves. It thus serves the general discourse, underlining the positive contribution of the Sugar Industry in binding all segments of the population to form a nation.

indenture: a process derived from

Reference 111 - 0.01% Coverage

need of the sugar industry

The discourse on indenture is inspired by the same vein: the display provides us with a scientific account leading from the abolition of slavery to the establishment of a new system of recruitment called indenture. Mahébourg National History Museum's representations failed to portray a clear evolutive process. At L'Aventure du Sucre, the process of evolution is clearly transcribed to help an overall understanding of the Mauritian experience. What we identified as Section 12, clearly states the mutation experienced by the society after the abolition of slavery. The discourse is organised as follows:

12. A new organisation

- Abolition

Reference 112 - 0.01% Coverage

can ultimately receive general acceptance.

There is in the undertaking of L'Aventure du Sucre a process of recognition that never took place before. The Aventure du Sucre is the first museum to devote a full space to the experience of slavery and indenture in the perspective of the evolution of Mauritian society. This helps to provide references for the memoration process by expressing the untold and accepting the "dark side" of the sugar industry. In this respect, the museum is a place of reference serving a vision of unity. This is attested by the conclusion part of the section on history entitled "Et tous forment un peuple".

Appropriation and reconciliation: constructing a

Reference 113 - 0.01% Coverage

building. Le musée du peuplement

Similarly, it was interesting to consider how the descendants of the former dominated population appropriated the past to shape a memorial framework. Our research showed the emergence of a new conception of the past in the 2000s with the creation or reorganisation of museums. It is precisely in these years that the Mahébourg Museum was renamed National History Museum and that L'Aventure du Sucre was created.

To this analysis, it seemed important to add the contribution of the Musée du Peuplement. The museum is located in Mahébourg, at Pointe Canon. It is the most recent expression of a vision of National History. It was set up as part of the celebration of the bicentenary of the battle of Grand Port in 2010. The museum was open as part of the celebration activities and generated a significant number of visitors making this undertaking a real success.

The museum is composed of two parts: a building houses a permanent exhibition presenting the history of Mauritius from the Dutch period to nowadays. This section is complemented by an outdoor section called "village historique" composed of reconstitutions featuring human figures providing several tableaux of past Mauritian life.

The organisation of the display in the permanent exhibition is problematic on various accounts. The presentation of Mauritian history is elaborated upon the combination of several panels prepared for former temporary exhibitions. It also includes exhibits acquired from Mauritian Heritage, a private exhibition space formerly located in La Gaulette that no longer exists. In addition to this, large paintings depicting sceneries are displayed to create cohesion between the exhibition panels and exhibits. The panels, exhibits and large paintings are combined and displayed in the various sections composing the museum. The main impression when entering the exhibition is an overwhelming availability of information not necessarily related to one another.

The relation between the exhibits is problematic: they were all initially conceived to address the core line of specific temporary exhibitions. All the display elements were assembled to form the Musée du peuplement. The current presentation relies on elements not originally elaborated to address the purpose of the museum and consequently, fails to respect an overall coherence. The reorganisation of exhibits from three different exhibitions assembled together impacts on the quality. It results in the perception of a scattered presentation of national history where a core line of discourse would have ensured coherence and conveyed clear messages.

Slavery and indenture are illustrated

Reference 114 - 0.01% Coverage

each segment of the population.

National history is represented through panels and contemporary paintings that do not present an authentic account of Mauritian history. The various large size paintings depict various sceneries portraying a contemporary vision of the past but are not actually productions of the past: they are as such an interpretation and not an objective account of the past. This questions the notion of authenticity as the permanent exhibition area is a contemporary creation. The information provided on panels is counterbalanced by the various interpretations of the past. In this respect, it is subject to subjective appreciations of what the past may have been. It is further complemented by the village historique sceneries which are an interpretation of how the slaves or indentured labourers may have lived. In this sense, it may be misleading as it does not rely on authentic evidence of the past but rather on a subjective interpretation. This is the reason why we may want to call the Musée du peuplement, a cultural park, as it is not in line with the traditional definition of museum:

"a non-profit making, permanent

Reference 115 - 0.01% Coverage

people and their environment.”⁵⁴

The Musée du peuplement provides with interpretations of the past produced in 2010. The institution is not as such a museum as museum collections are not conserved nor exhibited. We may want to consider that it is a space devoted to interpretation. In this respect, it is particularly interesting to appreciate how the past is perceived. In this instance, slavery and indenture are referred to as difficult experiences but the outcome is positive: the ex-slaves and indentured labourers have managed to engage in new lives.

The Musée du peuplement interprets

Reference 116 - 0.01% Coverage

promoting and cementing National Unity”.

The promotion of culture is presented as a main priority and the Government takes initiatives aiming at fostering the image of a national unity. This objective materialises through the renaming of Mahébourg Museum as the National History Museum. This marks the appropriation and the recognition of colonial history together with the intention to establish cultural references for all. The shift in the memorial process is in action. It is marked by significant initiatives such as declaring 1st February as a public holiday “to commemorate the abolition of slavery” and 2nd November as “the termination of indentured labour”⁵⁵. The President further mentions that “a programme of activities will be elaborated to highlight the maximised through the promotion of local folklore, traditions and theatrical performances”.

In the address of the

Reference 117 - 0.01% Coverage

in need of greater understanding,

promotion and dissemination. In this context a Genealogy Institute and an Immigration Museum will be set up. Government will also regroup the National Archives, the National Art Gallery and the National Library under one roof. In order to address issues pertaining to historical grievances, government will set up a Truth and Justice Commission to establish the facts regarding slavery and indentured labourers and to make recommendations with respect to reparations for the descendants of slaves and indentured labourers”.

Reference 118 - 0.01% Coverage

to constitute a national entity.

We also noticed that there is a national history of Mauritius but it is immersed in other display objectives. This is detrimental to the quality of the past reconstructed. Messages are superimposed and do not focus on a deep reflection on how to best reconstruct a national history. The National History museum in Mahébourg is the remnant part of the colonial past and as such, presents the contribution of the colonial Elite to the national history. Le Musée du peuplement is an interesting initiative as it produces contemporary depictions of the past that leads to the recognition of intangible heritage. However, it fails to represent the interactions that led to the formation of a unified society. L'Aventure du Sucre was also presented an interesting account of national history but it was merged with the history of sugar as a central theme and

largely expanded the scope of national history to details creating a confusing environment for non-experiented visitors.

These initiatives clearly showed that

Reference 119 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

- The 'Folk Museum of Indian Immigration' (closed – visited in 2005 and 2006); • The Musée du peuplement.
- This selection was chosen in

Reference 120 - 0.01% Coverage

experiences of slavery and indenture:

- The Postal Museum presents the development of the postal services from the Dutch period to the British period and refers to the experience of slavery through the evocation of the Black Postmen or Slaves delivering mail to the inhabitants.
- L'Aventure du Sucre is devoted

Reference 121 - 0.01% Coverage

Mauritius Commercial Bank collection masterpieces;

- The 'Mauritius Institute' is the oldest museum on the island and refers to Natural History in Mauritius and in the Indian Ocean Region;
- The 'Folk Museum of Indian Immigration' focuses on the migration of Mauritians of Indian origins;
- the Musée du peuplement is

Reference 122 - 0.02% Coverage

account of the various migrations.

Our research shows that slavery does not have a dedicated space for expression, when indenture is largely considered. We may want to consider that 70% of the Mauritian population are descendants of indentured labourers, while above 30% are related to the experience of slavery. In this perspective, the voice of the majority can explain the presence of a museum namely the Folk Museum, devoted to the history of the Indian origin segment of the population. The Folk Museum was set up to depict the immigration of the ancestors of people of - Indian origin to Mauritius. The Folk Museum is part of the Mahatma Gandhi Institute founded in 1970, two years after Independence, by the Government of Mauritius in collaboration the Indian Government. The aims of the Institute is to "provide the academic and cultural basis for the promotion, consolidation and dissemination of the Indian traditions" and "contribute to a developing Mauritian culture by creating an awareness of the richness of the Mauritian heritage"⁵⁸. The general concept behind the creation of the MGI is to promote the Indian culture. However, it is not the only area of focus. Mauritian Studies are also part of its programme and promote the need for interaction between various cultural heritages.

However, we may question the place of the other cultural groups: the experience of slavery or even commercial merchants who migrated to Mauritius are hardly referred to. In fact, we come to a statement

that only the former elite or the current group leading the country have managed to set up spaces representing their history and their experience on the island. Considering the multicultural background of Mauritius, it is interesting to envisage a museum that would restore, on factual ground, the experiences of all the components of society. The Government proposed, on several instances, the creation of a Museum of Immigration. This concept would deserve further attention so as to define how the experiences of all could be depicted?

The interaction existing between the various cultural backgrounds of Mauritius would be an instrumental element in showing the cohesion of society. What is more, the presentation of common cultural references, such as Mauritian cuisine or séga dancing, seem essential to establish the fact that there are not only differences and diversity – there is also a unity. The elaboration of such a museum would require an integrated approach to define the key concepts of the museum and also, ensure that the past restored speaks to Mauritians.

The creation of a museum of immigration

Indeed, immigration is the common experience of all segments of the population. The creation of a museum of immigration – proposed in the 2005 Government programme - would offer the

Reference 123 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

opportunity to retrace the experiences of all Mauritians and most important, would address how each wave of migration has settled and interacted with other segments of the population. This would provide an account on how the society was formed and evolved - as a whole - to form the nation. The proposal for a museum of immigration also lies on the opportunity to show how the diversity has operated to create specific social and cultural expressions – such as séga- which are hallmarks of Mauritian culture.

The intention would be to

Reference 124 - 0.01% Coverage

the existence of national values.

What is more, we firmly believe that such undertaking also requires effective management and maintenance resulting from the establishment of a cultural and heritage policy. Indeed the restitution of the past to society also supposes optimal managerial framework to ensure sustainability. This is also instrumental in the preservation of collections constituting a major part of Mauritian heritage. This is the reason why this report also includes MUSEUM MANAGEMENT considerations. The improvement of MUSEUM MANAGEMENT would certainly be an answer to the appropriate formulation of National History.

Museum management: a key to optimal restitution of the past The Mauritius Institute: an overview

This part of the report

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Institute and its objectives were

"to establish and incorporate a public institute, a public museum, and a public library for the purpose of promoting the general study and cultivation of the various branches and departments of arts, sciences, literature and philosophy. The Mauritius Institute functioned as a national scientific and cultural institution

mainly dedicated to carrying out research and disseminating knowledge. Several learned societies were incorporated within the Mauritius Institute in the past.”⁵⁹

Nowadays, the Mauritius Institute has

Reference 126 - 0.01% Coverage

republic of mauritius and internationally”.

The MMC was created to focus on Museum Management. To respond favourably to this mandate, the MMC works to fulfil the following objectives:

1. lead and encourage the

Reference 127 - 0.01% Coverage

has the mandate to oversee:

1. National Museums, namely the Natural History Museum in Port Louis and the National History Museum in Mahébourg;

2. Specialised Museums namely: • Sir SSR Memorial Centre for Culture, Port Louis; • Robert Edward-Hart Memorial Museum, Souillac; • Sookdeo Bissoondoyal Memorial Museum, Tyack; • Frederik Hendrik Museum, Vieux Grand Port; • Postal Museum, Port Louis; • Museum of Indian Immigration, Moka.

3. The MMC is also

Reference 128 - 0.01% Coverage

the Millennium Monument at Wootun.

The vision and objectives of the MMC were indicators to evaluate how museums and their collections are managed in the current context and consequently, to propose recommendations for the improvement of MUSEUM MANAGEMENT. Indeed, although the MMC was established eleven years ago, it seems that the heritage it was entrusted to manage is currently at threat on various accounts.

The threats to national heritage

Reference 129 - 0.01% Coverage

was difficult to ensure completeness.

4. Museum collections were not properly conserved, protected and maintained. The MI is not equipped with a conservation laboratory/workshop.

Truth and Justice Commission 854

Reference 130 - 0.01% Coverage

MAURITIAN NATION – MEMORY AND REPRESENTATIONS

5. The MI has a collection of some 90 paintings. In 1987, the paintings were examined by an expert from the Victoria and Albert Museum of London, who reported that the paintings were "still salvageable and well worth conserving". The paintings were not adequately protected and they were instead exposed to light,

humidity, dust and even at times rainwater. Also, there are no adequate facilities for displaying, storing and conserving these paintings.

6. Under a 'convention de

Reference 131 - 0.01% Coverage

at hand to allow improvement.

Cataloguing of museum collections

Good MUSEUM MANAGEMENT requires the instauration of basic managerial tools. The main tool is the cataloguing of collections which includes measures to operate the legal entry of collections in the museum, the documentation of objects and ensures their appropriate conservation by referring to recommendations for conservation and to the documentation on collections' restoration.

Our first objective was to evaluate the cataloguing system in place at MMC as it is the base of MUSEUM MANAGEMENT. In 2000, an inventory of all the museums' collections (under the purview of MMC) was established on paper sheets. One copy of the inventory is kept at the Mauritius Institute and a second copy in the museum concerned. The inventory consists of individual record sheets per object which are kept in a library specifically devoted to collections management.

The A4 catalogue sheet regroups

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material 5. dimensions 6. condition

2. Object Management 1. Museum Department 2. current accession No. 3. acquisition method 4. acquisition date 5. acquisition source 6. permanent location

3. History of the object

Reference 133 - 0.01% Coverage

is problematic on several accounts:

- the Museum does not possess an Entry Book consigning all entries of Museum Collections;
- the quality of the description

Reference 134 - 0.01% Coverage

would tremendously help Collections Management.

Overall, the documentation systems fail to address the basic requirements of Collections Management. There is, nowadays, a standard documentation system agreed by Museum Professionals throughout the world. At the MMC, the objects or group of objects are not catalogued in an Entry Book. This is particularly problematic as the archaeological collections kept at MMC are only catalogued by Archaeologists and do not officially enter collections through the Entry Book.

The Entry Book marks the entry of an object in the Museum Collections. Whether it is a gift, purchase, loan or enquiry, the object is recorded on a numbered Entry Form which is completed in the presence of the donor or vendor who then signs to certify that it is a correct record and thus signifies that the object was

not acquired illegally. The purpose of the Entry Form is both to acknowledge receipt of the object and to ensure that information from the donor is not lost before a full record is made.

It seems that there is confusion between the role of the entry book and the accession register when both registers have a different function. The accession ledger at MMC seemed to be a combination of Entry book and accessioning data when each should be separated registers. The ledger does not provide with a description of the object which can be problematic to identify objects in collections. In the context of the MMC entrusted to manage several museums, the creation of an entry book and accession register per museum would certainly encourage the improvement of management.

collections

The action of accessioning

Reference 135 - 0.01% Coverage

the improvement of management.

collections

The action of accessioning marks the formal acceptance of all acquisitions (including gift, purchase, or bequest) into the museum collection. Each object or group of objects, to be kept by the museum

Reference 136 - 0.01% Coverage

It should contain seven elements:

- the name of the Museum;
- the identity number;
- the name of object-classification;
- the entry method (donation, find, purchase or lender);
- the source of entry (donor, vendor or lender);
- the date of entry;
- the history of object.

During our visit, it was

Reference 137 - 0.01% Coverage

catalogue is not yet completed.

This is particularly problematic on one main account: the basic tool for collections management is not established. This does not provide the MMC the capacity to ensure optimal management of collections and also, does not consign firmly the existence of the objects in the museum's collections. This means that if any object is lost, stolen or destroyed, the MMC would be in a difficult position to state that loss, theft or destruction actually took place. This does neither empower the MMC to establish a system that would prevent such thing to happen.

This supports the statement of the audit report - published ten years ago- stating that "Recording of collections was not satisfactory. It was difficult to ensure completeness". The analysis of the collections management clearly showed that the system in place does not respond to the basic requirements established worldwide for MUSEUM MANAGEMENT.

This is problematic when the

Reference 138 - 0.01% Coverage

not specialised in this field.

The interview of the staff revealed that the technical staff had no training in collection management. The Curator and the Conservation have a scientific background respectively in biology and chemistry. Considering that museology is a specialised professional field, it is difficult to expect that the staff be empowered to achieve the completion of the cataloguing. Cataloguing is the basic element allowing an optimal management of museum collections and requires a specific training by experienced professionals. In this respect, this also raises the need to have resources specifically trained in museology. The staff at MMC informed that they received a training in preventive conservation when the priority – also underlined by the audit report of 2001 – is to ensure that the personnel be trained in collection management. At present, the staff is not in a position to address the shortcomings related to collections management as they were not trained to receive the basic knowledge of MUSEUM MANAGEMENT.

The recommendations for improving the

Reference 139 - 0.01% Coverage

a description of the objects;

to create an arborescence of terms to designate objects in a systematic manner by the appropriate terms and ensure that identical objects are referred to by using the same terms; such arborescence is available in museum collections management softwares and are also available on the internet through ICOM or AFRICOM's websites;

to acquire a software for

Reference 140 - 0.01% Coverage

of work. The collections policy

The issue of collections management is also raised when examining the collections policy. The collections policy is the indispensable document addressing the museum policy in terms of collections management. The collections policy can be defined as follows:

"Statement of the subject matter

Reference 141 - 0.01% Coverage

and card index; • de-accessioning.

The MMC collections policy cannot be considered as a professionally elaborated document. The first page provides with a broad introduction. Generally, the collections policy states the purposes of the collections policy for the museum and also, its mission statement.

This is generally followed by a description of the collections available in the museum(s). The paragraph on "types" is referring to the nature of the collections that the Mauritius Museums Council – including all the museums under its purview-is entrusted to preserve and manage. The purpose of this part is to state the number of objects, in total or per museums, falling under its responsibility. It also fails to describe precisely the nature of the collections kept by the MMC.

The standard collections policy generally

Reference 142 - 0.01% Coverage

placed where collections are present.

At the Mauritius Institute, the museum galleries are equipped with thermo-hygrometers. However, the RH and T are not measured in the storage area. This is problematic since it does not allow the monitoring of the collections' environment although natural history collections are fragile and require specific care. Indeed, the natural history collections are particularly vulnerable when they are exposed to UV, high temperature and high relative humidity. The general guidelines for their conservation recommend that:

- filters or curtains be installed

Reference 143 - 0.01% Coverage

study or conservation of collections.

What is more, the storage area is located in random places where the space was made available. There is no clear policy for the storage area. The general statement is that a conservation policy is required urgently to ensure the preservation of the most important museum collection in Mauritius now facing threats.

Reference 144 - 0.01% Coverage

NATION – MEMORY AND REPRESENTATIONS CONCLUSION

The issue of Heritage Management is a main object of concern. The management of heritage is instrumental to ensure its preservation and also, the restitution of the past to the population. In this section on general recommendations, it seems essential to recommend the setting up a national policy for heritage and museums. This is the core document addressing the vision, the goals and the proposed orientations for the future. A policy document stands for the starting point to the elaboration and implementation of an integrated management for museums and heritage. The present management certainly requires improvement and also, the support of expertise in the field. Indeed, heritage and MUSEUM MANAGEMENT are two specialised field of competence and should rely on appropriate professional resources to ensure the sustainability of heritage.

The elaboration of a policy

Reference 145 - 0.01% Coverage

in heritage by all Mauritians;

- The policy for heritage would support the reinforcement of the legislation for the protection and promotion of museum collections and heritage - this to allow an optimal management and also the integration of existing policies for tourism, environmental or cultural policies.
- The need for trained resources

Reference 146 - 0.01% Coverage

preserve, manage and promote heritage;

- Training of all staff and capacity building to create a national technical pool of technicians in heritage field and MUSEUM MANAGEMENT and conservation;
- The administrative management of heritage

Reference 147 - 0.01% Coverage

and the promotion of history

- Privilege a scientific approach for the documentation of heritage and museum collections in order to recreate a link to the past; the scientific approach supports the appropriation of the past by the population at large;
- Promote history and other disciplines

Reference 148 - 0.01% Coverage

RECOMMENDATIONS FOR MUSEUMS GENERAL RECOMMENDATIONS

- A national policy for museums is strongly felt to set out objectives and guidelines for MUSEUM MANAGEMENT;
- To create a national inventory of all heritage collections and sites accessible to all by using latest software technologies adapted to heritage and museum environment;
- Proper research schemes should be established for the study and documentation of museum collections; full documentation on museum collections should be established to help their interpretation, their presentation to the public in the perspective of their historical context and allow to retrace their provenance for better monitoring and management;
- Consolidate the existing structures for museum and heritage management by providing professional training leading to certifications in the field of heritage management and museology rather than creating new institutions;
- Establish a communication policy to

Reference 149 - 0.01% Coverage

main masterpieces, creation of website.

- Establish a communication strategy for all museums to better promote their collection and also, disseminate knowledge as stated in ICOM definition of museum as a fundamental role for museums as they are established with public funds and present national collections, therefore, they should serve the public interest by having a dynamic public programme and educational activities attracting visitors from all walks of life.
- The creation of a National Museum of Immigration is proposed to anchor the origins of the Mauritian nation and provide a nationwide sense of belonging;
- Engage a reflection on the

Reference 150 - 0.01% Coverage

national past to the population:

- Museum focusing on anthropology including intangible heritage;
- Interpretation centre on indenture at Aapravasi Ghat WHS;
- Interpretation centre on slavery at Le Morne.

RECOMMENDATIONS FOR THE IMPROVEMENT OF

Reference 151 - 0.01% Coverage

OF THE MAURITIUS MUSEUMS COUNCIL

The following recommendations could be made regarding MUSEUM MANAGEMENT at the Mauritius Museums Council: ▪ Elaboration of a collections policy;

Reference 152 - 0.01% Coverage

system responding to international norms;

- Computerize catalogues and use a museum collection management software; ▪ Training of the staff in collection management in priority;
- Organisation of workshops and trainings

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MAURITIAN NATION – MEMORY AND REPRESENTATIONS

1 L'Héritage du noir. Mythe et réalité, Présence africaine: Paris; 1966:212. 2 After an A-level in literature and philosophy, I engaged in studies in heritage. I enrolled at Ecole du Louvre in Paris where the main subjects of study were history of arts, archaeology, and museology including heritage management and conservation. Concurrently, I was a Student at University where I obtained a degree and an MA in archaeology (specialised in ethno-archaeology). I had the opportunity to conciliate my two fields of interest by enrolling in a DEA at the National History Museum in Paris offering a course in anthropology aiming at interpreting, documenting and managing museum collections from oral societies in Africa, America and Oceania.

Reference 164 - 0.01% Coverage

Sornay, 1950; Cheke, 2003:198).

12 The Société has regular correspondence with the Conseil de l'Association pour l'avancement des sciences, the Royal Society of New South Galle, Smithsonian Society of Washington, the British Museum (SRAS, 1883) among others associations and other similar organisations. The Société also sends representatives in various international events: in 1878, three members visit the Universal Exhibition in Paris (SRAS, 1883:14). The Société has numerous collaborators and correspondences confirm its international network.

13 Traduction de « Promote improvement

Reference 165 - 0.01% Coverage

of Michigan, Thomson Gale, 2007.

47 The text mentions that: "In 1851, 50% of the carters, 39.4% of the hawkers, 31.8% of the shopkeepers and 28.6% of the laundry men were Indians". National History Museum, Mahébourg, Room 5.

48 The first private museum was the Blue Penny museum located at Caudan Waterfront. 49 "Comblér un vide" (Gufflet, 2003:8). 50 Considering this, I will refer to Aventure du Sucre as a Museum in this report. 51 From Madmike – L'Aventure du sucre ne manque pas de sel; http://www.ciao.fr/L_aventure_du_sucre_Ile_Maurice_Avis_865286; 15 october 2005.