



LITERESI BILENG AVANSE

ADVANCED BILINGUAL LITERACY

**PASAZ POU TRADIKSION EK KONPREANSON
PREPARE PAR DEV VIRAHSAWMY**

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PASAZ POU TRADIKSION EK KONPREANSION

PREPARE PAR DEV VIRAHSAWMY

©Dev Virahsawmy

***Profeser kapav itiliz sa bann lartik la pou
ansengn tradiksyon ek konpreansyon.
Materyel la li kopirayte. Li gratis me si ou
servi li ou nek bizen rekonet ou sours.
DV***

ENN TEMWAGNAZ PERSONEL

ADORASION

Dilo sakre Granbasen

Kavo sakre Perlaval

Ros Nwar sakre dan Kaaba

Tou bann pelren zwenn pou ador Sakre

Mwa pov bachara dan tousa Senior

Mo pa pe trouv twa. Pardonn mwa!

Me kan lame-lipie enn bieneme

atas lekor ar lekor; kan lalev

fonn dan zouisans parfime;

kan laverite touni pe ofer

bote eternal partaze;

kan lekor ekler lespri,

lespri fer lekor vinn sen

dan li se Twa mo adore.

Mo ti ne dan enn fami bien religie. Mo papa ti enn militan Arya Samaj, enn mouvman religie ki ti pe transform ek revolisionn Indouism. Mo mama ti plito kwar dan enn metisaz religie. An 1945 kan lafiév polio ti koken mo lame gos, mo papa ti sagren parski dan so kiltir sa ti fer parti so karrma e li ti pe peye pou erer dan enn lot lavi. Pou mo mama sel solision se al dimann sekour Bondie partou kot Li ete, dan shivala, dan kovil, dan lasapel ek legliz. Li ti pe trenn-trenn mwa dan tou bann landrwa sakre, fer mwa fer ofrand ek alim labouzi. Pou mwa tousa ti enn homwerk rann, enn korve initil. Mo ti antor. San ki mo ti kone enn lame envizib ti pe grandi dan mo latet.

Aster mo konpran kifer kan zve foutborl mo ti swazir pou zve gorli e mo ti enn bon gorli. Pli tar dan kolez Sen Zozef mo ti koumans zve voleborl e mo kamarad Herve Sylva, ki mo ankor zwenn, kontan rakonte kouma mo smash ti sem panik dan kan advers. An 1972 - mo bann kamarad prizon ki ankor la kapav temwagne; pa res boukou – lekip voleborl ki mo ti dirize ti pe toultan gagne. Telman souvan ki lekip advers ti prefer fer warkawt.

Pou plizier rezon, e pa so ler pou rakonte, mo ti tourn mo ledò ar Bondie. Pandan plis ki 20 banane mo ti deklar mo ateism piblikman me lonbraz Zezi ti lor mwa pou protez mwa kont saler danzere. Mo kwar ti enpe normal. Mo ti fer titbours dan lekol Sen Anfan Zezi; mo ti al kolez Sen Zozef ki ti ena kom deviz “Ad Altiora Cum Christo”; mo ti fer mo letid tersier dan Lekos, pei Kretien.

Pandan peryod ki mo ti ate, mo ti ekrir, an 1972, enn pies teat ki apel “Li”. Boukou dimoun ti mal konpran konteni sa pies trazik la. Ena ti trouv enn denonsiasion britalite polisier; ena ti trouv enn latak direk kont gouvènmàn. Finalman pies la ti enterdi. Me ki vre sinifikasion pies la? Bann personaz prensipal sorti dan bann tex sakre: Rawana (Ramayana), Arjouna (Mahabharata), Pier (Nouvo Testaman). Personaz prensipal ki zame paret lor lasenn peyna nom. Li mor asasine dan so selil. Tou dimoun koz ‘li’ me personn pa trouv ‘li’. ‘Li’ se Zezi; so disip apel Pier. Zezi li dan prizon parski li enn konbatan pou liberte. Li enn ‘fridom-fayter’. Mem mo pa ti kwar dan Bondie, Zezi, personaz-istorik, ti enn fayter pou mwa e so lavi ti enpresionn mwa.

Mwens ki 8 banane plitar, Gerard Sullivan ti dimann mwa tradir "JOSEPH AND HIS AMAZING TECHNICOLOUR DREAMCOAT" e san mem reflesi mo desid pou apel li "ZOZEK EK SO PALTO LARKANSIEL". Kifer? Mo ti dekouver valer senbolik larkansiel kan mo ti ansengn 'The Rainbow' par D.H. Lawrence. Larkansiel vinn signatir Bondie dan so lalians ar limanite. E mo ti touzour ate! Komik non?

Ti'ena dimoun, parmi ti ena relizie 'si, ki ti pe dir mwa ki zot pa ti kwar ki mo ti ate. Zot ti pe dir, "Enn dimoun ki finn ekrire 'Lasours' pa kapav ate." Mo pa ti ekout zot parski dapre mwa zot ti pe ole fer mwa glis lor zot diber. Me... Enn swar tou ti sanze.

An 1984, mo ti gagn responsabilite pou organiz fet lendepandans e mo ti desid pou tir fet la dan Porlwi, amenn li dan Jimkana, Vakwa; fer li dire pandan enn semenn pou fer li terminn anapoteoz le 12 Mars zis midi. Mo ti okip personelman tou detay; mo ti bien fier mo travay. Mo ti desid pou apel fet la 'ZANFAN LARKANSIEL'.

Lavey demaraz fet, omilie lanwit mo ti tann enn lavwa dir mwa, "To vantar, twa! To kwar to konn tou me to finn bliye enn zafer vital". Mo somey ti kase. Panik. Ki sa lavwa la sa? Ki zafer mo ti finn bliye? Mo ti koumans transpir gro. Mo ti kit lili, tom lor mo zenou, dimann Bondie pardon san reflesi. Pa larezon ki ti pe koze me enn entwision ki pli for ki larezon. Ki mo ti bliye? Me ki mo ti bliye? ... Ayo! Mo ti bliye gete ki kalite letan ti pou fer dan Vakwa. Adie somey. Mo ti asize, atann biro meteo ouver pou koz ar enn ofisie.

"Misie Virahsawmy, samem peryod plis imid dan Vakwa." Koup mwa, peyna disan! Ki pou fer? Pa kapav kile. Mo ti zis kapav espere ki Bondie ti pou pardonn so zanfan prodig.

Kan fet ti koumanse ti ena gro niaz gri dan lesiel; parfwa gro niaz nwar ti pe koste me vit divan ti pe fer enn louvraz prop. Pa bizen dir, mo ti pe pok-pok. Sa ti kontinie pandan sis zour. Fet ti enn sikse popiler. Lor setiem zour, Zour Z, zis midi ler pe lev pavyon Moris enn larkansiel ti paret lor laplenn Jimkana. Lelandime Lexpres ti titre so lartik prensipal "MÊME L'ARC-EN-CIEL Y ETAIT" Rapel? Fet la ti apel "ZANFAN LARKANSIEL".

Pandan 20 dernie banane, apartir 1992, mo finn sey aprofondi mo lafwa atraver lekritir e anmemtan devlop standar Morisien atraver tradikson tex laik ek sakre. Mo finn kontinie swiv larout Damas ek Emais ki serpante, zigzage. Parfwa dan lakwraze gagn difikilte pou swazire. Zordi mo kapav dir ar sertitid. Pou mwa Zezi li enn avtarr, enn enkarnasion Bondie parey kouma Krishna. Mo travay lor literatir sakre (Mahabharatha, Baghavad-Gita, Ansien Testaman, Nouvo Testaman ek Koran) permet mwa kwar ki sakfwa ena enn gro problem, si nou konn ekoute, ena enn mesaz kler ki vini pou ed nou sorti dan marenwar.

Mo pou terminn mo temwagnaz ar lapriyer ki mo finn konpoze pou mo dir Bondie "MERSI".

LAPRIYER SAN FRONTIER

Bondie Toupwisan, san koumansman, san lafen;
Kreater liniver, lasours lamour-pardon;
Mama-Papa lavi lor later, dan lamer,
Dan lezer, dan lespas liniver galaktik,

Mersi pou tou seki To finn donn to zanfan;
Ekler mo lespri ar to lalimier divinn
Pou ki mo kapav mars lor sime liberte,
Konpasion ek partaz, solider ek drwatir.
Mersi pou To lamour petri dan liberte
Ki les nou swazire ant lebien ek lemal
Pou ki nou konesans devlop ar experyans;
Mersi To finn permet nou vinn entelizan
Pou ki nou pran konsians To grander, To pouvwar,
To lafors, To bonte; pou ki nou dekouver
Atraver To lespri ki ekler nou sime
Ler fernwar fer vantar, sey touf To kreasion.
Mama-Papa ki toultan la, Papa-Mama
Ki konpran tou, Twa ki lasours mizerikord,
Ed mwa konpran to volonte pou ki mo mars
Lor To sime; pou ki Later vinn to lakaz.
AMENN/AMINN/OM

TO READ OR TO WRITE, THAT'S THE QUESTION!

Literacy is a very complex concept, specially in the world of multimedia communication. However it could be safely reduced, for the purpose of this article, to the basic skills of the 3 R's – reading, writing and arithmetic – if the aim is to have clear ideas of some basic needs of all citizens of a given society. In this article we will assume that literacy refers to the skills of reading, writing and counting (also referred to as literacy and numeracy) provided that it is not simply construed as mechanical phonological decoding or mechanical orthographic encoding. It implies the understanding of context, the negotiation of meaning, the appreciation of tone and style and a good mastery of punctuation.

WHAT IS LITERACY?

In our country literacy is conceived in various ways. Some think that the mere fact of being able to scribble your name on a piece of paper makes you literate; others argue that primary schooling is a literacy benchmark; some others may think that passing CPE is a guarantee of literacy skills. In my humble submission these presuppositions cannot stand the test of scientific scrutiny. Even those who have passed CPE may not be truly literate for this test does not distinguish between marks obtained by chance (throwing the dart/pik pou) and those obtained by knowledge and reasoning; the pre-standardised cut-off/pass-mark is below 20%; competence in writing well-structured, grammatically correct sentences is in general very poor. For all these reasons we prefer the following standard: people are literate if they can write in any language a coherent, grammatically correct and reader friendly text of about 150 words in which they spell out clearly who they are. This test will only reveal whether successful candidates possess BASIC literacy or not. We must bear in mind, however, that there are higher levels of literacy such as FUNCTIONAL, ADVANCED and CREATIVE literacy. According to official figures, in the Maritime Republic of Mauritius over 85% of the population are literate. This is a gross exaggeration and the clear result of all the false premises mentioned above. We suspect that less than 50% are basically literate and less than a third are functionally literate. Advanced and creative literacy are mastered by less than 10% of the population. The present situation clearly privileges a small elite who have power and will resist change even if it is to the advantage of the great majority.

WHAT IS THE PROBLEM?

It is axiomatic that national universal literacy can only be achieved in the national language of a nation. Nation building implies also the development of a national language. In the Maritime Republic of Mauritius we do have a de-facto national language, Mauritian Creole, which should be henceforth known as 'Morisien'. It is the mother-tongue, the first language (L¹) of over 90% of the population. If it becomes the medium of initial schooling we will dramatically raise the standard of basic literacy but monolingual literacy is for us vastly inadequate. We must aim at least at national bilingual literacy in Morisien and English. The co-existence of these two languages is bound to be harmonious and effective for both are creole languages sharing interesting grammatical features. Bilingual literacy in Morisien and English has proved very promising, rewarding and generative in both PREVOKBEK classes run by the Bureau d'Education Catholique and in Literacy and numeracy and MAK classes run by the Prison's Training School at Mauritius Prison Services.

The present policy to make children literate in 3 foreign languages at one and the same time is sheer folly. All we are doing is producing loads of semi-linguals with a smattering in two or three languages and very low mastery in any. Modern Mauritius must be bold to become a happy nation. It can only achieve happiness if it starts to get rid of presuppositions, preconceptions and prejudices which hatch ignorance.

But we must stress the fact that natural and true bilingual literacy as defined above is not to be perceived only as the backbone of progressive education. It can also help in enhancing mental health.

According to some experts in the field of neurolinguistics, well-structured bilingualism and regular reading activities may help to fight the slow slide into the nightmarish world of Alzheimer. For the Maritime Republic of Mauritius, the best recipe seems to be universal literacy in Morisien and English. Moreover, according to certain psychiatrists, aggressive imposition of several languages may trigger mental problems, including schizophrenia. Does this explain the rise in violence we are witnessing? Is it a simple question of law and order as claimed by some opposition leaders or the result of stress generated by unplanned multilingualism among other things? Serious research is most needed in this sector.

Let us enjoy now a few haikus (Japanese poetry) on this issue.

01. Bilengism bien bon.
'Troboukoulengism' pa bon.
Lespri kas ande.

02. De lang dan balans
bar gorl maladi vieyes,
evit katastrof.

03. Detrwa lang tap pil
pers nou nam, kabos lespri,
envit katastrof.

02.10.12

SECULARISM? YES, BUT SOFTLY.

The Maritime Republic Of Mauritius is a secular state. There is no state religion. Religion can neither qualify nor disqualify for citizenship. The constitution protects all citizens from any form of religious persecution or discrimination. Believers, agnostics, atheists, practising and non-practising believers are equal before the law. The constitution guarantees religious freedom as part of the freedom of association and two religious/ethnic groups, namely Hindus and Muslims, are mentioned in connection with the best loser system. But it cannot be said that Hinduism and Islam are state religions as suggested by certain clerics.

Can the fact that the state gives a subsidy to religions (about Rs 75 million) be interpreted to mean that the state is religious? If we adopt the hard line of secularism (any link between the state and religious institutions, however small, makes it a religious state) we may erroneously jump to that conclusion. In Mauritius the soft line has always been the case. I see no reason why we should change now and opt for the hard line.

The fundamental question is whether the different religions are obstacles to development and progress. Here a clear definition of 'development and progress' is needed. The term is not to be understood as accumulation of material wealth but rather as increase in general happiness. Can the different religions promote understanding and mutual tolerance and drive forces of change and reforms? Some examples. The Arya Samaj movement, by reforming Hinduism, has greatly contributed to the improvement of general welfare; within Christianity there is now a rising belief in Liberation Theology which aims at fighting poverty and injustice; within Islam feminist studies are challenging patriarchy and a very progressive picture is emerging; the Catholic Church has greatly contributed to the secondary education of girls from different cultural backgrounds, many of whom have occupied important posts in the state and elsewhere. Hinduism and Islam have also contributed to political emancipation (universal suffrage) and independence.

However the state is not to meddle with religious affairs and religious bodies are not to interfere with state affairs. Yet I do not think that I'm contradicting myself if I say that the state is duty bound to see to it that pilgrims of all religious denominations, as citizens, enjoy security guaranteed by the state. That religious bodies should use lobbying techniques to promote their views is a normal democratic practice provided that threats and blackmail are not used and laws are governed by secular principles. Lobbying is a double-edged sword (kouto mousana). It has positive and negative aspects. Handle it with care.

Our country and the world are facing serious issues like global warming and climate change, collapse of western capitalism, violence against women, food insecurity and we should not divert attention from crucial urgent issues and focus on non-issues.

09.07.2012

YESTERDAY, TODAY AND TOMORROW

What is Mauritius? An exotic touristic destination? Yes, but much more. A small island state which is thriving in the midst of general economic downturn? Yes, but much more. What is it then?

It is a Creole Island as defined by Professor Megan Vaughan in her book *Creating the Creole Island: Slavery in Eighteenth Century Mauritius* (Duke University Press, 2004). By 'creole' she means that the island, without natives, has been "the product of multiple influences, multiple sources, which to differing degrees merge, take root, and 'naturalize' on this new soil."

It has been frequently hypothesized that Mauritius was first discovered by the Arabs, who named the island Dina Arobi. The first historical evidence of the existence of an island now known as Mauritius is on a map produced by the Italian cartographer Alberto Cantino in 1502. It is sure that Mauritius was visited by the Portuguese between 1507 and 1513. The Portuguese took no interest in this isolated island, however. Their main African base was in Mozambique, and therefore the Portuguese navigators preferred to use the Mozambique Channel to go to India. The Comoros at the north proved to be a more practical port of call. Thus no permanent colony was established on the island by the Portuguese.

Dutch colonization started in 1638 and ended in 1710, with a brief interruption between 1658 and 1666. Agriculture was organised with the introduction and cultivation of tobacco, indigo, maize and sugar cane. Hunting was also possible with the introduction of deer from Java. Ebony trees were hewed down for export.

Numerous governors were appointed, but continuous hardships such as cyclones, droughts, pest infestations, lack of food and illnesses finally took their toll, and the island was definitively abandoned in 1710. In the meantime they had decimated the local dodo and giant tortoise population for food and had introduced competing species and pests, sometimes involuntarily. According to certain historians dodo flesh was not really appreciated. The bird became extinct because it laid its egg on the ground and rats from dutch ships found a ready supply of good food.

After the departure of the Dutch in 1710, Guillaume Dufresne D'Arsel, while on the route to India, landed in Mauritius in September 1715 and claimed the island for France. He named Mauritius 'Ile de France'. However it was only in 1721 that the French started their occupation of the island. But real progress on their settlement started only as from 1735 with the arrival of the most illustrious of French Governors, Bertrand François Mahé de Labourdonnais. Under Mahé de Labourdonnais, Port Louis on the northwest coast became the principal harbour of the island. With the help of slaves, sugar cane cultivation became a full-blown success. Roads (linking Port Louis to other parts of the island), barracks, office buildings, mansions and houses were built rapidly in order to accommodate the growing prosperity of the island.

The French cleared the indigenous forests to make way for intensive cultivation of sugarcane, brought in slaves mainly from Mozambique and Madagascar. In December 1810 the British landed on the north of Ile de France and captured the island from the French after a fierce battle. The British brought in indentured labourers from India. These successive waves of immigration transformed the flora and fauna of the island making the island a

typical Creole island, as defined above. Today it is known as a multiracial, multicultural and multilingual country.

Mauritius is also known as the Star and Key of the Indian Ocean because before the opening of the Suez Canal in 1869, ships from Europe had to round the Cape of Good Hope on their way to India and upon entering the Indian Ocean needed a port of call for fresh water, food and repairs. The island could offer that.

The strategic location of Ile de France in the Indian Ocean was a real asset to the French. History has it that during the Napoleonic wars Ile de France was used as a base from where French corsairs mounted successful raids on British commercial ships sailing between Europe and the East. According to historians, "The Napoleonic period was a period of bitter rivalry between French and English forces to control the Indian Peninsula. Ile de France had a strategic position because of its good labour. It was the port of call of the French naval forces fighting the British in the Indian Ocean. ... Moreover almost everything could be obtained from Ile de France. Merchant ships therefore stopped going to India, which proved detrimental to trade in India." The island had become a trading post.

The British took over the island in 1810. The strategic and commercial importance of Mauritius declined dramatically in 1869 when the Suez Canal, "The Highway to India", was opened. Mauritius remained a British colony until independence in 1968. Is it still the star and key?

After a short period of hard times due to high birth rate and dependence on one cash crop (sugar), the economy was diversified and some prosperity was experienced through tourism and manufacturing. Further innovations and the development of new fields of activities such as the seafood hub, financial services, freeport and offshore activities, and ICT have helped Mauritius to move from a low income economy to a middle-income one. Its ambition now is to move further up and it will succeed because it is still the star and key. A suitable time zone has enabled the development of new ICT businesses. While western capitalism is facing serious difficulties, BRICS countries (Brazil, Russia, India, China and South Africa) are offering Mauritius new development possibilities. Three of these countries are 'neighbours'. They are South Africa, India and China with whom we have more than just business ties. As a consequence, that little dot on the Indian Ocean map has become the hyphen which connects Africa and Asia making of Mauritius the Africa-Asia connection. And that is good for those interested in doing business with both Africa and Asia.

But geography is only one side of the picture. We need to understand the place of nurture as opposed to nature to get the full picture. A mixed economy blended with social-democratic policies, the firm belief that market forces should not be allowed to dictate everything, an unswerving faith in a welfare state have also helped to chart a course where prosperity and general happiness are not at loggerheads. When Kovils, Shivalas, Mosques, Churches, Pagodas and Temples stand side by side in mutual respect some kind of tolerance is generated because the foundation of cultural dialogue has been laid. Most interesting in the culture field is the language situation. A dozen languages from different lands have survived and a new one has developed and now has its roots deep into the heart of the republic. It is our National Language, Mauritian, also known as Mauritian Creole. For those who don't know it, a creole language is one which is born out of the contact, clash and collision of two or more languages. In its initial stage it is called a pidgin, a very simple mode of communication. With time it grows into a creole when it becomes the mother tongue of a new generation. This

is the story of Mauritian, the active first language of 90% of citizens of the republic and the second language of the remaining 10%. A creole language as national language of a creole republic? Could it be otherwise? But the scene is much more exciting. The official language of the Republic of Mauritius is English and English is also a creole language. What a strange coincidence! The creole republic has a creole language as national language and another creole language, English, as official language and this language is in turn a quasi-universal language. This quasi-universal language is now an important communication and development tool for all countries mentioned above (i.e South Africa, India and China). Experimentation has shown that the right pedagogy known as grammar-translation can facilitate acquisition of English if the initial learning is carried out in the mother tongue of the child. Little Mauritius has something to teach the world. We are slowly developing a natural and dynamic bilingualism which consists of two creole languages (Mauritian and English). What was thought a curse is in fact a blessing. Can we be a beacon in the dark? Literacy in the modern world is fundamental for general growth and individual development. Our success in this field will help other nations. It could be construed that the picture I'm painting is too idyllic. Mea culpa! There are problems. There are hiccups in the inter-ethnic relationship and that is normal for life is a contradiction. The literacy rate leaves much to be desired for history has bequeathed us a complex linguistic reality which prevents us from having a coherent language policy which could yield better results. Democratic changes are slow to work. And worse O worse! Global warming and climate change will eventually play havoc if we are not careful. With rising sea level, tourism will be the hardest hit; with the economic downturn in the west both tourism and the textile and garment industry will suffer. And we need the income from these activities to import food. This is our Achilles' heel. We depend on foreign markets for almost 80% of foods consumed in the creole republic and yet a high degree of food security can be achieved if judicious and bold decisions are taken. The country's government has a good plan to help us attain sustainable development but unfortunately it is perceived as government's business when it should be everybody's business. It is called MID (Maurice Ile Durable). It should become our survival kit, not a way to greater wealth for a few. The Republic of Mauritius can become the lighthouse in rough sea and bad weather if the right policies are adopted.

Long term development should be planned along different lines. A small island state has become a vast maritime republic. Mauritius has one of the largest Exclusive Economic Zones in the world. It now has a total area of 2.3 million square kilometres over which it can exercise various economic rights. This is more than one thousand and one hundred times larger than our land mass – an area bigger than that of the combined land area of France, Germany, Italy, Spain and UK. This will transform our sense of our own geography and constraints. What does this mean for our future development? A lot if we do not, out of sheer mental lethargy, smother our imaginative and creative powers. A change in outlook and mindset will open up new horizons and offer rewards unimagined before.

The development of a seafaring and maritime culture is the order of the day. As a first major step, the sea is not to be perceived as the dumping ground of human and industrial waste? Policy makers and the people of the republic will have to go back to the drawing board to chart a new course. Besides universal literacy in at least two languages (Morisien and English), marine sciences and technology must become top priorities. In passing I would like to emphasise that bilingual literacy is not a luxury but, besides yielding improved communicative powers, it contributes to better health. According to recent research, bilingualism and the habit of regular reading do help to ward off that curse called Alzheimer.

To successfully explore, judiciously exploit and effectively protect our maritime resources we will have to strengthen ties of friendship and cooperation with South Africa, India and China. It's a win-win partnership. The future is not bleak if we have the will to do what is right. For too long we have been blind to the mess resulting from our greed. Our planet is in danger and things will deteriorate if we do not change course. A new thinking heart and fresh thinking based on solidarity and sharing will help us out of the morass. It can no more be business as usual.

Allow me to end my speech with a prayer found in my latest creation, a rewriting of Romeo and Juliet as "Ramdeo ek Ziliet", written in the national language of the Maritime Republic of Mauritius in which Friar Lawrence is replaced by Sheik Sufi who says his prayer thus:

(First in the national language)

O Bondie Lamour-Pardon
dir tou bann zenerasion
toulezour met dan later
enn lagren ousa enn plant
pou dir nou Mama-Papa
ki nou bien sagren erer
ki finn fer zoli zarden
vinn dezer ek simitier.

(Now in English, the official language)

God of Love and Mercy
tell the people of the world
to put a seed in the soil
every day or plant a tree
as a way of saying to Mother-Father
we're sorry, really sorry
to have turned a garden
into a desert, a graveyard.

Thank you!
09.06.2012

AN AUDIT OF ANTIDEMOCRATIC HYSTERIA

Whenever important issues are to be debated in mischievous moronic Mauritius be prepared for outrageously retrograde mind-boggling hysteria. In the fifties when the Labour Party was campaigning in favour of universal suffrage we even heard the then opposition claiming that one person one vote was tantamount to putting a sharp razor in the hand of a monkey (met razwar dan lame zako). In the sixties the campaign for independence was opposed by propaganda aimed at generating fear and hatred. Fifty years later, when it comes to save human lives, help the poor and empower women, here they go again! Instead of forward progressive thinking we are forced to bear shallow crass stupidity. We are even told that the republic is not ready for the amendment of the penal code in order to decriminalise abortion in certain specific cases. That is not the truth. The Republic of Mauritius is ready. Only a few morons cannot accept change for they cannot see beyond the tip of their noses. Moreover they have their hidden agenda: they do not want women to have rights and the power to choose. We wonder how they manage to sneak into parliament.

Certain highly shocking remarks are heard. We are even told that trauma of rape prevents ovulation. (Is rape going to be proposed as an innovative birth control method?) Members of specific ethnic groups have proudly announced that their religious conviction prevents them from supporting the amendments. Some questions have to be asked. When they campaign for election, do they tell voters who belong to the other religious groups not to vote for them for in parliament they will defend and promote the rights of those who belong to their fold. Do elected members of parliament represent only one group of people or the whole constituency? Should not members of parliament, in their right mind, support legislation which benefits citizens most in need, irrespective of creed? Are not those who give priority to their religious belief practising communalism in parliament?

Outside parliament, some have written to Catholic MLA's, Ministers and even the Acting President to lobby against the amendment to the Penal Code. Is this normal in a democracy? Is this not communalism in its most hideous form. The duty of a minister is to the republic and not to a minority group. The Acting President represents the whole nation, not a small sectarian group. Is there not here an attempt to hijack democracy?

Worse O worse! There have been threats of hunger strike if the law is passed. Now a duly and democratically elected parliament is being denied the right to perform, to pass laws which respect the constitution. Government is being denied the right and duty to govern. Not only communalism is upheld. They also resort to blackmail to impose their will on the rest of the republic.

How low can you get mischievous moronic Mauritius?

03.06.2012

REMEMBER SELF-DEFENCE?

Pro-life militants' main argument is that human life begins at conception when the female egg is fertilised by a spermatozoon. They may be right although it may be argued that the zygote (microscopic fertilised egg) is not human life but has the potential of becoming so. A good analogy is the egg we consume as food. It has the potential of becoming a chicken but it would be absurd to call an egg a chicken. But that is not the issue.

Let us assume that pro-life militants are right. When a person's life is threatened by another human life, what is the duty of the threatened person? Is it not their duty to remove the threat? In law this is called self-defence. To ward off the danger IS moral.

When an undesired zygote is developing into a threat to physical, mental and/or psychological life, should not the woman who has been forced into that situation and is not responsible, do her duty to God by removing the threat to her God-given life?

Can we amalgamate this with a zygote born out of love between two persons who want a child as an expression of their love? When our first-born child was leaving home for university studies, Loga held her stomach and cried saying, "Mo vant pe brile, Saskia". Loga had a difficult pregnancy and we did everything to save our child.

Can we expect that kind of relationship when there has been physical and psychological violence, brutality and rape?

Among those who are most vocal against the amendment to the Penal Code allowing termination of pregnancy in specific cases are MEN, advocates and arch-defenders of patriarchy and machismo. Have they ever carried a zygote, a foetus and a baby? Will they ever feel the burning pain women feel? Will they ever be forced to carry an undesired alien for nine months and look after it for years and years. Will they have to face the risk of death at childbirth? Will they ever have to face baby blues and other post-delivery trauma? Voluble phallocratic chauvinistic 'pigs' should learn to be humble and simply belt up.

Ultimately only women should have the final say in the matter and men should support them. In this way maternal thinking (konpran feminen) will grow and democratic life in our Maritime Republic will be enhanced.

06.06.2012

SEXIALITE DAN POLITIK EK POLITIK SEXIALITE

Laplipar politisien zot swa gos, swa timid, swa ipokrit lor kestion sex. Souvan zot ensilte zot adverser ar bann ekspresion ki liye ar sex ousa aktivite sexiel. Le premie Me 2012, enn misie ki dir li pe vinn sov pei, ti servi virzinite kouma norm pou diskalifie so adverser e so nouvo alye ek disip ti aplodi. Ki signal zot pe avoy bann zenn (tifi, garson ant 15 ek 24 an dapre NasionZini)? Abstinans, abstinans ek ankor abstinans? Sex enn zafer malang? Sex li enn pese? Eski bann zenn pou ekout sa kalite koze la? MO PA KWAR. Li kler ki laplipar politisien zot depase net. Bann zenn ena enn lot regar lor sex ek sexialite.

Sexialite li aktive par dezir ek li donn plezir. Reprodiksyon (gagn baba) li segonder. Se sa kiltir bann zenn. Ki devwar bann adilt dan tousa? Si nou kwar sermon ek represyon pou sanz lespri bann zenn, nou pe anbet noumem. Preferab nou ansengn zot bann prekosyon ki zot bizen pran pou evit maladi ek groses non-dezire.

Dan leker egalite jennder ena enn nouvo konsepsyon, latitud ek kiltir ki nou bizen devlope. Zom pa pou kapav kontrol sexialite fam. Si zom ek fam egal, zot liberte sexiel osi li bizen egal. Domine par ideoloji patriyarkal, mazorite zom refiz aksepte sa e akoz sa zot souvan vinn violan.

Egalite jennder vedit osi ki nou bizen respekte oryantasyon sexiel bann dimoun. Bann ge ek lesbienn zot bizen osi kapav viv zot sexialite libreman. Zot 'si zot zanfan Bondie.

Ena enn travay pozitif ek progresis ki pe fer pou permet plis fam partisip aktivman dan lavi ekonomik, politik, sosial ek kiltirel nou pei. Sak sitwayen responsab, sak politisien progresis bizen ankouraz sa devlopman la par so konportman ek langaz ki li servi. Zis bann lespri kabose ki refiz konpran sa.

Nouvo devlopman, emansipasyon bann fam, liberte sexiel vedit ki nou bizen transform nou kiltir pou ki nou kapav viv enn lavi anrisesan fizikman, spiritielman ek moralman.

05.05.2012

BORDER CROSSING SHAKESPEARE

In the old colonial days, knowledge and some experience of the works of the great old bard were considered vital for social promotion. As a secondary school pupil, I studied Macbeth, King Lear and The tempest. After secondary schooling, I had my first stage experience as Sir Andrew at the then famous Youth Drama Festival. At university, I studied many of Shakespeare's plays. After university, I must have taught more than a dozen of his plays.

After my first degree, I followed a course in Applied Linguistics planning to write a dissertation on Mauritian Creole (MC). Great was my surprise to discover that Julius Caesar had been translated into Krio, a Creole language. Moreover, I learnt that Julius Nyerere, who was at Edinburgh a few years before me, had translated the same play into Swahili. I remember saying to my wife that as soon as I had some free time I would translate the play and call it 'Zil Sezar' which I did some twenty years later.

SHAKESPEARE AND LANGUAGE PLANNING

My school and university days have simply established links between Shakespeare and what would later become the task of a lifetime. It all started with an intuition: Mauritian Creole (MC) has the potential of unifying the different segments of the Mauritian population. Consequently it would eventually be known as '*Morisien*' (Mauritian). University studies had helped me with the basic knowledge needed but the most difficult part lay ahead: convincing people; struggling against prejudices; laying of building blocks etc.

The intelligentsia of the sixties and seventies were dead against any form of promotion of MC which for them was a dialect, a pidgin, a patois, some form of broken French but not a language. They would argue that the profound thoughts found in Shakespeare could never be said in MC. I had to prove them wrong. So I started to translate Shakespeare: Enn Ta Senn Dan Vid (Much Ado About Nothing), Zil Sezar (Julius Caesar), Trazedi Makbes (Macbeth), Prens Hamlet (Hamlet), Lerwa Lir (King Lear). Later came Enn Afro Dan Veniz (Othello), Lerwa Bwar (Twelfth Night), Ramdeo Ek Ziliet (Romeo and Juliet). If initially the main preoccupation was to support my claim that MC was fit to become the National Language of the Republic, my translation work started to develop new orientations. How could I use the prestige of Shakespeare to favour nation building? Could the theatre do to Mauritius what it did to the English or Irish Renaissance?

SHAKESPEARE AND NATION BUILDING

Before the advent of theatre in MC, plays in the prestigious Plaza Theatre or Port Louis Theatre were almost exclusively in French with very few productions in English. Zeneral Makbef, Li and Zozef Ek So Palto Larkansiel (Joseph and His Amazing Technicolour Dreamcoat) were to change all this. People from different walks of life could experience the magic of dramatic works in their own language. Through Zeneral Makbef, Shakespeare was helping Mauritians to chart a new course for their country. In MC there is the saying "donn enn dizef, pran enn bef" (give an egg, take an ox) which is, in a nutshell, the main message of Shakespeare's tragedy as highlighted by Banquo:

And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray's
In deepest consequence.

In the political satire in MC this becomes the main theme. After Zeneral Makbef came a rewriting of the Tempest entitled Toufann which heralds the triumph of 'metisaz' (cultural and biological miscegenation). Kalibann (Caliban) is the hero who eventually marries Prospero's daughter and becomes king. Next came Sir Toby, a musical comedy on the theme of the Eros/Thanatos conflict (inspired by Michael Walling's production of Twelfth Night in Mauritius).

With the passage of time language planning recedes into the background and the development of positive responses to the different challenges of social and cultural development starts to occupy the foreground. A good example is Ramdeo ek Ziliet (a rewriting of 'Romeo and Juliet'). It's about love between a Hindu boy and Christian girl viewed from a feminist perspective with reminiscences of A Winter's Tale.

Moreover Shakespeare's works come in handy when taboo subjects are treated. Dr Hamlet helps a cancer patient to die; President Othello is gay; Cleopatra is a sex worker in love with a young man, Antony. Names from the plays of Shakespeare are used instead of local names to avoid fruitless and sterile polemics.

SHAKESPEARE AND ENDURING BORDER CROSSING VALUES

The old bard's plays can also be used to deal with and present powerful enduring values. Trazedi Makbes shows that evil will give you an egg to take an ox; Lerwa Lir echoes teachings of the New Testament, The Bhagavad Gita and The Koran namely that life is a contradiction: the old king starts to think clearly when his wits are gone; he starts to win when everything is lost; as in Paul's letter to the Corinthians, he has to die to be born again (Corinthians 15:35-49); Gloucester starts to see when his eyes are gouged out; Hamlet grows spiritually until he becomes a Christ-like figure ready to die to purge the world (there is a divinity in the fall of a sparrow); Othello stabs himself to kill the evil in him (hell is not the other people, it is in oneself).

I have often leant on Shakespeare to build a dramatic literature as part of the national culture of New Mauritius. Language planning, nation building and the teaching of basic values are done through tears, laughter, songs and dances for like all lovers of Shakespeare I listen to the music of the spheres and watch Lord Shiva as He creates the world in a dance.

But most important of all, I have discovered God who is Mama-Papa (Mother-Father), an embodiment of love and mercy. That is the point I wanted to make in my translation-adaptation-Mauritianisation of Romeo and Juliet. A tragedy of fate (star-crossed lovers) becomes a tragi-comedy in which the benevolent Providence (Bondie) uses art (a statue as in A Winter's Tale) to bring reconciliation and reunion. Am I still following in the bard's footsteps unconsciously?

I would like to end with a few words of Sheik Sufi who replaces Friar Lawrence in my version of the play:

O Bondie Lamour-Pardon
dir tou bann zenerasion
toulezour met dan later
enn lagren ousa enn plant
pou dir nou Mama-Papa
ki nou bien sagren erer
ki finn fer zoli zarden
vinn dezer ek simitier.

God of Love and Mercy
tell the people of the world
to put a seed in the soil
every day or plant a tree
as a way of saying to Mother-Father
we're sorry, really sorry
to have turned a garden
into a desert, a graveyard.

26.05.2012

SEAFARING CULTURE FOR A MARITIME REPUBLIC

A small island state has become a vast maritime republic. What does this mean for our future development? A lot if we do not, out of sheer mental lethargy, smother our imaginative and creative powers. A change in outlook and mindset will open up new horizons and offer rewards unimagined before.

The development of a seafaring and maritime culture is the order of the day. As a first major step, the sea is not to be perceived as the dumping ground of human and industrial waste and all Mauritian citizens should learn to swim. Is it not incredible that a high percentage of islanders, including fishers, cannot swim although the sea is never far away? Yes, fishers have been known to drown.

Land will be used for residence and the production of staples (breadfruit, potatoes, rice) and different foodstuffs but general growth and development will be powered by the sea which has enormous potentials. Only fools can mock this idea. Policy makers and the people of the republic will have to go back to the drawing board to chart a new course. Besides universal literacy in at least two languages (Morisien and English), marine sciences and technology must become top priorities. Can we not imagine ships driven by wind and solar energy?

To successfully explore, judiciously exploit and effectively protect our maritime resources we will have to build and strengthen ties with friendly countries such as South Africa, India and China. Despite global warming, climate change and the collapse of western capitalism, there are great prospects for the Republic of Mauritius. All we need is fresh thinking.

04.06.2012

LABIB EK KORAN DIR ZOM EK FAM EGAL EK KONPLEMANter

Akoz enn erer dan tradiksion olie tradir mo Ebre 'tsela' par 'enn kote net' ousa 'lamwatie' tradiksion tradisionel finn privilezie 'rib'/'côte'. Ena enn problem similer ar mo Ebre 'azer' ki vedir boukou plis ki 'enn ti led'. Li vedir enn lafors ki permet nou realiz tou nou potansiel. Dan Sanskrit ena enn mo parey, 'Shakti'.

Bann liv sakre dir nou ki zom ek fam bizen konstrir zot lavi lor enn baz egalite ek konplemantarite. Toulede zanfan Bondie e Bondie pa get ar de lizie. Me eski nou viv dapre lansengman bann liv sakre? Ousa nou fer fos? Ki labib dir?

LIV ZENEZ: SAPIT 2 VERSE 18-24

18. Lerla Senier Bondie ti dir, "Pa bon ki enn zom viv tousel. Mo pou kre enn bon konpagn pou konplet li". Ar enn pogne later li ti kre toutsort kalite zaimo ek zwazo. Lerla li ti amenn bann zaimo la kot zom la pou gete kouma li pou apel zot. Ala kimanier bann zaimo ti gagn zot nom. Zom la ti donn sak zwazo, sak zaimo so nom me li pa ti dakor pou swazir so konpagn, ki bizen konplet li, parmi zot.

21. Lerla Senier Bondie ti fer zom la tom dan enn somey profon e, ler li ti pe dormi, Senier Bondie ti pran ar li enn kote net, so lamwatie, e apre li ti ferm ouvertir la e fer sikatris la disparet. Ar lamwatie Adan li ti kre enn fam ki li ti amenn kot zom la. Lerla zom la ti dir,

"Aster mo'nn gagn kikenn pou konplet mwa!

Lezo sorti dan mem lezo;

laser-disan sorti dan mem laser-disan.

To nom 'Fam', mem ras ki zom!"

Ala kifer enn zom kit mama-papa pou marye ar enn fam e lerla de vinn enn.

Sa bann verse la kapav fer dimoun kwar ki zom siperyer parski ar enn kote (pa enn kot) Adan, so lamwatie, Bondie ti kre fam. Fale pa nou may dan lak. Dan Labib ena enn lot version ki ekler sa premie version la. Ala ki nou trouve dan Liv Zenez, sapit 5, verse 1: Kan Bondie ti kre imen, li ti fer zot parey kouma li. Li ti kre imen mal ek femel, ti beni zot e li ti nom zot 'Limanite'. Li kler isi ki Bondie ole ki zom ek fam zwir mem drwa, gagn enn tretman egal ar zom. Sen Koran, ki donn nou parol Bondie ki Arkanz Gabriyel ti transmet ar Sen Profet, donn plis presizion e vinn efas tou anbigwite. Mesaz egalite vinn pli kler.

SEN KORAN, SOURA 4, AYA 1

O zom ek fam! Respekte Senier Kreater ki finn pran enn nam e ar sa nam la Li finn kre zom ek fam.

Presizion dan Sen Koran li enportan parski li dir nou ki zom ek fam ti kree anmemtan e avek mem 'materyo'. Donk zot egal.

DEV VIRAHSAWMI
20.09.11

SI REMY TI VIVAN ZORDI ...

(REGAR ENN POET)

Mo entervansion, li ni siyantifik, ni istorik. Li regar enn poet lor enn paz nou istwar. Malgre ki mo pa konn boukou kiksoz lor Remy Ollier, mo bizen rekonet ki detrwa paz ki mo finn lir lor li finn chombo mo limazinasion. Ala enn model pou nou! Malgre difikilte lavi, li pa ti dekouraze. Li ti travers toufann pou konstrir so prop personalite, so prop idantite ek so prop desten.

So mama ti enn esklav afransi. Eski Remy ti onte ki ti ena disan Afriken dan so lavenn? Mo pa kwar. Mo pli sir ki si li ti vivan lepok France Gemon, ansam ar sa gran poet-santer la li ti pou sant:

Mama mo zoli mama
Fer kone tomem mo mama;
Kantmem to seve krepî,
Mo seve malbar
Napa fer nanye.

Dan 19em siek ti apel bann metis kouma Remy Ollier, 'zandkouler' me li neser konpran orizinn ek devlopman sa mo la. Dan 18em siek 'zandkouler' ti expresion ki ti servi pou dekrir bann nwar lib (free-blacks) e pou bann metis Ero-Afriken, ti pe servi term milat (mulatto) ki ti enn term pezoratif. Amizir lalit bann metis Ero-Afriken ti pe avanse, zot ti apropiye term 'zandkouler' e term 'kreol' ti vinn kouran pou klasifie ban nwar Afriken. Kestion ki vinn dan mo latet se: Si Remy Ollier pa ti mor zenn kan li ti ena zis 28 an, eski li ti pou fer enn lalians ar bann blan ki ti ena pouvwar ekonomik, politik ek ideozik ousa kouma serten 'zandkouler' li ti pou devlop bann lien ar bann desandan esklav ki ti klasifie kouma 'kreol'. Mo pa ena repons.

Expresion 'kreol' ki ti pezoratif dan koumansman, ar letan ti koumans devlop enn serten prestiz e zordi li enn label ki boukou dimoun servi ar fierte ek ena osi enpe ki kas dan ta par oportunism. Enn zour kikfwa nou pou gagn kikenn ki pou fer enn letid lor orizinn ek evolision sa mo la.

Zordi, bann nwar Afriken-Malgas ek bann metis Afriken-Endien ki santi ki label 'kreol' finn vinn tro flou, finn envant enn lot term pou montre ki zot pa parey kouma bann ki servi mo 'kreol' pou mont dadak. Zot apel zotmem "Pirnas" (Nasion pir).

Se enpe akoz tousa ki mo prefer fer distenksion ant EroKreol ek AfroKreol. Pou mwa term 'AfroKreol' li pa rasial ousa epidermik. Li politik ek kiltirel. Si plis ki 95% bann EroKreol zot dan mwayenn-bourzwazi ek petit-bourzwazi, pratikman 99% bann AfroKreol zot dan proletarya, souproletarya ek loumpennproletarya. Bann EroKreol zot pa zis bileng-trileng, zot osi e sirtou frankofonn-frankofil. Bann AfroKreol zot monoleng. Zot lang maternel ek lang ansestral li Kreol Morisien. Si bann lezot etni dan Moris finn devlop enn klas mwayenn, parmi AfroKreol sitiasion la li bien diferan. Kan enn AfroKreol gagn promosion sosial parski li entelizan e ki li finn gagn sans, lor vites li sanz mouyaz, sanz bataz, rant dan etni EroKreol, sanz so louk e sey vinn blan par maryaz. Liv Frantz Fanon "Peau Noire, Masque Blanc" ed nou pou konpran sa fenomenn la. Se enn liv ki mo koney bann lider AfroKreol lir.

Mo konpran ki bann EroKreol ki ena anbision politik deteste sa distenksion ki mo fer parski plis sitiasion la flou, plis zot kapav manevre ek magouye. Kouma Martine Aubry dir, "Kot ena flou, ena loulou."

Pou ki enn klas sosial avanse, li bizen prodwir so prop entelektiel organik. EroKreol ena so prop enteletiel (ekriven, istoryen, poet, zournalis, ideolog ets.), AfroKreol peyna sa. Pandan bien lontan bann AfroKreol ti mem

onte pou aksepte ki Kreol Morisien, zot prop lang ansestral ek maternel. Zot ti apel li patwa. Zordi sitiason pe sanze enpe. Me sime la li bien-bien long.

Si Remy ti parmi nou zordi, ki ti pou so persepsion? Eski li ti pou vinn enn frankofonn-frankofil ala De Rauville ou li ti pou sey gete kimanier kapav itiliz bann resours lengwistik pou avansman lepep. Mo ena enn tandans kwar ki kikfwa deziem ipotez la ti pou atir li plis. Mo dir sa parski li pa ti fer kouma bann isterik so lepok. Dan so lagazet ti ena lartik an Angle e li ti konsian lenportans Angle pou devlopman bann zandkouler.

Zordi nou dan enn sitiason difisil e mo dimann mwa ki Remy Ollier ti pou dir ek fer. Akoz enn politik neoliberal (kapitalism kazino), sitiason ekonomik mondial dan toufann. Eski Remy ti pou kontinie koz krwasans baze lor egoism ek gourmandiz ousa li ti pou opte pou devlopman dan solidarite ek partaz? Eski li ti pou kontinie get lemond ar linet '*made in the USA*' ousa '*made in France*' ousa li ti pou pran konsians ki nou bizen devlop bann lien ar bann pei BRICS (Brezil, Larisi, Lenn, Lasinn, SidAfrik)?

Me peyna zis problem ekonomik. Ena enn problem ekolojik grav. Eski Remy ti pou soutenir proze Moris Lil Dirab ousa li ti pou partizan vann nou later ar etranze pou plen so pos?

Tou dimoun kontan dir ki nou kwar dan egalite dan Repiblik Moris. Eski Remy ti pou milit pou egalite jennder ousa li ti pou koz so drwa zom? Difisil pou dir parski nou pa konn nanye lor so latitud vizavi fam.

Morisien kontan dir ki nou rises miltikiltirel, samem nou veritab trezor. Eski Remy ti pou fer zefor pou sey konpran Koran ek Bhagavad Gita? Kan mo get zefor ki li ti fer pou amelior so konesans, mo santi ki li ti pou partisip plen-plen dan dialog kiltirel.

Parski li ti ena enn lespri ouver, mo kwar ki Remy Ollier ti pou opte pou enn proze progresis ek ki li ek mwa, nou ti pou sant ansam:

O dek! Enn serendikap ek enn kardinal
Pe kourtize lor enn brans filao.
Kat tipti pousen blan, nwar, zonn, maron
Ansam pe fouy later pou rod lever.

Zwazo kolorye gazouy-gazouye
Pe patine lor ledon larkansiel.
O dek! Niaz pe anvlop montagn ar so kares,
So lonbraz pe rafresi tou bann fler.

Enn boul dife lor pe al bwar dilo,
So kouler pe pentir nou liniver.
Lalinn kouler larzan pe zwe yoyo
Ar bann zetwal diaman lao-lao.

Bat to tanbour tanbourye!
Tap to ravann ravannye!
Les lapo kabri gazouye!

29.10.11

EQUALITY AT THE HEART OF FUNDAMENTAL VALUES

Feminists and gender activists often shy away from religious debates. At the level of practice, discriminatory attitudes are regularly condemned but in a half-hearted way. It is because some of us believe that religious doctrines are basically gender biased and sacred books cannot be used to promote gender equality. Yet sacred texts can become useful material in the uphill fight against sexism if properly handled.

Take for example the story of Adam and Eve. This is what is found in Good News Bible published by United Bible Societies. Genesis, ch 2, verses 21-22 (page 5) says: "*Then the LORD God made the man fall into a deep sleep, and while he was sleeping, he took out one of the man's ribs and closed up the flesh. He formed a woman out of the rib ...*" This is often used by male chauvinists to argue against gender equality. Yet some scholars believe that the use of the word 'rib' is the result of a mistake in translation. The Hebrew word used in the original is 'tsela' which means, according to Wayne Simpson, ('Adam's Rib', 1996, distributed by the Biblical Research Foundation, 629 Lexington Road, Sapulpa, Ok 74066, <http://www.jasher.com/Adamsrib.htm>) an entire side or half of Adam's body. Moreover there is another word which might have been wrongly translated. In Genesis, ch 2, verse 18 (page 5), we read "... *I will make a suitable companion to help him.*" (my emphasis). The Hebrew word in the original is "azer" which "means not just assistance, but a significant and substantial kind of help. ... *Eve was made to be everything Adam was not. She was his complement.*" (Wayne Simpson)

This new reading is in line with what we find in Genesis, Ch 5, verse 1: "*(When God created human beings, he made them like himself. He made them male and female, blessed them and named them "Humanity".)*" According to this text God is both male and female.

The Koran is explicit on this issue. Sura 4, Aya 1 says the following: "*O mankind! Fear your Lord who created you from a single soul. He created its mate from it ...*" (page 56, The Qur'an, translated by Maulana Wahiduddin Khan, GOODWORD BOOKS) A single unit is used to create a pair of humans of both sexes. The text seems to suggest that men and women were made from the same material and at the same time. So they must be equal.

In Hinduism "*the Supreme Being contains both masculine and feminine traits. The female part is as important as the male part. One has to consider the feminine aspect of the divine, in order to know the ultimate truth. It is believed that all goddesses of the Hindu pantheon are special forms of the divine mother- Shakti. To recognize the feminine aspect, it is necessary to restore wholeness, completeness and universality.*" (<http://www.iloveindia.com/spirituality/goddesses/index.html>)

With so much evidence in religious literature to support gender equality, why is it that most religions discriminate against women?

24.09.11

MO SEZOUR DAN PRIZON BEAU-BASSIN

An 1972 mo ti fer enn sezour plizier mwa dan prizon Beau-bassin. Sa lepok la mo ti enn dirizan MMM, mo ti depite sirkonskripsion nimerò 5, Pamplémousses-Triolet. Lapolis ti aret mwa sou leta-dirzans ki ti an viger.

Prizon pou mwa ti konplet mo ledikasyon.

Mo ti aprann viv ar minimem: enn ti selil, enn ti 'kanape/lili/amak', enn touk pou fer mo bezwen. Mo ti enstal mo bann liv ek papie anba kot mo 'kanape/lili/amak'.

Mo ti responsab pou negosie ar lotorite prizon pou amelior konfor prizonie politik. Mo bizen rekonet ki komiser, so adzwen ek bann ofisie ti ena enn konportman jenntoulmenn.

Pandan mo sezour dan prizon Beau-Bassin mo ti ekrir plizier poem ek lirik pou plizier sante. Mo kapav dir ki prizon ti ed mwa larg mo lame dan lekritir an Kreol (Morisien).

Lotorite prizon ti osi donn nou fasilite pou zwe voleborl e se lerla ki mo ti dekouper ki malgre ki mo ena enn sel lame (polio ti koken mo lame gos ler mo ti ena 3 an) mo lame drwat ti pe fer mo adverser voleborl gagn kongolo, ki li dan servis, ki li dan smash. Enn kamarad sa lepok la ti enkapab aksepte defet e sak fwa so lekip ti pe gagn bate, li ti lev lager e kit laplenn. Tou bann prizonie politik ti pe riy so konportman anfantan.

Pandan sa lepok la mo ti koumans reflesi lor prodiksyon manze par bann deteni. Prizon ti kapav vinn otosifizan.

Zordi, 40 an pli tar, mo pe revizit prizon kouma enn konsiltan/profeser. Mo santi koumadir mo pe vinn dir zot mersi pou seki, san zot kone, zot ti donn mwa.

Zordi grasa bann dirizan prizon ki ena lespri ouver, mo santi ki enn zour sistem penitansier Repiblik Moris kapav vinn enn model pa zis pou Lafrik me pou lemond.

Zis detrwa parmi bann kamarad dan prizon politik ankor vivan e sakenn pe tras so prop larout. Mwa mo fek gagn 70 an e mo dir Bondie mersi parski mo pe gagn sans amenn mo kontribisyon pou fer lavi vinn enpe pli bon. Kan mo pans bann ki mo ti kone ou ki mo ti zwenn an 1972 dan prizon Beau-Bassin, mo leker tris, parfwa vant brile.

Seki yer swar ti ar mwa
Zordi nek enn souvenir,
Souvenir ki lour dan mo leker.

26.03.2012

BILBORD EK VIOLANS SEXIEL

Ena ansemoman lor bilbord enn piblisite ki fer promocion enn bwason ki donn lenerzi. Get li bien pou ou kapav deside si so zimaz ek so slogan zot apropiye.

Ena zimaz enn fam bien zoli ek sexi ki pe ouver top so traksout e ant so de tete ena enn kann labwason ki donn lenerzi. Me pa kwar sa zimaz la inosan. Anverite li fer eko enn zimaz ase kouran dan foto ek fim porno kot plas enn penis ant tete enn fam. Mo panse ki par expre pe sikzer ek explwat bann fantasm maskilen ki konsider lekor fam kouma enn bwat maja pou zwisans zom.

Tex ki paret dan piblisite la konfirm seki mo pe dir. Mo tradiksion so tex ki an Angle donn sa rezilta la: "Ouver pou les bebet la sorti." Peyna okenn dout! Ena boukou asosiasion sexiel dan tex ek zimaz. An limem sa pa soka si pran li kouma enn jok. Me li pa enn jok e si konsepter la finn rod montre so vizion komik, mo bien sori pou dir ki li finn zis montre so move gou. Li kler ki mesaz ki piblisite la pase se ki sex enn zafer violan, brutal e bestial (kouma souvan ena dan fim porno).

Kliyantel ki pe vize se bann zenn. Ki piblisite la pe dir bann zenn? Sex li pa enn expresion lamour, santiman, tandres me enn manifestasion virilite, ensten bebet, lespri macho. Dan enn peryod kot violans sexiel enn veritab problem, bann azans piblisite ek bann media ki pibliy sa piblisite la bizen fer atansion. Pa akoz detrwa roupi nou agrav enn problem sosial ek kiltirel.

Pli vit ki kapav bizen tir sa bilbord la.

13.08.09

CHARTING A NEW COURSE

Capitalism, as we know it, is driven by two negative impulses: cupidity and selfishness. It has TWO opposing expressions: a mild one called social democracy and a very aggressive one best known as **turbo-capitalism** or **market fundamentalism** under the sway of corporations which put pressure on vulnerable countries to adopt the classical neoliberal doctrine with its wide assortment of deregulation and privatisation. BUT world capitalism is no longer monolithic. The USA-Western Europe bloc which has been imposing itself on the rest of the world since World War II is now constantly challenged and thwarted by BRICS countries (Brazil, Russia, India, China, South Africa) and by Asian capitalism led by China and India. Moreover western capitalism is in the throes of crises and the stranglehold of convulsions.

So far Mauritius has been able to maintain links with the old capitalism (western capitalism) while developing new ties with the new rising Asian capitalism. If we could benefit from this situation in the short and middle run, for long term benefits we must think anew. Global warming and climate change will force us to develop a different 'survival strategy' and chart an altogether new course. For this reason it has become imperative that in whatever we do now, we must put into place some elements which can ease the transition from one reality to another. Take for example the building and upgrading of roads. We could now start including in all road plans, cycle lanes and parking facilities for bicycles and concurrently promote the use of bicycles with special emphasis on health benefits.

More importantly we must choose which expression of capitalism we want to opt for: social democracy or neoliberalism. It would be irrational and senseless to choose neoliberalism although social democracy is not the be-all-and-end-all. It is just a lesser evil. In the long run, the MID (**MAURICE ILE DURABLE**) concept is without any doubt a progressive idea full of great possibilities but it has not one iota of chance of success in a neoliberal environment; it has only a weak chance of debatable success in a social democratic environment. But the further we move from the 'quick buck mentality', the closer we get to an environment based on the opposite of cupidity and selfishness, i.e. SHARING AND SOLIDARITY, the greater will be our chance of survival. Yes, MID is our survival kit if it becomes our vision and energy to make life meaningful in the wake of global warming catastrophes. Let it be clearly understood, MID is certainly not just another way to become rich. MID's success depends on nothing short of a cultural revolution.

When the full impact of global warming and world economic recession is felt, reality as we know it will change in such a drastic and dramatic way that it will no longer be a question of minor superficial reforms. Gone will be the days of 'manz banann dan de bout' (have your cake and eat it/ avoir le beurre et l'argent du beurre).

World tourism will shrink; purchasing power in the so-called developed world will decline; the price of oil will become prohibitive; the internal combustion engine will have to be banned. As a consequence of all this, protectionism will become the key policy throughout the world faced by floods, draughts, storms, massive refugee problems which make Darfur a fait divers.

The political power and institutions supporting MID must be very strong and not just be facilitators of neoliberal greed for easy money. They must be based on grassroots democracy and need economic clout and resources to ensure survival, security, justice, social and cultural development. Market forces will have to play second fiddle. Politics must take the helm. We will need new priorities. **Land** is our fundamental resource. We will need it principally to ensure food security and for the building of homes for all. Speculation and the use of precious land to build sumptuous villas for the world's super-rich is certainly out of the question.

Food security does not merely mean producing what is traditionally consumed but rather exploring new possibilities. I am convinced that a slow shift to breadfruit as the staple will boost up national food security efforts. We should also seize this opportunity to adopt a new nutritional culture to fight obesity and diseases connected with it.

Gender equality should replace patriarchy. Sustainable development based on sharing and solidarity means a new kind of relationship between men and women and also a more humane and tolerant attitude towards people with different sexual orientations.

MID's success depends also on **universal literacy** and this can be achieved only if we are prepared to face the truth. Primary schooling in its present form does not generate a high level and rate of basic literacy; most Mauritians are semi-linguals, having a meagre smattering of two or more languages, but unable to master any of them properly; a dynamic bilingualism featuring Mauritian Creole (MC) and English can be achieved with a judicious language policy... This universal literacy and **MC/English bilingualism** will promote learning as a continuous life enhancing process and favour greater creativity.

Technological development and the use of renewable sources of energy are necessary but inadequate if economic, political, social and cultural activities are conducted the way they are today. The concept of **locally centered economy** is well worth investigating into. For example we could reorganise Mauritius into 20-25 autonomous municipalities endowed with various economic, political, social and cultural activities and institutions. Within a municipality people will use muscular power (walk or cycle) and solar-powered public transport would service inter-municipal travels. People must be empowered and **grass roots democracy** be made to thrive. Representative democracy is insufficient and must evolve into participative democracy. Democracy is not to be conceived just as a system of government but rather as a way of life which fuels good living at economic, political, social and cultural levels.

Are we ready for this? Certainly not! But when the worse comes to the worse, we will have to change course and mindset and adopt new values and strategies. The need for a radical cultural change is already behind the door. We will have to invent our future. There is no ready-made recipe. When the national creative genius is freed from the fetters of greed, selfishness, obscurantism and conservatism, thousands of new ideas will emerge to help us face our growing difficulties. In the process we will certainly become the **rainbow nation** where 'UNITY IN DIVERSITY' will not be just a slogan but the very essence of our identity made up of both centripetal and centrifugal reflexes in harmonious dialectical relationship.

LARKANSIEL

Larkansiel li pa zis enn lalians
ant later set kouler ek lesiel.
Parski so kouler pa melanze,
li linite dan diversite
ki donn nou drwa de idantite.
Akoz sa mo pa zis Morisien;
mo osi ate, kwar dan TREO
ar/san relizion, Kreol-Endien,
Kreol-Afriken, Kreol-Ero...

09.05.10

CLASS STRUGGLE AND CLASS STRATEGY

The Mauritius Labour Party (MLP) is not and has never been a working class socialist party but rather a middle class fabian socialist party or more precisely a social-democratic party. Under its leadership, the middle class has made an alliance with the working class to conquer state power and use it to promote middle class interests but it cannot be denied that the working class has benefited to some extent.

Neoliberalism, a right wing ideology, is represented today by the MMM which ignores class reality and which thinks that ideology is dead. It's licensed historian, Jocelyn Chan Lowe, claims that his guru, Paul Berenger, has '**abandoned**' ideology when we know that what has happened is an abandonment of socialism in favour of neoliberalism.

Neoliberalism has accelerated and intensified the convulsions and contradictions of western capitalism and now the shallow and pompous leader of the MMM has suddenly discovered America on the map. His heart aches and angst chokes him. His once loathed and now much worshipped western world is mired in debt and is in the throes of impending collapse. Note that he does not blame his opponents and this means that he is sending signals that a back seat in Government Limousine would be most welcome, for his lords and masters, the 1% filthy rich whites who control 75% of the country's wealth need Le Petit Paul to feather their nests. The collapse of western capitalism means their doom as well and since their dream of putting in power their Berengers and Guinbeaus has turned into a nightmare, they urgently need to have their doormats inside the seat of power.

Middle class capitalists will face the same fate if they do not re-invent themselves and develop a new economic strategy which does not make of them obedient and subservient lackeys of foreign powers. Their political party, the MLP, has already shown that it has the clout to chart a new course with its empowerment programme, the drive to sustainable development through Maurice Ile Durable and the establishment of strong ties with Asian capitalism. If some respite can be thus achieved, it will be short lived because the Asian capitalist countries are insatiable energy guzzling and resource gobbling systems. Consequently global warming and climate change will get worse.

What can the working class do? When the effects of global warming start to hit us hard, will the working class be ready to take the lead? Will AfroCreole working class have freed itself from the ideological fetters of present-day neoliberalism which blends with subtle racism? Will working class Hindus and Muslims have freed themselves from middle class interests? If the working class and its party can take the lead, well and good. It can then enter into an alliance with the middle class as a junior partner. If not, what should it do? Stay off limits as onlookers? Or should it negotiate an alliance as a junior partner and ensure some fundamental economic, political, social and cultural gains for its members?

Working class activists, leaders and thinkers should forget their petty quarrels and look into the possibility of building an efficient working class party so as to be able to give the right orientation to the struggle for survival for that is the issue of the day.

23.06.10

CPE, ZEP: ALE-VINI MEM ZAFER

Toulezan ver sa mem peryod la (omilie Desam) bann lagazet raport mem zafer; pibliy mem reaksion, mem deklarasion, mem analiz. E regilierman nou pas akote. Nou telman fokaliz lor ti detay ki nou bliye seki esansiel. 1.1% anplis finn pase; 1.1% anplis finn fel. Me nou bliye ki, parski ena ase plas dan lekol segonder pou tou zanfan ki fini letap primer, CPE finn vinn initil.

Abolision CPE neselit ki nou ena enn program letid ki donn garanti ki zanfan gagn konpetans neseler pou swiv klas dan lekol segonder e ki nou ena mwayen pou mizir sa konpetans la. Me seki fondamantal se ki nou defini obzektif prensipal ledikasion primer. Li pa kapav lot ki literesi ek nimeresi (konn lir, ekrire ek konte) me pou lotorite edikatif li enn lot zafer net ki telman vag ki tou dimoun perdi dan feyaz zoli retorik. Tank nou pa rezoud sa problem la, nou pa pou avanse. Nou pou tas deryer midi.

Ki pousantaz zanfan ki ti konpoz CPE an 2008 posed literesi bazik? Eski enn zanfan ki finn pas CPE posed sa konpetans la? Eski lekzame CPE teste literesi ek nimeresi bazik? Tank nou pa reponn sa 3 kestion la pa pou ena veritab solision. Ena bel-bel koze lor transparans, lor drwa pou gagn lenformasion. Eski MES pou dir nou ki 'cut-off mark' avan standardizasion ti ete sa lane la?

Mem zafer pou ZEP. Tank ki pa ena enn reform dan obzektif ek konteni program letid ZEP, nou pou kontinie tourn anron.

Pou tou lekol ZEP obzektif kler ledikasion primer li bizen literesi ek nimeresi, san okenn anbigwite. Nou bizen viz literesi dan lang maternel ek Angle kouma pe deza fer li dan PREVOKBEK.

Nimeresi 'si kouma literesi pou bizen koumans fer dan lang maternel zanfan.

Pou devlop literesi dan Angle anou servi ANGLE BAZIK kouple ar metod gramer-tradikasion ki PREVOKBEK finn devlope pou zanfan Repiblik Moris.

Pli bel erer ki kapav fer se dimann MIE propoz solision. Zot finn tas deryer midi; zot pe toufe dan lapousier labitid.

Jimmy Harmon ena rezon. Donn lekip PREVOKBEK responsabilite administratif ek pedagogik tou bann lekol ZEP e entrodire legalman enn CPE nouvo ki viz literesi ek nimeresi bazik e ki bileng (Kreol Morisien ek Angle) pou bann zanfan ZEP e dan detrwa-zan sa bann lekol la kapav vinn bann model pou devlopman zanfan. Bann ti bourzwa (ki li Endou, Mizilman, Sinwa ou Ero-Kreol) pa pou aksepte sanzman parski zot zanfan pe gagn li bonn dan sistem ki ekziste. Bann lider AfroKreol (minimo ek maximo) ena enn gran responsabilite: fer lamas AfroKreol konpran problem la e mobiliz zot pou fors gouvènmàn amenn sanzman ki neseler. Si bizen de sistem paralel dan enn premie tan? Be va fer li!

Aterm pou ena enn sistem pli flexib ki pou okip zanfan dapre zot aptitid. CPE ek tou so agrrambagram pou oblize disparet.

Nuvin Ramgoolam ena rezon dir ki povrete (materyel ek spiritiel) li pa enn fatalite. Me si so gouvènmàn kontinie prezerv bann program ek metod ki pe fabrik par tonn toulezan zanfan ki pa konn lir, ekrire ek konte li bizen pran foul responsabilite fiasko so proze empowerment.

Sa transformasion la pa pou fer par bann fonksioner biokratik ki pas zot lazourne grat papie. Nou bizen bann misioner ek militan ledikasion ki lor teren, ki ankominion ar bann zanfan ek zot paran, ankominion ar fors viv dan rezion ZEP. Aret zaza! Empower bann militan PREVOKBEK sou direksion Jimmy Harmon ek so lekip e nou garanti ki dan 5 an nou donn Repiblik Moris bann rezilta spektakiler.

13.12.08

LE CREOLE MAURICIEN (CM) ET LE DEVELOPPEMENT D'UNE NATION

Le Creole Mauricien (CM) n'est ni un patois, ni un dialecte, ni du français corrompu, déformé et appauvri, ni une excroissance du français. Il s'agit d'une langue à part entière qui a une histoire de plus de 400 ans. Selon certains chercheurs il y avait dans le bassin Méditerranéen un lingua franca, ou si vous voulez, un pidgin, qui était utilisé par les marins parce qu'à bord des bateaux il y avait des marins de différentes nationalités d'où la nécessité d'avoir recours à ce lingua franca pour les communications de base entre membres de l'équipage.

Cette langue élémentaire et basique au départ fut aussi utilisée avec les esclaves et les passagers – maîtres d'esclaves – que les vaisseaux transportaient et plus tard elle devint la langue de communication entre esclaves et maîtres dans les plantations. Puis elle devint la langue maternelle des enfants d'esclaves et à partir de ce moment elle n'était plus un pidgin car elle passa à un niveau supérieur et devint une langue créole avec une grammaire complexe et un lexique sophistiqué. Parlé à Maurice depuis 300 ans, le CM est aujourd'hui notre langue nationale et je l'appelle MORISIEN (le mauricien).

Le MORISIEN, au départ la langue maternelle et ancestrale des descendants d'esclaves, les AfroKreols, n'est plus aujourd'hui la langue d'une ethnie quelconque mais il est devenu la langue maternelle de plus de 80% de la population. Elle a connu des transformations phonologiques, syntaxiques et lexicales et peut aujourd'hui exprimer les valeurs culturelles et morales des différents segments de la population. Le Bhagavad-Gita, texte sacré des hindous; le Coran (Qur'an), livre sacré des musulmans et le Nouveau Testament, texte sacré des chrétiens ont été traduits dans cette langue. Les quelques 20% qui ne l'utilisent pas comme langue première le font comme deuxième langue. Donc, la quasi-totalité des citoyens l'utilisent pour se définir et participer activement à la vie économique, politique, sociale et culturelle de leur pays.

Cette langue a un corpus littéraire très conséquent pour une jeune langue qui n'est toujours pas reconnue légalement par les institutions et l'état. Mais les choses commencent à évoluer lentement mais sûrement. Pour atteindre la littéracie universelle, un consensus se dégage quant à son utilisation comme médium d'enseignement dans les premières années scolaires et son utilisation ensuite comme matière. Pour rehausser le niveau de l'éducation nationale, pour assurer une formation adéquate des travailleurs il ne fait plus l'ombre d'un doute que le MORISIEN est l'outil pédagogique par excellence.

Le monde du théâtre a été radicalement transformé par l'utilisation de cette langue comme médium privilégié de l'expression dramatique. La poésie en CM est en très bonne santé et la prose littéraire (nouvelle, novela et roman) se fraye un chemin plus lentement. La créativité littéraire en morisien est le phénomène artistique et culturel le plus conséquent de ces 40 dernières années.

Dans le domaine du développement langagier, la République de Maurice peut montrer la voie aux nouvelles nations émergentes.

Eh oui, le vilain petit canard est devenu un beau cygne.

06.12.10

FRIYAPEN = SEKIRITE = FRIYAPEN

Politisien dan gouvèrnman kouma dan lopoziyon pe sote-pile parski pri manze ek petrol pe bese. Sakenn pe rod montre ki kantite li kontan lepep; ki kantite li soufer kan vant lepep pe grogne. Dan gran gamat filwar koze zot rod fer nou bliye problem plis irzan, plis permanan ek plis danzere: GLOBAL WARMING. Enn kote ena Global Warming, lot kote resesion ekonomik mondial. Nou, nou kouma zanana. Kouronn pikan lor latet, dibwa pwent dan ...

Dabor nou get enn kou kifer pri pe bese. Dapre bann exper dan sa domenn la, resesion ekonomik ki pe vir lemonn anbalao, pe akonpagn enn lot fenomenn ki pou anpwazonn lavi ankor plis. Li apel DEFLASION. Si pri kontinie bese aktivite ekonomik pou nepli profitab e problem ekonomik pou agrave.

Ki nou bizen fer dan tousa? Aplodi ki pri pe bese e atann ki lavi dan Moris kout mwen ser? Gouvèrnman ek lopoziyon pe begn dan mem lozik kabose. Resesion ek deflasyon pou met boukou sektè andifikilte, sirtou tekstil ek tourism. Mwens reset vèdir mwens deviz pou enport manze. Pa bliye nou enport apepre 80% nouritir ki nou konsome.

Ki Gouvèrnman ek lopoziyon pe atann? Atann lafaminn rantre pou koumans rod solision? Bizen azir aster, pa dime! Nou bizen enn plan sirvi ki dirab pou Lil Moris Dirab.

LAKLE SA PLAN DIRAB LA SE FRIYAPEN.

Pou prodir enn plant friyapen pa kapav sem lagren, met boutir dan later ousa fer proven. Bizen konn manipil so rasinn pou fer nouvo plant. Nouvo plant la pran 3-5 an pou koumans raporte. Savedir si nou'le vremem fer fas sitiasion difisil ki pe vinn ver nou, se deswit ki nou bizen met anplas nou plan sirvi.

FRIYAPEN POU DONN NOU BOUKOU LAVANTAZ.

1. Enn pie friyapen li rapòrt anviron 200 fri par an pandan 50 an;
2. Ar enn bon manejment nou kapav ranplas vie pie par zenn pie e vie pie pou donn nou bon dibwa pou konstriksion lakaz e pou fabrikasyon meb;
3. Fey friyapen li enn bon nouritir pou zanimo (betay, kabri ets.). Li pou ed nou dan devlopman lendistri dile, dibe, fromaz;
4. Lapo pie friyapen donn enn lakol e li ena osi valer medisinal;
5. Bann exper panse ki friyapen konsom bien tigit dilo konpare ar pomdeter par ekzanp;
6. Mo konn enn exper ki panse ki plantasyon friyapen pou donn nou karbonn kredit ki nou kapav vande e gagn deviz etranzer;
7. Kapav fer lafarinn friyapen; kapav manz li kouma nouritir debaz, fer kari ar li, prepar deser ar fri mir ets.;
8. Si konn fer so latay regilierman, kapav anpes pie friyapen vinn zean e lèrla rekolt vinn pli fasil;

9. Dan Hawaii boukou resers finn fer e pe fer pou fer pie friyapen raporte 12 lor 12;

10. Resers pe avanse pou frigorifie friyapen e konserv enn stok pou letan dir.

KI KAPAV FER DESWIT?

1. Gouvernman bizen dimann AREU koumans prodir tiplant friyapen e met dibout enn lekip spesial pou enform, motiv ek ed dimoun dan plantasion ek tretman pie friyapen;

2. Bizen ankouraz sak fami ki ena enn bout lakour plant enn pie friyapen;

3. Met dibout enn lekip siyantis ki fer resers lor friyapen;

4. Partou kot kapav, plant pie friyapen de kote sime. Konsiatiz popilasion pou ki zot protez zot patrimwann.

5. Ankouraz bann sef ek nitrisionis explor diferan fason itiliz friyapen ets.

SEKIRITE ALIMANTER E LIDERSIP

Pa gagn drwa mordefen dan Moris. Nou kapav prodir enn bon parti manze ki nou bizen. Me li osi nesaser ki nou sanz nou labitid. Pou reysi fer li, bann lider ekonomik, politik, relizie, sosial ek kiltirel ena enn gran chalenj. Eski zot ena gabari nesaser? Lavenir pou dir nou.

27.11.08

IDENTITAG

The constitution recognises 4 ethnic groups, namely Hindus, Muslims, Chinese and General Population. The first two 'identitags' are determined by religion (Hinduism and Islam); the third is 'race' determined (race is a highly controversial concept and in the Mauritian context skin colour and facial features are privileged); the last group is made up of anyone who does not fall within the first three groups - an ethnic 'ragbag'.

All these identitags cannot stand the test of rigorous and scrupulous investigation and scrutiny as so convincingly and brilliantly illustrated by Michael Sik Yuen. Yet a majority of citizens of the Republic feel that they reflect reality and any attempt to remove these pigeonholes could lead to a major social, cultural and political crisis.

The Creoles of the Republic (creole is another polysemic word meaning a great variety of things from an island with a specific history to a white/black person via a group of languages with a specific history) are now requesting that the identitag General Population be replaced by Creole. I sympathise with the legitimacy of this request but I am not sure that it will solve the problems of the AfroCreoles of the Republic. Moreover I am certain that it will create new difficulties and generate new frustrations. Indo-Mauritian Christians (be they Catholics, Protestants or members of various Christian sects) refuse the identitag "Creole". For this reason, in order to have a consensus, it would be preferable to propose a fifth identitag for those who choose to join that group. And those who feel that they don't belong to any of the four groups could still choose to be considered General Population.

I recently wrote in an article (In search of an identity) that

" I am a Mauritian of Telugu background who has undergone a rich voyage of discovery through cultural miscegenation. I live at peace with myself and every morning and night I thank Jesus, my God, for the opportunity I'm enjoying here in Mauritius, as a linguist and a poet. Incidentally, that could make me a member of what is known as General Population. An interesting thought!"

The more I think about it, the more I realise that I would be more comfortable to be in that slot. In fact this is where I belong with all Mauritians who do not believe in God or who believe in an Almighty God but cannot be at ease within any religious institution; with Mauritians who because of their different sexual orientation are ostracised, marginalised, persecuted; with Mauritians who are freethinkers; with Mauritians who choose to live with a loved one who belongs to another group; with love children; with Mauritians who are rejected because they are sex workers; with all those who courageously fight against prejudice and are forging new identities etc. etc. An ethnic ragbag? Yes!

Maybe one day this group will become the most progressive and dynamic one and will help the Republic chart the new course so much needed to survive. *The Last Will Be First*. Insha'Allah!

31.05.10

KI SIME PLI BON?

Avan lendepandans nou lekonomi kolonial ti la pou reponn lapel pouvwar kolonial. Apre lendepandans bann dirizan politik ek ekonomik ti swiv enn lozik neokolonial. Me ti ena, mo panse, enn ti zefor pou al ver enn sertenn doz lendepandans ekonomik atraver bann lendistri ki prodwir pou ranplas enportasion (Import Substitution). Apartir 1982/83 nou pei finn pran sime neoliberalism e tou bann dirizan ekonomik ek politik ti pe sant mem sega: deregilasyon, privatizasyon, globalizasyon.

Zordi sitiasyon finn sanze net. Nou ena pou fer fas plizier problem irzan anmemtan: 1. kriz alimanter; 2. kriz lenerzi; 3. enplozion sistem kapitalis domine par finansializasyon; 4. global warming. Mem bann gran disip deregilasyon/privatizasyon kouma George W. Bush pe bizen aksepte nesosite nasionalizasyon. Globalizasyon pe mont lor pie. Bann pei 'devlope' pou al deplizanpli ver proteksionism.

Nou model devlopman pa pou kapav nouri nou. Nou nat dan koutvan. Lendistri tourism, textil ek abiyman ki depann lor prosperite dan Lerop ek Lamerik (USA) pou gagn sok lor sok. Minis Finans panse ki solision li dan investisman pou amelior enfrastriktir (sime, pon, nouvo lavil ets.). Me falepa nou bliye ki lekonomi Moris li kouma enn paste. Pou sak rounpi ki nou met ladan 95 sou koule, al lot kote dilo; 5 sou lapay reste. Eski nou pa pou refer erer Berenger/TiJugnauth? Fer det pou ponp lamone dan beton ek koltar ziska ki lekonomi rant dan trou?

“The economy, stupid!” ti enn slogan ki boukou lider politik, ekonomik ek media ti kontan servi parski Misie Bill Clinton ti servi li pou so eleksion. Zot kwar ki lekonomi ar so lame envizib pou dres tou papie. Me aster nou kone ki lame envizib lekonomi li plis paralize ki mo lame gos.

Nou bizen dir, “Politik, kouyon, politik!” Politik ki bizen tini gouvernay pou nou fer lekonomi mars dan direksion devlopman dirab ki baze lor frugalite ek partaz olie enn reflex ki repoz lor egoism, gourmandiz ek lespri plen pos toutswit.

Bizen taxe ris pou donn tou sitwayen posibilite viv enn bon lavi atraver ledikasyon, servis lasante, lozman, alimentasyon korek, lwazir sen, transpor, devlopman kiltirel; bizen pa per pou nasionalize si nasionalizasyon kapav garanti devlopman ek lazistis sosial. Bann ki ena later panse ki priyorite se Integrated Resort Scheme. (Enn ti kestion: Ki poursantaz lamone lavant vila IRS pe rant dan pei; ki poursantaz al dan bann kont ofsor?) Bann ki panse ki Sekirite Alimanter li plis priyoriter, pe dimann nasionalizasyon teren ki nesese pou ki ena enn veritab reform agrer ki viz prodiksyon manze. Lerla atraver bann korporativ prodiksyon alimanter ek bann laferm entegre otozere, nou kapav anmemtan permet bann desandan esklav (bann AfroKreol) konkerir zot dinite e fouy fondasyon enn veritab devlopman.

Nou pou oblize ankouraz bann lendistri ki diminie depandans lor enportasion. Li moral ek politikman korek ki nou protez nou bann aktivite ekonomik. Pou ed zot mars pli bien bizen ena pouvwar ek partisipasyon travayer.

Li kler ki si nou'le reysi nou bizen devlop enn nouvo kiltir dan tou domenn. Lalit pou veritab lendepandans pe koumanse. Li enn kestion sirvi aster.

09.10.08

KOT KILTIR DAN TOUSA?

Plan gouvèrnman pou fer fas sitiasion ekonomik dramatik dan lekel nou ete finn provok plizier kalite reaksion. Ena ki trouv li korek; ena ki trouv li bien maf; ena ki panse ki li lor balans 50/50; ena pa kone ki pou panse.

Mo panse ki enn eleman vital pou ed enn pep fer fas difikilte se fakter kiltirel. Premie Minis ek so Minis Finans finn fokes net lor solision materyel e akòz sa zot finn pas gomelastik lor dimansyon kiltirel ek sikolojik. Apart renovasion Plaza peyna nanye lor kontribisyon lar ek kiltir.

Kan enn pep dan tourman li bizen distraksion. Normal zot pou get plis televizyon ek DVD. Me nou bizen anpes dimoun vinn LOS LOR KANAPE (couch potato). Ki kapav fer pou anpes sa? Olie senp konsomater bizen fer zot vinn kreater e rant dan enn relasyon enteraktif ar lezot. Bizen ankouraz dimoun dan kartie ek dan vilaz mont zot prop spektak kot artis ek piblik ankominion. Bizen ankouraz dimoun servi lar ek lekritir pou zot dir zot soufrans ek zot lespwar atraver poem, sante, skech komik, pies-teat, tizistwar ets. Enn travay formasion ek ankadreman li nesese.

Nou anvi, nou pa anvi, pou ena dimoun ki pou perdi plas. Pou sa bann dimoun la, pou bizen enn formasion pou permet zot adapte. Enn bon kantite travayer, sirtou bann madam, zot pa posed literesi ek nimeresi e akòz sa zot pa kapav benefisie foul-foul konesans nesese pou fer fas lavi dan lemond modern. Bizen met dibout enn program formasion pou ki sa bann adilt la aprann lir, ekri, konte dan zot lang maternel e anmemtan gagn enn konesans bazik Angle pou ki zot kapav benefisie kouma dwatet formasion dan IVTB. Lor vites nou kapav adapte program PREVOKBEK ek met dibout enn kour bileng Kreol Morisien/Angle pou fasilite resiklaz bann travayer ki perdi plas. Anplis Madam Saskia Virahsawmy-Naidoo finn mont enn kour kontabilite an Kreol Morisien ki nou kapav servi pou form bann travayer ek bann ti-antreprenè.

Ena ki kwar ki sitiasion kriz la pou fonn vit; ena ki panse ki li pou ale mem pandan enn long peryod. Li enportan osi ki nou pa bliye ki nou pou bizen osi fer fas 'Global Warming' ki sirman pou afekte prodiksyon manze dan lemond. Pou viz sekirite alimanter dan nou pei li pa pou ase zis prodir plis manze. Nou pou bizen osi sanz nou labitid alimanter. Sa li dimann enn sanzman kiltirel enportan. Nou bizen elabor enn program formasion, sensibilizasyon ek motivasyon parski pa kapav atann toufann vini pou al rod solision e konstrir sèlter.

Pou so prosenn konferansdepres PM bizen dimann Minis ledikasyon ek kiltir osi prezant so program pou fer fas imerjensi.

22.12.08

LOR KESTION TRANSFIZ

Dr. Nuvin Ramgoolam finn remet kestion transfiz lor azanda diskision e bann reaksion pe kras dife kouma "petartifis".

Dan lentelizans kolektif enn transfiz se enn depite (ou konseye) ki finn eli ar tiket enn parti e apre so eleksion li desid pou sanz parti. Bann ki kont sa pratik la, zot dir ki depite la bizen demisione pou rod enn nouvo manda. Sa pou mwa li normal dan kad moralite politik. Me ena osi ki dir ki bizen pas enn lalwa ki oblize enn transfiz demisione kom depite ousa konseye. Lider lopoizion, Paul Berenger, ena rezon dir ki bizen fer atansyon parski lalwa la li bizen respe bann prensip demokratik ek Konstitisyon Repiblik Moris.

Kan enn dimoun pret serman dan Parlman li fer li antan ki enn sitwayen ki reprezant enn sirkonskripsion. Dan so serman peyna okenn mansion parti ki ti donn li tiket. SO LWAYOTE DEPANN NET LOR SO PROP KONSIANS. Dayer ena bann ka kot so LIBERTE PANSE EK EXPRESION gagn priyorite lor tou lezot konsiderasion.

Dan enn sitiasion ideal enn depite bizen res fidel ar program ki finn permet li gagn vot bann eleker dan so sirkonskripsion. Si li nepli dakor, li so devwar al ver elektora pou dimann enn nouvo manda. Me ki arive si so parti sanz program apre eleksion? Se pa so parti ki bizen al ver elektora pou enn nouvo manda? Eski li'si li oblize demisione mem si li finn res lwayal ar program ki finn fer li gagn eleksion?

Olie al rod lalwa pou bar larout transfiz - mision enposib! - eski li pa pli prodiktif ki bann parti politik devlop enn kiltir anti-transfiz? Detrwa kestion kikfwa kapav fer nou reflesi lor sa kestion la.

Ki bann kriter seleksion bann parti politik servi pou zot rekritman kandida? Servi konpetans, solidite ideolojik, angazman, partisipasion aktif dan lavi parti? Ousa kominote, kars ek kontribisyon finansie?

Eski bann parti ena zot Sant Formasion pou donn zot manm enn treyning solid pou ki zot kapav fer zot travay kouma bizen? Ousa ramas brit-brit kandida ar profil kominal ideal?

Eski labaz parti la ena pouvwar konteste desizion lider ek biro politik? Eski ena vre demokrasi alenteryer bann parti politik?

Aret rod boukemiser! Problem la so rasinn li dan febles nou kiltir politik.

24.03.08

NOU TOU RESPONSAB

Li tro fasil rod boukemiser kan enn dram orib kouma tortir ek lamor Madam Marie Ange Milazar fer nou trip vire.

Li tro fasil mont dadak lor bourik falokrasi pou akiz bann feminis e sey kilpabiliz bann fam.

Li osi danzere les dimoun dan ignorans, sirtou bann zom ki kwar ki bann sexworker zot fer zot travay parski zot kontan "sa".

Violans kont fam pe fane kouma enn lepidemi pa zis dan bann pei swadizan soudevelope me osi dan bann pei swadizan devlope (Lafrans par egzamp). Bizen konpran kifer.

Ena pou dir ki sa fenomenn la li pa nouvo. Ena pou dir ki ena violans kont zom 'si. Li tro fasil sey ferm problem la dan kazot Pouvwar Zom e met latet dan trou pou get realite ar nou tonken.

Ena de rezon, dapre mwa, kifer sa lepidemi violans kont fam pe fane partou. So pianter pa get figur. Li prezan dan tou bann klas sosial e tou bann group etnik. Depi toultan bann fam finn lite pou amelior zot kondision lavi me zot lalit finn entansifie depi environ 50 an. Travay ki finn fer lor egalite jennder, mem si sa fer bann macho ara, finn koumans sanz relasion zom/fam. Deplizanpli ena zom ki pe realize ki zot plas li akote bann fam ki pe lite pou zot dinite; ki yoni ek linga bizen devlop enn nouvo kalite relasion. Me ena osi zom (enn mazorite) ki kont sanzman e ki, kan zot nepli ena argiman, servi violans kouma tou bann lespri feb.

Pa zis zom ki antor. Ena fam 'si. Ena fam ki, domine par ideoloji sexis, dir ki zom siperyer. Ena enn lot kategori fam ki plis danzere. Se seki Caryl Churchill apel 'Top Girls'. Zot kwar ki si detrwam fam gagn detrwam top job problem la regle. Rapel ki sou gouvènmant Margaret Thatcher sitiasion bann fam dan G.B ti deteryore. Kifer? Parski sistem patriyarkal ti vinn pli for. Pa bliye osi ki striktir patriyarkal ek striktir kapitalis zot ranforsi zot kamarad mitielman.

Deziem rezon se ki sistem kapitalis e sirtou so ekspresion modern ki apel neoliberalism, li komodifie tou kiksoz. Tou kiksoz vinn marsandiz ki aste-vande. Dimoun finn vinn marsandiz; travayer finn vinn marsandiz; fam finn vinn enn marsandiz ki itilize pa zis pou reproduksion ek prodiksion me osi pou vann marsandiz. Bann zom ki pa konpran 'egalite jennder' ousa 'demokrasi jennder' konsider enn fam kouma enn senp bwat maja, enn obze pou zot plezir sadik; enn obze konsomasyon zetab.

Tou dimoun ki fer sistem kapitalis vinn pli for; ki ranforsi pouvwar patriyarka zot responsab direktman ou endirektman lamor Marie Ange Milazar. Enn zournalis ousa enn lagazet ki ed pou konsolid kapitalism ek patriyarka li 'si li responsab. Nou tou nou ena nou par responsabilite. ARET DIR: "PA MWA SA, LI SA!"

27.11.09

MAURITIAN CREOLE, IDENTITY AND NATIONAL DEVELOPMENT

There seems to be some misunderstanding which should be cleared.

A pidgin becomes a Creole language when it becomes the mother tongue of a group.

In the very early days of European colonialism there was, according to scholars, a nautical pidgin/lingua-franca spoken by seafarers based in the Mediterranean. Most probably this rudimentary language was adopted and adapted by slaves and slave masters for basic communication. When children of slaves were born it became their mother tongue. Consequently it is true to say that Mauritian Creole in its earlier form was/is the ancestral language of the descendants of slaves.

The indentured labourers who arrived later adopted the language and influenced its growth in terms of phonology, grammar and vocabulary. It is not surprising that Mauritian Creole is now the mother tongue of approximately 80% of the population. The remaining 20% use it as a second language. This is why we can safely say that it is the de-facto National Language of the Republic of Mauritius.

It is to be noted here that the belief that a Creole language is a debased, corrupt form of French (broken French) is sheer nonsense. All experts agree that English, this most prestigious language, is in fact a highly developed Creole language. Who would dare call it “a debased, corrupt form of French”?

The request made by FCM to introduce Mauritian Creole as a subject in primary schools is perfectly legitimate and in no way reduces the importance of our National Language as a vital instrument of nation building. Eventually Mauritian Creole will become Morisien and will enter the curriculum as medium and language of higher studies. It's just a question of time. Mauritian Creole as a subject at primary level will reinforce the 3 R's, improve knowledge of grammar and allow for a smoother passage to English, the other Creole language which is our official language.

03.02.10

ANFEN! PA TRO TAR...

Mersi Misie Premie Minis. Anfen pe met 'GLOBAL WARMING' lor latab diskision ek azanda politik. Ena ki panse ki problem la pa ekziste parey kouma ena dimoun ki ankor kwar ki Planet TER li plat kouma karo kann. Ki pou fer? Difisil fer bourik manz lazle!

Nou pei bien-bien vilnerab pou plizier rezon.

1. Kan lanez dan Pol Nor e sirtou Greenland (ARKTIK) ek Pol Sid (ANTARTIK) fonn, nivo lamer monte partou - (fale pa kwar ki dan tropik nivo lamer pa pou monte) - e nou lendistri tourism ek so IRS pou bien afekte. E nou azout lor la ki ler lanez poler fonn klima global aferte radikalman.
2. Nou depann lor karbiran-fosil pou prodir lenerzi e petrol kikfwa finn fini ariv so top lor kantite e donk so pri pou kontinie monte akoz demann pe kontinie monte e founitir pou bouzfix avan li koumans diminie. Nou bien bizen swiv konsey Joel de Rosnay ek Paul Verges e rant plen-plen dan lenerzi renouvlab (divan, soley, dilo ek lamare).
3. Nou enport plis ki 80% manze ki nou konsome. Direkteman e endirekteman akoz global warming ena enn kriz alimanter dan lemonn. Bann pei prodikter pe blok exportasion parski zot priyorite se nouru zot pep; nouritir debaz kouma diri ek lafarinn pou vinn deplizanpli rar e so pri pou vinn deplizanpli ser. Sekirite alimanter bizen vinn PRIYORITE NIMERO ENN dan nou pei.
4. Fret (transpor marsandiz par bato ek avion) pou kout deplizanpli ser parski fyouel pou kout deplizanpli ser e evantielman pou bizen redwir sirkilasyon dan lezer kouma dan lamer. (Salam globalizasyon!)
5. Nou labitid ek kiltir alimanter pou vinn deplizanpli enn obstak lor sime nou devlopman. Nou pou bizen enn veritab revolision kiltirel.
6. Transformasion ekonomik ek kiltirel pou lok-loke parski nivo literesi (konesans lir, ekrir ek konte) li bien-bien feb.

KI BIZEN FER?

Nou priyorite nasional bizen vinn SEKIRITE ALIMANTER (e pou ki nou reysi dan sa domenn la, nou bizen konn itiliz nou resours prensipal: LATER.) Enn reform agrer li endispansab si nou'le mobiliz nou resours imen pou asir nou sirvi. Anmemtan bizen apiy for-for lor devlopman enn nouvo kiltir alimanter ki repoz lor prensip "MANZ SEKI NOU PRODIR E PRODIR SEKI NOU MANZE". Ar enpe limazinasion nou pou kapav envant nouvo reset ki servi pomdeter, may, maniok, batat, arouy ek friyapen kouma nou nouritir debaz dan plas diri ek lafarinn enporte. Poudinn may, galet maniok, katkat friyapen, jaket-poteto, chip etc. etc. pou oblize vinn 'bon-nana-normal'.

Pou reysi fer reform agrer, sekirite alimanter ek nouvo kiltir alimanter vinn enn sikse bizen enn lot kalite ledikasion. Pou nou reysi mobiliz nou resours materyel ek imen, pou reksi kre bann laferm entegre ek bann korporativ otozere, pou reysi liber limazinasion e kreativite nou bizen enn lot program ledikasion ki repoz lor itilizasion nou LANG NASIONAL (Kreol Morisien) ansam ar Angle ki bizen res nou LANG OFISIEL. Fer atansion! Pa met saret divan bef. So ler pa'nkor vini pou servi nou lang nasional dan Lasanble Nasional. Ena boukou travay ki res pou fer. Bann depite ki kiin pou fer Kreol Morisien rant dan Lasanble Lezilatif bizen tini-tini. Dabor donn nou enn koudme fer bann klas

Prevok-Loret adopte PREVOKBEK. E wi! Bann kolez Loret ankor pe refiz servi lang maternal bann zanfan ki finn fel CPE de fwa. Zot lwayote pou Franse pli for ki zot devwar anver bann zanfan ki bizen zot lang maternal pou devlope normalman. Donn nou enn koudme pou fer tou bann klas Prevok-Gouvernman adopte program liberater PREVOKBEK. Donn nou enn koudme fer IVTB adote enn politik bileng Kreol Morisien/ Angle pou ki bann zanfan ki finn fer trwa-zan PREVOKBEK kapav aprann pou vinn bann travayer kalifie dan diferan domenn (konstriksion, plonbri, elektrisite, mekanik, administrasion, prodiksion lenerzi, prodiksion manze etc.). Donn nou enn koudme pou fer bann paran konpran ki zot zanfan pou sort gagnan kan servi lang maternal kouma mediom lansengnman dan lekol primer e ki sa pou permet bann zanfan devlop enn bilengism natirel Kreol Morisien/Angle. Donn nou enn koudme pou ki tou bann polisie aprann lir ek ekrir Kreol Morisie pou ki zot pran depozision piblik Morisien dan enn fason standardize pou ed mazistra ek ziz (ki bizen zot 'si aprann lir ek ekrir sa lang la) fer zot travay ar plis fasilite. Kan nou finn fini fer tousa, Morisien (Kreol Morisien), nou lang nasional, pou rant dan Lasanble/Parlman kouma kouto dan dibe e pli tar li pou vinn deziem lang ofisiel.

Si nou'le reysi nou bizen konpran ki kiltir oral finn fer so lepok. So rol finn vinn segonder. Zordi kiltir lekritir li endispensab pou nou devlopman. Akoz sa nou bizen LITERESI FONKSIONEL INIVERSEL e sa li posib si nou adopte enn program bileng natirel Kreol Morisien/Angle (toulede de lang Kreol).

Karant-an lendependans pe dir nou sant enn lot sante. Nou zet baz pou kreasion enn nasion progresis kot lazistis, partaz ek solidarite vinn baz nou kiltir nasional. Sekirite alimanter, demokrasi anprofonder, devlopman dirab dan domenn materyel ek spiritiel pou sertennman garanti nou sirvi lor enn planet ki bien malad akoz egoism ek gourmandiz detrwa ti lespri.

NOUVO KILTIR, NOUVO LAVI! Samem nou nouvo sante.

07.04.08

MO BANN KONPATRIYOT BLAN DAN LAFRIK

Bann lagazet dan Moris pe rakont ar boukou emosion soufrans mo bann konpatriyot blan dan Lafrik e sirtou dan Zimbabwe zordi. Fer leker fermal, pa vre?

Parmi mo bann konpatriyot blan dan Lafrik, ti ena boukou ki ti soutenir aparteid dan Lafrik-Disid e parmi ena ki finn retourn dan zot pei bieneme, Moris, kan ANC finn koumans demantel enn sistem ki ti enn krim kont limanite. Dan Rhodesia yer sou rezim rasis Ian Smith mo bann konpatriyot blan ti gagn li bonn, mari bonn; zot pa ti fer nanye pou konbat pouvwar diktatir Ian Smith. Okontrer!

Langleter pa ti lev enn ledwa kont rezim Ian Smith. Misie Harold Wilson ti mem dir ki li pa ti pou kapav avoy larme kont so prop fami (kith and kin). Mo bann konpatriyot blan pa ti lev enn ledwa kont Ian Smith; zot pa ti soutenir konba Mugabe ki zot ti konsider kouma enn teroris. Poutan li enn liberater ki finn detrir aparteid dan Rhodesia Ian Smith.

Tou dimoun dakor, apart mo bann konpatriyot blan dan Lafrik ek zot senpatizan dan lagazet Moris, ki enn reform agrer ti endispensab. Mugabe ti negosie ar gouvernman Angle pou enn led finansie pou pey bann fermie blan, ikonpri mo bann konpatriyot blan, ki ti akapar meyer later dan Zimbabwe. Normal ki sou gouvernman Thatcher ek Major pa ti pou ena okenn solision me kan Tony Blair ti vinn Premie Minis, Mugabe ti panse ki li ti pou gagn led nesese pou fer reform agrer vinn enn sikse. Me Tony Blair ek so gouvernman ti ena boukou afinite ar ek senpati pou bann fermie blan dan Zimbabwe, ikonpri mo bann konpatriyot blan.

Bann fermie blan ek mo bann konpatriyot blan ti pe profite omaximem. Ala seki enn zournalis Guardian ti ekir resaman (13.04.08): "*Zimbabwe's whites were not only complacent; they also misjudged how Mugabe saw their place and the unwritten pact that allowed them to stay on. In the cities they kept their houses and their pools and their servants. Life went on as before, but without the war.*

The white farmers had it even better. With crop prices soaring, they bought boats on Lake Kariba and built airstrips on their farms for newly acquired planes. Not much of that trickled down to the poor, and not many of the farmers reflected on the essence of the liberation war and its cry not only for freedom but also for land. Instead Zimbabwe's whites reached an implicit compact with Zanu-PF; they could go on as before, so long as they kept out of politics and did not criticise publicly..."

Ler Gouvernman Angle lav so lame ar Zimbabwe e renie so promes pou ed reform agrer, li finn pous Zanu-PF adopte enn politik extremis. Bann blan Zimbabwe, ikonpri mo bann konpatriyot blan ek Langleter ena enn bien gran responsabilite dan sa zafer la. Mugabe ek Zanu-PF finn rant dan enn latrap avek rezilta katastrofik ki nou kone.

Aster gouvernman ek media Langleter, bann blan Zimbabwe ikonpri mo bann konpatriyot blan dan Zimbabwe ek dan Moris pe apiy Morgan Tsvangirai for-for. Ki li ete sa misie la? Liberater ousa poupet doukiya? Ankor enn fwa mo les zournalis Guardian koze: "*White people accounted for only a small proportion of the party, but they were highly visible and had clout in part because they were the ones with the money and the cars. They could be seen delivering party propaganda and running its offices. White farmers appeared on stage with Tsvangirai, handing over fat cheques to party coffers.*

The MDC and its white activists regarded all that as everyday politics in a normal society; Mugabe and the Zanu-PF old guard saw an attempt to refight the liberation war by other means. Their fears were not entirely unfounded.

A man called 'Monty' Montgomery was heading the MDC's campaign in the Hurungwe and Kariba regions in the 2000 election. His family lineage in Zimbabwe went back to the 1890s. His parents were teachers in Bulawayo, at a school once attended by Hendrik Verwoerd, the architect of South Africa's apartheid. Montgomery was conscripted into the Rhodesian police and rose to become an officer in the notorious special branch responsible for the interrogation of political prisoners and 'terrorists' - men like Mugabe.

By the time I met him, Montgomery was running an agricultural supply business that had fallen on hard times. He had not taken much interest in democracy until his pocket was hit, but talking to him, and to other older whites, there was a sense that this was payback time, an opportunity to 'get' Mugabe.

When 5,000 black MDC delegates elected the party's executive in January 2000, three out of the top four were whites..."

Reform agrer dan Zimbabwe li enn nesesite politik, sosial, moral ek ekonomik. Kouma pou fer li, sa ki kestion. Proze Mugabe pa finn marse. Finn ler pou ki vie tonton la ale e ki Zanu-PF swazir enn nouvo lidersizip. Thabo Mbeki ena rezon. Mugabe bizen ale dan dinite me mouvman liberasion Zanu-PF bizen rekonkerir pouvwar pou amenn lazistis ek devlopman pou lepep Zimbabwe. Si bann blan Zimbabwe, ikonpri mo bann konpatriyot blan, swazir pou soutenir mouvman pou lazistis, dinite ek devlopman pou ena plas pou tou dimoun me si zot opte pou enn rezim stil Ian Smith pou ena konsekans ankor plis trazik ek terib.

20.04.08

NOUVO SIME DEVLOPMAN

Depi detrwa zour bann lagazet pe koumans koz lor lefe resesion mondial lor serten sekter nou lekonomi, sirtou tourism ek tekstil.

Editoryalis ki yer ti pe koz kont entervansion gouvènmàn dan lekonomi; ki ti kont kontrol pri; ki ti kont taxe ris pou amenn plis lazistis sosyal; ki ti pe defann tez bann neoliberal/neokonservater aster pe dir ki gouvènmàn bizen sibvansyon bann biznes pou anpes fayit. Me tansion! Zot pa dakor ki gouvènmàn aste aksyon dan bann biznes pou gagn enn drwa-regar ou kontrol lor manejment ek profi. NON! Zot ole ki pran nou lamone pou donn kapitalis. Pran lamone ki bizen pou ledikasyon ek lasante; pran lamone vev, vie dimoun ek orfelen; pran lamone ki finn idantifie pou ed bann droge sorti dan lanfer ladrog; pran lamone ki nesese pou soutenir bann ki finn enfekte par VIH-SIDA; pran lamone ki nesese pou konbat povrete ek ekklizyon pou plen kofor gran misie. E se sa bann editoryalis la ki kontan koz gran-gran koze kont koripsion. Se zot lespri anverite ki finn koripte net. Viris neoliberal finn fini paraliz zot servo.

Zot fer nou kwar ki sibvansyon ki leta donn bann biznes pou permet prezerv lanplwa. Me apre se ki finn fek pase dan Lamerik ek Lerop nou kone ki se bann 'fat cat' ki pou plen zot pos.

Zame zot koz lor frod, koripsion, detournman larzan dan lemonn biznes. Pa enn mo lor skandal stil ENRON. Pa enn mo lor 'hedge funds' ou frod ki bann gran panndit pe komet dan lemonn mahatranzaksion finansie stil Bernard L. Madoff.

Sa bann gran panser la zame pou poz kestion lor zestion ek manejment biznes kapitalis. Ki poursantaz reveni tourism rant dan pei? Kot reveni lavant vila IRS ete? Eski pe servi profi pou dinamiz lekonomi Repiblik Moris ousa li dan bann kont ofsor? Gramaten-tanto zot tap tanbour globalizasyon, liberte komers, bienfe liberalizasyon ek privatizasyon, zero gouvènmàn ek zero tax ets. me kan deflasyon ek depresion ekonomik pe kraz tou lor so sime zot fanal serebral e zot kapasite analiz tegn net. Zot pa trouve ki partou dan lemonn se politik ki pe al okip gran malad ekonomik.

Plizier fwa resaman mo finn dir ki politik ki bizen trap gouvèrnay. Se vizyon ek kouraz politik ki nou bizen pou reoryant aktivite ekonomik paski lozik kapitalis finn degonfle net. Li plat kouma enn farata malbelo.

Nou pei pa pe fer fas zis resesion ekonomik. Ena osi Global Warming ki pe minn soubasman nou lekzistans. Aster bizen trouv veritab solision, solision dirab. Setaki pou demisionn depi parlman pou detourn latansion lor problem reel; setaki pou dimann enn gouvènmàn linite nasional pou prezerv lenterè gran kapital.

Ena solision dan enn konba kont Global Warming ek resesion anmemtan. Get bien e nou pou trouv li dan enn program serye ki viz otosifzans/sekirite alimenter; dan enn program realis ranplasman enportasyon; dan enn program irzan pou al ver lenerzi ver; dan enn program revolisioner reorganiz lavil ek lakanpagn; dan enn program global pou devlop nouvo mwayen ek kiltir transportasyon; dan enn program progresis pou resikle ordir domestik ek endistriyel. Gro kapital pa kapav reflesi lor tousa. Zot lespri finn fini paralize par zot vie labitid. Bann ti lantrepriz ki pa viz gro-gro profi kapav larg enn gran lenerzi kreater ki pou kre lanplwa e anmemtan respe lanvironnman.

Bann azan gro kapital pe rod seke pou rant dan pouvwar pou ki zot kapav fer agwa dan lentere zot mahapatron. Se pa sa solision. Solision li dan enn pli gran demokratizasyon lekonomi. Pa servi finans leta pou plen pos gro kapital me pou nasionaliz later ek fer enn reform agrer ki endispansab pou nourri popilasyon Repiblik Moris. Servi finans leta pou reorganiz lavil ek lakanpagn dan kad enn stratezi ki evit gaspiyaz lenerzi; pou devlop enn nouvo sistem ek kiltir transpor ets.

Me plis enportan ki tou, nou bizen al dan direksyon devlopman san krwasans; devlopman ki repoze lor simplisite, frugalite ek partaz olie gourmandiz ek egoism.

Bann gran editoryalis pou sirman boufonn mwa. Ena pou sirman zet mo lartik dan poubel. Me erezman ena - zot rar - ki pou pibliy li mem si zot pa dakor. Akoz sa ankor ena lespwar ki nou kapav tras enn nouvo sime pou enn devlopman dirab.

14.12.08

ON BHOJPURI

For quite some time I hesitated to write this note on Bhojpuri for fear of upsetting some people but eventually I decided to say what I have in mind for I would fail in my duty if I didn't.

Bhojpuri is a dialect of Bihari and is widely spoken in the region of Bhojpur, part of the state of Bihar from which a great number of our ancestors came.

Initially Bhojpuri in Mauritius was a vibrant rural lingua franca spoken not only by people of Indian origin but by Chinese and AfroCreoles as well. However it was despised by the rural Hindu and Muslim intelligentsia who used to call it 'motia Hindi' and who preferred other oriental languages such as Hindi, Urdu, Tamil, Telugu or Marathi over and above English and French. At the same time an urban lingua franca was developing fast to become the Morisien of today. It enjoyed a greater prestige being an urban linguistic expression. Within less than a century, the urban lingua franca has become the de facto national language of the Republic of Mauritius.

Today Bhojpuri is the mother tongue of less than 15% of the population and shows clear signs of degeneration and degradation specially in lexical terms. Can the process be reversed? I am not sure.

Some of these questions must be considered?

1. If lexis has undergone degradation, is the same true of syntax and/or phonology?
2. Has the syntax of Mauritian Bhojpuri been described?
3. Has a choice been made concerning orthography? Will Devanagri be used or the Roman alphabets?
4. Besides folk songs is there any prestigious literary creation in the language?

Instead of just paying lip service to the language or using it to stop or slow down the march of Morisien, some people would be well advised to saddle themselves to some hard and honest work.

18 June 2010

OPEN LETTER TO THE PRIME MINISTER

My dear Navin,

Your decision to include Mauritian Creole as an optional subject is not only bold but also progressive. Your father and the Labour Party are remembered for two major reforms in education: universal primary education and free secondary education. Apart from a few minor reforms by others the system has remained basically the same in spite of serious flaws. Your present courageous stand on the language issue will eventually pave the way to a most needed, urgent, fundamental and progressive reform: the use of the mother tongue as medium in primary education and the promotion of a true Mauritian-English bilingualism.

However some dark clouds are gathering in the horizon.

1. The decision to have a permanent Academy for Mauritian Creole is wrong. What is more appropriate is an ad hoc high powered committee to look into practical problems and find solutions. Once the language has entered the curriculum of primary education the committee should be dissolved and different departments of the University of Mauritius and the MIE should take over the responsibility of research, planning and implementation. An academy run by bureaucrats is to be avoided by all means. It will not lead to development and growth, creativity and initiative but to the dictatorship of a few on the many.
2. There are some people, a very vocal minority supported by a certain press, whose hidden agenda is to use Mauritian Creole as a Trojan horse to promote French to the status of official language and downgrade English. I do not think that this would be a good thing for the Republic of Mauritius. These rearguard fighters pretend to be ultrademocrats motivated by a love of justice and freedom. They oppose the use of a phonemic-based orthography; they resent any objective description of the syntax of Mauritian Creole; they openly support an etymological orthography which they claim is reader-friendly. I suppose these people would refuse to use the plane because their ancestors came to Mauritius in sailing ships. What is all this hiding? In fact they want to maintain the myth that Mauritian Creole is a patois, a form of broken-French, an impoverished, corrupt and bastardised version of French. Most of these people were against universal suffrage and independence and now they are against the development of our national language. These reactionaries are in fact wolves in sheep skin.
3. I heard you in Rivière du Rempart expressing your discomfort with regards to hurdles which bureaucracy has placed on the path of growth and innovation and which delays implementation of projects however urgent they may be. The Academy of Mauritian Creole will suffer the same fate and a whole assortment of unnecessary subcommittees will simply delay decision making. Moreover bureaucrats do not trust the people. They have no regard for the intelligence of people, no faith in the creative genius of people. Walled up in their ivory tower they think of themselves as demi-gods whose main preoccupation is feathering their own nests. The initial training of recruits with a good SC or an average HSC to teach reading and writing in Mauritian Creole can take a few weeks and a series of in-service courses together with an 'A' level course in Mauritian Creole studies through distance learning could adequately equip them. As a result teachers undergoing training, while gathering classroom experience, will be adequately trained to meet the needs of children in

less than 2 years. I humbly submit that early next year Mauritian Creole can enter standards 1 and 2. The PREVOKBEK experience has shown how quickly our young people learn and innovate when the medium of their studies is their own mother tongue. PREVOKBEK teachers are now successfully producing their own classroom material and school books. This can only be done if we have faith in the intelligence and creative genius of people and if we understand the urgency of the situation for the end result must be the empowerment of people. Bureaucrats don't understand that your government is committed to the empowerment of the people and the democratisation of the economy. To achieve this, universal literacy is essential and the best starting point is the mother tongue of the child. With the exception of one or two members of the academy the rest have no theoretical and practical knowledge of teaching mother tongue literacy. How can they advise the minister?

Sincerely hoping that this open letter will be taken into consideration.

Warm Regards

31.10.10

IN SEARCH OF AN IDENTITY

In a plural society - or multi-racial if you want - it is normal that the search for an identity is an on-going process specially in the case of a newly independent country (some 40 years are not a big deal). This issue regularly surfaces, normally before, during and after general elections. For some the solution is ever so simple; for most it is intractable and for some others it is a long and slow process of change.

For the cock-eyed optimist we should embrace Morisianism and ignore/delete the rest. What's strange with the 'Nou Morisien' bunch is that among them we have quite a few who support the opinion that the people of the Mauritian diaspora should retain all the rights which Mauritian citizens enjoy. A very noble stand indeed! As a matter of fact they accept the principle of dual citizenship for those who have settled down in a foreign country. You can be British or French or Australian or South African or American or Indian AND Mauritian at the same time. A person can have two or more identities. Yet they deny this right to citizens living in Mauritius. You cannot be Mauritian and a Hindu or Muslim or Christian or Telugu or Marathi or Vaish etc.

The ultraconservatives – we will burn forever in the hellish flames of ethnic division and conflicts – think it is pointless and dangerous to even think that a supra-ethnic identity is possible and are determined to preserve their so-called purity.

There are also people (they may be only a handful) who are convinced that a supra-ethnic identity is in the making. The process may be slow but for those who want to see, hear and feel there are clear manifestations of a new reality emerging. We may be called Don Quixotes. Never mind! The world needs more Don Quixotes.

Now that my career as a culture activist is drawing to a close there are a few upsetting experiences I want to share which can give a glimpse of how hard the task of nation building is. After the by-election of September 1970, Loga accompanied me to the Legislative Assembly for the swearing-in ceremony. She was elegantly dressed in a beautiful saree. The editor of an important afternoon paper told me off in private for allowing my wife to wear a saree. For him Morisianism meant 'anvlope nou pa'le'. Today he runs a very important paper. I have never asked him if he still holds to his retrograde view.

Some 10 years later, when the Mauritian version of 'Joseph And His Amazing Technicolour Dreamcoat' became known as 'Zozef Ek So Palto Larkansiel' some left-wingers started to attack me and the artistic artefact. I was the traitor, the turncoat, one who had sold people's culture to the Catholic Church. Moreover the symbol of the rainbow was pooh-poohed. In those days the catchword was 'Enn sel lepep, enn sel nasion'. The colours of the rainbow never merge or fuse. So the symbol of the rainbow as one of national unity is all wrong. The rest is history.

THE STRAW AND THE BEAM

All the honest, honourable, open-minded citizens who never practise communalism or casteism have every right to denounce these scourges. I've always wondered why racism is never denounced. It is even thought improper, not politically correct, to say that a handful of white people own and control over 75% of the wealth of the country. The racist belief that only the whites can develop the country is never denounced or condemned while it is politically correct to say that communalism is responsible for all evils affecting us.

What is communalism? Feeling different? Feeling superior? A feeling that one should preserve one's culture? A combination of all these? If it is bad to consider oneself superior, is it bad to feel different, to want to preserve one's ethnic culture and identity? Is anti-communalism a genuine concern for

nation building or just a diversion tactic so that racism is ignored and an anti-Hindu propaganda is subtly and cleverly distilled?

Nuvin Ramgoolam is systematically attacked because he is a Hindu and a Vaish by the Euro-Creole controlled press which turns a blind eye on Berenger's communalist, casteist and vaishist political tactic. Is it in the name of 'Morisianism'? Has Nuvin Ramgoolam won over Berenger simply because he is a Hindu and a Vaish or is it also because he is a good, charismatic leader with a clear vision and a progressive strategy for the future? The same could be said of Sir Seewoosagur or Sir Anerood. Ashok Jugnauth, Madun Dalloo or Dinesh Ramjuttun are all three Hindus and Vaish. Who in their right minds would choose them to govern the Republic of Mauritius?

BACK TO THE RAINBOW

In the Bible, the rainbow is the covenant, an agreement between God and humankind. As a poet I see it as a powerful symbol of our national identity. This was what I had in mind when I called the rock-opera 'Zozef Ek So Palto Larkansiel'. That the colours stay separate and don't mix is good for otherwise the result would be a bland, colourless, insipid hodge-podge. The rainbow remains in fact a good symbol for the motto 'Unity in Diversity'. The arc stands for unity and the different colours for diversity. But that is not the end of the story.

The concept can be perceived in at least 2 different ways. Conservatives see it as something static, rigid and fixed. Progressive thinkers see it as a dynamic, dialectical reality where opposites reinforce each other while at the same time conquering new heights. Recently Art Academy under the talented leadership of Anna Patten and Sanedhip Bhimjee staged in India a new creation entitled '**Katha'zz**' (Mauritian Kathak) which according to reports was a stunning success. At present Father Alex Maca and his team are preparing an '**Afropera**' (term coined by Eric Triton) called 'Rekiem'. Artistic creation is breaking the walls. Creativity does not fuse or merge the colours of the rainbow but rather help them to shine more brightly.

Reality will not stop changing. Whether we like it or not Mauritius is a Creole island as defined by the historian, Professor Megan Vaughan. On this Creole island a new language has developed without which cohesion would collapse. Our food culture has been enriched by borrowings and innovations. We have our own music and dance. Yet the colours of the rainbow have not become dull. In fact they are brighter. Let's not allow the ambition of a loony to destroy all this.

Recently when I publicly declared that when I rediscovered faith after a spell of serious doubt, God took the shape of Jesus Christ in my mind, several persons asked me if I had turned Christian. They could not understand that I could consider Jesus as an **avatara**. Moreover people find it hard to understand that a person could have faith and not practise any religion.

I am a Mauritian of Telugu background who has undergone a rich voyage of discovery through cultural miscegenation. I live at peace with myself and every morning and night I thank Jesus, my God, for the opportunity I'm enjoying here in Mauritius, as a linguist and a poet. Incidentally, that could make me a member of what is known as General Population. An interesting thought!

REWINDING HISTORY

OR DELAYING TACTICS IN LIEU OF IMPLEMENTATION STRATEGY

In a normal and healthy situation, language planning starts with research and education which involve inter alia seminars, forums, debates etc. This is followed by decision making. The next step is practical and technical work by experts and appropriate professionals who look into the nitty-gritty and this should prepare, monitor and accompany implementation.

But what do we do in the Great Republic of Mauritius? The body politic has decided that Mauritian Creole (MC) will be introduced as an ancestral/optional language in primary classes and instead of appointing a high-powered committee to look into the nitty-gritty and plan implementation, the ministry in charge decides to organise a forum.

Is there a hidden agenda to sidetrack interest from relevant issues and send people on a wild goose chase?

About 45 years ago rigorous scientific work on MC started. Since August 1967 to date there have been regular forums, conferences, workshops etc. on MC and language planning. MC has become the dominant language medium on stage; the literary corpus in MC is quite impressive; MC is used as medium in PREVOKBEK classes. MC is now the first language of 80% of the population and is the second language of the remaining 20%. There are several descriptions of the phonology and syntax (grammar) of MC; pedagogical material for teacher training and learner literacy have already been produced; readers for lower and upper primary are all but ready etc. etc.

Why does the minister want to put the clock back, to rewind history? Is it to allow the ultra-conservatives to stop the march of history, pour confusion in the minds of people and generate chaos to delay implementation?

THE WAY FORWARD

What we need is a clear implementation programme for MC. Let me repeat what I said before: the resource persons for this task are not found in the civil service or in parastatal organisations. They are found elsewhere and the minister, instead of making a fool of himself by trying to reinvent the wheel, would be well-advised to seek the assistance and know-how of these Mauritians who have during several decades produced material which today are invaluable to start the ball rolling.

1. Special teacher training programmes are needed to prepare teachers for the task of teaching kids to read and write their mother tongue MC.
2. Readers must be printed to promote mother tongue reading and writing. Several texts are ready.
3. Literacy in MC should be taught in such a way that a bridge is built to lead to a genuine bilingualism involving MC and English, another Creole language. A list of about 3,000 words has already been identified to support grammar-translation pedagogy.
4. A bilingual dictionary (MC/English; English/MC) for primary school children must be prepared and printed. That can be quickly done as there are people like Vinesh Hookoomsing and Arnaud Carpooran with the necessary expertise.

5. Grafi Armoni provides the fundamental orthographic base. Some minor amendments could be considered. Moreover a team of lexicographers could be made responsible for the ongoing work on word boundaries.

6. Most of the works mentioned above need not precede the introduction of MC in primary schools but could be seen as ongoing contributions to the learning process.

CASE BY CASE

As the case of MC is different from that of Bhojpuri, it would be wrong to delay its introduction because Bhojpuri is not ready. Let us treat them on a case by case basis. MC is ready. Let it enter the classroom in January 2011.

13.06.10

TANSION SAP DAN KARAY, TOM DAN DIFE!

Nou tou kone ki nou pei Moris kouma Planet Ter zot dan dif e si nou pa gagn solision valab e rapid pou ena enn trazedri pir ki 2 lager mondial siek dernie met ansam.

KRIZ ALIMANTER kapav vinn LAFAMINN dan boukou pei ki pa pran desizion ki bizen pou gagn SEKIRITE ALIMANTER. Ena enn kouran lopinion ki panse ki Organism Zenetikman Modifie (OGM; GMO) samem pou lakle ki pou ouver laport solision. Donk pou serten dimoun solision la li teknolojik. Eski sa pozision la korek ousa li pli probab ki bon solision la li politik?

Bann ki opte pou solision teknolojik zot panse ki sistem ekonomik ki dominan li pa responsab dram ki nou pe viv. Eski zot ena tor ou rezon?

OZM, parey kouma LENERZI NIKLEER PAR FISION, li ena bann retonbe negatif bien-bien danzere ki aterm pou agrav sitiasion e menas lekzistans lavi lor later ankor plis. Anplis OZM vedir permet MONSANTO chombo nou tou par lagorz.

Mo panse solision la li politik. Me eski nou ena kouraz politik neserer pou zet baz pou enn nouvo kalite devlopman?

Ala ki dapre mwa bizen fer. Mo ti ekri sa le 07.04.08.

"... Nou priyorite nasional bizen vinn SEKIRITE ALIMANTER (e pou ki nou reysi dan sa domenn la, nou bizen konn itiliz nou resours prensipal: LATER.) Enn REFORM AGRER li endispansab si nou'le mobiliz nou resours imen pou asir nou sirvi. Anmemtan bizen apiy for-for lor devlopman enn nouvo kiltir alimanter ki repoz lor prensip "MANZ SEKI NOU PRODIR E PRODIR SEKI NOU MANZE". Ar enpe limazinasion nou pou kapav envant nouvo reset ki servi poudeter, may, maniok, batat, arouy ek friyapen kouma nou nouritir debaz dan plas diri ek lafarinn enporte. Poudinn may, galet maniok, katkat friyapen, jaket-poteto, chip etc. etc. pou oblize vinn 'bon-nana-normal'.

Pou reysi fer reform agrer, sekirite alimanter ek nouvo kiltir alimanter vinn enn sikse bizen enn lot kalite ledikasion. Pou nou reysi mobiliz nou resours materyel ek imen, pou reksi kre bann laferm entegre ek bann korporativ otozere, pou reysi liber limazinasion e kreativite nou bizen enn lot program ledikasion ki repoz lor itilizasion nou LANG NASIONAL (Kreol Morisien) ansam ar Angle ki bizen res nou LANG OFISIEL. Fer atansyon! Pa met saret divan bef.

... Si nou'le reysi nou bizen konpran ki kiltir oral finn fer so lepok. So rol finn vinn segonder. Zordi kiltir lekritir li endispansab pou nou devlopman. Akoz sa nou bizen LITERESI FONKSIONEL INIVERSEL e sa li posib si nou adopte enn program bileng natirel Kreol Morisien/ Angle (toulede de lang Kreol).

Karant-an lendependans pe dir nou sant enn lot sante. Nou zet baz pou kreasion enn nasion progresis kot lazistis, partaz ek solidarite vinn baz nou kiltir nasional. Sekirite alimanter, demokrasi anprofonder, devlopman dirab dan domenn materyel ek spiritiel pou sertenman garanti nou sirvi lor enn planet ki bien malad... "

14.04.08

TESTAMAN ENN ENDO-KREOL

Dan so liv "Creating The Creole Island, Slavery in Eighteenth-Century Mauritius" Megan Vaughan, Profeser Istwar Commonwealth dan Liniversite Cambridge donn enn definision kler seki li konpran par enn lil Kreol. "... by 'creole' I simply mean that the island, without natives, has always been the product of multiple influences, multiple sources, which to differing degrees merge, take root, and 'naturalize' on this new soil." (paz 2) Maren lor bato Olande, maren lor bato Franse, esklav depi Madagaskar, les ek lwes Lafrik, bann ofisie 'Compagnie des Indes', imigran Franse, kouli depi Lazi, fona ek flora etranze finn aprofondi kreolite nou pei. Repiblik Moris li enn pei Kreol. Li ni 'La Petite France' ni 'Little India'. Zame li pa pou vinn enn Kalifa. Kouma mo finn deza dir dan enn poem 'Nou Tou Kreol Isi'

Endo-Kreol, Afro-Kreol,
Euro-Kreol, Sino-Kreol;
Kreol krwayan, Kreol ate;
Endo-Kreol Endou / Kretien;
Endo-Kreol Mizilman 'si;
Afro-Kreol Kretien / Rasta;
Afro-Kreol Mizilman 'si;
Euro-Kreol Kretien / Endou;
Euro-Kreol Mizilman 'si;
Sino-Kreol Boudist / Kretien;
Sino-Kreol Mizilman 'si;
Endo-Afro-Euro-Sino
nou tou isi, nou tou Kreol,
transplante dan nouvo later.

Lor sa lil Kreol la enn lang Kreol finn devlope. Ki ete enn lang Kreol? Anou get ansam ki Profeser David Crystal ena pou dir lor sa topik la. Dan so liv "The English Language" (The Cambridge Encyclopedia) li dir kare-kare ki Angle li enn lang Kreol (paz 32). Ala so definision pijinn ek lang Kreol (paz 346).

"PIDGINS AND CREOLES

A creole is a pidgin language which has become the mother tongue of a community ...

A pidgin is a system of communication which has grown up among people who do not share a common language ... increasing numbers of people begin to use it ... This causes a major expansion of the grammar and the vocabulary ... in due course (children) begin to use it as a mother tongue."

Zordi Kreol Morisien li *lang maternel* plis ki 80% popilasyon Rebiblik Moris e li enn *deziem lang* 20% ki pa koz li kouma lang maternel. Lor later Kreol Moris, Rodrig, Agalega 100% koz ek konpran Kreol Morisien.

Mo finn touzour dir ki li pa korek dir ki nou lang Kreol li enn form senplifie/batar Franse ou enn varyete Kreol Boubone. Li plis ki probab ki depi 17em siek enn pidgin ti pe devlope dan rezion Mediterane parski bann maren diferan nasionalite ti bizen li pou zot kominike. Dan Moris 'si pa ti ena dimoun enn sel nasionalite. Kan lotorite Olande desid pou etabli isi, parmi ti ena Alman, Swis, Angle. Pandan kolonizasyon Olande ti ena enn lider Nwar Maron ki ti apel Piet Bali. Dan so geng ti ena

Malgas, Endien, dimoun Batavia, dimoun Les Lafrik ets. Klerman enn pijinn ti ekziste. Pli tar kan Franse desid pou koloniz nou later Kreol, bann maren abor bato franse ti kosmopolit e donk zot ti pe servi enn pijinn pou kominike ant zot e ar bann esklav ki zot ti pe sarye. Ler Angle pran kontrol Moris apre enn siek kolonizasyon franse li bien posib ki ti ena boukou zanfan ki ti pe koz Kreol sa lepok la kouma zot lang maternel. Prezans Angle e pli tar larive bann travayer angaze Endien ti fer lang Kreol devlop ankor plis. De nouvo fonem (son ki itilize pou form bann mo) "tch' ek 'dj' rant dan lang la e vokabiler konn enn nouvo devlopman parski bann mo dorizin Endien ek Angle koumans rant dan lang la.

Zordi nou kapav dir ki nou finn fini depas faz kreolizasyon e akoz sa mo kwar ki ti pou enn bon zafer ki nou koumans apel li Morisien, Lang Nasional Repiblik Moris. Bann Rodrige kapav apel zot lang Rodrige.

Lor later Kreol, lafwa ek relizyon 'si pa bouz fix. Mo kapav koz plis lor mo prop experyans. Mo papa ti enn Arya Samajis (Arya Samaj li ti enn mouvman revolisioner ki ti finn transform Endouism); mo mama ti anfaver enn senkretism relizye. Kan polio ti koken mo lame gos (mo ti ena 3 an), mo mama ti dimann sekour Bondie dan kovil, sivala ek legliz Katolik (sirtou Per Laval). Ver laz 22 an mo ti perdi lafwa e ler mo ti retrouv li 20 an pli tar li ti pran form Zezikri. Aster dimoun dimann mwa si mo enn Kretien. Non, mo pa enn Kretien. Dan Endouism ena enn konsep (mo pa kone si li ekziste dan lezot relizyon): AVATARA/AVTARR. Bondie, kan li trouv so nesosite, pran form imen pou vinn ed nou tras enn nouvo sime. Vishnu, Krishna, Rama, Buddha zot bann avatara/avtarr. Pou mwa Zezikri 'si enn avatara/avtarr. Mo pa premie ki pans koumsa. Ena gran-gran lespri ki finn dir sa avan mwa. Mo ena lafwa me mo pa pratik okenn relizyon. Ena krwayan ki panse ki relizyon nesese, ena non. Kikfwa, san kone, mo pe pratik enn relizyon Kreol! Pou mwa Zezikri li enn Bondie ki ansegn lamour, pardon ek liberte. Li dimann nou lit kont dominer ek enzistis. Mo Bondie pa dakor ki nou koz bel-bel koze lor lape ek larmoni pou bous nou lizie e lerla les dominer kraz nou kor. Akoz sa mo dakor ar teoloji liberasyon.

Lor later Kreol nou finn montre nou fidelite ar enn prensip fondamantal dan listwar limanite. Nanye pa bouz fix. Tou kiksoz anmouvman. Migrasyon li enn aspe esansiel limanite. Nou tou lor nou later Kreol nou bann imigran. Nou sorti lor 3 kontinan (Lerop, Lafrik, Lazi) e depi Moris nou finn al peple 5 kontinan parey kouma depi Savann Les Lafrik Homo Sapiens finn peple Planet Ter. Pa zoli sa? Nou tou Afriken. Nou tou Kreol. Ti detay bar nou gete me kan nou get bien nou tou parey, zanfan mem Bondie. Mo frer Ero-Kreol, Gerard Sullivan, finn avoy mwa enn ti mesaz ki dir mem zafer.

Lane 2008 pe al bwar dilo. Mo anvi dir mo bann ser ek frer dan Moris, Rodrig ek Agalega tini ferm parski 2009 pou enn lane difisil. Me nou bann Endo-Kreol, bann Afro-Kreol, bann Islamo-Kreol, Bann Sino-Kreol ek bann Ero-Kreol nou ena enn desten komen parski isi nou tou Kreol. Pou ena konfli ant bann diferan klas sosyal ek group etnik me nou kapav sey rezoud problem par bann mwayen pasifik.

Aksepe soue enn Endo-Kreol ki, malgre tou, nou pou fer kiltir Kreol lor later Kreol avanse pou ki zanfan Bondie kapav viv enn meyer lavi.

25.12.08