



Celebrates

**Thirteenth Anniversary
of
REPUBLIC OF
MAURITIUS**



Reception

Dinner

Dancing – D.J Luigi

Lucky Draw

Silent Auction

Dancing till 1 a.m

Milliken Mills Community centre

**UNIONVILLE, Ontario
March 12, 2005**

ACKNOWLEDGEMENTS

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Master of Ceremony (MC)

Priscilla Li

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Live Entertainment/DJ

Luigi

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Sincere Thanks To Our Cooks And To Their Families & Friends

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Last but not least to all other volunteers whose names have not been included on the list at the time of printing - who worked selflessly to bring about this wonderful event - we offer our sincere gratitude.



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Garlic Bread

Briyani – Salad

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Potato Curry

Rougeaille Pomme D'amour

Achard

Fried Rice

Gateaux Piment -Samoosa

Dessert

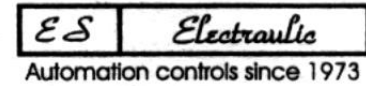
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History of Club M

Club M first started in September 1987 under the name 'Association of Mauricians of Scarborough' as a group of friends getting together for sports and social activities on Friday evenings. The activities of the group was coordinated by a small group of dedicated volunteers which consisted of

Laval Li-Chay-Chung, Jocelyn Lee, Francois Loo-Yong-Kee and Noel Siao

AMS was very successful in its first year and outgrew the expectations of those who started it. The participants were friends of those who were already involved. Soon, it became too big to be run solely by a group of volunteers without any directions and structure. It became apparent that the group should re-evaluate its objectives and organizational structure. Out of this reflection was born an Executive Committee for AMS in September 1988 consisting of the following members:

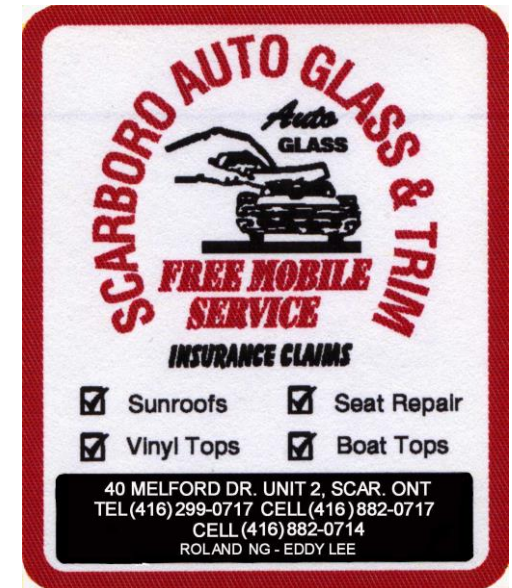
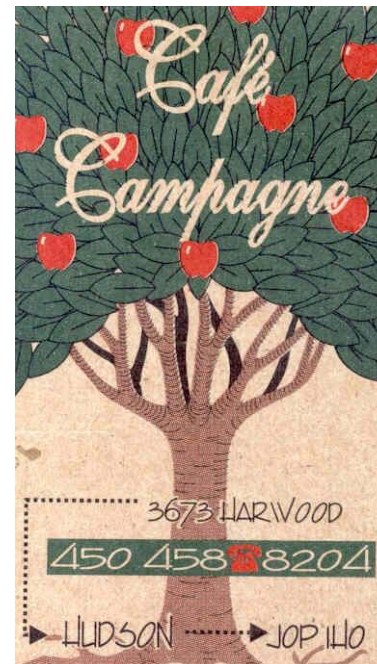
Robert Yip-Tong, Noel Siao, Mimi Ng, Francois Loo-Yong-Kee, Laval Li-Chay-Chung, Ah-Kee Lo-Choy, Jocelyn Lee and Alex Ah-Koon.

On **27 November 1988**, the new Executive Committee of AMS, formally chose a new name for AMS. After several meetings and going over a dozen suggestions for a new name, it was finally decided and approved that the new name of AMS will be 'Club M'. By November 1990, a new set of constitutions and by-laws was drafted and Club M was officially incorporated in the Province of Ontario under the name 'Regroupement Mauricien de Toronto, Ontario Inc.'. But it is more commonly know as Club M.

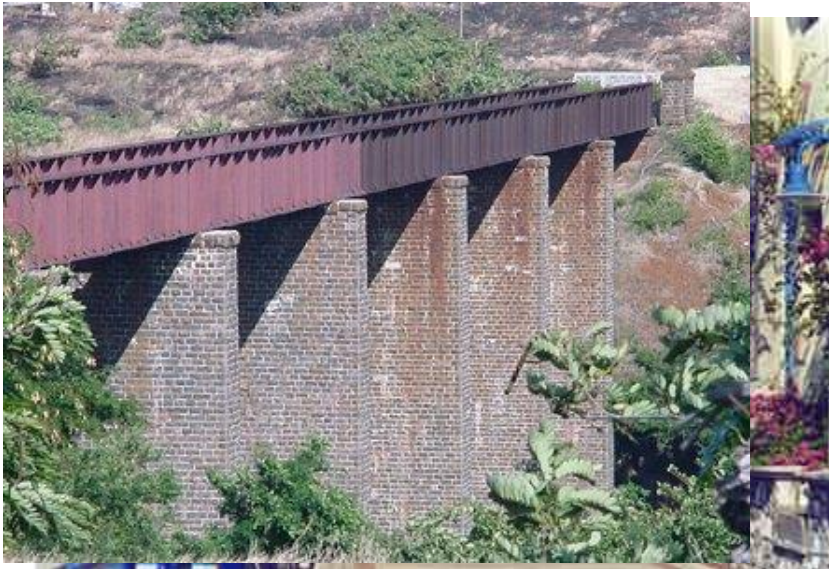
Club M has been carrying out recreational, social and other activities within the Toronto and surrounding areas since then.

Door Prizes
Door Prizes

GT Holidays Inc.



Dorothy Ng



Lyrics of National Anthem Of Mauritius

<<Glory to thee
 Motherland, O motherland of mine,
 Sweet is thy beauty,
 Sweet is thy fragrance
 Around thee we gather,
 As one people
 As one nation
 In peace, justice and liberty
 Beloved Country
 May God bless thee
 For ever and ever>>

By Jean-George Prosper (1968)

Sega Dancing
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Lyrics of National Anthem Of Canada

O Canada, terre de nos aïeux,
 Ton front est ceint de fleurons glorieux.
 Car ton bras sait porter l'épée,
 Il sait porter la croix.
 Ton histoire est une épopée
 Des plus brillants exploits.
 Et ta valeur, de foi trempée,
 Protégera nos foyers et nos droits.

O Canada! Our home and native land!
 True patriot love in all thy sons command.
 With glowing hearts we see thee rise,
 The True North strong and free!
 From far and wide, O Canada,
 We stand on guard for thee.
 God keep our land glorious and free!
 O Canada, we stand on guard for thee.

O Canada, we stand on guard for thee.



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The Slave Trade: A peculiar cultural odyssey

Creole miracle

The slave was treated like a beast of burden, a tool, an object that belonged to his master. He was reputed to be lazy, thieving, lacking moral judgment and constantly jeopardizing his owner's property. Today, however, in the islands of the Indian Ocean, slaves are increasingly recognized as the architects of a new culture and society.

Wrecked by captivity and the long voyage, slaves deported to the islands in the Indian Ocean between the 17th and 19th centuries were victims of racism, de-socialized, de-cultured, almost dehumanized. They were a sprinkling of individuals in exile, torn from their families and peer groups, cut off from their myths, symbols and everything else that anchored their reason for being. No lineage, no name, no genealogy. Slaves were barred from forming groups, and often could not understand each other: Makuas, Yaos, "Inhambanes," Makondé, Betsimisarakas, Sakalava, Merina, Betsileo and other ethnic groups from Africa and Madagascar, Indians, Malaysians and Indonesians, spoke different languages and belonged to different traditions. Hunters, stock breeders, farmers, from matrilineal, patrilineal, polygamous, monogamous, gerontocratic or monocratic societies, they had little in common. Nonetheless, for the sake of survival, they managed to adapt to inhuman living conditions in a hostile universe and to leave traces of their existence for posterity.

Out of 63,447 slaves counted in 1826 on Bourbon Island (now Reunion Island), 79.2% were farmers (between 1680 and 1810, agriculture in the islands of the Indian Ocean was 90% dependent on slave labour); 16% servants; 2.9 manual workers, 0.9% sailors, 0.6% day labourers and 0.4% fishermen. In the French colony, as in the British colony of Mauritius, the slave was the equivalent of a tool, nicknamed "pickaxe" even in official documents, and was often the beast of burden of choice. In Madagascar, a base for the slave trade towards the sugar colonies, thousands were assigned to "portage".

Nothing permitted the immense majority of these oppressed people to develop creativity or specific professional skills. Yet "slaves with talent" – what they called carpenters, cabinetmakers, and stone masons at the time – produced genuine masterpieces, including roads, sugar factories, churches, and East India Company buildings. Gol Castle in Saint-Louis and the Desbassays house (Reunion), what is now the history museum in Mahébourg and the port of Saint-Louis (Mauritius) are only a few examples of heritage they left behind. And they made discoveries, such as the one by Edmond Albius (see box p. 21), which revolutionized agriculture and made the island the top producer of vanilla in the world.

(Continued on adjacent page)

Silent Auction
Silent Auction



The Slave Trade: A peculiar cultural odyssey (Cont'd)

It has often been said that slaves did nothing more than obey the orders of the boss or overseer. Is that any reason to deny their contribution to the development of the colonies and the construction of the island societies in the Indian Ocean? Their traces can be seen in areas as diverse as territorial planning, social structures, economy and culture. In a life story collected by Eve Prosper, historian from Reunion, an elder more than 70 years old says: "The most wonderful lesson our slave ancestors left us is the knowledge of how to work with perseverance, even in a hostile climate, and to get good results." Research done on the heritage left by former slaves, notably oral tradition, show that these men's share was crucial to the evolution of Indian Ocean societies. It must be pointed out that they numbered 140,000 in 1830, which amounted to 70% of the total population of Mauritius, Bourbon Island and the Seychelles.

While it is true that slaves were more likely to carry out than to conceive the creation of material heritage, it is just as true that they left us an authentic intangible heritage. They succeeded in something that no one, neither masters nor colonial authorities, had foreseen. In laying the foundation of a new society which today has its own cultural specificities, its language, spirituality and esthetics, they accomplished a true miracle: the "Creole miracle".

The miracle is visible everywhere and primarily in the Creole language. It was made up by slaves and masters spoke it too. Today it is part of the cultural heritage of all Indian Ocean islands. Despite attempts in the 1960s to eradicate it from Reunion, it resisted and finally was given the status of regional language, which the political authorities long denied it. In Mauritius, Creole is spoken by everyone, and is currently being introduced experimentally as the language for primary education. In the Seychelles, Creole became the official language after the country's independence.

Food, handicrafts, medicine, tales and legends are all components of the rich legacy of the slaves, and all part of the Creole miracle. Particularly music: sega and maloya, very popular with young people, typical of the islands in the Indian Ocean, perpetuate the memory of the ancestors on public and private radio.

Of course, not all Indian Ocean island inhabitants lay claim to the history of slavery as their own. As a consequence of racism, undoubtedly, certain descendants of slaves from Africa or Madagascar do not recognize themselves as such, or try to conceal the fact, forgetting that "A people that has no memory has no future," in the words of Aimé Césaire, poet from Martinique. Yet in recent decades, a genuine cultural revolution is taking place in the region, and more and more the people are embracing their history. February 2 and December 20 are holidays in Mauritius and Reunion, commemorating their abolition of slavery in 1835 and 1848 respectively.

Finally, let us say that the miracle has taken place mainly at the level of Creole identity, making the concept of "residential identity" the keystone of Creole societies in the Indian Ocean. While Africa and Madagascar remain the cultural references for much of the population, the country we live in is our real homeland.

Article in L'Express, Mauritian newspaper, February 20, 2004