

MAURITIUS TIMES

• Social media is reducing social barriers. It connects people on the strength of human values, not identities. – Narendra Modi

Interview: Meghna Raghoobar,
Sociologist

'Economic Growth doesn't Guarantee Societal Health'

'We must track trust, safety, and human well-being alongside GDP to build a better future'



• 'We cannot demand social responsibility from political leaders'

P8

International Relations

Beware the "N-Word"!

We are not yet facing an imminent nuclear confrontation. But history teaches us that catastrophe seldom announces itself in advance



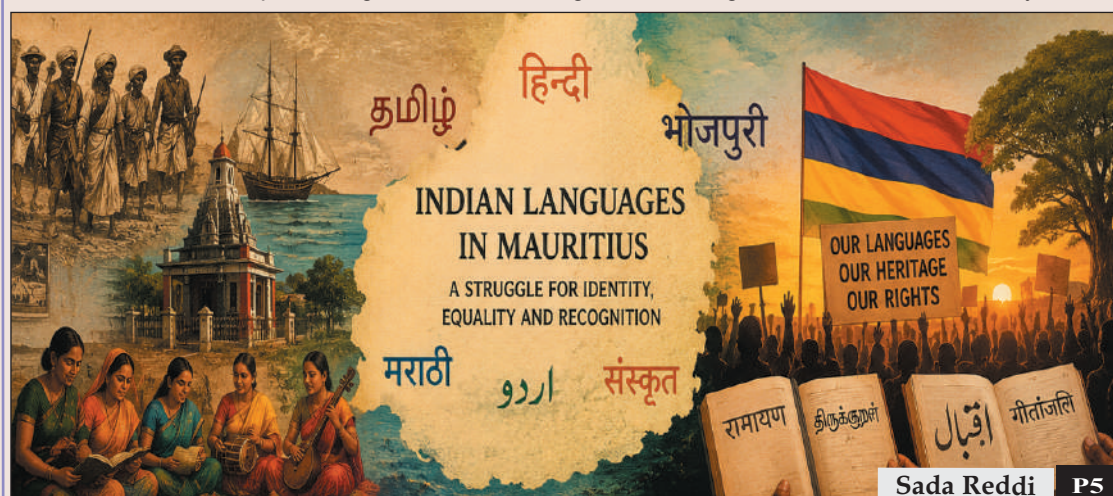
Vijay Makhan

P7

Opinion

Indian Languages in Mauritius: Milestones of a Struggle

In recent decades, Mauritians have continued to defend Indian languages, cultural identity and historical recognition. Today, that struggle has entered a new phase, with a renewed demand for equal recognition and civic rights, including in the National Assembly



Sada Reddi

P5

Editorial

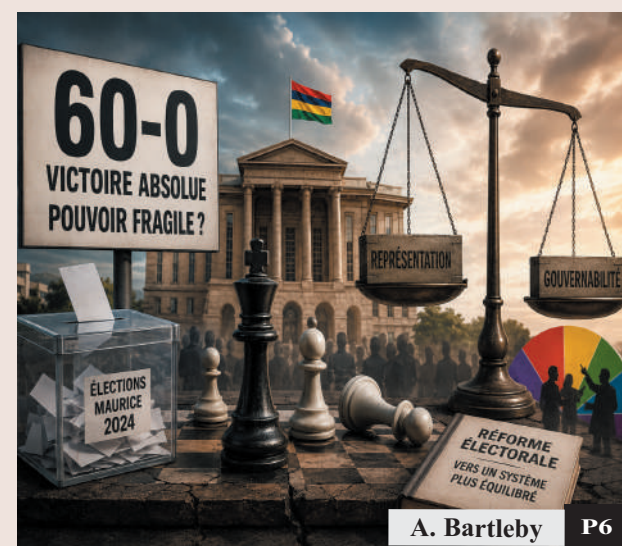


P2

Whatever Happened to SSR's Doctrine of Cultural Equilibrium?

Eclairages

Le "60-0" mauricien victoire absolue, pouvoir fragile?



A. Bartleby

P6

Qs & As

The Ravatomanga Dilemma Cross-Border Financial Crime, Extradition, and the Boundaries of Local Detention



LEX

P3

Whatever Happened to SSR's Doctrine of Cultural Equilibrium?

The government's recent announcement setting up a Select Committee to examine the introduction of Kreol into Parliament — where currently only English and French are permitted — has ignited a deep and justifiable public anxieties. The controversy does not stem from an opposition to Kreol itself as a spoken medium, but rather from the glaring, asymmetrical exclusion embedded within the committee's mandate: while Kreol is being positioned for formal parliamentary elevation, Asian languages remain conspicuously sidelined.

The immediate call against this exclusion, echoed forcefully by community leaders and public intellectuals, is a fair and justified demand. To introduce Kreol while ignoring the ancestral languages spoken by vast segments of the population is not an act of progressive modernisation; it is an ill-advised disturbance of the delicate sociolinguistic equilibrium that underpins peace in Mauritius.

To understand why this move has touched such a raw nerve, one must look at the long, arduous struggle for language rights and cultural identity in Mauritius over the last two and a half centuries. As historian Sada Reddi meticulously traces in this week's issue of the *Mauritius Times*, the battle for Asian languages is not a sudden political grievance, but the continuation of a 250-year-old resistance against colonial erasure.

Under French and British colonial rule, systematic efforts were made to strip subaltern populations — enslaved Africans, Malagasy, and indentured Indian labourers — of their core identity. This took the form of mandatory name changes, forced proselytisation, and total linguistic exclusion. Yet, these populations resisted complete assimilation from below. While enslaved people preserved authentic names in secret and established cultural safety nets, incoming indentured labourers recognized that language was the ultimate shield for their spiritual and human dignity.

By the 19th and early 20th centuries, education became the primary battleground. Colonial administrators and ecclesiastical elites utilized English and French as instruments of conversion and socio-economic control. Indian indentured workers routinely boycotted state schools that threatened their heritage, choosing instead to pool their meagre wages to erect night schools (*baithaks* and *madrasas*). Through these self-funded institutions, they taught their children Hindi, Bhojpuri, Tamil, Telugu, Marathi, and Urdu alongside the colonial tongues.

This dual-track strategy was brilliant: mastering Western languages provided the tool to engage with power and secure economic mobility, while preserving ancestral languages safeguarded their soul and cultural survival.

This resistance reached a historic turning point in the 1940s during the infamous Ward Report controversy. When educational administrator E.R. Ward proposed eliminating Asian languages from public schools, it provoked a fierce political mobilisation. Leaders like Sookdeo Bissoondoyal, D.M. Atchia, and Dr Seewoosagur Ramgoolam (SSR) fought relentlessly against the measure. SSR famously cautioned before the Select Committee on Education that while foreign tongues could be acquired for practical utility, "until we know what is our own, we will never be able to become a man in the full sense of the word."



Sarita Boodhoo's recent petition demanding the inclusion of Indian languages in the National Assembly is deeply anchored in this historical continuum. It exposes a lingering colonial mindset in Mauritian institutions — one that treats European languages as the official norm while pushing Asian languages to the background. Demanding equal parliamentary status for these languages isn't asking for special treatment — it is the logical step in moving from colonial-era rules to true democratic equality.

By ignoring this rich, sensitive history, the present government is treading an extraordinarily dangerous path. Today, a misguided sense of "political correctness" appears to be trumping **sound political judgment**. Proponents of the reform naively assume that promoting Kreol alone will automatically unite the nation. They forget the foundational lesson of Mauritian political history: forced linguistic engineering invariably triggers a disastrous political recoil.

We need only look back to the painful events following the historic June 1982 general elections. The newly elected MMM-PSM alliance, having achieved an unprecedented 60-0 electoral sweep, sought to implement its radical left-wing vision of nation-building. Central to the MMM's ideology under Paul Béranger was the elevation of Kreol as the sole "unifying" national language.

The boiling point arrived on March 12, 1983, during the official celebrations for the 15th anniversary of Mauritian Independence at the Champ de Mars. Under government instruction, the National Anthem was sung in Kreol rather than its official English version, and broadcast live by MBC-TV as "the national anthem in the national language."

The reaction was swift, visceral, and severe. For the Indo-Mauritian and Sino-Mauritian communities, elevating Kreol to exclusive symbolic prominence was not felt as an embrace of unity, but as an existential threat — a harbinger of cultural erasure that would marginalize their ancestral languages in public life.

The political fallout shattered the country. Harish Boodhoo, representing the rural Hindu electorate, revolted and dismissed the head of the state broadcast network. Within days of the national anthem incident, the governing coalition broke down completely. Béranger and some of his ministers resigned in disgrace, bringing down a government that held a 60-0 mandate just nine months after taking power.

Anerood Jugnauth broke away from the MMM to form the MSM, aligning with Boodhoo and SSR's Labour Party. In the subsequent August 1983 general elections, the MSM-Labour alliance swept to victory by campaigning directly on the protection of cultural identity, religious freedom, and linguistic pluralism.

The 1982-1983 collapse vindicated Sir Seewoosagur Ramgoolam's most famous axiom of statecraft in a multi-ethnic society: "Never meddle with people's culture and language." SSR understood that in a fragile, pluralistic island, true national unity cannot be forged through forced linguistic homogenisation or singular symbolism. Harmony relies on a strict multicultural equilibrium. If the present government continues on its current trajectory — pushing the formal introduction of Kreol into the National Assembly while ignoring the equitable inclusion of Asian languages — a similar historical backlash will surely follow.

Political expediency may offer short-term applause in select ideological circles, but it blinds the current regime to the deep-seated cultural anxieties brewing across the country. Mauritians have consistently demonstrated over two centuries that while they will happily converse in Kreol in the streets and markets, they will fiercely defend their ancestral heritage the moment the state attempts to institutionalize one language at the expense of others.

The Labour Party, historically the guardian of SSR's doctrine of cultural equilibrium, stands to be the worst loser in this ill-considered move. By aligning itself with a initiative that mirrors the fatal mistakes of 1982, it risks alienating its core constituency and repeating a historical blunder that took decades to heal.

Good sense must prevail before it is too late. The Select Committee must either broaden its mandate to ensure the equitable treatment and permissibility of Asian ancestral languages alongside Kreol in the National Assembly, or step back from altering the parliamentary framework altogether. To ignore the warnings of history is to invite its inevitable, devastating repeat.

If the Labour Party hopes to survive this crisis and avoid the inevitable political backlash, it must urgently ask itself: whatever happened to SSR's doctrine of cultural equilibrium — the very principle that maintained peace in Mauritius for decades.

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The Ravatomanga Dilemma: Cross-Border Financial Crime, Extradition, and the Boundaries of Local Detention

The detention of Malagasy businessman Mamy Ravatomanga by the Financial Crimes Commission (FCC) — now exceeding 10 months — raises pivotal questions regarding jurisdiction, cross-border financial crime, and fundamental rights. While the defence argues that prolonged provisional detention without a main trial violates the presumption of innocence, the FCC cites flight risks and evidence tampering to justify his ongoing remand. Beneath the headline-grabbing arrest lies a complex legal reality: under Mauritian law, money laundering is a standalone offence that empowers local courts to prosecute funds routed through domestic institutions, even if the primary crimes occurred abroad. Lex's analysis explores how Mauritian statutory frameworks handle extraterritorial jurisdiction, the legal precedence of domestic trials over foreign extradition requests, and the constitutional limits of pre-trial detention.

LEX

* Numerous press articles have focused on Mamy Ravatomanga, who has been held in detention in Mauritius for roughly 10 months following his arrest by the FCC on October 24, 2025. It remains unclear to the layman whether the alleged offences were committed exclusively in foreign jurisdictions or within Mauritius as well, raising the question of whether there is a sufficient legal basis for him to be detained locally. What's your take on that?

Mamy Ravatomanga has spent more than 300 days in provisional detention, currently at the Melrose High-Security Prison. The FCC strongly objects to his release on bail, citing severe risks of him fleeing the country (alleging prior plans to escape by sea), interfering with witnesses, or tampering with evidence. Authorities also suspect him of attempting unauthorized communications from prison using hidden SIM cards.

Led by Me Khushal Lobine, the defence argues that prolonged provisional detention without a main charge is unfair. They maintain that the financial transactions are transparent and legitimate business profits accumulated over decades. It has also heavily questioned the speed and motives of the FCC, characterizing parts of the ongoing probe as a "fishing expedition".

Keeping a suspect in detention for long time would be a breach of his fundamental right to freedom. He could be released with severe conditions including house arrest.

* If the case involves acts or proceeds originating outside the country, where does Mauritian law draw the precise jurisdictional boundary for local detention and prosecution?

Under Mauritian law, the precise jurisdictional boundary for local detention and prosecution in complex cross-border cases involving foreign acts or proceeds — such as the high-profile investigation into Malagasy businessman Mamy Ravatomanga — is governed strictly by the territoriality of the laundering act and the location of the illicit assets, rather than where the predicate crime took place. Mauritius establishes its jurisdiction through specific legal frameworks designed to handle transnational financial crimes:

* Can a person be prosecuted in Mauritius for money

laundering when the underlying "predicate offences" — such as corruption, fraud, extortion, or racketeering that generates illicit proceeds — were committed entirely abroad, and what does the law require to establish this connection?

Yes, a person can be prosecuted in Mauritius for money laundering even if the underlying predicate offences were committed entirely abroad. Under Mauritian law, specifically the definition of a "crime" that generates proceeds includes any activity or any act/omission occurring outside Mauritius which, had it taken place inside Mauritius, would have constituted a crime under Mauritian law. Therefore, foreign-generated illicit funds from fraud, corruption, extortion, or racketeering fall directly within the anti-money laundering framework.

* Does routing funds through Mauritian banks or companies give Mauritius jurisdiction if the original corruption or embezzlement happened in Madagascar?

Routing funds through Mauritian banks or corporate entities gives Mauritius jurisdiction to prosecute money laundering related to those funds, even though the original corruption or embezzlement took place in Madagascar. The original crime in Madagascar serves as a predicate offence. Moving those illegal proceeds through Mauritian institutions creates a distinct money laundering offence under local law. Local legislation grants Mauritian authorities the power to act whenever criminal property, or suspicious transactions touch the domestic financial system.

* If the alleged predicate offences occurred in Madagascar, must the Mauritian prosecution formally establish that the underlying conduct constituted a crime in that foreign jurisdiction, or is proving the local laundering activity sufficient?

The Mauritian prosecution does not need to formally establish that the underlying conduct constituted a crime in Madagascar; proving the local laundering activity and showing that the foreign conduct would be a crime if it had occurred in Mauritius is sufficient.

Under Mauritian jurisprudence, the prosecution does not need to identify or re-prove the exact predicate crime that generated the tainted funds. In the landmark case *Director of Public Prosecutions v Bholah* (2011) UKPC 44, the Judicial Committee of the Privy Council affirmed that requiring proof of a specific predicate offence would undermine anti-money laundering legislation.

* What is the legal implication if the underlying predicate offences are ultimately found not to have occurred or cannot be established. Does the Mauritian money-laundering case collapse as a result?

No, a Mauritian money-laundering case does not automatically collapse if the underlying predicate offences are not established or did not occur. Under Mauritian law — governed primarily by the Financial Crimes Commission Act (FCCA) — money laundering is a standalone offence. It is sufficient to prove that the funds were of illicit origin and that the accused knew or suspected their criminal nature. This origin can be proven through circumstantial evidence establishing an irresistible inference that the assets lacked a legitimate source.

* If no criminal conduct by Ravatomanga can ultimately be established within Mauritius, what legal justification remains for Mauritius to try him locally rather than surrender him to Madagascar?

If no primary criminal conduct (the predicate offence) can



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be established within Mauritius, Mauritius still possesses the legal justification to try financial crime and anti-money laundering laws. Under the legal framework enforced by the FCC, money laundering is treated as an independent and autonomous crime. The location of the predicate crime such as the initial illegal conduct — as corruption, embezzlement, or trafficking — can happen entirely in Madagascar. Then there is the issue of the location of the laundering — if those "tainted funds" or proceeds of crime are transferred into, held, or integrated into Mauritian bank accounts or assets, the act of laundering occurs within Mauritian territory. This provides Mauritius with full territorial jurisdiction to prosecute the financial aspect of the crime locally.

“A Mauritian money-laundering case does not automatically collapse if the underlying predicate offences are not established or did not occur. Under Mauritian law — governed primarily by the Financial Crimes Commission Act (FCCA) — money laundering is a standalone offence. It is sufficient to prove that the funds were of illicit origin and that the accused knew or suspected their criminal nature. This origin can be proven through circumstantial evidence establishing an irresistible inference that the assets lacked a legitimate source...”

* The current status of any formal or informal request by Madagascar for Ravatomanga's return or extradition remains unclear. How do competing foreign requests interact with ongoing domestic proceedings?

* Madagascar's formal extradition request for businessman Mamy Ravatomanga is on hold because ongoing domestic criminal proceedings and provisional charges in Mauritius take legal priority. Local authorities must finish their own investigations through the FCC before any extradition can occur. Ravatomanga remains in Mauritian custody after courts repeatedly denied his bail requests and appeals. Madagascar's justice ministry acknowledged that his physical return can only happen after local Mauritian trials or legal hurdles conclude.

* Under Mauritian law and practice, if a foreign extradition request and local criminal proceedings overlap, which process takes legal precedence, and can Mauritius lawfully continue local detention while an extradition is pending?

Under Mauritian law, local criminal proceedings take legal precedence over a foreign extradition request.

Cont. on page 4

The Ravatomanga Dilemma: Cross-Border Financial Crime, Extradition, and the Boundaries of Local Detention



Cont. from page 3

According to Section 23(1)(a) of the Mauritian Extradition Act 2017, the Attorney-General has the statutory authority to postpone the extradition of an individual if: criminal proceedings are currently pending against them in Mauritius. And the person is required to serve an existing prison sentence in Mauritius for a domestic offence.

This confirms that Mauritian sovereign judicial powers override foreign transfer requests until local justice is served or fully exhausted. Mauritius can lawfully continue local detention while an extradition request is pending. If a person is detained under domestic charges or a sentence, they remain in custody under standard Mauritian laws (such as the Bail Act or Criminal Procedure Act): While the extradition process itself is paused or postponed, the individual is legally deemed to remain in "lawful custody" under Mauritian authority until local proceedings conclude and they can be cleared for eventual surrender.

*** Suppose the Mauritian investigation establishes that no offence was committed in Mauritius and that no proceeds**

“Routing funds through Mauritian banks or corporate entities gives Mauritius jurisdiction to prosecute money laundering related to those funds, even though the original corruption or embezzlement took place in Madagascar. The original crime in Madagascar serves as a predicate offense. Moving those illegal proceeds through Mauritian institutions creates a distinct money laundering offense under local law. Local legislation grants Mauritian authorities the power to act whenever criminal property, or suspicious transactions touch the domestic financial system...”

of crime were actually laundered through Mauritius. On what legal basis could Mauritius continue to detain or prosecute him?

If a Mauritian investigation establishes that absolutely no offence was committed in Mauritius and no proceeds of crime were laundered through its financial system, Mauritius cannot continue to prosecute him for domestic money laundering or domestic crimes.

However, Mauritius could legally continue to detain or pursue legal action against him based on three main legal grounds:

If he is a foreign national or wanted by another country for crimes committed abroad, his detention would shift from a domestic criminal investigation to an international extradition process.

Under the Mauritian Extradition Act, authorities can continue to detain a person under a provisional arrest warrant while awaiting a formal extradition request from a foreign state. A Magistrate will evaluate whether the alleged acts committed abroad would constitute a crime if they had happened in Mauritius. If that standard is met, detention remains legal pending a surrender decision by the Attorney General.

Mauritian statutory frameworks allow for the prosecution of specific financial crimes even if they occurred entirely outside Mauritius. Under modern frameworks like the Financial Crimes Commission Act (or the anti-money laundering framework, Mauritius maintains extraterritorial jurisdiction over its own citizens or permanent residents. A "crime" under these acts explicitly includes acts or omissions committed abroad that would be punishable by imprisonment if they had occurred locally.

Legal frameworks allow for the prosecution of specific financial crimes even if they occurred entirely outside Mauritius. Under modern frameworks like the Financial Crimes Commission Act (or the anti-money laundering framework, Mauritius maintains extraterritorial jurisdiction over its own citi-

zens or permanent residents. A "crime" under these acts explicitly includes acts or omissions committed abroad that would be punishable by imprisonment if they had occurred locally. If he is a Mauritian national or resident who masterminded or participated in a financial crime entirely overseas, Mauritius can prosecute him domestically.

Even if no money was laundered through Mauritius, foreign assets or global entities linked to Mauritius could prompt action under the Mutual Legal Assistance (MLA).

*** Does the presumption of innocence have particular implications when a suspect has already spent more than ten months in provisional detention without a formal trial? The defence has already**

argued that the prolonged detention is problematic, while the FCC has cited risks of flight, interference with witnesses and manipulation of evidence...

Yes, the presumption of innocence has profound and shifting implications when a suspect is held in provisional (pre-trial) detention for over ten months. While international law permits temporary detention under strict criteria, a duration exceeding ten months pushes the limits of what is reasonable and significantly alters how judicial authorities must handle the case. When pre-trial detention becomes prolonged, the presumption of innocence interacts with human rights frameworks.

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01 SEPTEMBER 2026



Sada Reddi

Indian Languages in Mauritius: Milestones of a Struggle

In recent decades, Mauritians have continued to defend Indian languages, cultural identity and historical recognition. Today, that struggle has entered a new phase, with a renewed demand for equal recognition and civic rights, including in the National Assembly

The petition sent by Dr Sarita Boodhoo to the President of the Republic, the Prime Minister and the Human Rights Commission, and her interview in *L'Express*, claiming the cultural and human right for Indian languages to be included alongside other languages in the National Assembly, reminds us that not only has language always been a perennial issue in Mauritian society and politics, but that it is also part of a long and continuous struggle for equality and freedom in our multicultural society.

An incursion into the past reveals that its genesis can be traced to the early years of colonisation, when the language of the coloniser was used as a proxy to deliberately and purposefully root out the language, culture and religion of the subalterns, whether they were people enslaved in Mauritius or free inhabitants: artisans, indentured labourers or even traders.

Nevertheless, as we all know, colonialism, however powerful and repressive, was never totalising in the face of resistance and resilience from below. Yet its impact is still felt. Despite the rhetoric of decolonisation and post-colonialism, the politics of exclusion — a colonial hangover — has never disappeared; instead, it has taken more subtle and insidious forms. From this perspective, Sarita Boodhoo's initiative, along with those of other organisations, represents the continuation of a 250-year struggle for language rights begun by our ancestors when they first set foot on Mauritian soil.

Today, we often overlook the fact that, despite our rhetoric of decolonisation, we remain shaped by colonialism — not only in our daily garb, but also in a colonial mentality inherited, assimilated and internalised from the past. Yet many have successfully managed to preserve their cultural identity by embracing the cultural, linguistic and religious heritage bequeathed by their ancestors and developing a critical distance from the hyper-rationalism of the European Enlightenment.

Colonisers' strategies have been explored by various writers and theorists and need not be elaborated here. In Mauritius, the colonial project started by enslaving and subjugating people, giving them a new name with which they hardly identified themselves.

Instead of dwelling on the various forms of resistance, one example may suffice to illustrate the resistance to identity erasure. Many enslaved people adopted two names:



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one used by their masters and another among themselves. Maroons used their authentic original names, like Caetan, Machabe or Diamamou.

Enslaved Malagasy are known to have used two names. That process of erasure continued in the 19th century through evangelisation, colonial education and other repressive measures, which also resulted in many people's languages, cultural practices and religious beliefs being eroded, though never completely.

In the 1770s, a Tamil Hindu organisation was suppressed and replaced by the Syndic des Malabar, headed by a Catholic, Denis Pitchen. Nevertheless, the colonial steamroller was never able to sweep subaltern experiences, religions and languages out of existence, as exemplified by the Al-Aqsa Mosque in Plaine Verte, which existed long before the state's formal land grant, and by the continued celebration of the Shiite festival of Yamsé.

Linguistic and religious pluralism survived and was consolidated by the terms of the Capitulation of 1810, which guaranteed the inhabitants their religion, customs and laws. Among those who signed the capitulation terms were Indians, who signed both in European characters and in Tamil. No wonder, then, that Governor Farquhar's storekeeper, procurement officer and business associate, Velliavel Annasamy, built the first

Kovil in Mauritius around 1823 on his estate at Bon Espoir.

In the 19th century, the colonisers' strategies were once again deployed to 'civilise' those whom they regarded as 'hordes of savages', but also, paradoxically, to 'colonise' the French colonisers themselves. Both the Anglican and Presbyterian Churches and the colonial elites competed to use English or French as instruments of Christianisation.

The French elite, too, did not escape the trauma of the imposition of English in the law courts, and that trauma still lingers today among some Franco-Mauritian descendants, who contemptuously resent the 'bruitish' language spoken in our National Assembly.

In the 1850s, the French elite and the Catholic Church fought against Governor Higginson's ordinance advocating the use of vernacular Indian languages or compulsory education for the poorer classes, particularly Indians. For the colonial state and the religious authorities, the religious motive remained uppermost in their minds.

Resistance by indentured labourers took various forms, and one of them was the boycott of government schools, which they rightly regarded as engines of proselytisation. Indentured labourers remained deeply attached to their languages, religious beliefs and practices, so much so that

Governor Hamilton Gordon could write that he hardly stepped out of his house without hearing the gong from various places of worship calling people to prayer, and he could hardly walk one mile without coming across a place of worship.

In the 20th century, Indian cultural resistance obtained a fillip from Manilall Doctor's cultural and political initiatives and the Arya Samaj movement. Indians embraced Western languages strategically for social mobility but studied Indian languages concurrently, such as at the Young Men Hindu School in Port Louis, which prepared a Tamil elite versed in three languages. A most notable example is Renganaden Seneevassen.

During a meeting of the Select Committee on the Ward Report in June 1943, Dr Ramgoolam reminded us that Indians, though very poor, 'are spending part of their wages, a part of the money which they very much need for their food and clothing, for night schools'.

Even after acquiring competence in their own languages and in Western languages, especially in English, which they discovered, like the Coloured population in the 19th century, was also a language of power to counteract Franco-Mauritian dominance through French, Indians met with a wall restricting their social mobility. Christian religious criteria were used to deny access and promotions in the civil service unless one was baptised.

Other pressures were exercised to get maids or other employees working for Franco-Mauritians to change their names, and this was the fate of hundreds of families on a few sugar estates and in many localities, particularly in Curepipe.

There is a story of a driver working for the administrator of Trianon Sugar Estate who used to drive the administrator's son to Royal College. Then the driver's own son won a scholarship and a place at Royal College. Both the administrator and the driver were faced with a dilemma: the driver could not leave his son at the bus stop while continuing to drive the administrator's son to college.

Finally, the situation was resolved: the driver was allowed to drive his son on condition that he was baptised and took a foreign Christian name. The son went on to become a politician and was elected to the Legislative Council, but he never gave up the language in which he was fluent and retained his religion. He left special instructions to be cremated according to his ancestral religious rites. Such examples can be multiplied across many family histories.

In the 20th century, language became the subject of a major controversy when Ward recommended the abolition of Indian languages in government schools. Sookdeo Bissoondoyal staged a protest at the Port Louis theatre, where Ward was due to speak at a conference. Dr Ramgoolam lent his voice to the protest in the Council of Government and before a Select Committee on the Ward Report, where he and D. M. Atchia argued in favour of retaining Indian languages.

☞ Cont. on page 13

Le “60-0” mauricien: victoire absolue, pouvoir fragile?

Par A. Bartleby

A Maurice, le “60-0” est devenu bien plus qu’un résultat électoral spectaculaire. Il symbolise une victoire totale, capable de transformer en une nuit l’équilibre politique du pays. Pourtant, l’histoire invite à une question moins évidente: une majorité écrasante produit-elle nécessairement un gouvernement plus fort, plus stable et plus efficace?

Le débat revient aujourd’hui au premier plan. Le Premier ministre Navin Ramgoolam a récemment réaffirmé sa volonté d’introduire une dose de représentation proportionnelle afin d’éviter qu’un nouveau “60-0” ne transforme, selon ses propres termes, le résultat des urnes en une forme de “One Party State”. Le système mauricien repose principalement sur le scrutin uninominal majoritaire à plusieurs membres: 20 circonscriptions élisent trois députés chacune, Rodrigues en élit deux, auxquels peuvent s’ajouter jusqu’à huit sièges de “Best Losers”.

Trois élections ont produit un véritable 60-0: 1982, 1995 et, plus récemment, 2024, lorsque l’Alliance du Changement a remporté les 60 sièges directement élus à Maurice, tandis que Rodrigues conservait ses deux sièges.

1982: le premier avertissement

Le premier 60-0, en 1982, porte au pouvoir l’alliance MMM-PSM dirigée par Anerood Jugnauth. Le résultat exprime une profonde volonté de changement après quatorze années de domination travailliste. Mais le paradoxe apparaît rapidement: moins d’un an après cette victoire historique, l’alliance se désintègre.

Les divergences entre Anerood Jugnauth et Paul Béranger portent notamment sur l’orientation économique et la politique gouvernementale. Confronté à une grave crise économique, le gouvernement est contraint de poursuivre des politiques d’ajustement soutenues par le FMI et la Banque mondiale. Si la Banque de Maurice confirme l’ampleur des mesures de stabilisation prises en 1982-1983, les Archives nationales, elles, attribuent aux réformes de cette période une contribution importante au redressement économique et à l’essor ultérieur de la zone franche.

Ainsi, il serait injuste de conclure que le premier 60-0 est un échec car il a contribué à une transformation économique majeure. Mais il révèle aussi une faiblesse fondamentale: une victoire électorale ne garantit nullement la cohésion de l’alliance qui l’a remportée.

1995: l’histoire se répète

En 1995, le scénario se reproduit. L’alliance PTr-MMM de Navin Ramgoolam et Paul Béranger obtient à son tour les 60 sièges directement élus. L’enthousiasme est immense. Pourtant, moins de deux ans plus tard, le partenariat explose: Béranger est révoqué du gouvernement en juin 1997 et le MMM rejoint l’opposition.

Le phénomène mérite réflexion. Comment

une coalition capable de convaincre pratiquement tous les électeurs peut-elle devenir incapable de gouverner?

La réponse tient en partie à la nature même des alliances mauriciennes. Elles sont souvent constituées pour gagner une élection plutôt que sur la base d’un programme gouvernemental suffisamment détaillé et partagé. Une fois la victoire acquise, les différences idéologiques, les ambitions personnelles, la répartition des portefeuilles et les stratégies électorales resurgissent.

Le 60-0 peut donc contenir les germes de sa propre destruction: plus la victoire est large, moins les partenaires ont besoin, dans l’immédiat, de négocier avec l’opposition ou de rechercher un consensus extérieur à leur coalition.

Une majorité écrasante est-elle vraiment plus forte?

L’histoire mauricienne montre pourtant que des gouvernements disposant de majorités moins spectaculaires peuvent être remarquablement durables. Le long gouvernement d’Anerood Jugnauth après la rupture de 1983, les différentes coalitions des années 1980 et 1990, ainsi que l’expérience MSM-MMM de 2000, montrent que la stabilité dépend souvent davantage de la cohésion politique que du nombre brut de sièges.

L’expérience de 2000 est particulièrement intéressante. L’alliance MSM-MMM avait conclu avant l’élection un accord prévoyant que Jugnauth exercerait la fonction de Premier ministre pendant trois ans avant de céder la place à Paul Béranger. L’accord est effectivement exécuté en 2003.

Ce précédent suggère qu’un gouvernement peut être solide non parce qu’il possède une majorité gigantesque, mais parce que ses partenaires ont clairement défini les règles de partage du pouvoir.

Le troisième 60-0

Le résultat de 2024 donne une nouvelle dimension au débat. L’Alliance du Changement remporte 60 des 62 sièges directement élus, constituant le troisième grand “60-0” de l’histoire mauricienne. L’histoire ne se répète jamais exactement. Mais elle fournit un avertissement: une victoire électorale exceptionnelle crée des attentes exceptionnelles et place également plusieurs partenaires politiques autour de la même table, avec des intérêts qui peuvent diverger.

Que font les autres démocraties?

Maurice n’est pas condamné à choisir entre majorité absolue et instabilité. D’autres démocraties ont conçu des systèmes qui rendent les raz-de-marée électoraux beaucoup plus difficiles.



L’histoire des 60-0 montre qu’une véritable force politique se mesure non aux sièges remportés, mais à la capacité d’unifier une coalition, bâtir un consensus et instaurer des institutions durables

La Nouvelle-Zélande, par exemple, a adopté la représentation proportionnelle mixte (MMP) dans les années 1990. Les électeurs disposent d’un vote pour leur circonscription et d’un autre pour un parti, les sièges de liste corrigeant les disproportions du scrutin local. Résultat: les gouvernements de coalition sont devenus la norme et les petits partis jouent régulièrement un rôle déterminant.

L’Allemagne utilise également un système proportionnel personnalisé favorisant la représentation des différentes forces politiques et rendant nécessaires les compromis entre partis. Les Pays-Bas vont encore plus loin: leur représentation proportionnelle intégrale produit une forte diversité parlementaire et impose presque systématiquement la formation de coalitions.

Ces systèmes ont leurs propres inconvénients: négociations interminables, coalitions parfois fragiles et difficulté à identifier clairement les responsables des politiques publiques. Mais ils offrent un avantage démocratique majeur: une voix obtenant 10 ou 15 % des suffrages ne disparaît pas tout à fait entièrement du Parlement.

Vers une nouvelle culture politique?

Le véritable enjeu mauricien dépasse donc le simple “60-0”. Il concerne la relation entre représentation, gouvernabilité et responsabilité.

Une majorité absolue peut permettre de gouverner efficacement. Mais lorsqu’elle devient écrasante, elle peut aussi réduire les contre-pouvoirs parlementaires et encourager l’illusion que le mandat électoral constitue un blanc-seing.

La réforme proposée par Navin Ramgoolam mérite ainsi d’être examinée non comme une réforme destinée à empêcher un parti particulier de gagner, mais comme une tentative de corriger un déséquilibre structurel. La question fondamentale est simple: voulons-nous des gouvernements capables de tout décider parce qu’ils ont presque tout gagné, ou des gouvernements suffisamment forts pour agir, mais suffisamment contraints pour devoir écouter, négocier et rendre des comptes?

L’histoire des 60-0 mauriciens suggère que la véritable force d’un gouvernement ne se mesure pas seulement au nombre de sièges remportés le jour de l’élection. Elle se mesure à sa capacité à transformer une victoire en consensus, une coalition en équipe et un mandat populaire en institutions durables.

La Public Interest Litigation

Un levier de justice sociale au cœur des débats mauriciens

Concept novateur né en Inde à la fin des années 1970, la Public Interest Litigation (PIL) — ou contentieux d’intérêt public — représente une véritable révolution dans l’accès au droit. En assouplissant la condition stricte du *locus standi* (l’intérêt direct à agir), la PIL permet à n’importe quel citoyen, ONG ou collectivité d’interpeller la justice pour défendre les droits fondamentaux de populations vulnérables, dénoncer des atteintes à l’environnement ou lutter contre la corruption, sans avoir à prouver un préjudice personnel direct.

Alors que l’Inde célèbre plus de quatre décennies d’un activisme judiciaire pionnier, Maurice s’interroge sur l’opportunité d’intégrer ce mécanisme dans sa propre tradition juridique, ranimant ainsi un débat d’idées vieux de plusieurs décennies.

Un pionnier visionnaire

L’histoire de la PIL à Maurice n’est pas récente et liée aux débats juridiques courants. Il est essentiel de rappeler que le journal *Mauritius Times*, sous la plume de son fondateur et rédacteur en chef, Beekrumsing Ramlallah, a été le tout premier pionnier à plaider en faveur de l’introduction de ce concept dans l’île.

Pendant de nombreuses années, à travers les colonnes engagées du *Mauritius Times*, Beekrumsing Ramlallah a mené une campagne sans relâche pour que le droit mauricien s’inspire du modèle indien. Il considérait la PIL comme un outil fondamental d’émancipation démocratique, capable d’offrir une voix aux sans-voix et de contester les abus de pouvoir ou l’opacité administrative.

Malheureusement, à l’époque, cette idée d’avant-garde n’a pas été concrétisée. Elle s’est heurtée à un conservatisme tenace et, vraisemblablement, à l’opposition de groupes d’intérêts puissants au sein de la profession juridique et du monde politico-économique.

L’expérience indienne: Bilan, succès et satisfaction populaire

En Inde, la PIL a été façonnée sous l’impulsion de juges emblématiques de la Cour suprême, tels que les juges V.R. Krishna Iyer et P.N. Bhagwati.

Suite en page 18



Vijay Makhan

Beware the “N-Word”!

We are not yet facing an imminent nuclear confrontation.
But history teaches us that catastrophe seldom
announces itself in advance

As the US-Iran war resumes its destructive course, nuclear escalation may remain remote. But in a conflict without a clear objective, an exit strategy or an effective diplomatic mechanism, even the unthinkable can no longer be dismissed.

The guns blaze anew. After a relative restraint and yet another failed attempt to end the war, missiles and drones are once more traversing Middle Eastern skies. The cease-fire Memorandum of Understanding has proved scarcely worth the paper on which it was written.

The war launched on 28 February was proclaimed in Washington as a short, decisive incursion. Iran's nuclear capacity would be obliterated; its leadership would collapse; regime change might follow. Six months later, none of those objectives appears to have been achieved. The conflict, far from demonstrating overwhelming power, has turned into one of undefined destination.

In recent articles, I have repeatedly argued that wars are far easier to begin than to conclude and questioned the recurring great-power temptation to believe that military superiority permits political realities to be bent to one's will. Bombs can destroy indiscriminately but cannot so readily extinguish nationalism, historical memory or a people's capacity for resistance.

Nor are the repercussions confined to the battlefield. Economies thousands of kilometres away, including Mauritius, are bearing the brunt of decisions in which they had neither voice nor part. The conflict is therefore not only exhausting armies; it is also exhausting societies, exasperating public opinion and hardening attitudes across an already fractured world.

It is against that background that the “N-word” is beginning to be whispered in certain quarters. There is no evidence, at present, of a decision to employ nuclear weapons against Iran. The possibility remains remote and should not be transformed through speculation into an established threat. Yet one can never be too careful when a prolonged war frustrates those who had promised a rapid victory—and when the world's most powerful military is directed by a President whose conduct on the international stage has frequently verged on the brash and unpredictable.

Therein lies the warning. Nuclear weapons do not have to be used to become dangerous. Their mere invocation gradually normalises the idea that they may again constitute usable instruments of warfare rather than deterrence.

This should compel us to revisit the succession of treaties elaborated since the Cold War. What did they profess to accomplish—and what have they failed to achieve?

The Partial Test Ban Treaty of 1963 prohibited nuclear explosions in the atmosphere, outer space and underwater. It did not end underground testing or the development of more sophisticated weapons.

The 1968 Nuclear Non-Proliferation Treaty rested on three pillars: non-proliferation, peaceful nuclear cooperation and eventual disarmament. It may have prevented the emergence of many more nuclear-armed states but its application has become increasingly unequal. The non-nuclear majority agreed not to acquire the bomb; the

nuclear powers undertook, under Article VI, to pursue negotiations towards disarmament.

The Treaty has thus proved more effective at discouragement than prevention of acquisition. Meanwhile, the obligations of the non-nuclear majority are rigorously enforced, while the nuclear powers' commitment to disarm appears indefinitely postponed.

There is also a consequential ambiguity at the Treaty's core. It does not define a “nuclear weapon”, nor establish precisely when its “manufacture” begins. A state may therefore acquire much of the scientific knowledge, technology, nuclear material and certain components necessary to approach the threshold without assembling a weapon. The International Atomic Energy Agency's safeguards can monitor declared nuclear material, but they cannot eliminate the technical knowledge or latent capacity that could enable a future “breakout.”

The 1996 Comprehensive Nuclear-Test-Ban Treaty is yet to formally enter into force. Agreements between Washington and Moscow reduced portions of their Cold War arsenals, but several were later abandoned, suspended or simply withered. The 2017 Treaty on the Prohibition of Nuclear Weapons represented the clearest rejection of the bomb by the international majority. Yet the nuclear-armed states—and most countries sheltered beneath their nuclear umbrellas—remain outside it.

These treaties have therefore managed the nuclear danger without eliminating it. The paradox? A few states maintain that nuclear weapons are indispensable to their security while insisting that their acquisition by others would pose a danger to humanity.

Iran exposes the contradiction. It is told that it must not acquire nuclear weapons. But what conclusion might it, or any other threatened state, draw if a nuclear power were even to contemplate their use against a non-nuclear adversary? Would that strengthen non-proliferation—or persuade others that possession of the bomb provides the ultimate insurance against attack?

The collapse of the 2015 nuclear agreement is equally instructive. Diplomacy had produced a verifiable framework limiting Iran's nuclear activities. The United States withdrew from it in 2018 and is now attempting, through warfare, to contain a danger that painstaking negotiation had placed under international supervision.

Bombing may destroy installations and delay a nuclear programme. It cannot bomb scientific knowledge out of existence—but may provoke and reinforce the determination to acquire nuclear capability.



MIDDLE EAST TENSION: IAEA URGES EXTREME CAUTION OVER NUCLEAR SITES

“Bombs can destroy indiscriminately but cannot so readily extinguish nationalism, historical memory or a people's capacity for resistance. Nor are the repercussions confined to the battlefield. Economies thousands of kilometres away, including Mauritius, are bearing the brunt of decisions in which they had neither voice nor part. The US-Iran conflict is therefore not only exhausting armies; it is also exhausting societies, exasperating public opinion and hardening attitudes across an already fractured world...”

Where, through all this, is the United Nations? As I have observed throughout this crisis, it was marginalised when the war began, sidelined during the inconclusive peace initiatives and remains largely absent as hostilities regain momentum. An international system designed to prevent war has once again been reduced to counting its consequences.

We are not yet facing an imminent nuclear confrontation. But history teaches us that catastrophe seldom announces itself in advance. It emerges from miscalculation, wounded pride, accumulated frustration and the disappearance of credible exits.

The “N-word” should therefore remain a warning—not a prediction. But it is one the world would be reckless to ignore. For, once the unthinkable becomes speakable, the distance separating rhetoric from action may prove far shorter than humanity imagines.

2 September 2026



Central Electricity Board (CEB)

COMMUNIQUÉ

NON PAIEMENT DES FACTURES D'ÉLECTRICITÉ

Le Central Electricity Board (CEB) tient à rappeler à ses abonnés qu'une facture non réglée dans le délai de la date limite de paiement peut entraîner une interruption de la fourniture d'électricité à tout moment.

Après l'interruption, les abonnés concernés devront régler toutes les factures impayées, ainsi que les frais de reconnexion, avant que le service ne soit rétabli.

Le CEB se voit contraint de procéder régulièrement à des débranchements en cas de non-paiement des factures. Les abonnés sont priés de respecter les délais de paiement afin d'éviter ces désagréments.

La Direction

Meghna Raghoobar, Sociologist



'Economic Growth doesn't Guarantee Societal Health'

'We must track trust, safety, and human well-being alongside GDP to build a better future'

Behind the headlines of economic growth, modern societies are increasingly grappling with deep structural anxieties—from rising road fatalities and drug abuse to systemic corruption, institutional cynicism, and the silent exodus of educated youth. In this insightful interview, sociologist Meghna Raghoobar dissects the disconnect between traditional economic indicators and true collective health. She argues that GDP tracks financial transactions, not human trust, safety, or sense of belonging. To build a resilient future, Mauritius must move beyond reactive policies and redefine its social contract around a broader, systemic vision of societal well-being.

That diagnosis is too easy. The real question is far more fundamental: What kind of society are we becoming, and is our social contract keeping pace? To me, that is fundamentally a question of well-being.

Well-being cannot be reduced to whether an individual eats well, exercises, or manages stress. It is shaped by whether they feel safe, trust institutions, can afford housing, have meaningful work, feel a sense of belonging, and believe they have a future. That is why we must start evaluating Mauritian well-being not just at the individual level, but at the societal level.

*** Road deaths remain a particularly disturbing issue. Despite campaigns, laws and public warnings, dan-**

I don't want to simply label people as irresponsible. I want to understand the environment in which irresponsible behaviour becomes normal.

Are roads designed safely? Is public transport sufficiently accessible? Is enforcement consistent? Are penalties actually changing behaviour? What do people observe others doing every day? What behaviour is socially admired? How do we talk about masculinity, speed, status and driving?

All of these things matter.

We also need to understand that road safety is a collective issue. When someone drives recklessly, they are not making a private choice. They are making a choice in a shared environment where another person's life can be affected.

So perhaps the deeper lesson from our roads is this: A functioning society requires people to understand that freedom comes with responsibility.

I can have the freedom to drive, but I do not have the freedom to put another human life at unnecessary risk.

That distinction between individual freedom and collective responsibility is becoming increasingly important in modern Mauritius.

*** Are we becoming a more individualistic society, where personal convenience, consumption and success take precedence over solidarity and the common good?**

I think we are becoming more individualistic, but I would not necessarily frame individualism as a problem.

Individualism has positive dimensions. It allows people to develop autonomy, challenge traditions, pursue different lifestyles and make choices for themselves. For a younger generation especially, that freedom can be empowering.

The issue is when individualism becomes disconnected from interdependence.

Human beings are not actually independent creatures. We are deeply social and interconnected. Our health, safety, economic opportunities and emotional well-being depend on systems and relationships around us.

Yet modern society can create the illusion that everything is an individual achievement. If you are successful, it is because you worked hard. If you are struggling, it is because you did something wrong.

Individual choices matter, but choices are made within social conditions.

Someone's health is influenced by their environment. Their career is influenced by the labour market. Their ability to buy a home is influenced by housing policy and economic conditions. A young person's decision to leave Mauritius is influenced not only by personal ambition but by their perception of opportunities here.

‘We have become quite good at asking whether the economy is growing. We should also ask: Are people feeling safe? Do they trust one another?’

Mauritius Times: Mauritius is experiencing a troubling combination of road deaths, drug-related problems, corruption and money-laundering cases, as well as growing concerns about social inequality and young people wanting to leave the country. Do you see these as separate problems, or as signs of something deeper happening in Mauritian society?

Meghna Raghoobar: What concerns me is not simply that we have road accidents, drug use, corruption or brain drain. Societies have always faced social problems. What matters is what these problems reveal about our social structures, our values, our institutions and our relationship with one another.

I would describe what we are experiencing as a period of social transition. Mauritius has transformed enormously economically, technologically and culturally. Our aspirations have changed. Our relationship with work has changed. Family structures are changing. Social media has changed how we communicate and how we measure ourselves against others. Young people have access to a world of opportunities that previous generations simply did not have. But our social institutions and our collective ways of thinking do not always evolve at the same speed. This creates tensions.

We increasingly encourage individual achievement, financial success and personal mobility, while still expecting people to maintain strong communal responsibility. We tell people to pursue their dreams but sometimes provide limited structural opportunities to realise them. We promote education as the pathway to a better life, but the economy does not always offer the kind of meaningful opportunities that educated young people expect.

I don't believe Mauritian society is simply 'getting worse.'

gerous behaviour continues. What does our behaviour on the roads tell us about responsibility and our relationship with rules?

Road behaviour is one of the clearest places where we can observe the relationship between the individual and society.

We often assume that if we introduce a law, people will follow it. But legislation is only one layer of social regulation. There is also something much deeper: social norms. People behave not only according to what is legally permitted, but according to what they perceive as socially acceptable.

When speeding, dangerous overtaking, aggressive driving or driving under the influence become relatively normalised, we have a problem that cannot be solved by awareness campaigns alone.

At some point, the issue becomes cultural.

What does it say when someone values arriving five minutes earlier over another person's safety? It tells us that the immediate individual interest has, at least in that moment, overtaken collective responsibility.

“When young adults work, study, qualify and still cannot see a realistic path towards independent living, frustration can develop. Employment is another part of it. Young people want more than a job. They increasingly want meaningful work, career progression, autonomy and alignment between their values and what they do. And there is a third dimension that I think we underestimate: hope. People need to believe that their efforts can lead somewhere...”

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This is why I am very interested in moving the conversation about having well-being indexes beyond the individual.

We cannot tell people to “be resilient” while ignoring the environments that continuously create insecurity. Resilience matters, but resilience should not become an excuse for dysfunctional systems.

A healthy society needs ambitious individuals, but it also needs solidarity. We should be able to say, “I want to succeed,” while also asking, “What does my success contribute to the society around me?”

That is the balance I think Mauritius needs to rediscover.

*** We are also seeing a succession of corruption, fraud, and money-laundering investigations. Does the persistence of these cases suggest that corruption has become embedded in our culture, or does the rise in investigations simply mean that wrongdoing is becoming more visible?**

I would be careful about saying that corruption is part of “Mauritian culture”. That is a very broad statement and risks turning a complex institutional problem into a cultural stereotype.

There are at least three different things we need to distinguish. First, there may be wrongdoing. Second, there may be improved detection and investigation. Third, there may be greater public visibility because of journalism, social media and digital information. So, an increase in investigations does not necessarily mean an equivalent increase in corruption.

However, what concerns me sociologically is the normalisation of cynicism.

When people start believing that corruption is inevitable, that connections matter more than competence, or that everyone is trying to benefit themselves anyway, something deeper happens.

People begin to disengage from the social contract. They ask themselves: Why should I follow the rules if others do not?

That is extremely dangerous because trust is cumulative. It takes a long time to build and very little time to erode. We therefore need strong institutions, transparency, accountability and enforcement. But we also need to think about the

‘We cannot demand social responsibility from political leaders’

while behaving irresponsibly ourselves. Trust has to operate in both directions

social values surrounding success.

What do we admire? Do we admire wealth simply because it is wealth? Do we ask questions about how success was achieved? Do we celebrate integrity as much as financial achievement?

These are uncomfortable questions, but they matter.

I would like us to move towards a society where success is not measured only by what someone has accumulated, but also by how they created it and what they contribute. That is a very different definition of prosperity.

*** Mauritius has traditionally placed enormous emphasis on education and upward social mobility. Are there contradictions between the values we teach children and the examples they observe in society?**

Yes, and I think this is one of the most important contradictions we need to examine.

We tell children to work hard, be honest, respect others, follow rules and earn their achievements. But children do not learn values only through formal education. They learn through observation.



If young people consistently perceive that opportunities depend on connections, that housing is inaccessible, that wages do not match living costs, or that their professional aspirations cannot be realised locally, then immigration becomes more than an adventure. It becomes an exit strategy. We should therefore not shame young people for leaving. Instead, we should ask: What would make them want to build their future here?



If we teach honesty in school but children observe dishonesty being rewarded elsewhere, they receive two competing messages.

And this is why I am uncomfortable with the tendency to place the responsibility for every social problem on schools. Schools have an enormous role, but they cannot compensate for everything happening outside the classroom.

A child is shaped by family, peers, community, media, social platforms, political discourse and the wider economic environment. We therefore need a whole-of-society approach to values.

I would also question whether our definition of educational success has become too narrow.

Mauritius has rightly invested heavily in education. Education has been one of the great engines of social mobility in our country. But education should not only produce employable people. It should produce citizens who can think critically, understand complexity, cooperate with others, manage disagreement and recognise their responsibilities towards society.

If education becomes purely about qualifications, income and status, we risk producing highly educated individuals without necessarily strengthening social cohesion.

The purpose of education should therefore be both personal development and social development.

*** Young Mauritians increasingly speak about the cost of living, housing, employment opportunities, and the desire to emigrate. Is this simply the normal aspiration of a younger, more globally connected generation,**

or does it indicate a weakening of their confidence in Mauritius and its future?

Young people today have a much wider horizon. They can study in another country, work internationally, travel extensively and build careers that are not geographically confined.

Wanting to leave does not necessarily mean they dislike Mauritius. Sometimes migration is a sign of confidence and ambition. But there is an important distinction between leaving because you want to explore the world and leaving because you feel you cannot build the life you want in your own country. We need to listen to that distinction.

Housing is particularly important. When young adults work, study, qualify and still cannot see a realistic path towards independent living, frustration can develop. Employment is another part of it. Young people want more than a job. They increasingly want meaningful work, career progression, autonomy and alignment between their values and what they do.

And there is a third dimension that I think we underestimate: hope. People need to believe that their efforts can lead somewhere.

If young people consistently perceive that opportunities depend on connections, that housing is inaccessible, that wages do not match living costs, or that their professional aspirations cannot be realised locally, then immigration becomes more than an adventure. It becomes an exit strategy.

We should therefore not shame young people for leaving. Instead, we should ask: What would make them want to build their future here?

Our goal should not be to prevent mobility. It should be to create a Mauritius worth returning to.

*** What happens to a society when trust in institutions and in fellow citizens declines?**

Trust is one of the most important forms of social capital. We rarely see it, but it holds societies together.

When I trust that institutions will treat me fairly, I am more willing to cooperate with them. When I trust other citizens, I do not need to constantly protect myself from everyone around me.

When trust disappears, society becomes more transactional. People start relying primarily on personal networks rather than institutions. “Who do you know?” becomes more important than “What is the process?”

That has consequences far beyond politics. Low trust affects business, community life, public services, social participation and even people’s sense of security.

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Enforcement is necessary, but drug use also intersects with family relationships, social exclusion, peer networks, education, employment, trauma, accessibility of support and the sense of belonging within a community. If we address only the illegal substance, we may not address the social conditions that make someone vulnerable to problematic use. The same applies to road safety. We can increase penalties, but we also need to understand social norms...



'Do we ask questions about how success was achieved?'

Do we celebrate integrity as much as financial achievement? These are uncomfortable questions, but they matter'

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And there is a feedback loop. When people distrust institutions, they are less likely to cooperate. When cooperation declines, institutions become harder to operate effectively. That creates more frustration, which creates more distrust. Breaking that cycle requires institutions to earn trust through fairness, competence, consistency and transparency.

But citizens also have responsibilities.

We cannot demand integrity from institutions while tolerating dishonesty in our personal lives. We cannot demand social responsibility from political leaders while behaving irresponsibly ourselves. Trust has to operate in both directions.

Ultimately, a society is not simply a collection of individuals living within geographical borders. It is a network of relationships. And when those relationships become dominated by suspicion, competition and self-protection, well-being suffers.

*** Governments often respond to social problems with tougher laws, policing or awareness campaigns. Are we addressing symptoms rather than causes?**

Quite often, yes.

But I would not argue against laws or enforcement. We need them. The problem is when they become our default response to complex social problems.

Take drugs. Enforcement is necessary, but drug use also intersects with family relationships, social exclusion, peer networks, education, employment, trauma, accessibility of support and the sense of belonging within a community. If we address only the illegal substance, we may not address the social conditions that make someone vulnerable to problematic use.

The same applies to road safety. We can increase penalties, but we also need to understand social norms, infrastructure, transport systems and attitudes towards risk. This is why prevention is so important.

By the time a social problem becomes highly visible, the underlying processes may have been developing for years.

Mauritius needs to adopt a more proactive, evidence-based framework when designing social policy. We need better data, stronger research and more collaboration between government, academia, communities and practi-

Schools can develop critical thinking, civic consciousness and the capacity to cooperate. Community and religious organisations can create belonging and social support. The media has enormous power to shape public conversation and determine what becomes normalised. Political leaders have perhaps the greatest symbolic responsibility because leadership communicates what is considered acceptable. But none of these institutions can do it alone...



tioners.

And we need to measure whether interventions actually improve people's lives. That is one reason I am interested in national well-being measurement. If we only measure economic indicators, we can miss important changes in people's lived experience.

GDP can tell us something about economic activity. It cannot tell us whether people trust one another, feel safe, have meaningful relationships, feel that they belong, or believe that their children have a future. If we want healthier societies, we need to measure what makes societies healthy.

*** What role should families, schools, religious and community organisations, the media and political leaders play in rebuilding a culture of responsibility and social cohesion? And are we asking too much of schools to compensate for failures elsewhere in society?**

I think we need to move away from asking which institution is responsible and instead recognise that responsibility is distributed across society.

Families establish many of our earliest ideas about boundaries, care and responsibility. Schools can develop critical thinking, civic consciousness and the capacity to cooperate. Community and religious organisations can create belonging and social support.

The media has enormous power to shape public conversation and determine what becomes normalised. Political leaders have perhaps the greatest symbolic responsibility because leadership communicates what is considered acceptable. But none of these institutions can do it alone.

And I would add something else: citizens themselves.

There is a tendency to speak about social problems as if they are always caused by "other people", "the government", "young people" or "institutions".

We need to take responsibility and look at our own participation in the system. What do I tolerate? What do I reward? What do I share online? How do I treat someone who has less power than me? Do I follow rules only when someone is watching?

These everyday behaviours collectively create culture.

And I think we need to stop treating young people merely as recipients of social problems. They are also potential contributors to the solution. Give them meaningful opportunities to participate in communities, environmental projects, entrepreneurship, civic initiatives and policymaking. People develop responsibility partly by being trusted with responsibility.

Social cohesion does not mean that everyone thinks alike. It means people with different identities, ambitions and beliefs still feel that they belong to the same society and have a stake in its future.

*** If you could identify three fundamental changes Mauritius should make over the next five years, what would they be?**

My first would be to rebuild institutional trust through transparency, accountability and fairness. People need to feel that institutions work for the public interest and that rules are applied consistently. Trust cannot be created through slogans. It has to be experienced.

My second would be to shift from reactive social policy towards prevention and well-being-based policy. We need to intervene earlier, particularly with young people. That means looking at education, employment, housing, mental and social well-being, community belonging, substance-use prevention and opportunities for meaningful participation.

And I would broaden our understanding of well-being itself. A healthy society is not simply one with people who have been taught to manage their stress individually. It is one where the environments in which people live make healthy and meaningful lives more possible.

My third would be to create a stronger culture of civic responsibility and collective participation. We need to rebuild the idea that citizenship is more than voting every few years. It is how we drive. How we treat public spaces. How we treat people who are different from us. How we respond when we see wrongdoing. How we participate in our communities. How we use social media. How we think about the environment. How we contribute to the well-being of people we may never meet.

I don't think Mauritius needs to become the society it was 30 or 40 years ago. That is neither possible nor necessarily desirable. We need to become a better version of the society we are becoming.

We are more connected to the world. We are more diverse in our aspirations. Technology is transforming how we work and communicate. Climate change, artificial intelligence and global economic uncertainty will create challenges that previous generations did not face in the same way. We therefore need a social contract adapted to the twenty-first century.

And for me, the central question is ultimately one of collective well-being.

We have become quite good at asking whether the economy is growing. We should also ask:

Are people feeling safe? Do they trust one another? Can young people imagine a future here? Can families afford a decent life? Do people feel that they belong? Are our institutions worthy of trust? Do people feel that their voices matter? Are we creating environments that support human well-being rather than simply expecting individuals to cope with environments that undermine it?

Those questions change the conversation.

Because the objective of development should not simply be to produce wealth. It should be to create the conditions in which people can live meaningful, healthy and dignified lives, while knowing that their well-being is connected to the well-being of others. That is where I think Mauritius needs to go next.

We have already demonstrated that we can transform our economy. The next transformation should be about the quality of our society.

And perhaps the most important shift is from asking, "What can Mauritius give me?" to also asking, "What kind of Mauritius are we collectively creating?"

That is where the social contract begins again.

There is a tendency to speak about social problems as if they are always caused by "other people", "the government", "young people" or "institutions". We need to take responsibility and look at our own participation in the system. What do I tolerate? What do I reward? What do I share online? How do I treat someone who has less power than me? Do I follow rules only when someone is watching? These everyday behaviours collectively create culture...





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A Summer of Extremes: Is It the Great Dissolution?

"The world has enough for everyone's need, but not enough for everyone's greed." — M.K. Gandhi

By late August 2026, the list of disasters reads like a catalogue of biblical plagues. Europe is baking through its fifth heat wave of the summer, with heat-related deaths surpassing 25,000. Wildfires have scorched over 1.2 million acres across Spain, France, and Italy. Canada is battling more than 600 active wildfires. Monsoon floods have killed hundreds across India, with Himachal Pradesh alone recording over 300 deaths since June, while a reservoir collapse in China's Guangxi region killed dozens more. And on August 10, a magnitude 7.4 earthquake devastated western Colombia, killing hundreds. Flash floods on the Nepal-Tibet border have wrought havoc days ago. It's natural to ask: Are we living in the end times?

What's Actually Happening

The heat, fire, and flood events share a common thread — and it isn't coincidence. A warmer atmosphere holds more moisture, intensifying both drought and downpour. In Europe, scorched soils and record-low river levels created a feedback loop: dry ground can't cool the air, so heat builds further, drying the ground further still. That dynamic primed forests in Spain, France, and Canada for explosive fire growth. In South Asia and southern China, added atmospheric moisture turned monsoon rains into flash floods and reservoir failures. Europe, warming faster than any other continent, is also poorly equipped for it: older housing, limited air conditioning, and aging infrastructure make heat there more lethal than raw temperatures suggest.

The Extraction Machine Behind the Crisis

None of this unfolds in a vacuum. Behind the summits and the smoke lies a quieter violence: the systematic stripping of the Global South's resources by multinational corporations, sold to the public as development. Rio Tinto's QMM mine in southern Madagascar has, since 2009, dredged one of the world's last stretches of littoral forest to extract ilmenite for titanium dioxide pigment. Communities living on less than two dollars a day report contaminated lakes, dead fish, and farmland stripped of fertility, while Rio Tinto pays the state a royalty of roughly 2.5% on everything it ships out.

It's a pattern repeated with cobalt in the DR-Congo, lithium in Chile, palm oil in Indonesia, and timber across the Amazon and Congo Basin: the resource leaves, the profit leaves with it, and what remains is poisoned water, displaced families, and a hollowed landscape that no longer buffers against the disasters described above.

Summits Without Teeth

For over three decades, developed nations have gathered at UN climate summits — Kyoto, Copenhagen, Paris, Glasgow, Dubai — and produced declarations heavy on ambition, light on enforcement. Emissions pledges are voluntary; the promised \$100 billion a year in climate finance for developing nations was chronically underdelivered. Fossil-fuel phase-out language gets diluted into softer terms like "phase down," and lobbyists routinely outnumber delegations from the countries most at risk.

Meanwhile, nations bearing the least historical responsi-

bility for emissions absorb the worst of the floods, heat, and crop failures. As Indian ecologist Dr Vandana Shiva has put it, "those least responsible for climate change are worst affected by it." That gap between who caused the crisis and who pays for it is arguably the biggest reason summit outcomes keep falling short.

Dr Vandana Shiva's Stand Against Corporate Agribusiness

Dr Shiva, a physicist-turned-ecologist, has spent nearly four decades challenging corporate control of food and seed. In 1991 she founded Navdanya, which has since trained over 1 million farmers and preserved more than 5,000 crop varieties in community seed banks. Her reasoning: the right to save and replant seeds for free is inseparable from farmer autonomy; patented, corporate-owned seed converts a renewable resource into a recurring cost that forces farmers into debt dependency. She has fought corporate patent claims on traditional Indian varieties as "biopiracy" — Navdanya helped stop RiceTec's attempt to patent basmati in 1998 and pushed Monsanto to revoke a patent on an Indian rice variety in 2004.

Dr Shiva also disputes the productivity case for industrial agriculture, arguing ecological methods match or exceed Genetically Modified (GM) yields per acre, and frames the fight as structural: corporate control of food, in her view, undermines democracy itself. Worth

noting: mainstream agricultural economists have challenged her sweeping causal claims, particularly that Genetically Modified Organisms (GMOs) directly cause farmer suicides, even while broadly crediting her critique of patent overreach and market consolidation.

The Philanthropist's Contradiction

A related tension is that some billionaires whose fortunes were built in part through chemical-intensive industrial agriculture have also used their foundations to support initiatives aimed at addressing poverty and food insecurity.

The Gates Foundation co-founded and provided significant funding to the Alliance for a Green Revolution in Africa (AGRA), which promotes the use of commercial seeds, fertilizers and other agricultural inputs across Africa. The Gates Foundation Trust has also held shares in Monsanto, a connection that has drawn criticism from some advocates who have raised concerns about potential conflicts of interest and the overlap between AGRA's agricultural approach and the commercial interests of agribusiness companies.

The Foundation has since sold that stock and Monsanto itself no longer exists independently (Bayer acquired it in 2018), but the underlying pattern remains: a foundation funding "pro-farmer" programs while financially tied to the corporations whose products those programs promoted.

Whether GM seed adoption itself caused India's farmer suicide wave is contested. What holds up: the shift from free-saved seed to purchased seed-and-input packages, often financed through high-interest informal credit, concentrated financial risk onto farmers already exposed by poor irrigation

and weak crop insurance — particularly in Maharashtra's Vidarbha belt, ground zero for both GM-cotton adoption and suicide clusters. GM seed didn't single-handedly cause the suicides but was introduced into an already-fragile system and changed farmers' risk exposure within it.

The tension extends beyond agriculture. Some of the same billionaires have invested heavily in private space programs, including efforts to explore the possibility of human settlement on Mars, sometimes presenting such ambitions as a long-term safeguard against an increasingly difficult future on Earth. Critics question this priority, noting that Mars settlement remains highly speculative and technologically distant, while established climate solutions — including grid-scale renewable energy, reforestation and more resilient agriculture — could be expanded today with substantial investment.

From this perspective, directing large sums toward space exploration raises questions about whether similar resources might have a greater immediate impact if invested in addressing environmental and social challenges on Earth.

The Shadow Crisis: Famine

Floods, fires, and heat don't just destroy homes — they destroy harvests, and the damage compounds silently after headlines fade. The 2026 Global Report on Food Crises found acute food insecurity affecting 266 million people, 22.9% of the population analyzed, in 2025. For the first time in the report's history, two famines were confirmed in the same year, and acute hunger has nearly doubled since 2016. Climate shocks are a named driver alongside conflict, hitting rural people — especially women and youth — hardest.

The same flood zones in India and China, drought-hit soils in southern Europe, and deforested landscapes in Madagascar feed into this: degraded land and erratic rainfall shrink harvests and push staple prices up, hitting fragile, import-dependent economies hardest. Meanwhile, humanitarian funding for food crises has declined even as need grows.

Practical Solutions Worth Pursuing

Since top-down global agreements move slowly, much of the progress is happening elsewhere: reflective "cool roofs" and urban tree canopy that have cut heat deaths in cities like Ahmedabad and Paris; flood early-warning systems that cut disaster deaths over 100-fold in Bangladesh since the 1970s; decentralized solar microgrids bypassing fragile centralized grids; controlled burns and restored Indigenous fire stewardship; climate finance reform — grants rather than loans, debt-for-climate swaps, and an enforced loss-and-damage fund; and diversified, seed-sovereign agriculture, which builds resilience against both drought and flood. None of these requires waiting on a global treaty — they're implementable now.

A Closing Thought

Vedic philosophy offers a different lens than the Western apocalyptic one — not a single, final ending, but a cycle: "Srishti, Sthiti, and Pralaya" — creation, preservation, and dissolution — turning endlessly into one another, embodied in the Trimurti of Brahma, Vishnu, and Shiva.

Pralaya is not annihilation for its own sake; it is dissolution that clears the ground for the next creation, the necessary unmaking that precedes renewal. Read through that frame, the heat, floods, fires, and hollowed-out forests look less like a countdown to a final curtain and more like a civilization straining against the limits of an old, extractive order — one that may need to dissolve, at least in part, before something more sustainable can take its place.

Pralaya in Hindu thought is still governed by dharma — right action — and what follows dissolution depends on what is carried forward into it. The choices made now, by governments, corporations, and activists like Dr Shiva resisting the extractive model, are less a bid to prevent an ending than an act of shaping what the next cycle inherits. That is a harder story than either a triumphant rescue or a final judgment, but it may be the truer — and more actionable — one.

There is no planet B.



Indian Languages in Mauritius: Milestones of a Struggle

Cont. from page 5

Dr Ramgoolam reminded the committee:

'We may spend all our life learning other languages and imbibing other cultures, but until we know what is our own, we will never be able to become a man in the full sense of the word, nor will we be able to understand and cherish our culture. The study of languages other than our own, however excellent and useful, must occupy a secondary place in our heart if we are to preserve our identity and make a special contribution to the sum total of the happiness and welfare of the people.'

He added that 'the Indians in this country loved their languages and will not tolerate for any moment anyone asking them for their abolition'. He concluded with some remarks which resonate today in the present situation:

'If there is any feeling of uneasiness among them today, the government has provided the germs for it, the government has sown the seed, it is natural that it should reap what it has sown. You, as government, have done nothing for those toiling in the fields... the Indians of this island must be taught their languages, and that properly and effectively, because that is the only way in which they can preserve their culture, and also because, they have not the least intention of being denationalised in the process of time.'

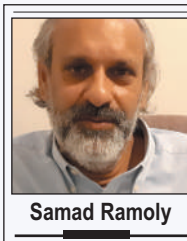
In recent decades, Mauritians have sustained the struggle to maintain Indian languages and did not retreat when examination grades in Indian languages were to be counted for admission to secondary schools, nor did they accept the erasure of their history when an attempt was made to deny them a public holiday on 2 November.

A new stage in their struggle for equal recognition in the National Assembly has started, and nothing would stop them from claiming their right to civic equality in all walks of life, including the National Assembly.

Sada Reddi

Opinion

Let's Stop Thinking Like Economists



Samad Ramoly

It is time to reclaim other ways of thinking. To restore the rightful place of ethics, solidarity, the collective, and everything that cannot be calculated



It is time to say it clearly: mainstream economic thought has colonised our minds, and it has left us impoverished. For decades, we have been taught to view the world through a single lens: that of calculation, optimisation, and cost-benefit analysis. We have been sold the idea that human beings are rational creatures who maximise their own self-interest, that the market is the ultimate judge of value, and that efficiency must take precedence over everything else. This vision is not neutral. It is an ideology disguised as a science.

The Lie of *Homo Economicus*

Standard economics posits a cold, calculating individual, inherently selfish, who weighs every decision against the yardstick of personal utility. But no mother watching over her sick child, no volunteer giving up their time, no friend sacrificing their weekend to help a loved one is "maximising utility." These actions completely escape market logic. Reducing humanity to a spreadsheet mutilates what gives us our dignity: our capacity to act out of love, duty, and solidarity, expecting nothing in return.

Commodification: Not Everything Has a Price

Economic reasoning pushes us to believe that everything can, and must, be monetised. From daycare spots and organ donations to carbon credits and hospital waiting lines, there is supposedly always an optimal price, a market solution. This is false, and it is dangerous. Certain things lose their meaning the moment they are sold. A bought vote is no longer a vote. A monetised friendship is no longer a friendship. Nature, once priced, becomes a mere commodity that can be destroyed if the price is right. Putting a price tag on life, justice, or dignity is not evaluating them—it is betraying them.

A Fake Neutrality Suffocating Democratic Debate

Economic choices are presented to us as mere technical questions reserved for experts, far removed from politics and values. This is a deception. Should water be privatised? Should there be a minimum wage? Should we tax the wealthy? These are not equations to be solved; they are societal choices, deeply political, that involve our shared vision of justice. By dressing up these debates in graphs and models, economism dispossesses citizens of their decision-making power, transferring it to a caste of "experts" who claim to hold objective truth where there are only choices of values.

The Myth of Rationality

Even on its own turf, the theory collapses. Human beings do not calculate the way the model claims; they are influenced by their emotions, their surroundings, their habits, and their irrational fears. The myth of the rational agent has never described anyone; it has only served to justify policies that benefit those who already know how to play the market game.

Reclaiming Power Over Our Lives

Thinking like an economist means accepting to see the world in terms of yield, incentives, and efficiency, to the detriment of meaning, justice, and human connection. It means allowing the language of the market to invade spheres that should remain alien to it: education, health care, culture, intimacy, and nature itself.

It is time to reclaim other ways of thinking. To restore the rightful place of ethics, solidarity, the collective, and everything that cannot be calculated. To remind ourselves that a human being is not a utility function, and that society is not a market.

Let us stop thinking like economists. Let us think, quite simply, like human beings.

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UN Committee: Former Colonial Powers Legally Obligated to Consider Slavery Reparations

A United Nations committee has declared that countries involved directly or indirectly in the transatlantic African slave trade carry a present-day legal obligation to provide comprehensive reparations. The finding reframes reparatory justice from an unfulfilled historical responsibility into an active duty under international human rights law.

Landmark Findings Under General Recommendation

The UN Committee on the Elimination of Racial Discrimination (CERD), an 18-member panel of independent rights experts, issued this conclusion through a fresh interpretation of the 1969 International Convention on the Elimination of All Forms of Racial Discrimination. The convention has 182 state parties, including former major slaving powers such as the United States, Britain, France, and Portugal.

CERD committee member and Liberian human rights lawyer Pela Boker-Wilson characterized the publication as a "watershed moment" and a paradigm shift, emphasizing that historical horrors cannot be separated from contemporary systemic inequality:

Multifaceted Scope of Reparations

The committee emphasized that financial compensation is only one element of a broader framework. Because transatlantic chattel slavery distorted global economic relations by concentrating wealth across borders, state obligations extend into multiple structural domains. These include restitution and rehabilitation through structural programs designed to address economic disparities, housing inequality, and criminal justice reform; truth and education through mandato-



A UN committee has said countries are legally obliged to provide broad reparations for harms linked to the transatlantic African slave trade. Pic - Facebook

ry obligations to investigate, disclose, and teach the complete historical record of chattel slavery; and memorialization through formal public acknowledgments, state apologies, and permanent historical memorials.

Legal Authority and Global Implications

While CERD findings are not directly legally binding, they carry authoritative interpretative weight under international law. Legal experts, activists, and state officials can now utilize General Recommendation 40 as a foundation for domestic judicial reviews, legislative policy frameworks, and international civil litigation.

The report follows a March UN General Assembly resolution recognizing the transatlantic slave trade as "the gravest crime against humanity." By linking historical atrocities to modern racial profiling, wealth gaps, and systemic discrimination, the UN panel has established a formal framework for legal accountability worldwide.

'India retains status as fastest-growing large economy with latest GDP growth of 7.8%'

India's 7.8 per cent GDP growth in the first quarter of 2026-27 fiscal year

continues the country's trajectory as the fastest-growing large economy in the world, Indian Ambassador to the US, Vinay Kwatra, said as he rang the opening bell here at Nasdaq.

"India is undergoing a significant economic and technological transformation, driven by strong entrepreneurial ecosystem, expanding digital capabilities and a young and talented workforce," said Kwatra.

Kwatra pointed to India's latest GDP growth for the April-June quarter and said the country remains "the fastest-growing large economy" in the world, reports PTI.

"In that, one of the greatest pillar of our current and the emerging partnership is the partnership with the companies in the community of the technology leadership companies in Nasdaq for technology, technology-linked capital, technology infrastructure, and of course, mobility of skilled professional," he said.

As India moves forward to the goal of 'Viksit Bharat 2047', Kwatra said the country looks forward "to an even stronger partner-

ship with American businesses, investors and institutions."

Kwatra rang the Nasdaq opening bell on behalf of the government and people of India and Finance Minister Nirmala Sitharaman, who later in the day arrived in New York after participating in the G20 finance ministerial meeting in Asheville, North Carolina.

Kwatra described the opening bell ceremony at the stock exchange as being more than a market tradition. "It represents confidence in enterprise, innovation and the possibility of future partnership between India and the companies of the Nasdaq. This spirit resonates very strongly with India," he said.

In a post on X, Kwatra said it was a pleasure to ring the opening bell at Nasdaq to "mark the growing strength and promise of the India-USA partnership. India is undergoing a significant economic and technological transformation, driven by a strong entrepreneurial spirit. The companies listed here are one of the great pillars of that partnership."

On the occasion, Kwatra was joined by Acting Consul General of India in New York Vishal Harsh and other officials.

Across the Globe

Doctors question AI health claims

Leading AI firms are overselling the short-term prospects of the technology transforming healthcare, scientists and doctors warned. One longtime health and science-focused reporter at The Information noted a "steadily mounting drumbeat of social media posts, podcast interviews, and blogs" in which scientists have characterised AI companies' bullishness as "dangerous hubris", while a prominent cardiologist recently posted that projections of coming cures for a litany of diseases were "wildly off-base and impossible." As a top computer scientist put it, such a "magic-wand promise rests on an assumption that turns out to be false: that we already understand human biology well enough for a clever enough reasoner to find the cures hidden in what we know."

Fears of AI bioterrorism

Tech firms are scrambling to reduce the threat of AI-driven bioterrorism, the Financial Times reported. AI models are increasingly powerful bioscience tools, already speeding up drug discovery. But, as with cybersecurity, those capabilities are dual-use: Information used to make a vaccine can also "create a bioweapon," one Google DeepMind researcher told the FT, and any advances raise the risk of misuse. An AI safety expert warned of "a 'Mythos' moment for AI and Bio," referring to how Anthropic's powerful model can find vulnerabilities in most software.

Terrorist groups already employ AI, and while AI labs guard against dangerous uses, it is harder to assess risks in bioscience than in cybersecurity. "All it will take is one screw-up," an immunologist warned.

Japan searches for a second capital city

Japan passed a law to designate one of its cities as a second capital, triggering a flurry of public relations campaigns by the 13 local governments vying for the mantle.

Deemed necessary to ensure continuity of government in the earthquake-, typhoon- and flood-prone nation, the law dangles an opportunity for hundreds of millions of dollars in subsidies, possible tax breaks, tourism and urban revival.

Business-flush Osaka, a leading contender, has even designated a mascot for the effort, a talking cat named Fukumaru.

"A 'don't-miss-the-Gold-Rush' mentality has taken hold," a Tokyo-based expert told The New York Times, but the initiative must promote growth to offset population decline in rural areas, or it "will bring 100 harms and not one good."

Assessing the impact of AI in classrooms

The use of AI in schools is soaring, upending education systems around the world. Recent polls show that more than 90% of students in Germany and the UK use AI, sparking concerns among experts about the technology's impact on learning.

But a new study tracking 27,000 students aged 12 to 18 in China, where adoption has been swift, paints a mixed picture. Pupils using AI saw their homework results improve by almost a fifth, while the time it took them to complete the work fell by a quarter.

However, on exams, the students scored 20% below those who had not used AI.

"AI can boost learning productivity, but only for those who use the technology intelligently," The Economist argued.

Cancer Calculus: Corporate Misconduct in the Cancer Drug Industry

Between 2010 and 2025, 12 major cancer drug manufacturers settled 25 enforcement cases across 10 countries, paying nearly \$1.7 billion in fines and settlements. An investigation by the International Consortium of Investigative Journalists (ICIJ) reveals a troubling pattern: despite frequent legal actions for deceptive marketing, illegal kickbacks, and anti-competitive practices, global pharmaceutical giants continue to view these hefty payouts as merely a routine cost of doing business.

A Token Penalty Relative to Sky-High Revenues

While a \$1.7 billion collective payout appears substantial, it represents just 0.33% (one-third of 1%) of the \$696 billion in revenue these 11 companies generated during the specific years the settlements occurred. Furthermore, the 12 firms accumulated \$15.4 billion in total healthcare penalties from 2010 to 2025, yet they reported over

\$491 billion in revenue in their latest fiscal year alone.

Legal experts and medical researchers argue that these financial penalties fail to deter wrongdoing because they barely



Campaigners protesting against pharmaceutical company Roche over the price of cancer drugs. Pic - ICIJ

impact corporate balance sheets.

Key Industry Practices and Repeat Offenses

The ICIJ review highlighted several systemic issues across the oncology market:

Priced-Out Patients: High prices leave critical treatments out of reach for vulnerable patients. In South Africa, Roche's breast cancer drug Herceptin reached \$36,000 annually by 2016 — four times

the average national household income— sparking widespread protests before activist Tobeka Daki succumbed to her illness.

Kickback Schemes & Off-Label Marketing: Pfizer paid \$23.85 million in 2018 over allegations of using a charity to cover Medicare copays for its kidney cancer drugs Sutent and Inlyta. Celgene paid a historic \$280 million settlement in 2017 for improperly promoting Thalomid and Revlimid for unapproved cancer uses.

Persistent Misconduct: Novartis signed multiple Corporate Integrity Agreements with the U.S. government (2010, 2015, 2020) while continuing to face allegations of illegal kickbacks and improper copay coverage.

Stifling Competition: Regulators in Romania fined Roche \$14 million for market tactics that blocked generic versions of Tarceva, Herceptin, and MabThera, while Merck used predatory pricing strategies in Austria to block competitors for its brain cancer drug Temodal.

Human Cost of a Broken System

For patients, the consequences of corporate misconduct and aggressive patent strategies are immediate and devastating. In the United States, patients frequently face overwhelming out-of-pocket costs for essential medications, such as Incyte's leukemia drug Jakafi, which costs roughly \$300 per pill.

Without stricter enforcement, personal executive accountability, or structural reforms to patent and pricing laws, advocacy groups warn that pharmaceutical conglomerates will continue to prioritize shareholder profits over human lives.

Across the Globe



US universities face enrolment drop-off

US universities are under increasing long-term financial pressure as enrollments decline, a result of falling birthrates and spiraling costs.

College enrollments are projected to decline 13% by 2041, even as what *The Wall Street Journal* called a "flight to quality" drives higher numbers of applications to top-tier institutions.

Some 70% of Americans say US higher education is going in the wrong direction, and the proportion of those with confidence in higher education has slipped nearly 20 percentage points since 2015.

In part, reduced interest in college is due to far higher costs, and the "college premium" — the lifetime wage gap between university-educated workers and those who lack formal higher education — has stopped growing.

Another implausible study

Another influential scientific paper by a superstar professor was found to contain implausible data. Duke University's Dan Ariely — whose bestselling book *Predictably Irrational* is being made into a TV drama —

was a co-author of Harvard Professor Francesca Gino's research into dishonesty, which data sleuths showed was itself dishonest.

Gino sued the sleuths and Harvard, but the case was dismissed and she was fired. Ariely denied falsifying data. The same investigators found that another study's numbers were likely "severely tampered with or fabricated." Social science has long been hurt by bad statistical practices and fraud. Ariely's work keeps turning out "to be based on dubious or fake data," the statistician Andrew Gelman noted archly; "it's bad luck for sure."

London's Tube to get cellular coverage

London's metro rail, the oldest in the world, will finally catch up with Berlin and Paris by having cellular signal across its stations and lines. London's Tube lines are usually deeper than those in other cities, where metros were largely built by cut-and-cover, digging up roads from the surface. But London's winding streets and clay soil made that impractical, so the tunnels were bored far deeper and therefore much narrower, leaving no room for signal-boosting equipment.

In New York, the broad, box-shaped tunnels can accommodate several trains; in London, the tubes are bare inches wider than the trains themselves. A yearlong project of threading fibre-optic cables and hanging antennas in packed tunnels and stations will finish this year.

Germany eyes longer workday

German business leaders are pushing for an extension of the country's working week as a way to revive the country's industrial might in the face of increased competition from China. Four decades after unions secured a 35-hour working week, bosses of firms including Mercedes-Benz and Stihl are pushing for an increase to 40 hours



without extra pay, arguing that high labor costs are eroding the country's competitiveness.

In a sign of the times, Volkswagen — which faces a stern test from an influx of cheap, high-quality Chinese vehicles — could slash its workforce by 100,000 people, a proposal that has roiled German politics. "Tariffs, new competitors and geopolitical risks: The entire automotive industry is under enormous pressure," the carmaker's boss said.

Argentina's contraband problem

Argentina's economic success has paradoxically led to an explosion in contraband goods. President Javier Milei has stabilized the peso, which previously traded on the black market far below the official rate, making dollars — and thus off-the-books imports — prohibitively expensive. But as the rates have converged, contraband has become economically viable.

Estimates suggest 40% of beers, 30% of tires, and 33% of cellphones sold are brought in illegally. "Having two exchange rates was terrible for the economy" but it prevented smuggling, an Argentine union leader told the *Financial Times*: "Now [we need] a much stronger border." Milei's slashing of import controls has also played a role; the shift has reduced domestic manufacturing but brought down consumer prices and slowed Argentina's brutal inflation.

Compiled by K. Ramlallah



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8th Year No 344

MAURITIUS TIMES

Friday 7 April, 1961

• Scepticism is unbelief in cause and effect. — Ralph Waldo Emerson

Problems of a Multiracial Society

By H.E.W.

Multiracial societies and their problems are among the most important ones facing the statesmen of the world today. Everywhere this problem is setting itself in an acute form and is the cause of great conflicts and upheavals which are disturbing the social, economic, and political situation. People have been conducting experiments to find applicable and practical solutions, but the chances of an early solution are very remote. Mauritius is not lagging behind in this respect and is faced with similar problems which need the serious attention of all the citizens of the island, irrespective of creed, colour, and other considerations. Plural societies are due to migration mainly through British economic encroachment and French colonialism. The problem is not one of compression but of balance.

Before dealing with local problems, it would be worthwhile to survey the situation in other parts of the world, the developments which are taking place, and the impact which the various forms of remedial measures are having on the people of other countries. You may be aware of the fact that in parts of the United Kingdom there are great numbers of coloured settlers. When they arrived during the war, several problems were created. They were people who, apart from the different colours of their skins, had different languages, different cultures, and different outlooks on life generally. They had to be assimilated socially in some way or another.

Many were keen to make the best of the circumstances prevailing in the United Kingdom. On the other hand, the workers of the United Kingdom — at least part of them — found in the immigrants undesirable competitors in the labour market. This problem was not so serious during the war when work was in abundant supply, but it assumed big proportions when the time for the return to civil life came after the end of the war. You will be interested to learn that Mr Anthony Richmond, Lecturer in Social Theory at the University of Edinburgh, investigated this problem in Liverpool and Merseyside thoroughly and published his findings in his most interesting book *Colour Prejudice in Britain*, which every student of society and every social reformer should make it a point to read. Mr Richmond deals at length with the social and economic problems arising out of the arrival in Britain of coloured immigrants and the reaction of the people of Britain.

His investigation revealed that the problem of assimilation in an alien society should not be treated in a wholesale manner. Some of the immigrants were educated, enlightened persons who could not by any means be dealt with in the same manner as the uneducated, untrained, and unskilled immigrants. Apart from the differences in colour — I am dealing with the colour aspect with some emphasis — there were cultural and religious differences which had to be attended to. The coloured were not received in certain dance halls, they were not served in some restaurants, and they had to put up with nasty remarks in the streets, the public places, the factories, and even in their private lives. The people of Britain resented the company of these men with white girls, and in those circumstances, there were bound to be conflicts, and conflicts there were.

Attention was given to this problem from all quarters: the Government, the political parties — and I would not suggest that the politicians dealt with this problem with a view to catching votes. They did so in earnest to find a wor-



kable solution to a thorny problem, and it can be stated without exaggeration that the size of the problem dwindled, and it is not now an alarming one. Experience in the UK has shown that such problems should be tackled from various fronts. The improvement in the situation was arrived at only after the persistent application of such a strategy. The immigrants were handled most tactfully and sympathetically. The bad ones were separated from the good ones in a very subtle manner, and special attention was given to each category.

Special organisations were set up. Amenities were created for them, and contacts between them and the white community around them were encouraged. On the other hand, the whites were encouraged to treat them as human beings, with a common and noble purpose on earth. There is always something good in every human being, and it requires proper canalisation which can only be done through tact, sympathy, and understanding; the results in the UK were gratifying. There are still some problems; there were last year's racial riots in some parts of London, but this was not a mass movement against the coloured. Some fanatics on either side, the whites and the coloured — I was on the point of saying colourless and coloured — were responsible for those unfortunate incidents, and, as you are all aware, there have been no repetitions.

If I quote another case where the problem has been tackled in a different manner, it will show to you that the method of approach in dealing with such problems is most important. I will refer to South Africa. There, the principle of "we are we, they are they, and the two cannot meet" is applied with the utmost ferocity and fanaticism, and I need not tell you how explosive the situation is there. Something terrific is bound to happen there one day when it may be too late. Who can forget the racial riots in the suburbs of Durban in 1949? Those riots had many lessons, but the rulers turned a deaf ear. These were followed by other conflagrations, the latest ones being Sharpeville and Cato Manor.

Throughout almost the whole of Africa, a violent battle is being fought now. It is a battle of cultures, with colour playing a big part. Differences in cultures and the colour of the skin give rise to all sorts of prejudices and privileges. The white man has ruled Africa for centuries. They have done good work — this is undeniable — but it must be admitted that in the same fields their actions have been reprehensible, and today they are afraid of the reactions of the coloured. "What will happen to me if the Negroes come to power?" is a ques-

tion which is uppermost in their minds. Prejudices engender fear, and fear in its turn leads to violent reactions. Prejudices often boomerang, and when this happens, small groups gain something, but the world becomes poorer.

In Africa, the supremacy of the white man has been the guiding principle of the white ruler. "We have been entrusted with the white man's burden of civilising and educating the unsophisticated multitudes of Asia and Africa," many would say. This had some virtue in it two centuries ago, but today such an attitude should be eradicated if harmony is to reign over the world as a whole. If only what the Belgians brought to the Congo was used to enrich the cul-

ture of the indigenous inhabitants, so that these would have been trained in modern methods of administration while retaining their national or tribal characteristics, the situation would have been different, I am sure.

We all know that in the territories forming part of the Federation of Rhodesia and Nyasaland, 300,000 Europeans have more power than about 7 million Africans. The white man is afraid of the probable consequences of power passing into the hands of the majority, and his fear can be said to be genuine to some extent. Among the Africans, as among any other community or tribe, there are moderates and extremists, and power passing into the hands of the latter would no doubt have deplorable consequences. Who is to blame for this state of affairs? I think the white man to a large extent. He has power. He has used that power to his advantage in the first instance. While he has been educating the Africans, if he had been shedding his prejudices, putting aside all senses of a superiority complex, and taking the African into his confidence, there would have been sufficient goodwill between the African and himself to prevent any violent reaction on the part of the Africans leading to fear taking possession of the white man.

The full text is available online. Please consult:
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La Public Interest Litigation: Un levier de justice sociale au cœur des débats mauriciens

☞ Suite de la page 6

L'idée fondatrice était simple: la justice ne doit pas être un luxe réservé à ceux qui en ont les moyens financiers. En permettant qu'une simple lettre ou carte postale envoyée à un juge soit convertie en requête officielle (*epistolary jurisdiction*), la Cour a ouvert ses portes aux travailleurs forcés, aux détenus sans procès, aux enfants exploités et aux communautés victimes de pollutions industrielles.

Selon de multiples rapports et analyses socio-juridiques, le niveau de satisfaction et de confiance de la population indienne envers ce mécanisme reste particulièrement élevé. Pour l'ensemble des citoyens, en particulier les classes les plus défavorisées et marginalisées, la PIL représente souvent l'ultime recours contre l'incurie ou la corruption administrative. Elle a permis des avancées historiques:

- l'instauration de normes de sécurité strictes en matière d'environnement et de travail
 - le relogement et l'indemnisation de populations déplacées
 - la transparence accrue dans l'attribution des marchés publics
- Toutefois, ce succès s'accompagne de

réerves. Certains juristes et universitaires soulignent un risque d'engorgement des tribunaux par des requêtes abusives ou motivées par des enjeux politiques personnels. De plus, les critiques évoquent parfois un "activisme judiciaire" excessif où le juge risque d'empiéter sur les prérogatives de l'exécutif ou du législateur. Malgré ces défis, la PIL demeure perçue en Inde comme un pilier fondamental de la démocratie participative et des droits humains.

La situation à Maurice: Une notion traditionnellement "étrangère" en pleine mutation

Historiquement, le système judiciaire mauricien a considéré le concept de PIL comme "étranger à sa juridiction" (*alien to our jurisdiction*). Fidèle à la tradition de la *Common Law*, la justice mauricienne exige qu'un plaignant démontre un intérêt personnel, direct et légitime (*locus standi*) pour contester une loi, un projet gouvernemental ou une décision administrative.

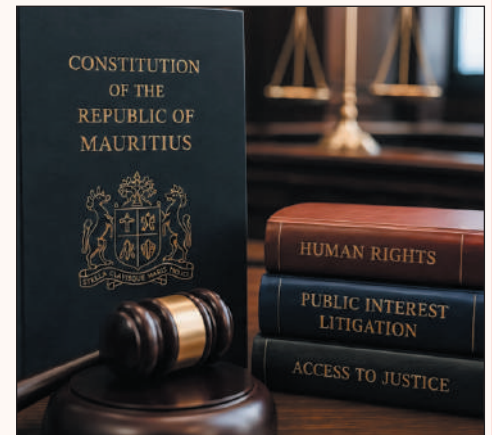
Cependant, les lignes commencent à bouger. Les litiges récents portant sur des contrats publics opaques, les réformes des retraites ou la gestion de l'environnement ont remis l'action citoyenne au premier plan. L'arrêt clé de la Cour suprême de

Maurice en mars 2023 illustre cette lente métamorphose: bien que les juges aient rejeté l'action d'un avoué agissant en son nom propre faute d'intérêt direct, ils ont refusé de fermer définitivement la porte aux PIL. La Cour a nuancé sa position en reconnaissant l'ouverture progressive observée dans d'autres juridictions du Commonwealth et en Inde.

Vers une concrétisation institutionnelle

Le débat franchit aujourd'hui une étape décisive. L'organisation récente par la National Human Rights Commission (NHRC) de Maurice, en collaboration avec l'Institut d'études judiciaires et juridiques (IJLS) et la NHRC d'Inde, d'une conférence animée par l'ancien juge de la Cour suprême indienne Shri Justice V. Ramasubramanian montre que le sujet est désormais au cœur de l'agenda national.

L'implication directe de la NHRC indienne et la signature de partenariats institutionnels ouvrent la voie à un partage d'expertise concret. Alors que la PIL figure désormais parmi les propositions et débats de réforme du gouvernement, Maurice a l'opportunité d'examiner une question fondamentale qui dépasse la simple technique



Pour l'ensemble des citoyens, en particulier les classes les plus défavorisées et marginalisées, la PIL représente souvent l'ultime recours contre l'incurie ou la corruption administrative.

procédurale: comment donner aux citoyens les moyens juridiques de faire protéger l'intérêt général ?

Plus d'un demi-siècle après les premiers éditoriaux précurseurs de Beekrumsing Ramlallah dans le *Mauritius Times*, l'histoire semble enfin donner raison à ceux qui ont vu dans la Public Interest Litigation un instrument indispensable pour l'équité, la transparence et la justice sociale.

Quand la montagne s'effondre: la tragédie du Népal illustre l'urgence du changement climatique

Le 26 août 2026, une catastrophe d'une violence inouïe a frappé le Népal. Des crues soudaines ont balayé les vallées, faisant des centaines de morts et de nombreux disparus. La cause immédiate? Une masse gigantesque de roche et de glace s'est détachée d'un flanc de montagne, s'écrasant dans la rivière en contrebas. Mais au-delà de cet événement géologique ponctuel, ce drame révèle une réalité bien plus vaste: le rôle dévastateur du changement climatique qui transforme les montagnes du monde entier en véritables bombes à retardement.

Umesh Haritashya, professeur de sciences de la Terre, de l'environnement et de la durabilité, et directeur des programmes de durabilité à l'Université de Dayton, est géologue et membre d'un groupe international de plus de cinquante scientifiques qui interviennent au lendemain des catastrophes en milieu montagnard. Après avoir analysé les données satellites et sismiques, il soulève un constat alarmant: ce qui s'est produit au Népal illustre parfaitement la façon dont la hausse des températures mondiales bouleverse l'équilibre de la planète, menaçant des vies humaines et déstabilisant les économies à l'échelle globale.

Anatomie d'un désastre en deux temps

Au nord du Langtang Lirung, une masse colossale de roche et de glace s'est détachée avant de chuter de plus de 1 200 mètres, soit l'équivalent de trois fois la hauteur de la Tour Eiffel. L'impact a été si violent qu'il a déclenché l'équivalent d'un séisme de magnitude 5,2. Ce mélange de roche, de glace fondue et d'eau a dévalé la vallée, créant un barrage temporaire. Lorsque ce verrou naturel a cédé, une vague déferlante a tout ravagé sur son passage.

Deux jours plus tard, une seconde menace est apparue. Les débris de l'avalanche ont bloqué la jonction de deux rivières à la frontière tibétaine, formant un lac de



Le drame au Népal révèle une réalité bien plus vaste: l'impact dévastateur du changement climatique, qui transforme les montagnes du monde entier en véritables bombes à retardement. P - Le Temps

barrage retenant des millions de mètres cubes d'eau. La rupture progressive de cette digue provisoire a forcé les secours à interrompre leurs opérations et les riverains à fuir vers les hauteurs. Ce type de barrage instable, qui se forme et rompt en quelques heures ou quelques jours, échappe souvent aux systèmes de surveillance traditionnels.

Le réchauffement climatique: accélérateur de risques

Ce drame s'inscrit dans une série d'événements similaires à travers le globe.

- En 2021, dans l'État de l'Uttarakhand en Inde, l'effondrement du pic Ronti a causé la mort de près de 200 personnes et détruit deux centrales hydroélectriques.
- En 2025, en Suisse, l'éboulement du glacier du Birch a englouti le village de Blatten.
- En 2023, la rupture du lac South Lhonak dans le Sikkim

indien a libéré plus de 50 millions de mètres cubes d'eau, emportant plus de 30 ponts et 25 000 bâtiments.

La cause fondamentale de cette multiplication des désastres réside dans le réchauffement de l'atmosphère. La dernière décennie a été la plus chaude jamais enregistrée. Dans l'Himalaya, souvent surnommé le "troisième pôle" en raison de ses immenses réserves de glace, la vitesse de fonte des glaciers a presque doublé depuis l'an 2000.

De plus, le réchauffement détruit le permafrost, cette couche de sol gelée en permanence qui agit comme un ciment naturel maintenant les parois rocheuses. Lorsque le permafrost dégel, la roche perd sa cohésion. L'eau de fonte s'infiltre dans les fissures, gèle à nouveau en écartant la roche, ou sert de lubrifiant en été. Résultat: des parois de montagne stables depuis des millénaires s'effondrent soudainement. Au Népal, les images satellites montrent une disparition massive de la couverture neigeuse dans les jours précédant la catastrophe, fournissant l'eau nécessaire pour lubrifier la fracture.

Vies humaines et économies mondiales sous pression

Le phénomène dépasse largement le cadre des sciences de la Terre. Il touche de plein fouet les communautés humaines et les structures économiques. Dans ces vallées de montagne, la population augmente et les gouvernements investissent massivement dans les infrastructures, notamment l'énergie hydroélectrique.

Lorsque les torrents de boue et de roches déferlent, les dégâts matériels sont colossaux. Au Népal, la crue d'août 2026 a mis hors service une douzaine d'installations de production et de transmission d'électricité, tout en détruisant des ponts et le poste-frontière majeur de Gyirong entre le Népal et la Chine. Ces destructions paralysent le commerce transfrontalier, privent des régions entières d'électricité et coûtent des milliards de dollars en reconstruction. À l'échelle mondiale, le changement climatique fragilise ainsi les chaînes d'approvisionnement, augmente le coût des assurances et contraint des populations entières à l'exode ou à la pauvreté.

A. Bartleby

Scientists reveal why walking gets harder with age

New Australian research has shed light on why walking often becomes slower, less efficient and more tiring as people age. The study suggests that the body gradually adopts a “safety-first” strategy, sacrificing some walking efficiency in favour of stability.

Researchers from Flinders University and the University of Canberra analyzed movement data from 107 healthy adults aged between 26 and 86. They found age-related changes in how the ankle and surrounding muscles work together during walking.

The ankle plays a crucial role in both maintaining balance and pushing the body forward. As people grow older, they are more likely to activate opposing ankle muscles simultaneously, a pattern known as co-contraction. This stiffens the ankle joint and can improve stability when the foot hits the ground.

However, there is a cost. According to lead author Dr



Cody Lindsay of Flinders University's Caring Futures Institute, a stiffer ankle makes walking more demanding because muscles work harder while producing less forward movement.

Older participants also generated less push-off power

with each step. This resulted in shorter strides and slower walking speeds, helping explain why older people may tire more quickly when walking longer distances.

Co-author Associate Professor Maarten Immink, Lead of the Active Lives Research Program at Flinders University, said the findings suggest that the nervous system increasingly prioritizes stability over performance as people age. While this may help prevent loss of balance, it can also reduce confidence, mobility and independence, particularly on uneven surfaces.

The researchers say exercise may help counter some of these changes. In addition to conventional strength training, they recommend activities that improve balance, coordination and lower-leg strength, including regular physical activity and exercises such as tai chi.

Dr Lindsay emphasizes that small, consistent efforts can help older adults remain confident, mobile and independent for longer. The researchers hope the findings will contribute to better strategies for preventing falls and supporting healthy ageing.



How Do Ice Cubes Cool a Drink?

Energy transfer is the secret ingredient that makes iced tea a particularly refreshing drink on a hot day.

Energy transfer is the secret behind a refreshing glass of iced tea. When I make iced tea, I steep about a quart of very strong, hot tea and pour it into a pitcher filled with ice cubes straight from the freezer. The result is about two quarts of cold tea, with a few ice cubes floating on top.

The basic explanation is simple: the hot tea transfers thermal energy to the much colder ice. This raises the temperature of the ice, causing some of it to melt. At the same time, the tea loses energy and cools. The melting ice also dilutes the tea, producing the right temperature and taste.

This process illustrates two important physics concepts: temperature and energy.

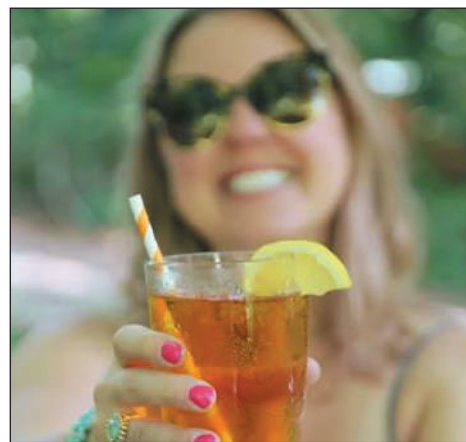
Temperature and Energy

Temperature describes how hot or cold something is. We experience temperature through touch, but thermometers provide a more accurate measurement. In the 18th century, physicist Daniel Gabriel Fahrenheit established the freezing point of water as 32 degrees Fahrenheit and its boiling point as 212 degrees Fahrenheit.

Energy is more complicated. It can be thought of as something that allows physical changes to occur. There are several forms of energy, including thermal, kinetic, chemical, electromagnetic and nuclear energy.

Potential energy is stored energy associated with forces acting within or between objects. A stretched rubber band and a boulder at the top of a hill are examples. As the boulder rolls downhill, its potential energy can become kinetic energy and eventually thermal energy or the energy used to knock down a tree.

Although energy can change from one form to another, the total amount of energy remains constant. This principle is called conservation of energy, or, when thermal energy is involved, the first law of



thermodynamics.

Temperature Is Not the Same as Energy

Consider a cup of hot tea and a giant iceberg. The tea has a much higher temperature, but the iceberg contains far more total energy because it contains vastly more molecules.

Temperature is closely related to the average energy of molecular motion. The molecules in hot tea move, on average, faster than those in cold ice, so the tea has a higher temperature. But an iceberg contains an enormous number of molecules, each interacting and exchanging energy, giving the iceberg much more total energy.

This distinction helps explain how ice cools a drink.

The Trick Is Energy Transfer

When hot tea comes into contact with ice, molecules in the tea collide with molecules at the ice's surface. The tea molecules lose some of their energy and slow down, while the ice molecules gain energy and speed up. Some molecules in the ice eventually break away from the solid structure and become liquid water.

In other words, thermal energy moves from the hot tea to the colder ice. The tea loses energy and becomes cooler, while the ice gains energy and becomes

warmer.

The movement of energy caused by a temperature difference is called heat transfer. According to the second law of thermodynamics, thermal energy naturally moves from warmer objects toward colder ones. That is why you will never see cold tea spontaneously turn into ice while producing hot tea.

The process continues as the ice warms until it reaches 32 degrees Fahrenheit, its melting point. At that temperature, the ice can no longer absorb additional energy while remaining solid. Instead, further energy causes some of the ice to melt into water that remains at 32 degrees Fahrenheit.

The energy lost by the tea therefore matches the energy gained by the ice. Some of that energy raises the ice's temperature, while additional energy changes solid ice into liquid water. As the ice melts, the tea becomes increasingly cool.

Eventually, the tea and the remaining ice reach the same temperature, producing a refreshing cold drink.

The same principles apply beyond iced tea. In my physics experiments involving liquids turning into solids in the low-gravity environment of the space shuttle Columbia, I studied how energy and temperature affect changes between liquid and solid states.

So, the next time you enjoy an ice-cold drink, remember that the ice is not simply “making the tea cold.” Energy is moving from the warmer tea into the colder ice, following the laws of thermodynamics. And don't wait too long to drink it: the warmer surrounding air — and even your warm hand — will transfer thermal energy to the glass, melting the remaining ice and eventually warming the drink.

Matthew Koss

Professor of Physics, College of the Holy Cross

King Harold may have lost England by backing the wrong Pope

King Harold's defeat in 1066 may have been influenced as much by political intrigue in Rome as by the Battle of Hastings, according to new research by Professor Tom Licence, a historian at the University of East Anglia (UEA).

Licence's research, published in his new book 'Harold: Warrior King', examines previously overlooked excerpts from a lost papal letter preserved in the Vatican archives. The letter, written by Pope Alexander II after William the Conqueror had taken the English throne, contains references to England having abandoned the “path of truth”.

Licence argues that these remarks may be understood in the context of a bitter struggle within the medieval Church. In 1061, rival factions elected two competing popes, Alexander II and Cadalus of Parma, later known as Honorius II. Their supporters fought for control of Rome, with Honorius receiving strong backing from the Holy Roman Empire and support elsewhere in northern Europe.

The evidence suggests that England may have supported Alexander's rivals after Harold became king in January 1066. If so, this could explain why Alexander was prepared to support William's invasion. Historians have traditionally attributed papal backing for William to Harold's disputed claim to the throne and allegations that he had broken an oath.

Licence proposes a broader explanation: from Alexander's perspective, England's alignment with his opponents may have transformed the conflict from a dispute over the English crown into part of a wider religious and political struggle. Papal support could therefore have helped give William's invasion the legitimacy of a “just war”.

The research places the Norman Conquest within a much wider European context, involving the papacy, the Holy Roman Empire and competing centres of power. It suggests that the fate of England in 1066 may have been shaped not only at Hastings, but also by decisions made hundreds of miles away in Rome.



*Laughter is the
Best Medicine*

The Eye Examination

A pretty young woman visiting her new doctor for the first time found herself alone in a small waiting room.

Nervously, she began undressing in preparation for her examination.

Just as she draped her last garment over the back of a chair, there was a light knock at the door, and a young doctor walked in.

He stopped abruptly and looked his nude patient up and down with considerable interest.

"Miss Smith," he said finally, "it seems quite obvious to me that, until today, you have never had an eye examination."

* * *

My Neighbour Wanted My Wi-Fi for Her Party -- Then My Phone Rang

My neighbour was throwing a huge party next door. Around 8 pm, she knocked on my door.

"Could we use your Wi-Fi? Our guests need it."

I gave her the password.

A few hours later, my phone rang.

It was my internet provider.

"Sir, we've detected suspicious activity on your connection."

I froze.

"Can you tell me what happened?"

"Apparently, someone has connected 37 devices to your Wi-Fi."

I sighed.

Then my neighbour knocked again.

"Could I have the password one more time?"

"Why?"

She smiled.

"We forgot it."



I changed the password immediately.
*Some neighbours ask for sugar.
Mine wanted my entire bandwidth!*

* * *

The Refrigerator Mystery

Three men reach the Pearly Gates at almost the same time. St. Peter asks the first man how he died.

"Well, I came home early one night and found my wife in the bedroom getting dressed. I looked out the window and saw a man running out of the building, desperately trying to hail a cab.

"I was furious, so I dragged the refrigerator from the kitchen and pushed it out of the window, hoping to crush him. Unfortunately, the strain of lifting the refrigerator gave me a heart attack."

St. Peter nods and lets him into Heaven.

Then he asks the second man how he died.



"I was late for an afternoon meeting. As I ran out of my apartment building, a refrigerator fell on me."

St. Peter nods and lets him into Heaven.

Finally, he asks the third man how he died.

"Well, it's a funny coincidence," the man says. "I was completely naked and hiding inside a refrigerator."

* * *

Maybe We Should Learn Foreign Languages!

A Swiss man looking for directions stops his car near two Americans.

"Excusez-moi, parlez-vous français?" he asks.

The two Americans simply stare at him.

He tries German.

Still no response.

He tries Spanish.

Nothing.

Frustrated, the Swiss man drives

away.

One American turns to his friend and says, "You know, maybe we should learn some foreign languages."

"Why?" his friend replies. "That guy knew three languages, and it didn't do him any good!"

* * *

Making the Dog Jealous

John brought his new work colleague, Robert, home for dinner.

As they reached the front door, John's wife rushed over, gave him a big hug, and kissed him.

Robert looked impressed.

"Wow! How long have you two been married?"

"Twenty-four years," John replied.

"You must have an amazing marriage if she still greets you like that after all these years."

John smiled.

"Don't be fooled," he said. "She only does it to make the dog jealous."

* * *

The Unexpected Ride Home

A wife asked her husband to drop her off at a friend's house, where a wedding reception was being held.

"Could you please drop me off at the wedding?" she asked.

"I'm going to be busy at the office all day," her husband replied. "Here's some money for a taxi."

So the wife took a taxi to the reception.

While she was there, she met a friendly young woman, and the two quickly became friends.

Later that evening, as the guests were leaving, the woman asked, "How are you getting home?"

"My husband is busy at the office, so I'm going to take a taxi," the wife replied.

"My boyfriend brought me here and is coming to pick me up," the woman said. "He's on his way now. Why don't you ride with us? We can drop you off at home."

The wife agreed.

A few minutes later, a car pulled up.

The young woman happily got into the front passenger seat and asked the wife to sit in the back.

"Let me introduce you to my boyfriend," she said.

The man turned around to greet the wife -- and immediately recognized her.

It was her husband!

There was an awkward silence for the rest of the journey.

As planned, he dropped his wife off at home first, then continued on to drop the young woman at her house.

Now comes the big question:

If you were the wife, what would



you do when your husband came home?

* * *

The Haircut

I went to get a haircut the other day, and the barber kept asking me the same question over and over.

As he was cutting my hair, he asked, "So, how's your mother-in-law doing?"

I shrugged. "She's fine."

Five minutes later, he asked again, "So, how's your mother-in-law?"

Getting a little annoyed, I replied, "I told you, she's fine."



A few minutes later, he asked again, "So, how is your mother-in-law doing?"

I finally snapped. "Dude, I already told you twice -- she's fine! Why do you keep asking about my mother-in-law?"

The barber chuckled.

"Oh, don't worry. It's not because I actually care. Every time I mention your mother-in-law, your hair stands straight up... and it makes it a lot easier for me to cut it!"

Life's Stories

Freedom Costs, but Slavery Costs More

By David Attenborough

A princess trapped in a broken marriage arrived seeking answers. But a former guerrilla fighter, living without luxuries, uttered a phrase that would stay with her: **"Freedom costs, but slavery costs more."**

Imagine a world where a British royal princess and a former Uruguayan guerrilla fighter sat down to reflect on life. It sounds like something from a novel, but the story has circulated as a remarkable encounter between Diana, Princess of Wales, and José "Pepe" Mujica.

Diana Spencer, living under the intense scrutiny and restrictions of royal life, was reportedly struck by the humble lifestyle of Mujica, who was known for rejecting materialism and embracing a simple existence.

The story places their meeting in Montevideo in 1995, at a time when Diana's marriage to Prince Charles was breaking down and the pressure of the international media was relentless.

Diana was said to have been drawn to Mujica's extraordinary life story. A former member of the Tupamaros guerrilla movement, he had spent many years in prison, including periods under extremely harsh conditions. Yet, after his release, he entered politics and eventually became one of Uruguay's most respected public figures.

What fascinated Diana was not only his political journey, but also his philosophy of life. Mujica rejected excessive wealth and material possessions, choosing instead to live simply and remain close to ordinary people.



Diana Spencer's meeting with José Mujica: A Lesson on Freedom

The story describes Diana arriving without the elaborate royal entourage she was accustomed to. She was taken through the streets of Montevideo, observing children playing in plazas and elderly people sharing mate on park benches. The city seemed to move at a slower, more human pace than London.

When she arrived at Mujica's modest home, she was reportedly struck by its simplicity. There were no grand halls, expensive works of art or lavish furnishings. Instead, there was a small house, a garden, a few books and the ordinary signs of a simple life.

Mujica welcomed her without ceremony.

"Welcome to my home," he is said to have told her. "Please excuse the lack of a red carpet. We live here without many luxuries."

Diana smiled.

"The luxury is being able to talk with you," she replied.

They sat together and spoke about life, freedom, happiness and the burdens of public expectations.

Diana, despite her immense wealth and fame, was living through a deeply painful period. Her marriage had collapsed, her private life was constantly exposed by the

media, and she struggled to find a sense of freedom within the rigid world surrounding her.

Mujica, meanwhile, had experienced almost the opposite kind of existence. He had known imprisonment, poverty and political persecution. Yet he had emerged from those experiences with a profound belief in personal freedom.

According to the story, he told Diana:

"Freedom costs, but slavery costs more."

The words reportedly struck a deep chord with her.

The message was simple: freedom may require sacrifice, courage and difficult choices, but surrendering one's freedom -- whether to wealth, status, fear, expectations or other people's opinions -- can carry an even greater price.

We often confuse luxury with freedom.

We imagine that having more money, more possessions or greater status will automatically make us happier. Yet sometimes the greatest luxury is something far simpler: **the freedom to live according to our own values.**

Diana spent her final years increasingly focused on humanitarian causes and on connecting with people outside the traditional boundaries of royal life.

Mujica, who would later become President of Uruguay, continued to live according to his philosophy of simplicity, humility and social responsibility.

Their lives were extraordinarily different, yet they shared a common question:

What does it really mean to be free?

Perhaps the answer lies not in how much we possess, but in how little we need to surrender in order to live authentically.

Freedom has a price. But so does living a life that is not truly your own.

The Short Story

The Master Carpenter's Last House

There once was an elderly master carpenter who had spent his entire life building magnificent homes for a growing town. His hands were calloused, his back ached when the morning frost set in, and he was finally ready to lay down his tools and retire to spend his remaining years with his family.

When he informed his employer of his decision, the contractor felt a deep pang of regret. He asked the master carpenter for one final favour: "Could you build just one more house for us? It's a special project, and we need your absolute best."

The carpenter agreed, but his heart wasn't in it anymore. Rushing through the assignment, he used inferior timber, cut corners on the foundation, and slapped together a structure that looked acceptable from the outside, but was shoddily built underneath. It was a disappointing end to a lifetime of excel-

lence.

When the house was finished, the contractor came to inspect it. He smiled, handed the front door keys to the carpenter, and said: "This house is my gift to you for all your decades of faithful service. Every nail, every beam, and every shingle is yours."

The carpenter stood frozen. If he had known he was building his own home, he would have done every single thing differently. Every shortcut he took now meant he would have to live in a compromised



structure.

The Takeaway: How you do anything is how you build everything. The standards you hold, the boundaries you keep, and the love you invest into your daily life are eventually the environment you have to live inside. Build your life carefully.

Stray Thoughts

This is why she's single

She is saving herself for someone who has genuine intentions with her from the very first conversation.

She does crave love and affection, but she is at the point in her life where she isn't going to let temporary people touch her mind, body or soul.

She is done having shallow conversations with people who didn't deserve her precious time in the first place.

Throughout the years, she has experienced trauma that has taken an unfortunate toll on her mental health, and she will never settle for someone who will make her question her own self-worth ever again.

She knows how valuable her life is, and she isn't afraid to continue on this journey alone because she is done with false fronts from people with hidden agendas.

The truth is

She's the true definition of an anomaly in this generation, and her elegant heart has more love to give than the number of synapses in the human brain, and let's not forget her soul....

Her soul reaches beyond the stars into galaxies that will be unknown for centuries to come."

* * *

Intentional Love and Effort

"Take some time and learn what words, acts, expressions, gifts, and physical touches are the most meaningful and desired by your partner... Give her flowers on a Wednesday because you thought of her on your way home from work. Grab some blankets and pillows from the house and take her out on a hillside and watch the stars with her... Little things like this will always help your partner feel known, valued, and loved. Take my advice and take care of her, because life doesn't bless you with a good woman twice."

-- Cody Bret



Health Matters

Want to Live Longer? Doctors Swear by These Seven Habits

When it comes to healthy ageing, few people are better placed to offer advice than doctors themselves. Many millennial physicians, now in their late twenties to early forties, are already thinking about how the choices they make today will affect their health decades from now.

Their message is surprisingly simple: good health is not built on miracle diets or expensive supplements, but on consistent daily habits.

1. Make Exercise Non-Negotiable

For many doctors, regular physical activity forms the foundation of good health. Exercise not only improves fitness but also encourages healthier eating, better sleep and reduced alcohol consumption. Whether it is running, cycling, swimming or strength training, the key is consistency.

Experts stress that maintaining muscle mass becomes increasingly important after the age of 35, when natural muscle loss begins. Strength training and regular movement can help preserve mobility, independence and overall vitality later in life.

2. Eat More Plants

A growing number of physicians favour a plant-forward diet. This does not necessarily mean becoming vegetarian or vegan, but rather ensuring that fruits, vegetables, legumes and whole grains occupy a larger place on the plate.



Research has linked diets rich in plant foods to lower risks of heart disease, certain cancers and other chronic illnesses. Many doctors recommend including at least one serving of fruits or vegetables with every meal and snack.

3. Prioritise Mental Health

Physical health and mental health are deeply connected. Many physicians now openly acknowledge the importance of therapy, counselling and stress management.

Simple practices such as meditation, mindfulness exercises and gratitude journaling can help build resilience and improve emotional well-being. Even spending a few minutes each morning reflecting on positive aspects of life can reduce stress and improve one's outlook throughout the day.

4. Reduce Exposure to Plastics

An emerging area of concern is exposure to microplastics. Recent research suggests that tiny plastic particles may accumulate in the body and could be associated with an increased risk of cardiovascular problems.

While scientists are still studying the long-term effects, doctors advise taking practical precautions, such as avoiding the microwaving of food in plastic containers, using glass storage containers whenever possible, and choosing reusable bottles over single-use plastics.

5. Have a Trusted Family Doctor

Many people only visit a doctor when they are ill. However, physicians stress the importance of establishing a long-term relationship with a primary care doctor who understands a patient's medical history, family background and health goals.

Regular check-ups allow for early detection of potential health problems and ensure that important screenings are carried out at the appropriate age.

6. Know Your Family History

Understanding your family's medical history can provide valuable clues about your own health risks. Conditions such as heart disease, diabetes and certain cancers often have a hereditary component. Sharing this information with your doctor can help guide preventive care and screening decisions.

7. Nurture Meaningful Relationships

Strong social connections are increasingly recognised as a key component of good health. Studies show that loneliness and social isolation can increase the risk of heart disease, depression, dementia and other serious conditions.

Maintaining meaningful friendships and family relationships provides emotional support, reduces stress and contributes to overall well-being. As many doctors point out, healthy relationships are often just as important as healthy habits.

The lesson is clear: small, consistent choices made today can have a profound impact on health and quality of life tomorrow.

Health& Life Hacks

Putting slightly less food on your plate each day could have benefits that extend beyond weight control, according to preliminary research reported by Dennis Thompson.

A small clinical trial found that people who reduced their calorie intake by about 15 percent over two years experienced changes in metabolism and other biological markers associated with slower ageing and potentially longer life. The study involved 34 healthy adults with an average age of 40.

Researchers, led by Leanne Redman of Pennington Biomedical Research Center in Louisiana, initially taught participants how to reduce their daily calorie

Want to live longer? Eating less might be the key

intake by 25 percent while following a healthy diet. In practice, participants achieved an average reduction of 15 percent and maintained it throughout the two-year study. They lost about 20 pounds on average, mostly during the first year.

The participants also developed a lower core body temperature, reduced blood sugar and insulin levels, and changes in hormones involved in metabolism. They showed reduced oxidative stress, which occurs when metabolic by-products damage cells and tissues and has been linked to ageing and disease.

The findings are consistent with

decades of animal research suggesting that calorie restriction can extend lifespan. Rozalyn Anderson, an ageing researcher at the University of Wisconsin School of Medicine and Public Health, said the similarities between human and animal studies were particularly significant. However, she cautioned against assuming that oxidative stress is necessarily responsible for ageing, pointing to research in mice that has questioned this explanation.

Instead, Anderson believes calorie restriction may encourage the body to use energy more efficiently and increase its resilience to stress.

The researchers stress that the goal is not simply weight loss but maintaining a modestly lower calorie intake. Redman suggests aiming for a 25 percent reduction, while recognising that most people will achieve less.

Anderson, however, does not recommend calorie restriction as a long-term lifestyle. She believes its greatest value may be scientific: understanding how reduced calorie intake slows ageing in animals could help researchers identify biological mechanisms that might eventually be targeted through safer and more practical treatments.

The study was published in *Cell Metabolism*.

Researchers at Aarhus University have unlocked a major piece of the Alzheimer's puzzle, challenging long-held medical textbooks and offering new hope for delaying the incurable disease.

Led by Professor Thomas Willnow, the team investigated the infamous "Alzheimer's gene," known as APOE4. While textbooks state that brain cells rely exclusively on glucose for energy, Willnow's study reveals that aging cells can switch to using fats (lipids) to survive. However, the APOE4 gene variant — carried by one in four Scandinavians — blocks nerve cells from making this transition. Like a hybrid car with a broken battery, cells deprived of sugar and unable to burn fat eventually die, leading to cognitive decline.

Despite genetic risks, Willnow emphasizes that you



Unlocking the Alzheimer's Mystery

can actively reduce your chances of developing the disease. His core advice centers on three pillars:

Stay Active: Regular physical exercise helps keep

the brain robust.

Train the Mind: Engage in intellectually stimulating activities — like learning a new language or playing an instrument — to build cognitive reserve. Even if brain cells are lost, a well-trained brain copes significantly better.

Eat Smart: Consume a plant-rich diet low in meat products. Crucially, Willnow notes that simply eating more fat won't help unless cells receive the signal to use it. That signal comes from polyunsaturated fatty acids found in fatty fish, nuts, and seeds.

Ultimately, Willnow reminds us of a guiding principle in dementia research: "You can always outrun Alzheimer's." Whether you carry the APOE4 variant or not, a healthy lifestyle remains your best defense.

BollyBytes

Urmila Matondkar proves the heartthrob era never really ended

Three decades after Rangeela redefined modern Bollywood, Urmila Matondkar continues to prove that genuine stardom remains timeless. As Mili Joshi in the 1995 cult classic, Matondkar did far more than play a leading lady. Clad in crop tops, slip dresses, and effortless streetwear styled by Manish Malhotra, she transformed costume design into a core storytelling element. Malhotra earned a Filmfare Award for his work, and Hindi cinema's approach to onscreen fashion shifted permanently.

Yet, Matondkar's legacy was never bound to a single film or fashion moment. She spent the subsequent decades systematically dismantling the expectations placed on mainstream heroines. From the pure glamour of Judaai to the gritty, grounded realism of Satya, the intense psychological suspense of Kaun?, and the haunting terror of Bhoot, her filmography was remarkably versatile. She effortlessly balanced commercial song-and-dance appeal with dark, complex roles, maintaining a firm grip on the mainstream while consistently defying its boundaries.

Her recent public appearance in a blush pink, crystal-embellished Jolipoli Couture gown underscores why her star power endures. Celebrating the 25th anniversary of Kunwara, the look eschewed simple 1990s nostalgia in favor of unapologetic high glamour. Featuring a fitted bodice, a dramatic thigh-high slit, and a sweeping train, the ensemble



paired classic Bollywood volume with precise, modern tailoring. Accentuated by diamond drop earrings and soft, romantic waves, Matondkar's appearance served as a vivid reminder of an era when stars embraced high-octane spectacle over understated minimalism.

Ultimately, Matondkar's enduring appeal lies in her commitment to the craft and the presentation of stardom. She remains part of a iconic generation that made personal style, screen presence, and cinema feel seamlessly interconnected. The heartthrob era never truly faded; it simply evolved.

Anupam Kher marks 41 years of marriage

Veteran actor Anupam Kher celebrated a major milestone by marking his 41st wedding anniversary with wife and actress Kirron Kher, according to an IANS report.

Taking to Instagram with a nostalgic collection of memories, Anupam humorously noted that after four decades, he is nearly running out of archival photographs to share. Reflecting on their enduring relationship, he candidly admitted that their marriage has weathered difficult times and strong disagreements, emphasizing



that navigating differences alongside love and laughter is the true secret behind their long-lasting bond.

How Vivek Oberoi built a business empire beyond Bollywood

While Vivek Oberoi first gained fame through acclaimed performances in films such as Company, Saathiya, Yuva and Omkara, his greatest financial success has come away from the silver screen. Today, the actor is widely regarded as one of India's most successful celebrity entrepreneurs.

According to published reports, Vivek's estimated net worth stands at around ₹1,200 crore, equivalent to approximately MUR 6 billion. His wealth has been built through investments spanning real estate, technology, education, artificial intelligence, jewellery and premium beverages, reports News18.

Vivek credits his entrepreneurial instincts to his father, veteran actor

Suresh Oberoi, who encouraged him from childhood to think like a businessman rather than rely solely on acting. By the age of 19, he had already raised US\$3 million for his first company, later selling it successfully while still in his early twenties.

More recently, he has invested in Solitario, a lab-grown diamond company operating across several countries, and acquired a significant stake in a premium Scottish spirits brand. He has also expanded into Dubai's booming property market through BNW Developments, whose projects are reportedly valued at around US\$7 billion.

Vivek often remarks that cinema is his passion, while business provides his financial independence. By diversifying his investments across multiple industries, he has demonstrated how celebrities can build lasting wealth beyond entertainment.

Darshan Jariwala denies calling estranged wife Aparna Mehta 'ugly'

Actor Darshan Jariwala has publicly addressed statements made by his estranged wife, actor Aparna Mehta, regarding their long-standing separation. Though the couple has lived separately for 23 years following their 1982 marriage, they have never legally divorced. The relationship re-entered public discussion after Mehta claimed in a recent interview that Jariwala initiated their separation by telling her she was the "ugliest woman" he had ever met.

Speaking on Siddharth Kannan's podcast, Jariwala firmly denied the allegation, attributing her account to a psychological phenomenon known as "false memory." He expressed disbelief at the statement, emphasizing that he would never judge a person purely on external appearance. Questioning the timing and motivation behind Mehta's remarks more than two decades after their split, Jariwala suggested that she might be playing a "wronged victim" card, adding that he has long since moved on with his life. Since 2010, the actor has been living with interior designer Anahita Italia.

Addressing their marital history, Jariwala clarified the circumstances surrounding their legal status. He revealed that he had previously filed for divorce, but the application was rejected by the judge after Mehta withdrew her consent at the last minute. He also stated that upon their separation in 2003, he left their shared home with a single bag, handing over his Santa Cruz residence to Mehta



and their daughter, Khushali.

Mehta had previously recounted that the painful conversation took place on their wedding anniversary, right before she headed to a television shoot. Despite the lingering public discrepancies surrounding the exact catalyst for their split, both actors have occasionally acknowledged that their day-to-day dynamic remains civil, even as they continue to lead entirely separate lives.

Veteran actor Zeenat Aman has shared candid reflections on her past personal struggles, offering insights into her marriage with the late actor Mazhar Khan, the realities of public scrutiny, and the vital importance of setting boundaries. As one of Hindi cinema's most prominent

figures in the 1970s and 1980s, Aman's private life frequently eclipsed her professional achievements in the media. Looking back, she views her younger self with compassion, framing her choices as products of her aspirations at the time.

Aman married Mazhar Khan in 1985 with the primary intention of starting a family, a decision that led to the birth of their two sons, Azaan and Zahaan. However, the marriage was plagued by ongoing difficulties, including infidelity and Khan's dependency on prescription painkillers. Aman admitted to staying in the relationship for 12 years out of commitment, a desire to protect her children, and a persistent hope for change. Over time, she realized that attempting to save another person at the expense of one's own well-being is ultimately destructive.

Addressing broader industry dynamics, Aman noted that infidelity is a universal human failing rather than a uniquely Bollywood issue. However, she highlighted how the entertainment industry often transforms private heartbreaks into public entertainment, a phenomenon amplified by modern digital media.

Her experiences ultimately taught her crucial lessons about self-preservation and personal agency. Aman emphasized that while professional success builds confidence, personal heartbreak teaches boundaries. A healthy relationship, she noted, must allow both individuals room to grow without requiring either person to shrink or isolate themselves. Leaving a toxic situation, she concluded, is not a failure, but rather an act of self-love and essential self-preservation.

mbc 1

Vendredi 4 Septembre - 20.30



mbc 1

Samedi 5 Septembre - 20.15



CINE 12

Dimanche 6 Septembre - 21.45



Programme TV



SERIAL



	MBC 1	MBC 2	MBC 3	Cine 12	Bollywood TV
vendredi 4 septembre	06.15 Serial: Séparé Par L'Amour 08.17 Tele: Terre D'Esperance 09.02 Tele: La Desalmada 09.30 Film: Soudain Seuls 11.30 Tele: Happily Ever After 12.00 Le Journal 12.35 Tele: Rosalinda 13.20 Tele: Lying Heart 13.45 Une Famille Pas Si Parfaite 14.10 Tele: Eclats De Vie 15.00 Live: Samachar 15.30 Tele: Love Of My Life 17.00 Doc: China Farm 17.30 Tele: Happily Ever After 18.00 Samachar 18.30 Serial: Shiv Shakti 19.30 Le Journal 20.14 Zero Stress Avek Miselaine 20.30 Film: La Piscine Cast: Alain Delon, Romy Schneider, Maurice Ronet	11.00 Local: Glwar Dantan 12.00 Local: Klip Seleksion 13.04 La Journee Sous Le Regard 14.25 Local: Nou Later Nou Lamer 14.40 Local: Les Grandes Lignes 15.10 Entrepreneuriat Au Feminin.. 17.01 Local: La Sosiete 19.30 Local: Parlons Sante Senior 19.45 Local: Evasion 20.15 Local: Sekirite Lor Larout 21.45 Local: La Sosiete 22.11 Local: Dossier - Pere Laval 23.30 La Journee Sous Le Regard 23.35 Entrepreneuriat Au Feminin 00.44 Local: Metie 00.57 Local: Saveurs Plus 01.13 Les Grandes Lignes 01.39 Local: Parlons Sante Senior 01.52 Local: Evasion 02.04 Local: Sekirite Lor Larout	05.00 Mag: Aastha TV 09.00 Aaj Ki Charcha 10.14 Na Umra Ki Seema Ho 11.32 Serial: Shiv Shakti 12.00 Film: Kisan Aur Bhagwan 15.00 Live: Samachar 15.20 Sayings Radha Krishna 15.48 Dil Ko Tumse Pyaar Hua 16.33 Aaj Ki Charcha 17.30 Serial: Shiv Shakti 18.00 Samachar 18.31 Local: Mati Ke Mol 18.57 From Sri Sri Rukmini Dwarkanish Mandir Hare Krishna Temple ISKCON Triolet Krishna Janmashtami 00.02 Local: Mati Ke Mol 00.28 Film: Kisan Aur Bhagwan 04.32 Local: Mati Ke Mol	06.40 Mag: Asia 2050 07.21 Mag: Tomorrow Today 08.29 Doc: Dangerous Apps 10.49 Doc: My Name Is Happy 11.35 Mag: Eco India 12.03 Mag: Freaks No More! 12.57 Mag: Tomorrow Today 14.05 Doc: Dangerous Apps 15.00 Charlotte Aux Fraises 15.14 D.Anime: Word Party 17.27 D.Anime: Action Kidz 17.39 Mag: Eco India 18.30 Doc: Greatest Love Stories 19.00 Student Support Programme 19.28 Mag: Euromaxx 20.01 Tele: Terre D'Esperance 20.30 News 20.50 Tele: Eclats De Vie 21.35 Doc: Eco Heroines 22.28 Doc: Game Of Drones 23.18 Doc: Climate Engineering	14.25 Serial: Radha Mohan 14.55 Serial: Tenali Rama 15.22 Film: Hum Kisi Se Kum Nahin Cast: Amitabh Bachchan, Sanjay Dutt, Ajay Devgan, Aishwariya Rai, Asad Aleem 18.00 Samachar 18.30 Udne Ki Aasha 19.00 Do Chutki Sindoor 19.32 Pandya Store 20.01 Mannat - Har Khushi Paane Ki 20.30 Saavi Ki Savaari 20.55 Anupamaa 21.30 Pyaar Ka Pehla Adhyaya 21.57 Serial: Dhruv Tara 22.30 Waggle Ki Duniya 23.00 Serial: Aladdin 23.30 Film: Hum Kisi Se Kum...
samedi 5 septembre	06.16 Tele: Terre D'Esperance 06.40 Serial: A Spy Among Friends 07.31 Serial: L'Incroyable Hulk 08.20 Serial: New Amsterdam 09.10 Serial: L'Homme Qui Valait Trois Milliards 09.50 Serial: Nautilus 10.50 Serial: Heartland 11.32 Tele: Terre D'Esperance 12.00 Le Journal 12.30 Serial: Seref Meselesi 15.00 Live: Samachar 15.30 Film: Le Hussard Sur Le Toit 18.00 Live: Samachar 18.31 Dance Deewane Juniors 19.30 Le Journal 20.20 Film: Cellar Door 21.56 Serial: L'Incroyable Hulk 22.43 Serial: Berlin Station 23.30 Le Journal 00.05 Quotes By Famous People	06.00 Local: Mon Jardin Ma Maison 06.25 Local: Tous Egaux 06.40 Local: Point Culture 07.30 Local: Les Grandes Lignes 07.55 Local: Parlons Sante Senior 09.40 Local: La Sosiete 12.30 Mon Jardin Ma Maison 13.15 Local: Les Grandes Lignes 13.45 Local: Parlons Sante Senior 13.55 Local: Evasion 14.10 Local: Sekirite Lor Larout 14.25 Local: Dossier - Pere Laval 15.00 Local: Tipa Tipa Nu Avance 18.10 Tele: Wildflower 19.00 Journal Kreol 19.20 Zero Stress Avek Miselaine 19.45 Local: Metie 20.15 Local: Les Petits Genies 20.45 Spectacle Bann La Enregistre au Caudau Arts Centre 22.15 Local: Glwar Dantan	05.00 Mag: Aastha TV 08.30 Local: Abhyas Yog 09.00 Aaj Ki Charcha 10.00 Bade Acche Lagte Hai 2 11.04 Dikri Vahalno Dariyo 12.30 Local: Mati Ke Mol 14.00 Mere Dad Ki Dulhan 15.30 Film: Banjaran Cast: Rishi Kapoor, Sridevi, Kulbhushan Kharbada, Gulshan Grover, Raza Murad 18.00 Live: Samachar 18.32 Local: Sangeet Sarita 19.56 Local: Bhojpuri Geet 21.00 Film: Maharathi Cast: Paresh Rawal 22.56 Local: Sangeet Sarita 00.26 Local: Bhojpuri Geet 01.26 Film: Maharathi 03.28 Local: Sangeet Sarita	06.00 D.Anime: Sam Le Pompier 07.25 Magic Wonderland 08.10 D.Anime: Ice Hockey Storm 08.43 D.Anime: Yétili 09.09 D.Anime: Peanuts 09.42 Serial: The Wonder Gang 10.49 Film: Sea Level 3: Dolphin... 13.18 Doc: Greatest Love Stories 13.29 Charlotte Aux Fraises 15.08 D.Anime: Meteo Heroes 15.47 D.Anime: Action Kidz 16.00 Live From Vietnam: 73rd Miss World Pagent 19.00 Doc: Business Africa 19.28 Mag: Afrimaxx 20.01 Tele: Terre D'Esperance 20.50 Tele: Love Of My Life 22.23 Doc: By Train Through 23.07 Doc: Machu Picchu 23.54 Doc: Fungi: Web Of Life 00.34 Mag: In Good Shape 01.00 Doc: Fishermen	08.00 Pandya Store 10.02 Mannat - Har Khushi Panne Ki 12.08 Udaariyaan 14.02 Anupamaa 16.21 Shrimad Ramayan 17.30 Vidrohi 18.00 Samachar 18.30 Film: Kuchh Meetha Ho Jaye With: Arshad Warsi 21.30 Beyhadh 2 21.51 Crime Patrol
dimanche 6 septembre	06.15 Tele: Terre D'esperance 06.40 Film: Cellar Door 08.20 Serial: Nautilus 09.15 Serial: Columbo 10.40 Serial: Heartland 11.30 Tele: Terre D'esperance 12.35 Film: Soudain Seuls 14.25 Doc: China Farm 15.00 Live: Samachar 15.30 Film: Cellar Door 17.25 Doc: Country Dreams 17.51 Doc: Vegetarian Delights 18.00 Samachar 18.30 Serial: Laughter Chefs 19.30 Le Journal 20.20 73rd Edition Of The Miss World Pageant 2026 22.55 Mag: Video Killed The Radio 23.17 Doc: Not About Music 23.30 Le Journal 00.05 Serial: Heartland	08.40 Local: Fam Model 09.10 Local: Les Petits Genies 10.35 Rodrigues: Nu Lakwizin 11.00 Local: Nu Rasinn 12.00 Local: Mots Et Ecrits 12.24 La Journee Sous Le Regard 14.00 Local: Tipa Tipa Nu Avance 14.30 Local: Pape François 14.47 Local: Itinerer Moris 15.00 Local: Priorite Sante 17.00 Local: Tous Egaux 17.17 Local: Les Petits Genies 17.40 Local: Glwar Dantan 18.10 Tele: Wildflower 19.20 Zero Stress Avek Miselaine 20.15 Local: Les Klips 21.15 Local Production 22.55 La Journee Sous Le Regard 23.00 Journal Kreol 23.20 Local: Coin Jardin 23.31 Local: Nos Aines	05.00 Mag: Aastha TV 08.34 Local: Sangeet Sarita 09.00 Live From Sunrise Hall, Belle Mare Shrivani Purnahuti Mahayaj 12.00 Film: Chal Mere Bhai Cast: Salman Khan And Sanjay Dutt 15.00 Samachar 15.30 Sangeet Sarita 18.00 Samachar 18.31 Special Programme On Krishna Janmashtami 20.30 Tenali Rama 20.51 Serial: Sa Re Ga Ma Pa L'il... 21.45 Sajjanwa Bairi Ho Gaile Hamar 00.09 Special Programme On Krishna Janmashtami 00.39 Bollywood Musical Evening With Parinay Jain, Indian...	06.00 D.Anime: Sam Le Pompier 06.19 D.Anime: Luna, Chip & Inkie 07.07 D.Anime: Zig's Space... 08.53 D.Anime: Edmond Et Lucy 09.12 D.Anime: Peanuts 10.51 Film: The Secret Kingdom 12.29 Doc: The Magic Of Colours 12.58 Mag: Afrimaxx 13.28 Doc: Machu Picchu 15.02 Charlotte Aux Fraises 15.09 Les Carnets Nature De Lulu 15.14 D.Anime: Ready Jet Go! 16.00 D.Anime: Dragons 16.23 D.Anime: Audrey's Shelter 17.17 D.Anime: Action Kidz 18.00 Mag: REV Special 18.14 Mag: Travel 19.30 Mag: Arts Unveiled 20.00 Tele: Terre D'Esperance 21.45 Film: Amistad Cast: Djimon Hounsou, Morgan Freeman, David Paymer	08.00 Dhruv Tara 10.05 Kundali Bhagya 12.00 Serial: Laughter Chefs 12.38 Dance Deewane Juniors 14.00 Pyaar Ka Pehla Adhyaya 16.00 Waggle Ki Duniya 18.30 Film: Sunday Cast: Ajay Devgan 21.30 Beyhadh 2 21.50 Mahabharat
lundi 7 septembre	05.25 Tele: Séparé Par L'Amour 07.06 Tele: S.W.A.T. 08.09 Tele: Terre D'Esperance 08.35 Tele: Le Secret Des Roldan 09.04 Tele: La Desalmada 09.30 Film: Amour Et Amnésie 12.00 Le Journal 12.25 Tele: Rosalinda 13.15 Tele: Lying Heart 13.45 Une Famille Pas Si Parfaite 14.10 Tele: Eclats De Vie 15.00 Samachar 15.30 Film: Soudain Seuls 17.32 Tele: Happily Ever After 18.00 Samachar 18.31 Serial: Shiv Shakti 19.07 Live: Grand Titre 19.30 Le Journal 20.14 Zero Stress Avek Miselaine 20.40 Film: Pompeii 22.20 Tele: Rosalinda	09.26 Local: Metie 09.40 Local: En Forme 11.00 Local: Les Klips 12.00 Local: Nu Rasinn 13.00 La Journee Sous Le Regard 14.00 Le Pere Laval Missionnaire.. 14.52 Rodrig: Komanter 15.35 Rodrig: Plat Du Chef 16.55 La Journee Sous Le Regard 17.00 Morisien Konn Ou La Sante 18.00 Une Famille Pas Si Parfaite 18.30 Tele: Le Secret Des Roldan 19.00 Journal Kreol 19.30 Rodrig: Feminin Pluriel 20.00 Journal Rodrig 21.30 Morisien Konn Ou La Sante 22.00 Plateau: Avec Pere Laval 22.20 Local: Grand Titre 22.54 La Journee Sous Le Regard 23.00 Journal Kreol 23.20 Local: Metie	05.00 Mag: Aastha TV 09.00 Aaj Ki Charcha 10.00 Local: Sajjanwa Bairi Ho Gaile Hamar 12.00 Film: Yeh Vaada Raha Cast: Rishi Kapoor, Shammi Kapoor 15.00 Samachar 15.48 Kundali Bhagya 16.30 Local: Aaj Ke Charcha 17.30 Shiv Shakti 18.00 Live: Samachar 18.31 Local: Ved Ki Shikshahein 19.24 Excerpt From Shiv Abhishek 20.09 Local: Charcha 20.30 Dharm Yoddha Garud 21.00 Film: Krodhi Cast: Dharmendra, Shashi Kapoor, Zeenat Aman, Hema Malini 00.00 Waggle Ki Duniya	07.17 Mag: Arts Unveiled 08.32 Doc: Heat Waves 09.21 Doc: The Moelln Letters 10.51 Doc: Hotel Hope 11.36 Mag: REV Special 11.50 Mag: Travel 15.00 Charlotte Aux Fraises 15.09 D.Anime: Les Carnets Nature De Lulu Vroumette 15.14 D.Anime: Caillou 15.35 D.Anime: Ready Jet Go! 15.59 D.Anime: Peanuts 16.21 D.Anime: Dragons 16.44 D.Anime: Meteo Heroes 19.00 Students Support Program.. 19.30 Mag: In Good Shape 20.01 Tele: Terre D'Esperance 20.50 Tele: Eclats De Vie 22.25 Doc: The Lure Of St Moritz 23.07 Mag: Tomorrow Today 23.33 Doc: How War Ends And... 00.16 Mag: Eco Africa	14.25 Radha Mohan 15.00 Dharm Yoddha Garud 15.30 Film: Kartoos Cast: Jackie Shroff And Manisha Koirala 18.00 Samachar 18.30 Udne Ki Aasha 19.00 Do Chutki Sindoor 19.30 Pandya Store 20.00 Mannat 20.30 Saavi Ki Savaari



Mardi 8 Septembre - 20.25



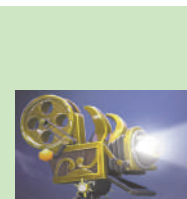
Mercredi 9 Septembre - 20.40



Mercredi 10 Septembre - 15.00



Programme TV



mardi 8 septembre

MBC 1

05.04 Tele: Séparé Par L'Amour
06.47 Serial: Nautilus
07.39 Tele: All The Flowers
08.02 Tele: Terre D'Esperance
08.48 Tele: La Desalmada
09.15 Film: Papillon
11.35 Tele: Happily ever After
12.00 Le Journal
12.25 Tele: Rosalinda
13.15 Tele: Lying Heart
13.45 Tele: Une Famille Pas Si Parfaite
14.10 Tele: Eclats De Vie
15.30 Film: Pompeii
17.30 Tele: Happily Ever After
18.00 Samachar
18.31 Serial: Shiv Shakti
18.55 Kyunki Saas Bhi Kabhi Bahu Thi
19.30 Le Journal
20.25 Film: Selma
Cast: David Oyelowo, Tom Wilkinson...

MBC 2

09.40 Morisien Konn Ou La Sante
11.35 Local: Grand Titre
12.00 Rodrig Mo Pei
13.06 La Journee Sous Le Regard
14.30 Local: Coin Jardin
14.45 Local: Tous Egaux
15.15 Local: Mangeons
16.45 Lor Simin Pere Laval 30ans..
18.00 Une Famille Pas Si Parfaite
18.30 Tele: Le Secret Des Roldan
19.00 Journal Kreol
19.30 Local: Itinerer Rodrig
20.00 En Direct De Sainte Croix - Messe A L'occasion Du Pèlerinage Du Père Laval
22.56 La Journee Sous Le Regard
23.00 Journal Kreol Rediffusion
23.20 Local: Fam Model
23.32 Spectacle Bann La
Enregistre Au Caudan Arts Centre

MBC 3

05.00 Mag: Aastha TV
08.00 Local: Ved Ki Shikshahein
09.00 Aaj Ki Charcha 2025
10.00 Serial: Kundali Bhagya
11.31 Serial: Shiv Shakti
12.01 Film: Thodisi Bewafai
Cast: Rajesh Khanna, Shabana Azmi
15.00 Live: Samachar
15.20 Sajjanwa Bairi Ho Gaile Hamar
15.49 Pyaar Ka Pehla Adhyaya
16.30 Aaj Ki Charcha
17.10 Pyaar Ka Pehla Adhyaya
17.30 Serial: Shiv Shakti
18.00 Live: Samachar
19.00 Local: Natya Kala
19.30 Prakriti Domaine De Lagrave
20.30 Serial Dharm Yoddha Garud
21.00 Film: Brahmachari

MBC 5

06.00 Mag: Eco Africa
07.22 Mag: In Good Shape
07.46 The Secret To Concentration
08.29 Doc: The Lure Of St Moritz
09.18 Mag: Tomorrow Today
10.24 Doc: Abolish Prisons
11.14 Mag: Eco Africa
11.40 Mag: Choices
14.32 Mag: Tomorrow Today
15.00 Charlotte Aux Fraises
15.35 D.Anime: Ready Jet Go!
15.59 D.Anime: Peanuts
16.22 D.Anime: Dragons
17.24 D.Anime: Action Kidz
18.00 Mag: REV: The Global Auto...
18.30 Mag: Shift
19.00 Student Support Programme
20.01 Tele: Terre D'Esperance
20.53 Tele: Eclats De Vie
21.35 Mag: Initiative Africa
22.06 Doc: A La Reconquete Des...

Bollywood TV

14.25 Radha Mohan
14.55 Dharm Yoddha Garud
15.30 Film: Shatranj
Starring: Jackie Shroff, Juhi Chawla
18.00 Live: Samachar
18.30 Udne Ki Aasha
19.03 Do Chutki Sindoor
19.33 Pandya Store
20.06 Mannat - Har Khushi...
20.29 Saavi Ki Savaari
21.07 Anupama
21.29 Pyaar Ka Pehla Adhyaya
22.04 Dhruv Tara
22.34 Wagle Ki Duniya
23.04 Serial: Aladdin
23.30 Film: Shatranj
Starring: Jackie Shroff, Juhi Chawla

mercredi 9 septembre

05.34 Tele: Séparé Par L'Amour
08.16 Tele: Terre D'Esperance
09.01 Tele: La Desalmada
09.30 Film: Soudain Seuls
11.35 Tele: Happily Ever After
12.00 Le Journal
12.25 Tele: Rosalinda
13.15 Tele: Lying Heart
13.45 Une Famille Pas Si Parfaite
14.15 Tele: Eclats De Vie
15.00 Live: Samachar
15.30 Film: Selma
17.30 Tele: Happily Ever After
18.00 Live: Samachar
18.31 Serial: Shiv Shakti
18.55 Live: Grand Titre
19.30 Journal & La Meteo
20.15 Zero Stress Avek Miselaine
20.40 Film: Kramer Contre Kramer
22.24 Tele: Rosalinda
23.07 Tele: Happily Ever After
00.05 Doc: Not About Music

09.10 Lor Simin Pere Laval...
10.30 Local: Saveurs Plus
11.30 Local: Les Petits Genies
12.01 Local: Nos Aines
12.30 Rodrig: Itinerer Rodrig
13.02 Local: Evasion
13.15 Local: Metie
14.45 Local: Nu Rasinn
15.30 Local: Saveurs Plus
16.00 Local: Glwar Dantan
16.25 Spectacle Bann La
Enregistre Au Caudan
18.00 Une Famille Pas Si Parfaite
18.30 Tele: Le Secret des Roldan
19.30 Rodrig Spor
20.00 Journal Rodrig
20.45 Drogue Une Urgence...
21.15 Local: Parlons Sante Senior
21.30 Local: Agir Ensemble
21.56 Local: Les Klips
22.47 Local: Grand Titre
23.28 La Journee Sous Le Regard

08.00 Local: Ayush
09.00 Aaj Ki Charcha 2025
10.00 Pyaar Ka Pehla Abhyaya
11.31 Serial: Shiv Shakti
12.01 Film: Prem Tapasya
Cast: Jeetendra, Rekha
15.00 Live: Samachar
15.47 Radha Mohan
16.30 Shiv Shakti
15.24 Radha Mohan
17.32 Serial: Shiv Shakti
18.00 Live: Samachar
18.30 Local: Yatra
19.01 Local: Swadharma
19.30 Local: Darshan
19.58 Local: Virasat
20.02 Local: Kaam Daam Rediff
20.30 Dharm Yoddha Garud
21.01 Film: Ram Bai Ram
23.36 Shrimad Ramayan
23.59 Wagle Ki Duniya

06.00 Mag: REV: The Global Auto...
06.52 Mag: Made In Germany
11.42 Mag: Shift
12.09 Mag: Made In Germany
13.30 Doc: A La Reconquete Des Rocheuses
14.25 Mag: Euromaxx
15.00 Charlotte Aux Fraises
15.09 Les Carnets Nature De Lulu...
15.35 D.Anime: Ready Jet Go!
16.22 D.Anime: Dragons
16.45 D.Anime: Meteo Heroes
17.34 Mag: Rev: The Global Auto...
18.00 Mag: Afrimaxx
18.31 Mag: Planet A
19.00 Student Support Programme
19.30 Doc: The Gen Z Reading...
20.01 Tele: Terre D'Esperance
20.50 Tele: Eclats De Vie
21.39 Doc: La Chine Du Futur
22.33 Mag: Close Up
23.01 Mag: Focus On Europe

14.25 Radha Mohan
14.50 Dharm Yoddha Garud
15.22 Film: Bheja Fry 2
Starring: Vinay Pathak
18.00 Live: Samachar
18.31 Udne Ki Aasha
19.02 Do Chutki Sindoor
19.33 Pandya Store
20.00 Mannat - Har Khushi
Paane Ki
20.31 Saavi Ki Savaari
21.00 Anupama
21.28 Pyaar Ka Pehla Abhyaya
22.00 Dhruv Tara
22.24 Wagle Ki Duniya
22.54 Aladdin
23.30 Film: Bheja Fry 2
Starring: Vinay Pathak

jeudi 10 septembre

04.35 Tele: Le Roman De La Vie
05.21 Tele: Séparé Par L'Amour
07.03 Serial: The Lazarus Project
07.47 Tele: All The Flowers
09.06 Tele: La Desalmada
09.30 Serial: Columbo
10.45 Doc: China Farm
11.30 Tele: Happily Ever After
12.00 Le Journal
12.25 Tele: Rosalinda
13.03 Tele: Lying Heart
13.45 Une Famille Pas Si Parfaite
14.10 Tele: Eclats De Vie
15.30 Film: Kramer Contre Kramer
17.16 Tele: Happily Ever After
18.31 Serial: Shiv Shakti
19.00 Kyunki Saas Bhi Kabhi Bahu
19.30 Le Journal
20.20 Film: Bajatey Raho
Cast: Tusshar Kapoor, Dolly Ahluwalia, Ranvir Shorey...

10.25 Rodrig Prog: Saver Lokal
10.41 Local: Les Klips
11.35 Local: Grand Titre
13.00 La Journee Sous Le Regard
13.31 Local: Saver Kiltirel
14.00 Local: Parlons Sante Senior
14.45 Agir Ensemble
18.00 Une Famille Pas Si Parfaite
18.30 Tele: Le Secret Des Roldan
19.00 Journal Kreol
19.25 Local: Viens Decouvrir
20.00 Journal Rodrig
20.45 Local: Paroles Agricoles
21.15 Local: Encounter
21.40 Local Production
23.23 La Journee Sous Le Regard
23.00 Journal Kreol
23.38 Local: La Sosiete
00.04 Rodrig: Feminin Pluriel
00.54 Rodrig: Plat Du Chef

05.00 Mag: Aastha TV
08.03 Local: Yatra
09.00 Aaj Ki Charcha 2025
10.00 Serial: Radha Mohan
11.31 Serial: Shiv Shakti
12.01 Film: Do Kaliyan
Cast: Mala Sinha, Biswajeet, Mehmood, Neetu Singh
15.00 Live: Samachar
15.29 Sajjanwa Bairi Ho Gaile Hamar
15.42 Na Umra Ki Seema Ho
16.30 Aaj Ki Charcha
17.10 Na Umra Ki Seema Ho
17.30 Serial: Shiv Shakti
18.00 Live: Samachar
18.31 Local: Amrit Vani
18.42 Bhajan Sandhya
19.32 Local: Hunarbaaz
19.55 Serial Tenali Rama
20.16 Serial: Shakti

06.25 Mag: Planet A
08.46 Mag: Close Up
09.15 Mag: Focus On Europe
11.25 Mag: Afrimaxx
13.42 Mag: Close Up
14.10 Mag: Focus On Europe
15.01 Charlotte Aux Fraises
15.35 D.Anime: Ready Jet Go!
15.59 D.Anime: Peanuts
16.44 D.Anime: Meteo Heroes
16.59 D.Anime: The Worst Witch
18.00 Mag: Eco India
18.30 Mag: In Good Shape
19.00 Student Support Programme
19.30 Mag: Tomorrow Today
20.01 Tele: Terre D'Esperance
20.30 Live: New
20.50 Tele: Eclat De Vie
21.30 Doc: When Night Falls In...
22.21 Doc: Healthy Eyes
23.07 Doc: The Light Of Women

14.25 Radha Mohan
15.00 Tenali Rama
15.07 Film: Blue
Cast: Akshay Kumar, Sanjay Dutt, Lara Dutta
18.00 Live: Samachar
18.30 Udne Ki Aasha
19.00 Do Chutki Sindoor
19.30 Pandya Store
20.00 Mannat - Har Khushi
Paane Ki
20.30 Saavi Ki Savaari
21.02 Anupama
21.34 Pyaar Ka Pehla Adhyaya
22.01 Dhruv Tara
22.29 Wagle Ki Duniya
23.05 Aladdin
23.31 Film: Blue
Stars: Akshay Kumar, Sanjay Dutt, Lara Dutta



Jeudi 10 Septembre - 15.30 Stars: Akshay Kumar, Sanjay Dutt, Lara Dutta



Jeudi 10 Septembre - 20.20

Stars: Tusshar Kapoor, Dolly Ahluwalia, Ranvir Shorey, Ravi Kishan, Vinay Pathak, Vishakha Singh





Nita Chicooree-Mercier

Paris regorge de monuments témoignant de l'essor et de la puissance du catholicisme romain au Moyen Âge, inspirés par l'art grec et le raffinement romain. Ces grands projets de construction étaient soutenus par la monarchie, qui fournissait un cadre politique et économique à la mesure des enjeux du règne des rois successifs. Ces derniers entendaient renforcer l'autorité et le prestige politique de la monarchie face aux différents pouvoirs féodaux de la France et à la rivale anglaise. En apportant leur soutien à la construction des édifices religieux, les monarques tentaient aussi de se prévaloir d'un prestige religieux.

Construction lancée en 1163 sous l'impulsion de l'évêque Maurice de Sully et s'étalant sur deux siècles jusqu'à son achèvement en 1345, la cathédrale Notre-Dame, dédiée à la Vierge Marie, reste le monument le plus emblématique de la France, le plus visité d'Europe et l'un des plus visités au monde. C'est en raison du prestige dont jouit ce monument que le monde entier assista avec stupeur à un violent incendie qui détruisit la flèche et la totalité de la toiture en avril 2019. Cet événement, amplement médiatisé, suscita un émoi mais aussi un bel élan de solidarité que certains pays riches traduisirent par une participation financière à la reconstruction de la cathédrale médiévale. Celle-ci put enfin rouvrir ses portes en décembre 2024.

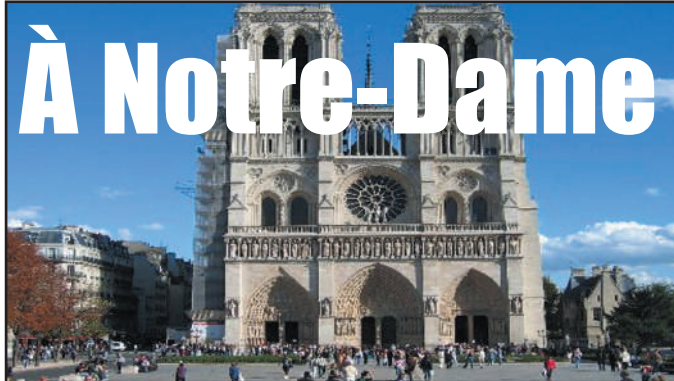
Deux tentatives d'attentat à l'aide d'engins explosifs visant Notre-Dame furent déjouées par la brigade anti-terroriste dans les années précédant 2019, tandis que des actes de vandalisme avaient été signalés dans plusieurs églises. La cause exacte de l'incendie de 2019 continue par ailleurs de susciter des interrogations, même si l'hypothèse d'un accident lié aux travaux, notamment la chute éventuelle d'un mégot de cigarette, fut évoquée.

La cathédrale traversa un premier épisode particulièrement difficile pendant la Terreur qui suivit la Révolution française, dans un contexte de forte opposition au pouvoir religieux associé à la monarchie. L'archevêque Jean-Baptiste Gobel fut décapité en 1794 et les statues des rois de Juda de la galerie des rois, qui orne la façade de l'église, furent prises pour des représentations des rois de France et décapitées. La cathédrale fut également dépouillée d'une partie de ses objets précieux. Ce n'est qu'en 1977 que 21 des 28 têtes décapitées furent retrouvées.

La période révolutionnaire connut son moment le plus radical en novembre 1793 lorsque, par décret, le culte catholique fut interdit et la cathédrale transformée en Temple de la Raison. À la fin de décembre 1793, elle fut même mise en vente en vue de sa démolition. Ce changement brutal illustre l'ampleur de la rupture idéologique provoquée par la Révolution et ses conséquences sur le patrimoine religieux.

D'autres monuments furent également touchés. La basilique de Saint-Denis, dans le nord de Paris, considérée comme l'un des premiers chefs-d'œuvre de l'architecture gothique et lieu de sépulture de saint Denis, fut elle aussi victime des bouleversements révolutionnaires. Saint Denis, selon la tradition, fut martyrisé et décapité vers l'an 250 après avoir prêché la nouvelle religion sous l'impulsion de Rome. D'ailleurs, la diffusion de nouvelles croyances n'a pas toujours été accueillie sans résistance. À Notre-Dame, le culte celte des druides, puis un culte gallo-romain dédié à Jupiter, étaient déjà présents.

Par ailleurs, les druides estimaient que la connaissance du divin et de la cosmogonie n'était pas destinée



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à être largement diffusée. Cette conception, différente du prosélytisme de nombreux courants religieux, mérite peut-être d'être replacée dans son contexte historique. Sous l'impulsion de sainte Geneviève, patronne de Paris, la basilique de Saint-Denis devint progressivement la nécropole royale des rois de France, étroitement associée à l'histoire des Francs. Elle fut elle aussi touchée par les destructions révolutionnaires : statues décapitées, tombeaux profanés et sarcophages endommagés.

Mais la période révolutionnaire finit par s'apaiser. Le culte religieux retrouva progressivement sa place. En 1795, c'est parmi les verreries brisées et sur un sol encore encombré de gravats que l'office religieux fut de nouveau célébré à Notre-Dame. La cathédrale reprit ensuite sa fonction d'église paroissiale, qu'elle avait exercée depuis le Moyen Âge. Le baptême du dernier des Bourbons y fut célébré en 1821. Elle inspira à Victor Hugo son célèbre roman Notre-Dame de Paris au XIXe siècle et rassembla la France lors des célébrations de la Libération de Paris en 1944. Depuis, les funérailles de plusieurs présidents français y ont également été célébrées.

Aujourd'hui, des millions de visiteurs convergent vers un monument médiéval construit il y a 863 ans, qui témoigne des grandes réalisations initiées sous l'impulsion de la foi religieuse et de l'ambition royale affirmant davantage l'autorité et le rayonnement de la France.

Croyants, agnostiques ou athées, chacun y va pour diverses raisons. Plus qu'une curiosité touristique parmi d'autres, la cathédrale donne le tournis à force d'attirer le regard vers le plafond où trônent deux magnifiques rosaces, parmi les plus grandes d'Europe, d'une beauté intacte, tandis que la splendeur des vitraux fige le regard qui cherche à comprendre chaque détail de l'iconographie infinie. L'absence de chants liturgiques les jours où aucun office n'est programmé prive les visiteurs de la qualité artistique de l'appel au sacré. Les profanes se contentent d'admirer dans l'art la recherche du Beau. Les initiés, convaincus par la Transcendance, y trouvent la lumière du Beau et du Bien dans le Divin. Un regain du fait religieux chez les jeunes et les moins jeunes se manifeste par le nombre croissant des baptêmes. Est-ce là un signe d'un désir de ressusciter l'Espérance, doctrine fondamentale du christianisme?

Fille de l'Église, la France jouit d'un patrimoine culturel inégalable grâce aux édifices médiévaux qui assurent la continuité avec un passé riche en ferveur religieuse et en ambition royale. Dans la morosité ambiante, où les Jupiter des temps modernes, outre leur narcissisme, ne laissent rien de transcendant à la postérité, il semble que la sainte patronne de Paris, en protégeant les multiples édifices tels que Notre-Dame, préserve une continuité avec le passé qui serait nécessaire à une période où les signes d'un retour à la religion sont visibles.

Corporate

LIC Mauritius Marks 70 Years of Service with Digital Payment Launch

Life Insurance Corporation of India (LIC), Mauritius Branch has marked seven decades of service in Mauritius with the celebration of LIC Day 2026, combining a reflection on its long-standing contribution with a significant step towards digital transformation.

The celebrations, held at the LIC Mauritius Branch in Port Louis, marked the 70th anniversary of LIC, established in India on 1 September 1956. LIC also established its presence in Mauritius that same year and has since built a longstanding relationship with Mauritian policyholders based on trust, service and financial security.

The occasion was attended by Shri Anurag Srivastava, High Commissioner of India to Mauritius, who was the Chief Guest, along with senior officials, employees, agents and other stakeholders.



Commemorating 70 years of service! Sri Anurag Srivastava, High Commissioner of India, joined Mr. G. C. Bhatt, General Manager of LIC Mauritius, and the team for a traditional lamp-lighting ceremony

The main highlight was the inauguration by the High Commissioner of LIC Mauritius's new Digital Premium Payment Facility. The initiative is intended to provide policyholders with a more convenient way of paying their premiums while reducing the need for branch visits. The digitalisation drive is set to go further. LIC Mauritius said it will soon introduce online premium payment facilities through its official website and mobile application, giving customers greater flexibility and easier access to routine services.

Addressing the gathering, High Commissioner Srivastava highlighted the deep and enduring relationship between India and Mauritius, encompassing historical, cultural, economic and people-to-people ties. He also acknowledged the contribution of Indian public-sector institutions operating in Mauritius, particularly organisations such as LIC, to the strengthening of bilateral relations. He commended LIC Mauritius for its continued emphasis on modernisation, digital transformation and customer-focused services, and wished the organisation continued success.

From insurance to financial security

Speaking at the event, Mr G. C. Bhatt, General Manager, LIC Mauritius, recalled the remarkable journey of LIC and its evolution into a global insurance institution.

LIC is today India's largest life insurance company, with an international presence in 14 countries. According to the Brand Finance Insurance 100 – 2026 Report, LIC is the world's second-strongest insurance brand, with an AAA+ brand strength rating.

The organisation also holds a Guinness World Records™ title for the most life insurance policies sold in 24 hours, after selling 588,107 policies on 20 January 2025.

"These achievements are a matter of pride. But behind every number is a family, a customer and a promise," Mr Bhatt said, stressing that the trust of policyholders remains LIC's greatest achievement.

He noted that life insurance goes beyond selling policies. It is about protecting families, supporting children's education, encouraging long-term savings, planning for retirement and providing financial confidence for the future.

Changing customer expectations

At the same time, changing customer expectations are driving LIC Mauritius towards greater digitalisation. Customers increasingly seek speed, convenience, transparency, digital access and personalised service, making innovation and technology central to the organisation's future strategy. LIC Mauritius was also recognised at the Insurance Association of Mauritius Industry Awards 2026, receiving the Product and Service Innovation of the Year – Life Award.

For LIC Mauritius, the 70th anniversary was both a celebration of its past and a statement of intent for the future. After seven decades of service, the organisation is seeking to combine its enduring values of trust, customer welfare and financial protection with technology and innovation.

The launch of the digital premium payment facility—and the forthcoming online payment service through its website and mobile application—signals another milestone in that journey: bringing LIC's legacy of trust into the digital age.