



BARNUM

Le titre de la série Barnum est inspiré de Plores Taylor Barnum. Cet amoureux de spectacle américain a été le premier à mettre en place des "Trade shows", faisant des deux humains des objets de foire, du foire humaine à foire, non-ou foire, et surtout ainsi à la voir aux yeux humains. Ces derniers, principalement en France et Europe des foires du 19th siècle, occupent une place majeure au sein des expositions universelles.

Le titre en ordre période de ces manifestations, la traite humaine qu'elle représentait et le succès qu'elle rencontrait sont riches d'enseignements pour notre compréhension des imaginaires dont nous sommes hérité aujourd'hui. Les œuvres de la série Barnum se réfèrent à des photographies datant de l'époque de la colonisation et des premières expositions universelles. Les images nous confrontent sans cesse à ce passé. Il ne s'agit pas de le culpabiliser mais bien de protéger la reconnaissance ou dénoncer la compréhension à l'oubli.

Confronté à l'incapacité de s'identifier lui-même à ces images et à fixer une relation avec ce monde de l'histoire, Barnum s'interrogeait et s'interroge sur ces régimes de représentation, s'effaçant son propre portrait à ceux des personnages non-anglais. Comme une question sans réponse, la question raciale se reforme et se réapproprie un régime de visibilité dont l'arrêt jusqu'ici avait. Chez Mukherjee, l'acte de représentation se fait ainsi sous forme d'excursion à l'identité. «Dire le malin visible, explique l'artiste, chaque fois correspond à un système de classe. Quand on porte le masque de l'un de ces deux, d'une personne qui s'écrit, c'est un acte de résistance».

Les œuvres de l'artiste se font alors le lieu de la remise en question d'une iconographie muséale tentant des systèmes de cette humanité et de domination qu'elle est l'outil de la colonisation. Travaux une ligne droite continue entre une histoire passée et contemporaine. Certains choix de représenter les types de ces représentations historiques et leur présence sur nos écrans, permet de construire, non sans force, sa propre vision des deux continents.

Dans ses œuvres, Ramona Mukherjee met à jour les enjeux de la représentation qui portent les systèmes de domination et y introduit une critique subtile. Il se confronte entre mémoire d'une histoire collective et représentation d'une histoire identitaire personnelle.

Les Acircmes Du Peuple Noir

Rachel S Tattersall



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