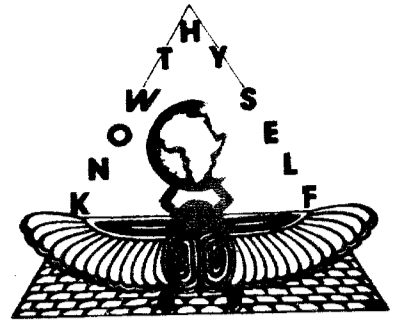


BLACK WORLD



A SUNY STUDENT PUBLICATION — UNIVERSITY AT STONY BROOK NOV. 2, 1981, Vol XII, No. V

TODAY'S BRIEFING SOLIDARITY DAY

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Positions

AFRO-AMERICAN LITERATURE

The Department of Afro-American Studies at Syracuse University is seeking a highly qualified person to fill a tenure-track position in Afro-American Literature at the Assistant Professor level. The successful candidate will be expected to engage in scholarly work and teach Afro-American Literature, writing skills, and courses offered in the College of Arts and Sciences' Liberal Arts Core. Special consideration will be given to persons with a secondary background in either African or Caribbean Literature. Completion of the doctoral degree is a prerequisite for appointment. The deadline for application is January 30, 1982, and the position starts September 1, 1982. Send a letter of application, curriculum vitae, three letters of recommendation, and transcripts of all graduate work to: Dr. Spurgeon M. Stamps, Jr.; Chairperson; Department of Afro-American Studies; 735 Ostrom Avenue, Syracuse, N.Y. 13210 "Syracuse University is an Equal Opportunity/Affirmative Action Employer."

COMMERCE PUBLISHES 15TH EDITION OF FRANCHISE OPPORTUNITIES HANDBOOK

Information on business ownership opportunities in the rapidly growing franchise field is contained in the 15th edition of the Franchise Opportunities Handbook published by the Commerce Department.

The handbook is prepared especially to help minority men and women interested in franchised business. It is published by Commerce's Minority Business Development Agency (MBDA) and the Bureau of Industrial Economics.

The publication lists 949 franchise companies, divided into 39 categories, that do not discriminate on the basis of color, race, or national origin in the availability, terms, or conditions of their franchises.

MBDA Director Victor M. Rivera said, "Franchising continues to be one of the rapidly growing forms of business because it offers a means through which individuals with limited capital and experience can own or operate their own businesses.

"Also, the decision of the listed franchisors to participate in this effort to make equal business opportunity meaningful is a positive commitment to help minority groups who are the most common victims of discrimination."

The handbook includes background on franchise systems of marketing, advice for prospective franchise investors, and a checklist for evaluation of a franchise opportunity.

It also contains information on public and private minority business and franchise assistance programs as well as a bibliography of published materials on the subject of franchising.

Copies of *Franchise Opportunities Handbook* are for sale at \$9.50 per copy prepaid from the Superintendent of Documents, U.S. Government Printing Office (Stock No. SN003008001831), Washington, D.C. 20402.

PERSPECTIVES:

IMPERIALISM CANNOT DEFEAT CUBA, NICARAGUA OR GRENADA EARNESTO CARDENAL

Nicaraguan Minister of Culture, and Roman Catholic priest Father Ernesto Cardenal, has praised the struggle of the people of Grenada and said that with the support of humanity, neither Grenada, El Salvador, Cuba nor Nicaragua can be defeated by imperialism.

The Nicaraguan Minister was speaking recently at a conference of Latin America and Caribbean intellectuals, in Cuba which was called to defend the sovereignty of the people of the region and was attended by over 300 intellectuals.

Grenada was represented at the meeting by Cecil Belfon, "the Flying Turkey" and Grenada's ambassador to Cuba, Brother Richard Jacobs.

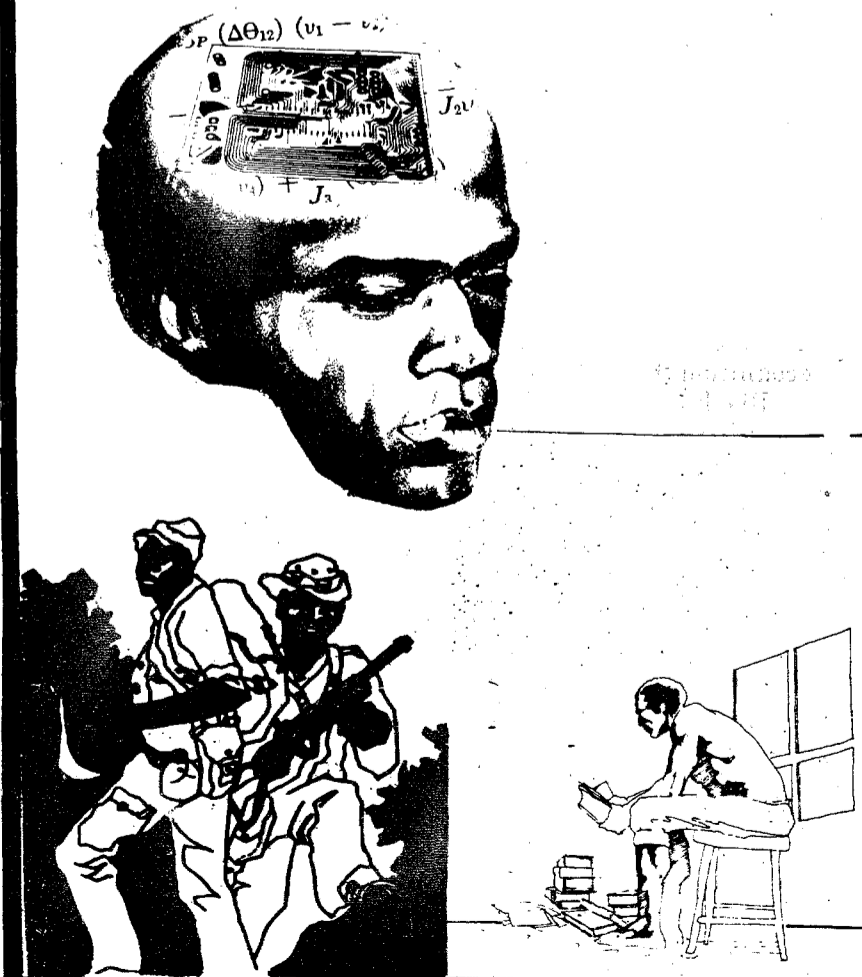
Speaking on the Grenadian Revolution, noted author, George Lamming said that the achievement of the Revolution in health, education and social benefits were examples to the region and the world.

Many speakers asserted that the decision of the US to produce the neutron bomb had brought the world closer to nuclear war than ever before. They addressed an open letter to US intellectuals to raise their voices in opposition to the terrible bomb, designed to kill human beings while leaving buildings standing.

A conference pledge was made to use writings, songs and poems to raise the consciousness of the peoples against Latin America and the Caribbean, what delegates called a diabolical threat.

The conference also expressed with Cuba, Nicaragua and Grenada, pointing out the attitudes and actions of the US were akin to international terrorism.

GOVERNMENT INFORMATION SERVICE GRENADA. 1981



MONDAY, November 2nd BLACK SOLIDARITY DAY

There will be literature
(Available in the Union at the lit. table)

Later on that day:

- Film on MALCOLM X - 4:00 p.m.
 - Live Entertainment: THE MOFFET FAMILY
 - Panel Discussion on Southern Africa
- Guest Speakers: JUNE JORDAN, LES PAYNE

Sponsored by: A.A.S.O. H.S.O., C.S.O.,
P.B.S., B.T.C., A.S.O., S.B.G.C.



BIOGRAPHICAL SKETCH

The life and works of AMIRI BARAKA

Amiri Baraka was born LeRoi Jones on October 7, 1934, in Newark, New Jersey. He graduated from Barringer High School there in 1951, and attended Rutgers University and then Howard University. In 1954 he joined the Air Force.

Upon leaving the Air Force, he moved to the Lower East Side of New York City. There he published many articles in several magazines, mainly about the separation between art and life. Baraka later moved to Harlem, where he founded the Black Repertoire Theater. Here he began to define and create Black drama and literature, earning the title of "Father of the Black Arts Movement" of the 1960's.

In the later 1960's, Baraka moved back to Newark, and more directly into the mainstream of politics. As a leading community organizer, he was singled out and beaten by the police during the Newark Rebellion in 1968. Later he and a group of Black activists in Newark organized the Committee for a Unified Newark (CFUN), which made tremendous contributions in advancing the democratic demands of the people for Black representation in government. CFUN was instrumental in the political triumph of Newark's first Black mayor, Kenneth Gibson, whom Baraka now opposes because he did not fulfill campaign promises to the Black and Puerto Rican people of Newark.

CFUN later developed into the Congress of African Peoples (CAP), a Black nationalist organization which stretched from California to New York. CAP participated in the first National Black Assembly, of which Baraka served as Secretary General until 1975. In 1974, CAP became a Marxist-Leninist organization based on the recognition that only socialism can finally eliminate Black oppression. Baraka has continued to be active in the struggle against racism and capitalism, and is now a member of the League of Revolutionary Struggle (Marxist-Leninist).

For more than twenty years, Amiri Baraka has been noted as a poet, playwright, a music critic and Black activist who has made many contributions to the Black movement.

Baraka has received the John Hay Whitney and Guggenheim Fellow Awards, and in 1963 the Obie for Best American Play for *Dutchman*. In February 1981, he received the Rockefeller Foundation Award for playwriting. Among Baraka's books are *Blues People*; *Dutchman and the Slave*; *Home: Social Essays*; *Black Music*; *Black Fire: An Anthology of Afro-American Writing*; and *The Motion of History*. His newest books, published in October 1979, are *Selected Poetry of Amiri Baraka/LeRoi Jones* and *Selected Plays and Prose of Amiri Baraka/LeRoi Jones*.

PERCEPTIONS:



Amiri Baraka

On the state's persecution of AMIRI BARAKA

Amiri Baraka (LeRoi Jones) is currently Assistant Professor of Africana Studies at the State University of New York (SUNY) Stony Brook campus. He is also teaching at Columbia University in New York City.

He is married to Amina Baraka and they have five children.

For more than 20 years, Amiri Baraka has been a leading Black poet and playwright. He was a leading force in the Black Cultural Arts Movement during the 1960's—he founded the Black Repertoire Theatre in Harlem, New York, and began to define and create Black drama and literature, earning the title of "Father of the Black Arts Movement." His play "Dutchman" won the Obie award in 1963, and he is author of numerous plays, books and critical essays, such as: *Blues People*; *Dutchman and the Slave*; *Home: Social Essays*; *Motion of History*; *Black Music*; and *Black Fire: An Anthology of Afro-American Writing*. His newest books, published in October

1979, are *Selected Poetry of Amiri Baraka/LeRoi Jones* and *Selected Plays and Prose of Amiri Baraka/LeRoi Jones*. Amiri Baraka has also been a leading community organizer and spokesman for the struggles of Afro-Americans for self-determination, and he continues to speak out against the oppression and injustices of this society.

Amiri Baraka and his wife, Amina Baraka, were beaten and assaulted by four New York City policemen on June 8, 1979. For this, Baraka was arrested and convicted of resisting arrest charges, and faces a 90-day jail term at Rikers Island Prison in New York.

Throughout the course of his case, Baraka has received tremendous mass support, including the support of prominent Black cultural workers. Some of the many include: the Pan Africanist Congress of Azania, the Afro-American Folklore Ensemble Dancers, the Black United Front, the Black and Latin Coalition, the West Harlem Community Organization, the National Black Human Rights Coalition, Reggie Workman, Oliver Lake, Harry Wittaker, the African People's Party, Shamil Books, the Progressive Chinatown People's Association, Ossie Davis, Ruby Dee, Piri Thomas, James Baldwin, Toni Morrison, Sonia Sanchez, People's Defense Committee, Richie Perez, the Union of Patriotic Puerto Ricans, Allen Ginsberg, Maya Angelou, Sandy Esteves, Robert Creeley, Nathan Heard, Bennie Lenard, Jayne Cortez and George Wald.

The facts of the case are as follows: June 8, 1979: At approximately 7:45 p.m., Amiri Baraka and his wife, Amina, met on 8th Street near 5th Avenue in New York. They got into a verbal argument. Then they got into their car which was double parked, and continued arguing with the door open. At no time did Amiri strike or even threaten to strike his wife.

At this point, he felt someone pulling him by

continued on p. 6

Haitians fleeing Baby Doc's regime

UNITY NEWS

After months of intensifying government attacks on Haitian refugees, the Reagan administration announced on September 29 that the Coast Guard would begin stopping any ship suspected of carrying Haitian refugees to the U.S. — not only in U.S. territorial waters as before, but now on the high seas. Reagan's move followed close consultations with Haitian dictator Jean-Claude "Baby Doc" Duvalier.

For over seven years, hundreds of Haitians each month have fled the repression and poverty of their country. Most have beached on the Florida shores, often half-dead from hunger and exposure after making the 900-mile journey in open waters in small, leaky boats. The exodus stepped up sharply last year. Today, there are between 10-20,000 Haitian refugees in Florida seeking asylum in the United States.

The U.S. government states the Haitian boat-people do not qualify for asylum. They say the Haitians are not fleeing political repression, but are merely coming to enjoy the economic opportunities in the U.S. Haitian refugees are therefore jailed upon their arrival.

In reality, the Haitian refugees are fleeing one of the most politically repressive regimes in the Americas and the poorest country in the Western Hemisphere. U.S. imperialism is largely responsible for Haiti's condition.

Fallen to last place

When slave rebellions freed Haiti from French colonial rule in 1804, this first free Black state in the world was a guiding star of freedom for the descendants of African slaves in the U.S. and Caribbean. But Haiti in this century has fallen to last place in nearly every way for its people.

Today, Haiti's children have only a 50% chance of living beyond their fourth birthday. More than 85% of the population is illiterate.

An Afro-American woman from Atlanta who visited Haiti last summer told *UNITY*, "In Port-au-Prince, the capital, there are many beggars on the street. Two or more families are crowded into concrete block housing. In the rural areas the conditions are much worse. . . . Many people do not appear healthy; mostly I think because of the diet which is rice and beans — no greens or meat."

She also visited a U.S.-owned battery factory. The workers are paid \$3.12 a week, working 9-12 hours a day, although the legal minimum wage in Haiti is \$2.64 a day.

The U.S. will now be trying to arrest and return refugees to Haiti, even when they are in international waters. The U.S. is largely responsible for the existence of refugees in the first place.



Haitian cane cutter

(UNITY photo)

For years, the Haitian people have lived under the fascist terror of the Duvalier family regime. The infamous Francois "Papa Doc" Duvalier ruled with an iron fist from 1957 until his death in 1971. Then his son Jean-Claude "Baby Doc" Duvalier inherited his father's title of "President for Life."

Modernization at \$3.12 a week

Haiti's poverty is the result of decades of U.S. domination. For most of this century, the U.S. controlled Haiti's mineral wealth and agricultural exports and sold Haiti 75% of its imports. The only beneficiary of this semi-colonial relationship in Haiti was the feudal land-owning class.

Over the last decade, the U.S. rapidly stepped up its capital investment in Haiti. The U.S. State Department and the U.S.-Haitian Chamber of Commerce have pushed a "modernization" campaign similar to that in Puerto Rico. At \$3.12 a week, Haitian labor is even cheaper and more controlled than that of Puerto Rico.

Two hundred American firms have set up shop in Haiti over the last 10 years, manufacturing

everything from parts for Ford's "world car" to baseballs. U.S. policy has also shifted Haitian agriculture towards large-scale mechanized plantations. The imperialist penetration of Haiti has swept thousands of peasants off the land and into urban poverty. These people make up the bulk of Haitian refugees today.

In 1977, Jean-Claude Duvalier introduced a "liberalization" plan to ease political and social repression in Haiti. The plan was encouraged by the Carter administration and U.S. businesses, supposedly in support of "human rights." In actuality, the U.S. desired a more stable political climate for their investments.

For a short time, press censorship was eased and some opposi-

tion political parties came up from underground. Radio stations sprang up broadcasting in Creole, the language of 95% of the population. Trade union organizing stepped up and strikes broke out. But "liberalization" was tightly controlled and short-lived at that. Within a year, opposition political figures were again "disappearing" and censorship was reimposed. Unidentified gunmen roamed through poor neighborhoods at night, shooting at random — a deadly reminder to the Haitian masses not to take the "liberalization" campaign too seriously. In July 1980, police beat high school students marching in protest of state exams designed to limit their access to higher education.

The Reagan administration believes that "liberalization" is neither necessary nor even advisable to maintain U.S. investments in third world countries like Haiti. This is especially true when the stakes are high. Haiti is just 80 miles east of Cuba and occupies a strategic sea lane between the U.S. and the Panama Canal.

After his inauguration, Reagan announced a new \$18 million economic aid package for Haiti and dropped the human rights rhetoric. Earlier this summer, Duvalier offered to sell the U.S. land to build a military base in Mole Saint-Nicolas, facing Cuba.

Fascist terror

Since Reagan's election, fascist terror has increased. Prominent journalists and political figures were arrested. Twenty-six members of the Christian Democratic Party were held incommunicado for ten months. Labor and student activists were rounded up. Theaters, newspapers and radio stations were closed. All strikes were strictly banned, and the notorious secret police, the "Tonton Macoute," were back to their open terrorist practices — beating people in the streets and ransacking homes.

It is no accident that the influx of refugees from Haiti stepped up in the last year. In the U.S., opposition is mounting to Reagan's cruel policy against the Haitian refugees and backing of the Duvalier regime. In Miami, New York and other cities, people are demanding that the refugees be allowed to remain in the country and be granted full political rights.



-EDITORIALS-

TODAY IS BLACK SOLIDARITY

TODAY IS BLACK SOLIDARITY DAY, a day with far-reaching implications for African people everywhere. BLACK SOLIDARITY DAY came out of the civil rights movement of the 1960s. However its cause stretches back into all our past struggles, its necessity is as real as our struggles today, and its objective purpose reaches into our future, for our inevitable liberation/ which must be fought for by "any means necessary."

BLACK SOLIDARITY DAY was tactically placed in November on the day before election day (particularly presidential elections). On this day (now annually) Blacks throughout the country are to stop buying, working, and attending school. This day of "absence" would not only leave a profound impact on the consciousness and capital of "white America" as to the vital importance of Africans but more importantly it would, as a result, impress upon Africans in America the historical importance of their labor and number. African-Americans would then find it necessary to reflect on the consequences turning their might into a voting power bloc: SOLIDARITY.

Today, BLACK SOLIDARITY DAY becomes meaningful not only to African-Americans but for the rest of the diaspora and Africa as well. The very nature and dynamics of our world today necessitate growth (and thereby unity) in understanding the political, social and economic commonalities of our common struggle. Through this understanding, SOLIDARITY becomes urgent, becomes crucial.

But this SOLIDARITY need be based on scientific analysis, a clear historical perspective and rational and revolutionary programs for practical application. Otherwise, it will not lend itself to any viable mode of action for and by our people.

The observation of BLACK SOLIDARITY DAY in the Stony Brook Union today has been organized to include the commonalities in the struggle for liberation of all African people; to entertain and educate the campus community about vital issues affecting our lives, from South Africa to South Bronx.

So it is of utmost importance (a reflection of our interest), that we as students, faculty and staff, MEN and WOMEN, turn out to participate and support a moment in our living struggle.

See page 10 for program.

LETTERS

Oklahoma State University
DEPARTMENT OF PSYCHOLOGY

To: People working in ethnic studies and special programs for minority/bicultural students.

This department has a nationally respected program to train more minority/bicultural students in mental health professions. There is a scarcity of such professionals and services in minority communities. Students can obtain application materials by individually contacting the Coordinator for the Diversified Students Program.

As a result of our recruitment efforts, graduate students of ethnic or bicultural backgrounds comprise 25% of the total student population in the masters and doctoral psychology programs. All of these students are receiving financial aid. Please note that minority students are involved in the decision making processes for admissions and program development (through membership on the Diversified Students Committee). Evaluation procedures for admission are not limited to traditional means such as tests. Our graduates are working as clinical service providers, university faculty, and as researchers in issues related to minorities.

We are willing to provide graduate opportunities for able minority/bicultural students. With early notice of the student's intention, we can assist in preparing applications. For Fall, 1982 admissions, the application for the clinical doctorate and mental health specialist programs must be completed by February 15, 1982. Applications for the experimental and social doctorate programs must be completed by March 1, 1982.

The Graduate Record Examination (GRE) is required for a complete application. Check *immediately* at the nearest college or university for the dates they will administer the test. Nationally the GRE is being administered on October 17, 1981, and December 12, 1981. Allow at least six weeks after the test for the scores to reach us. After the December exam, it is difficult for the test scores to reach us by application deadlines.

If you have any questions about the program, please contact the Coordinator for the Diversified Students Programs. We will try to provide the information.

Sincerely,

Gloria Valencia-Weber, Coordinator
Diversified Students Committee

Chris Bauer, Student
Diversified Students Committee

Launa Houston, Student
Diversified Students Committee

HAVE SOMETHING TO SAY?
SAY IT THROUGH THE
BLACKWORLD

BLACKWORLD

"KNOW THYSELF"

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Jefferson Miller
Business Manager

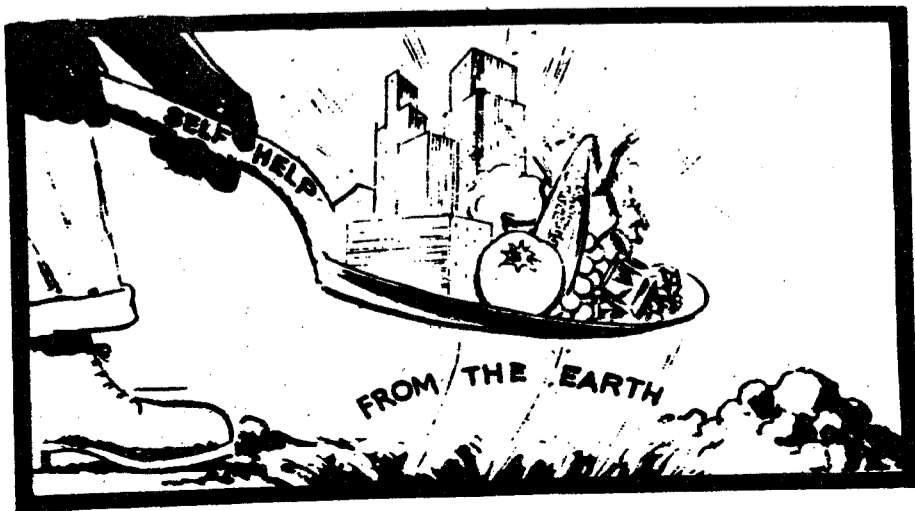
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Media Pimping on Death of Anwar Sadat

As if the world were not already punished enough by the death of a courageous world leader, whether you agreed with all of his politics or not, the media rushed once again like maggots stumbling over freshly spilt blood, in search of any tidbit with which to fill pages or air time in search of higher ratings and greater profits. For starters, unknown and unknowing Egyptian citizens were surprised as they arrived at area airports by being told of the death for the first time, having microphones shoved in their faces and asked for instant reactions. Other reporters sought anyone who remotely looked "Arab" anywhere in the city.

While any number of newspaper and television groups might be indicted on such a charge, no one could possibly have outdone WABC's local television evening news and news special, following the ABC national news, on Tuesday, October 6, 1981, the evening of the tragedy.

Having apparently run out of legitimate presentations, WABC-TV dove head on like a vulture, into what I believe must be one of the most thoughtless, insensitive, and ignorantly sensationalistic tirades in reporting history.

We were first taken, before the break for the national ABC news, to a major New York train station, either Penn or Grand Central, where the results of a "non-scientific" survey of reactions to Sadat's death were shamefully presented. The meaningless of an admitted "non-scientific" survey, regardless of findings, raises questions about the purpose of such an undertaking in the first place, unless it is simply to mesmerize the viewers with immediately available invalid statistical technology, in lieu of substance.

As if that were not enough, following the national news, local ABC-TV hopped back on the air with an even more bizarre attempt to capitalize on this profound tragedy. An interview was conducted by Storm Field, the WEATHER-MAN, so that he not be left out of the action, in which he along with an *expert* on shock from a local hospital reviewed film of the assassination for the specific purpose of discussing why

another Egyptian victim of the attack "appeared so calm" while his arm was shown blown apart and practically falling off of his shoulders. Even the *National Enquirer*, on its worst day, could not have outdone WABC News in this act of barbaric sensationalism.

As a conscious citizen, sociologist, and social psychologist, I have found this trend away from journalism and toward sensationalism, in both the printed and visual media alarming for some time.

I observed the "non-scientific" telephone poll following the Carter-Reagan debate and predicted a landslide victory for Reagan, as anyone with an elementary knowledge of sampling bias would do. Surely, if the Republicans are wealthier than the Democrats they could be predicted to better afford the cost of the call (I believe fifty cents), as well as having greater immediate access to a telephone. But I remained silent. I observed post-debate analysis of candidate stress, by a man who was later found to be a Republican candidate for office, which implied Carter a liar and Reagan a truth-teller, but I remained silent. I also observed television teams tell us who said what, what was and was not said, and who won, before we had time to decide for ourselves, but I remained silent.

As a Black American, I recently observed an NBC news special on Blacks and Whites in America in which every conceivable negative stereotype on Black Americans was resurrected for the too young to know. This racist fantasy presented such "representative folks" as a young Black woman from rural Mississippi with nine children and no man, a young Black boy of little talent who hoped to sing his way to fame, a young boy who could draw but, alas, not read, another lost Black woman who when asked confessed, in tears, that her *husband* was "just like another one of the kids," and other normatively distorted pictures of poverty, crime, drugs and unemployment were shown which left the unknowing viewer believing them to simply be "black issues," etc...etc...etc., but I remained silent.

I've observed labor's march on Washington played down, while solidarity's march on Warsaw was played up, *one* woman on the Supreme Court played up, while cutbacks on free lunch programs for *millions* of poor children were played down, and the possibilities of nuclear war played up, while the possibilities of peace were played down, but I remained silent.

But alas, today perhaps, I observed, though not the most absurd event, the straw that broke the camel's back. Has the media itself gone mad? Has it too lost a sense of values? Has it abdicated its role as consciousness raiser and gone the cheapest road to the maximum profit? Is it afraid to tell the truth? Like advertisers who exploit the insecurities of adolescents by creating diseases and conveniently marketing solutions for sale, has the press also gone Hollywood? Has it traded in stimulation for titillation? Does "anything that works" now rule?

There are enough active agents of ignorance running amuck in America already. When the media fails, to whom are we to trust the contemporary truths?

The schools are slow to change, they still teach Columbus discovered America with no regard for the American Indian. The government is simultaneously slow to recognize the importance of the contributions of a Martin Luther King.

It is a free press and only a free and *mature* press that can foster an informed and intelligent contemporary population. When it thrives and shines so will we, but when it wades in the mud wrestling for ratings, and seducing for sales, it dies and we will die of ignorance with it. If principles and commitments to peace and equity determine the quality of life, the President Sadat remains symbolically alive, but my latest readings on the pulse of the media are not so optimistic.

Bruce R. Hare, Ph.D.
Assistant Professor of Sociology
Department of Sociology
State University of New York at Stony Brook

Perceptions: Amiri Baraka

continued from p. 3

the back of his collar, literally dragging him out of the seat and out of the car. It was the New York police. Four police severely beat Baraka, and as his wife pleaded with them to stop, they grabbed and beat her. Their children witnessed the entire attack.

After the street beating in front of a large crowd of witnesses, Amiri and Amina were arrested. They were driven off in separate police cars. At the 6th Precinct, he was again beaten while handcuffed. He was charged with assault on his wife, assault on a police officer, resisting arrest, obstructing government processes, disorderly conduct, and possession of a dangerous weapon.

During the entire time, the children were left alone in the middle of the street.

June 9, 1979: Twenty-four hours after Amiri Baraka is arrested, over 120 people jam the courtroom. Many people stand in the back of the courtroom, and court bailiffs try to throw out those with no seats, but the people sit on each other's laps and no one budes from the courtroom. The judge shaken by the presence of such mass presence and support, calls Baraka's case first. Baraka is arraigned. A new trial date is set for June 27, 1979.

June 27, 1979: Preliminary hearing for Baraka takes place. Over 60 supporters attend. The wife beating charge is dropped.

July 19, 1979: Baraka files charges against the New York City government and police department in Appellate Court.

Sept. 14, 1979: The city is forced to drop the assault charges, but Amiri Baraka still faces the charge of resisting arrest.

Nov. 6-16, 1979: Baraka stands trial. Jury consists of 7 whites and 1 Black.

The court processes a conjured up set of lies and prejudiced statements—Amiri Baraka is tried and convicted for who he is and what he represents:

—The District Attorney states in court, "Amiri Baraka slandered the police based on his position as a writer," and that she, "wanted to convict and immediately incarcerate Amiri Baraka to make an example of him to the community that this type of conduct is not going to be tolerated."

—Judge Zarkin, hearing the case, agrees with the D.A. and also states, "Amiri Baraka used his position as a writer to slander and libel the police."

The jury deliberates for 30 minutes and convicts Baraka of resisting arrest.

mid-Nov. 1979: Based on Baraka's suit against the New York City police, two policemen involved in the incident, Flemming and Schaffer, are indicted for harassment but never brought to trial.

Dec. 28, 1979: Amiri Baraka is sentenced. The

cont. on page 7

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Viewpoints . . .

"SUCCESS", Not As Far Away As You Think

By Pamela Webster

Everyone has their own dreams and plans for the future. How to make these dreams a reality is a big part of life. A person without goals is a person destined for a life filled with boredom and futility. Thinking in a certain manner can aid us in our struggle to be successful.

Struggle may sound like a strange word to use when referring to how to be successful, but to actually achieve success it is a struggle. Being successful is a responsibility we owe to ourselves and to our people.

The first step in achieving success is to look at others who are successful. One of the first things I have noticed about successful people is that they have a certain sense of dedication about them. They see their goals ahead of them and use discipline to complete the steps which will bring them to the achievement of their goals. They realize that if they really want something, it takes hard work and a lot of sacrifice to achieve it.

Attitude has a lot to do with achieving success. We have to look into ourselves and accentuate the positive, de-emphasize the negative. It is important to sit down and take some time to evaluate how we think and if our ways of thinking will help us or hinder us from achieving success. It is important to look at the reasoning behind our aims and goals. Do we really want these things? Will they change our lives for the positive? If the reasons behind your goals do not hold personal importance or meaning to you, the effort you will exert, will most likely not be great enough to

achieve a desired result. Make a realistic plan for yourself and choose to win! Choose to understand our sense of beauty as a people and not to compare ourselves with standards that have nothing to do with our heritage. Even though we have been programmed otherwise, each of us can be and can get whatever we want out of this life with a little commitment, thought, and a lot of discipline. The power is within us waiting to be used to its potential.

"Climb every mountain, forge every stream," may sound corny, but there is a great deal of truth in it. We must look high and low, over and around until we find our dream and discover the ways in which we can best achieve that dream once it is found. Help others in their search for success. Try to lift jealousy out of your soul. When you see others who have achieved success try to find out how they got there rather than cursing them for being there. Everybody has their bad days, on those days use your imagination and think about how good you will feel once you reach the finish line. Find happiness in the small successes, and let that happiness be used as fuel to lead you to the eventual success of achieving all your goals. Pray, meditate, chant, have quiet time set aside each day so you can reflect on where your life is going.

Success may not be as far away as you think. In fact, it is within us all. Positive thinking and the attitude that you have chosen to win will help you to be the successful person you want to be, and always remember, when you are successful, we ALL are successful as a people.

We Are Going Backwards

As we step into the eighties I get the distinct impression that we are stepping backwards instead of forward. We have known so many hardships from physical slavery to mental slavery. In the 60's we were fighting to be free, today we are still fighting for life and a place in this society.

We have fought so hard to get where we are now, which is less than nothing. Yet today we find that we are being pushed further back. The Reagan budget cuts are making sure that we do not get to go to college. It's making sure that the old saying (the rich get richer and the poor get poorer) is very real. What do we do about that? I tell you what we do, we get down on our hands and knees and pray for the lord to help us. Tell me, how will the lord help someone that is not helping himself? Or do you expect a miracle to change the system? Now let me tell you what has to be done: We have to fight for what we want, and as Malcolm X said, "by any means necessary."

In our time, we have seen the rise of great Black leaders like Malcolm X, Martin Luther King, and the Black Panther movement. Where are they now? I will tell you where they are—six feet under the ground. The victims of the bullet. Where is the system that is supposed to protect us, it is killing us. We go home, turn on the TV, and are told that the Panthers were murderers, Malcolm X was planning a revolution, Martin Luther King was involved in secret deals. And we believe them. So we pray for God to forgive them.

When you turn on the black and white TV, how much of it is black? And if there is any, are they not pimps, illiterates or basketball players? Don't you get the distinct impression that we are brainless? If you don't, I do. Let's look at sports. How many Black faces do you see? In the field they say Black people are good in and have countless black children practicing, hoping one day they will be a pro-player. It's an illusion that will soon be shattered and the kids will be on the streets. Soon to be arrested for robbery. As we sit home praying for the lord to help them, when we can help them.

Over twenty black children had been killed in Atlanta over the past few months. Six black men had been stabbed in Buffalo. In New York we hear about more black men being killed. Tell me, beautiful Black women, would you wait for your man to be the next victim, or your son? And you, my black brother, would you wait to be the next victim?

Yes my black people, I hope you understand when I say we are going backwards. Now that you do, WHAT ARE YOU GOING TO DO ABOUT IT?

by Michael Grimes

(Ed. note: The writer is an SUSB/Freshman).

FREE AMIRI BARAKA!

Perceptions: Amiri Baraka

cont. from page 6

courtroom is packed and over 60 additional supporters are unable to get inside—over 250 supporters are present. Eighteen courtroom officers, mostly armed, are in the courtroom.

Judge Zarkin sentences Baraka to 90 days in jail, against the recommendation of the Probation Department. Probation Department recommends parole without jail time because Baraka is the sole supporter of his family and has no prior convictions.

Baraka is handcuffed and taken off to Rikers Island Prison directly from the courtroom.

The family and supporters are outraged. Dec. 28-31, 1979: While Baraka sits in Rikers Island, defense attorneys Conrad Lynn and Hudson Reid seek his release, pending the appeal of the conviction. Family, friends and supporters express deep concern for Baraka's physical safety within Rikers Island.

Mass nationwide protests, calling for Baraka's release are held in New York City, Detroit, St. Louis, San Francisco and Los Angeles.

Jan. 2, 1980: Baraka is released from prison on his own recognizance (OR) pending his appeal.

Oct. 6, 1980: Appeal heard in New York State Supreme Court, Appellate Term. Over 100 sup-

porters are present.

Oct. 21, 1980: Conviction upheld unanimously by all three appeal judges.

Successive appeals are all denied but mass support grows.

June 10, 1981: Motion to vacate Amiri Baraka's sentence is denied. Judge orders Amiri Baraka to surrender to begin serving the sentence on June 17, 1981.

June 17, 1981: In a stunning reversal, Baraka is granted a 120 day stay of execution on the sentence by a decision of the Appellate Term Court. Chief reason—90 days for a misdemeanor could be considered excessive under the law. Baraka is scheduled to return to Court October 16, 1981 at 9:30 a.m., to hear a decision by the State Supreme Court on his appeal.

October 16, 1981: The appeal was postponed, to be decided on December 8, 1981.

For further information, write:
PEOPLE'S DEFENSE COMMITTEE
P.O. Box 242
New York, N.Y. 10026
or call (201) 242-1346.

Love One Another

Dimensions

MORE POWER TO ZIMBABWE

*Ahaa! Rejoice!
The usurper is on the run,
hiding in a veil of diplomacy.
We have shred his clothing
leaving him naked.
Zimbabwe has arisen
like a mighty lion,
and her roar trembles the world.
We are proud, yet so glad.
More power to Zimbabwe.
Further South
the last lion
awaits to awake.
South Africa is not dormant!
Zimbabwe is the promise
of Africa's final Victory.
Let all rejoice
in this progress against
oppression.
Let the cocks crow.
For this is a dawning.*

—Mogaka Ayodo
Economics major
SUSB Undergraduate



BLOOD

The blood of my brother,
is on my back,
it's cool,
it's sticky,
it's warm,
take not the cloth of water,
but the cloth of my blood,
store it in my brother's vein,
let him not lose his life,
for in his breath is wisdom,
in his blood is truth,
in his hands lays life,
with its love,
let him enjoy the joys of the world,
forget me for am full of hate,
let me fade away,
look not on the wilted plant,
but thy blossoming flower,
hinder not its growth,
give it nourishment so that it will
be strong,
waste not thy time on the wilted one,
for soon it will be gone.

Michael Grimes

"A revolutionary ideology is not merely negative. It is not merely a conceptual refutation of a dying social order, but a positive creative theory—the guiding light of the emerging social order."

—Kwame Nkrumah

GREAT AFRICAN FOREFATHERS

OH great african forefathers
men of courage,
men of wisdom,
you fought long and hard,
to get the chain of your hands and feet
and you succeeded,
but they have put on mental chains,
they control us,
we use our hands,
we use our feet,
we use our brains,
but we know not what we do,
oh great forefathers,
when would the chains be taken of permanently,
when would we as a people,
be able to walk,
be able to talk,
be able to live the way we want,
tell me my great african forefather
when will there be justice,
when will there be equality,
when will there be total freedom,
hear our cry african forefathers,
wherever you may be,
hear our scream,
hear the voices of your children,
as we fight for what was meant to be,
but not is,
we have the courage,
we have the strength,
we have the brains,
and one day we will succeed,
just as you have succeeded

by Michael Grimes
(The poet is an SUSB Freshman)

CRUNCH Nestlé Quik



Please... Don't buy Nestle products!

Nestlé's chocolate and coffee products are well known in the U.S. The food giant also manufactures much of the infant formula sold in Asia, Africa, and Latin America. Nestlé uses **aggressive marketing techniques** to promote infant formula. Nestlé gives **free samples** to mothers (often through doctors), supplies colorful posters and **free medical equipment** to hospitals and clinics, and gives **gifts to doctors** to enlist their support of Nestlé products.

But millions of Third-World mothers cannot use the formula correctly, and their babies become victims of **Baby Bottle Disease**. In the past decade, international health experts have recognized baby bottle disease as a major disaster. In October, 1979, the World Health Organization/UNICEF meeting recommended an end to the marketing practices that have caused the epidemic of baby bottle disease. The U.S. House of Representatives hearings in January and February 1980, critically examined Nestlé's refusal to change its sales promotions despite the World Health Organization recommendations.

What can we do?

Speak to Nestlé in the language they understand.

1. Stop buying Nestlé products.
2. Write to Nestlé and tell them you will not buy their foods until they stop promoting infant formula in the Third World.

President Arthur Fuerer Nestlé, S.A. 1800 Vevey SWITZERLAND	President David Guerrant Nestlé Company 100 Bloomington Road White Plains, NY 10605
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3. Support **INFACT**, the Infant Formula Action Coalition. Donations to INFACT are tax-exempt.

The INFACT Clearinghouse
1701 University Ave. S.E.
Minneapolis, MN 55414
(612) 331-2333

Nestlé, a giant food corporation based in Switzerland, owns many U.S. subsidiaries: the Nestlé Co., Stouffer, Libby, etc. The Infant Formula Action Coalition (INFACT), a nationwide coalition of consumer, labor, women's and religious groups coordinates the boycott of all Nestlé's products.

Nestlé Products List

Chocolates

Nestlé's CRUNCH; Toll House Chips; Nestlé's Quik; Hot Cocoa Mix; Choco'Lite; Choco-Bake; \$100,000 Candy Bar; Go Ahead Bar

Coffees and Teas

Taster's Choice; Nescafé; Nestea; Decaf; Sunrise; Pero; Cains Coffee; Manhattan Coffee Co. (St. Louis, Mo.)

Wines

Beringer Brothers; Los Hermanos; Crosse & Blackwell

Cheeses

Swiss Knight; Wispride; Gerber Cheeses; Old Fort; Provalone Lacatelli; Cherry Hill; Roger's

Packaged Fruits, Soups, Etc.

Libby's; Stouffer Frozen foods; Souptime; Maggi Soups; Crosse and Blackwell; Beech Nut Baby Foods

Hotels and Restaurants

Stouffer; Rusty Scupper

Miscellaneous

L'Oreal Cosmetics; Nestlé Cookie Mixes; McVities; Keiller; James Keller & Son, Ltd; Contique by Alcon; Ionax by Owen Labs; Lancome; Pine Hill Crystal Water; Deer Park Mountain Spring Water;



Wondering Why
by Evan K. Gordon

Knowing a love so beautiful,
Makes me wonder why....
Losing a love so precious,
Makes me wonder why....
Remembering the kind of love there was,
Between you and I....
Makes me still want to try....
But, mistakes were made,
And dues were paid....
So now, when I look back,
Trying not to cry....
Knowing I may lose your love,
Still makes me wonder why....

Stanford, Those obstacles "WE" face are lessened with the support of people like you. Continued good relations with "YOU and YOURS" are inevitable. Keep the "E.T." coming. Thank you, Best friend of Anita Yu & Expert Spaghetti Maker

Donna, Stony Brook and I miss you. So it's the big 20!! Happy Birthday to one of the sweetest people I know. I hope your birthday is special and may you enjoy many, many more. Pam

To Best Friend of Anita Yu and The Expert Spaghetti Maker, Stanford and Anita Yu, Thank you for a very special evening. I never thought I would be lucky enough to acquire a "True Family" at Stony Brook. Love always, The Expert Spaghetti Maker

Markim, Stay strong in the tradition, and remember, with friends, you're never alone.

Pam

To "ROMEO ROCK" You are my "adult" idol. May your red pants be a memory I'll have forever. Signed "BETTY ROCK"

To All Women Interested in Zeta, Your chance to be involved is coming soon. Be aware that we'll be informing you of an up and coming event you'll want to be involved with. See you soon...Sincerely, The Sorors of Zeta Phi Beta Sorority, Inc. Theta Kappa Chapter.

Work is Love made visible.-Kahlil Gibran

ICE CREAM, my darling delight, my bouncie bubble, my sweet sugar song-I am missing you so baaaad...-Stinky

KRISSY, Burning passions, deep within love's unfolding; the warmth of your silk skin; uniquely united, your charms have invited my love-fruitful and forever in season.-Mike

MIKE, Thanks for being "I-ficial" Editorial sounding-board.-Who else.

"CARIBBEAN DAY" IS COMING!! November 13th.

**The Black Student Community at Stony Brook
Invites All To Attend**

(on Nov. 2)

BLACK SOLIDARITY DAY

A Day Of Our Expression Of Unity

Program for the Day:

4:00pm Film on Malcolm X (Union Aud)

5:00pm Cultural Enrichment, performances by; members of the Gospel Choir, Social Feature: The Moffat Family

6:30pm Guest speaker; AMIRI BARAKA, Topic: The Reaganauts And "The Struggle"

7:30pm Panal Discussion on SOUTHERN AFRICA, with guest speakers: LES PAYNE (W.I. Newsday) and JUNE JORDAN

Refreshments will be served...

Sponsorers: ASO, AASO, BTC, SAINTS, SBGC, and PBS/ZPB, Inc.

Say Something

He who boasts much cannot do much; boasting at home is not valour; parade is not battle; when war comes the brave will be known.—African Proverb

BARAKA, "Life for a warrior is an exercise in strategy..."—The Lords of KB210

CARIBBEAN DAY, NOV. 13th/It's gonna be a SUN-SPLASH!

LADIES, Thank you for the pizza, but next time bring it personally. L. and K.

MAXEEN A. May you forever stay the Africa flower that you portray.—H.G.

TONYA, This is my last "Say Something" to you/May the essence of your womanhood be as beautiful as you appear-since we probably will never know each other-stay well.—Heart Man

To the new executive members of African-American Students Org., may your collective efforts broaden the consciousness and struggle of we Africans in the diaspora. Best Wishes, Jamil

BLACKWORLD T-SHIRTS will be on sale during Caribbean Day, Nov. 13, GET YOURS

PEOPLE, who have been asking for BLACKWORLD T-SHIRTS, check our office

BLACKWORLD T-SHIRTS ON SALE TODAY IN UNION LOBBY.

Get your hair braided at a low student price. For an estimate call 6-8926.

Hey Louise, I hope you liked my poem, because I still love you and I still want you.-Scoobey Doo

Dimples, You know I want you, but you have to make the move. Make it!-The Crazy One

Monique, How are you? I hope you know I'm thinking about you. Stay sweet and don't be so depressed.-E.K.G.

JEFF, The heart is like a treasure chest that's filled with souvenirs. It's there we keep the memories we've treasured through the days; memories of happy times, dreams we've seen come through and memories of people who are very dear, like you.-Christine

Anita Yu and the Expert Spaghetti Maker, plus friend, Dinner was fabulous and you girls are simply wonderful. How about dinner at my place very soon?-Stanford

CHRISTINE, no one can deny it's love that I have for you, as I'm going to give it all to you.-"ENDLESS LOVE" JEFF

Race and Class and the Panamanian Nation-State/Part II

(continued from last issue)

Workers Organisations

To obtain some of these rights, the West Indian worker organized intermittently to combat or to protect their interest, sometimes militantly so. These militant manifestations of the Antillano has been aptly recorded by Gerstle Mack in his classic *the Land Divided; by Luis Navos' Movements Obrero en Panama 1880-1914*; by George Westerman and many others. Some of the more outstanding of these organizational efforts occurred in the 1920's under leaders such as Preston Stoute and Sam Whyte.

Although these were not anti-colonial struggles, they were often-times severely repressed by the colonial power. There were selective firings, deportations and jailings of labour leaders.

Mass Activity and the Antillano Workers

On the other hand, the Antillanos were largely disconnected from the popular uprisings, such as the 1925 Tenants Movement, which had a clear anti-oligarchical and anti-imperialist character. But it was equally true that these urban popular and labour activities had been equally disconnected from the Antillano labour movement, with the exception of the massive Antillano strike of 1920. There were several reasons for this disjuncture in the labor and popular movement, which in some ways still persist today.

1. The U.S. presence in the Canal Zone prevented the development of industries and a lapse or even moderate industrial work force.
2. The ideological subordination of the small Panamanian labour organizations to either oligarchical parties or petty bourgeoisie elements such as those within the Accion Comunal movement. Accion Comunal, a petty bourgeoisie nationalist and anti-oligarchical movement, was organized in the early 1920's and succeeded in carrying out a short-lived coup d'etat against the traditional oligarchy in 1931.
3. The Antillano, culturally, linguistically and politically marginalized in the terminal cities of Panama and Colon and virtually colonized in the Canal Zone, remained ideologically oriented either toward Britain or the United States until the 1950's when a greater number began to attend Panamanian public schools and participate in electoral and student politics.

It was evident by the 1920's that the Antillano was not transient and that a great many would remain in Panama despite the fact that many were repatriated or had left to find employment on plantations in either South or Central America. The oligarchical state responded by

approving several anti-West Indian legislation; in 1932 there were huge demonstrations demanding their repatriation, and in 1941 Arnulfo Arias, who emerged from Accion Comunal, approved a new constitution, which amongst other things, de-nationalized the Panamanian of West Indian descent and prohibited their immigration to Panama.

As a result of the restoration of their civil rights, provided for in the 1946 constitution, the Antillanos began to participate in the electoral process as a defensive move.

Unemployment and Mass Migration to U.S.

The economic position of the Antillano, however, worsened after World War II as tens of thousands were laid off from the Canal Zone and as it became more difficult to find employment in Panama because of the massive migration of peasants and workers from the hinterlands of Panama.

The U.S. further reduced its workforce in the Canal Zone in 1955 as it closed down many of its commercial operations in order to meet the growing, but as yet largely oligarchically controlled, anti-colonial movement. As a result of these massive layoffs, a significant number of Antillanos migrated to the United States in search of employment, particularly to New York and California. This migration process continues today as Panama's employment situation worsens.

The reduced Canal Zone work forces was still, however, largely comprised of Antillanos and by the 1950's became affiliated to several U.S. labor unions, such as, the Maritime Union, the AFL-CIO and AFSCME. The Canal Zone workers benefitted economically as a result of these affiliations, but were further isolated juridically, socially and politically from the ever expanding and militant labor movement in Panama. Furthermore, because of the substantial wage differential between Panama and the Canal Zone, a significant number of Canal Zone workers (both "natives" and Antillanos) became increasingly apprehensive of any decolonization project which could further endanger his/her job opportunities in the Canal Zone.

External Stimuli

In phase three there were a number of important factors that influenced the interplay of race and class in Panama. The Black movement in the United States; the decolonization of most of Africa and the Caribbean, and the role of these predominantly Black States in the third world movement, and thirdly, the internationalization of the Panama Canal questions. Internally, some of the most important factors were: the new model of capital accumulation based on the hegemony of transnational finance

capital; a reformist military regime and a populist leader who mediated the class struggle, and lastly the relatively high degree of national consensus over the question of decolonization of the Canal Zone.

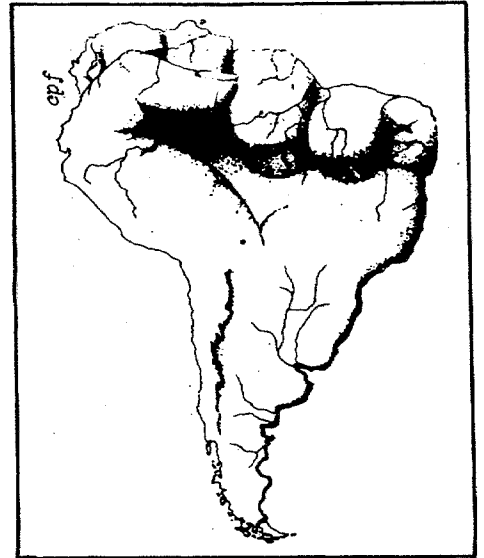
Within this context, the Antillano question assumed significant importance especially in regard to the treaty process; the Torrijos regime, although it had no official policy towards the Antillano, unofficially it courted sectors of this group on the Canal Zone, within the Republic and the United States. It was thought that the latter could be useful to exert pressure on the U.S. government by lobbying and demonstrating in the U.S.

The Torrijos regime informed or consulted with Canal Zone labour leaders on matters pertinent to the Canal negotiations; gave nominal political representation to Panamanians living in the Canal Zone, that is, the 1972 Constitution declared the Zone part of Panama's territory and therefore two Representatives from the Canal Zone sat in Panama's National Assembly of Community Representatives (a quasi-legislative body). The regime appointed a few Antillanos to middle level positions within the government, and lastly, given the fact that many of the top military officers and members of the Antillano Community (the same was true for these same officers and members of the popular neighborhoods in general).

Divide and Rule as a Tactic

In Panama, the Antillanos were therefore asked by the government to support the treaty, not as an Antillano, but as part of the popular class whose interest, of course, had been subsumed under the banner of national unity. But in the United States the regime encouraged a split in the solidarity movement in order to control it. By 1975 the movement divided. Fundamentally the discussion was based on critical versus uncritical support for the Torrijos regime's canal negotiations. There were those who equated the uncritical support of Antillanos with patriotism, and more dangerously with being Panamanian. After all, it was intimated, this was an opportunity for the Antillano to prove that he/she was Panamanian. It almost reminded one of white America demanding that Blacks prove their worth by going to various Imperialist wars.

Since the ratification of the Carter-Torrijos treaty in 1978, the popular alliance and the so-called National Unity broke only to be replaced by intense and sharp class antagonisms. All fractions of the bourgeoisie are presently demanding unselfish and unending sacrifices from the workers. Almost all the labour, agrarian and educational reforms achieved during the populist years have been abrogated.



Labor Union Militancy

On the other hand, since 1978 the labour movements has stepped up its militance by organizing a number of nation-wide strikes and demanding the abrogation of Law 95. Law 95 of December 1976, approved by the Torrijos regime, was designed to amend the most progressive features of the 1972 labour law.

At the present juncture it is clear that the popular movement against the rightward shift in Panamanian politics is being led by an increasingly progressive and independent labour coalition, and as such, greater coordination and unification of unions in the Canal area and in the rest of the Republic is important for the advancement of the progressive and democratic struggles. Equally important is the full participation of Antillanos in the local structures of participation and support for the growing independent left movement.

It is within the labour movement, the local structure of popular participation and the left movement that the issue of race and class should be debated in order to fortify and strengthen the movements for popular democracy and social equality.

Nevertheless, the Antillano remains an important fraction of the proletarian or working class of Panama, and their strategic enemy is also the strategic enemy of the Panamanian popular classes. The further incorporation of the Antillano into the popular and democratic struggles in Panama remains one of the most important political tasks of all democratic and progressive forces.

(George Priestley, Lecturer in Political Science, Queens College and Member of Nueva Alternativa Popular Panama).

Lu Xun: China's literary lion

TOM CHUN

Lu Xun (1881-1936) is China's greatest modern short story writer and essayist. He has become a world-renowned literary figure with his stories and poems translated into all major languages of the world.

This is the 100th anniversary of his birth, and throughout China important commemorative activities are taking place. Many of his short stories are being made into films. Exhibits, lectures and symposiums are being held throughout the country. China recently printed a 16-volume set of his collected works in Chinese and a number of new books in English.

Taking the path of revolution

Lu Xun was born in Zhejiang Province in 1881, a time when imperialism was intensifying its aggression against China, and the Chinese people were suffering under the semi-feudal and semi-colonial society. He, like millions of other Chinese, became intensely concerned about the fate of China.

While studying medicine in Japan, he saw a lantern slide show about the Russo-Japanese War of 1905. It showed a Chinese being beheaded by the Japanese Army while other Chinese stood by watching apathetically. It had a major impact on Lu Xun's life. He wrote some years later:

"I felt that medical science was not such an important thing after all. People from an ignorant and weak country, no matter how physically healthy and strong they may be, could only serve to be made examples of . . . Such a condition was more deplorable than dying of sickness. Therefore our first important task was to change their spirit and at that time I considered the best medium for securing this end was literature and thus was determined to promote a literary movement."

Giving up his medical study, he began publishing essays on politics, literature and art. He also translated literary works by authors from other countries.

In 1918, he began writing a large number of biting short stories and essays which exposed the decadence, hypocrisy and ruthlessness of Chinese culture. In *A Madman's Diary*, *Kun I-chi*, *Medicine*, *The True Story of Ah Q* and many others he tore off the mask of Confucian "benevolence, righteousness and morality." He exposed the ugly features of Chinese feudal society and the misery of the Chinese people.

Lu Xun was the first author to write in popular language, rather than the highly formal and academic style used by Chinese intellectuals at that time. In *A*



Madman's Diary he spoke through the words of a madman, explaining that in the history of feudal society "scrawled all over each page are the words: 'Confucian Virtue and Morality,' . . . The whole book was filled with the two words — 'Eat people.'"

Becoming a Marxist

Lu Xun was not only a writer, but became a revolutionary activist in the 1920's. He assisted student rebels protesting reactionary measures passed at Sun Yat Sen University, where he taught. He consistently worked to develop a left-wing literary movement.

In the late 1920's he studied a number of Marxist works and came to see that China could only be saved by the revolutionary overthrow of feudalism and imperialism. During the 1930's, despite the fascist rule of the Kuomintang, Lu Xun continued to struggle to develop the left-wing cultural movement.

He coordinated his work closely with the revolutionary movement led by the Chinese Communist Party. When the Red Army completed the Long March in October 1935, Lu Xun sent a telegram to the Central Committee in which he said: "On you is placed the hope of China and mankind."

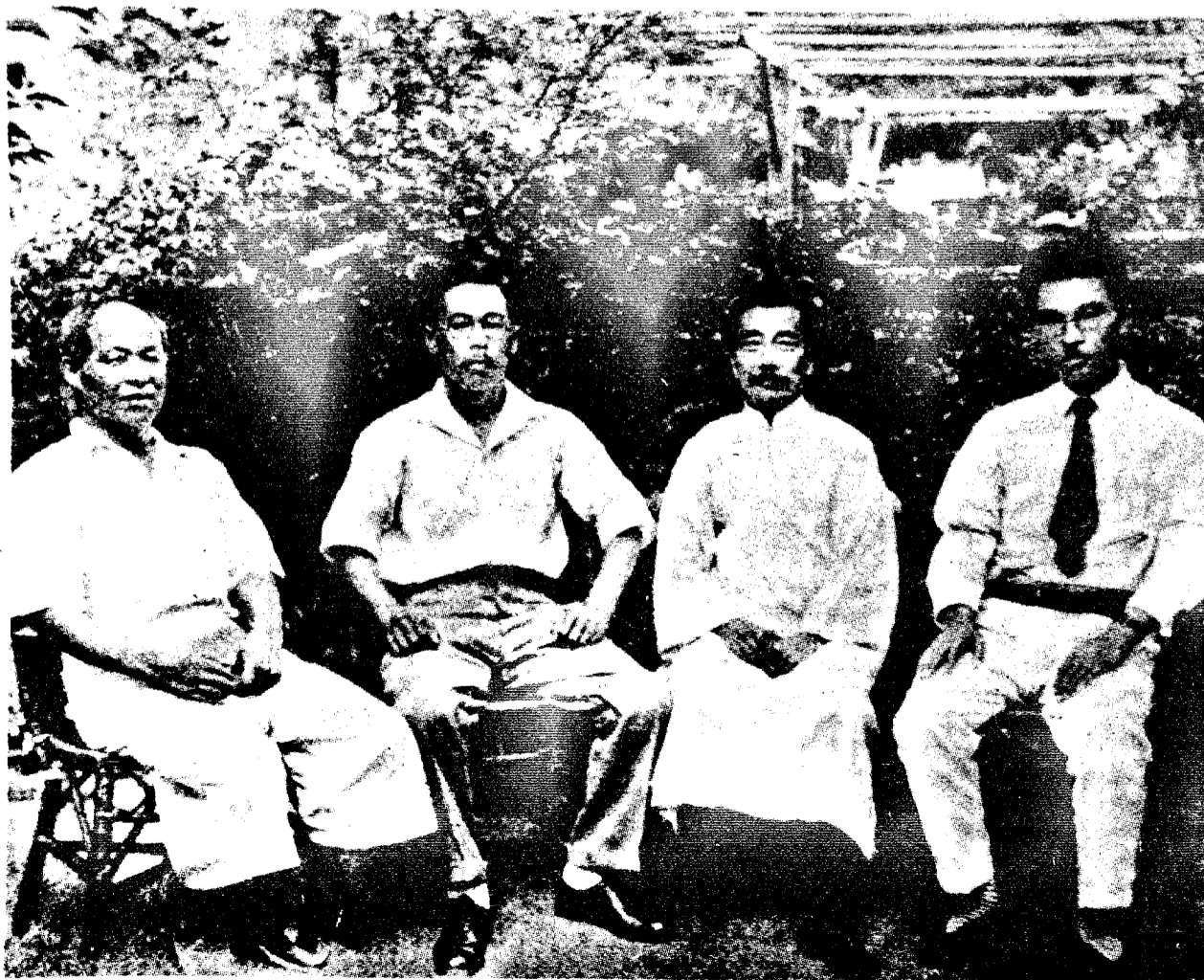
Soon after this his health deteriorated rapidly. But he refused to enter a hospital or go abroad for rest saying, "I cannot rest in bed while others are fighting and shedding their blood." He wrote up to the day before he died. In October 1936 at the age of 55, Lu Xun passed away.

A revolutionary legacy

Lu Xun is an inspiration to the people of China and of the whole world. Mao Zedong described him as a man of unyielding integrity and a writer willing to serve the people. "The road he took was the very road of China's new national culture," wrote Mao.

Guatemalan poet and Nobel Prize winner Miguel Angel Asturias commented, "The lessons that Latin American writers can draw from Lu Xun's life and works are incalculable . . . The creativity abundant in his words not only shines on his own people, but also on the whole world."

UNITY NEWS



Lu Xun (second from right) with Japanese friends in 1934, while taking refuge in Shanghai.