

AKTIVISM LI ENN LAR **THE ART OF ACTIVISM**

ENGLISH & KREOL TEXTS

LALIT

AKTIVISM LI ENN LAR **THE ART OF ACTIVISM**

Based on three articles written by Lindsey Collen,
in November 2020 and here republished
with translation into Kreol, adapted and generalized
by Ragini Kistnasamy

AKTIVISM LI ENN LAR
THE ART OF ACTIVISM

Published and printed by LALIT
153, Main Road, GRNW,
Port Louis,
Republic of Mauritius

Three articles written by LALIT member Lindsey Collen
for LALIT website and facebook page.
Translated into Kreol by LALIT member Ragini Kistnasamy

lalitmail@intnet.mu
www.lalitmauritius.org
Facebook LalitMauritius

Fevriye 2021

Distribisyon Trak

Aktivism politik, li enn lar. Li pa selman enn syans. Li pa selman enn travay. Me li enn *lar, enn luvraz kreatif*.

Nu pran lexanp enn distribisyon trak resan. Dan tradisyon politik alabaz dan Moris, nu ena tandans apel enn panfle enn “trak”.

Sak lane, nu fer 6-7 diferan *kanpayn trak* dan LALIT. Alor, resaman, manb dan tu brans ti partisip dan distribisyon enn nuvo trak.

Ansam, anu get veritab lar ki ti ena ladan, avek sannlala kuma lexanp. Anfet, sa lar partaz trak la, li finn pran plizyer syek pu li devlope. Li ena tutenn listwar.

Sa trak la so tem ti lor kimanyer lepidemi koronavirus kapav prezant enn rar lokazyon pu klas travayer. Li analiz kimanyer enn moman som kumsa, enn moman ki paret san lespwar pu lalit lamas travayer – setadir lepok enn pandemi mortel, lepok enn lekonomi ankriz avek tu so somaz ek angwas – kapav anmemtan transforme an kiksoz pozitif atraver aksyon politik. Dan enn sans, premye kote trak la li ti enn apersi kondanse nu program dan dub kontex pandemi ek menas efrondman ekonomik amezir bann sekter pilye pe rant dan kriz. U kapav lir kote rekto, premye kote, nu trak avek so tit, “*Kriz Koronavirus Reprezant Lokazyon pu Klas Travayer*” lor nu websayt www.lalitmauritius.org ubyin lor nu paz Facebook *LalitMauritius*, dat 8 Novam 2020. E konteni finn drafte dan enn tel fason pu ki li artikil avek kontex kanpayn eleksyon dan 130 vilaz ki ti pe derule mem lepok. Eleksyon vilaz, onivo labaz sak lokalite dan lakanpayn, kantmem ki tigit puvwar Konsey Vilaz kapav ena, li enn fason pu dimunn inifye zotmem lor baz enn program klas travayer ki met kestyon politik nasyonal lor azanda. U nek ena pu mazinn enn vilej kawnsil parey kuma enn sindika, me enn sindika pu vilazwa. Alor, u kapav lir lor demand nasyonal dan eleksyon lokal lor kote verso trak la, setadir so dezyem kote. Kote verso, so

tit ti: *Eleksyon Vilaz: Sak Lekip Bizin Met enn Program ki fors Guvernman Sap Pei depi Katastrof* – verso trak usi kapav gayne lor nu websayt ek paz Facebook, osi 8 Novam 2020.

Trak LALIT ki nu ti distribye, dan so fon, dan so konteni, e osi dan so form, li kominik direk-direk ar abitan lavil osi byin ki lakanpayn. Ti resi fer sa par amar ansam sa de tem la (kriz pandemi ek eleksyon vilaz), e kumsa donn lokazyon abitan lavil, mem zot pa direkteman konserne, pu diskrit konteni avek zot kamarad, zot koleg, zot fami ki res dan lakanpayn.

Alor, swazir so *konteni*, li-mem li enn lar. An zeneral, kan enn dimunn pe pran enn trak depi LALIT, si li swiv politik depre kuma laplipar Morisyin swiv, li deza fini devinn konteni kopi trak u pe donn li avan-mem li lir li.

Trak so *form*, li usi, li enn lar. Nu servi enn font avek karakter ase gran, e nu swazir pu met ase sutit, pu kas text la. Sa rann li pli fasil pu dimunn ki pena labitid lir buku. Nu servi kolonn ase mins, pu mem rezon. Anplis, zis avek enn kut gete, u fini kone li enn trak LALIT. Suvan, nu usi inkliir enn-de vizyèl. Trak la inkliir usi enn bwat avek detay kuma kapav kontakte nu. Kumsa, enn trak enn invitasyon a piblik pu konsider vinn enn aktivite LALIT.

E dapre lalwa, trak bizin ena nom kikenn ki sinye lor nom parti, e bizin usi ena ladres parti. Meyer trak Moris se kan li dan langaz lepep, langaz Kreol. Nu ena sink a sis dimunn lir draft – pa zis pu rod erer tipe me usi pu asire konteni kler ek fluid pu lekter kapav lir li avek fasilite.

Lerla, tultan ena keston kot exakteman pu fer distribisyon trak pu zwenn ar dimunn ki nu ule lir nu trak. Dernye distribisyon la, nu finn swazir kat lagar – Lagar Viktorya ek Lagar Lenor dan Port Louis (tulde an-ebilisyon aköz travo Metro ek nuvo lagar), Lagar Rose Hill (ki osi byin diferan aster-la) ek Lagar Kirpip, plis La Louise – pu enn distriblisyon lavil. Meyer ler pu sa kalite distribisyon la pu LALIT, li ant 6:00 ek 8:00 bomatin. Kumsa u zwenn travayer lor zot sime al travay ubyin kan zot pe atann transpor kot zot ena enn moman pu lir e diskrit li, apre zot pu kapav kontiyn lir li pandan traze pu ariv ziska zot travay, e lerla kapav diskrit e partaz konteni avek koleg lor zot sayt travay, e apre, tanto amenn li lakaz e donn li lezot lekter dan lafami ubyin dan kartye.

Lerla sak rezyonal LALIT pran reponsabilite tu vilaz dan sakenn so rezyon. Dan premye parti kanpayn, nu finn etablir kontak dan vilaz swivan,

byin suvan nu donn enn trak a kikenn ki anfet swa kandida ubyin dan enn lekip ki pe poze dan eleksyon vilaz. Chemin Grenier, Riviere Noire, Tamarin, Bambous, Richelieu, Petite Riviere, Albion, Case Noyale, La Gaulette, Le Morne, Baie du Kap, Chamarel, Riviere des Galets, Chamouny, Surinam, St. Martin, Flacq, Moka, Ti-Verger, Reduit, Dagotierre, Sebastopol, L’Avenir, Montagne Blanche, Olivia, Caroline, Bramsthan, Q. Cocos, Mont Ida, Camp de Masque, L’Esperance, Riv. des Anguilles, Mahebourg, Rose-Belle, Cluny, Camp Diable, P. Magnien, Beau Vallon, Vieux Grand Port, Souillac, Goodlands, Poudre D’Or, Pamplémousses, P. des Papayes, T. aux Biches.

Pu tu sa distribisyon trak, nu fer travay la atraver tu nu brans. Nu osi fer li atraver kontak ki brans ena, par exanp, dan sa 50-enn vilaz kot ena mobilizasyon otur “lakaz lamyant” osi byin ki dan sa dizenn vilaz peser kot nu pe travay lor elaborasyon kontinyel “Sart Peser” ek mobilizasyon post-Wakashio. Nu ena buku kontak dan preske tu vilaz, etan done nu kanpayn leparse. Par exanp, nu kanpayn kont eliminasyon Konsey Vilaz ek eleksyon vilaz, ek nu kanpayn kont data-beys santral pu Kart Idantite – 2 gran viktwar ki LALIT finn ranporte: finn re-gayn eleksyon vilaz, e fer detrir data-beys ID Kard. Nu usi sezi lokazyon kuma zur lafwar parski dimunn sorti lafwar byin relax ek ase uver pu angaz enn ti konversasyon. Lezot manb dibut pre kot lagar bis, kumsa zwenn dimunn depi plizyer vilaz dan enn sel plas kan zot pe buze pu zot lokipasyon. Kot li posib, enn-de manb ubyin sinpatizan depi sa vilaz la prezan ansam ek manb. Lerla zot prezans ankuraz dimunn arete, koze. Kan kikenn arete pu koze, tuzur manb LALIT aret distribye trak enn moman e ekut li, suvan ena enn moman riye ansam kan dimunn fini pran trak, e li kontinye so sime. Sa, li enn but politik byin inportan. Kumsa, nu anfet reysi rekrit nuvo manb. Suvan reynon lokal organize kumsa otur trak, ubyin invitasyon pu enn aksyon partaze kumsa.

Kan manb LALIT fer sa kalite distribisyon trak, li enn travay kontinyel, sak lane depi 40 an pase. Alor buku parmi lepasan finn deza partisip dan sa prosesis pran enn trak, kumsa seki pe pran trak pu premye fwa zis aprann depi seki abitye pran trak. Ase buku dimunn, sirtu dan lagar kot tultan pe ena distribisyon trak LALIT, ki arete, fer enn demand formel pu enn kantite trak presi: kat, ubyyin onz, ubyin vint-enn trak. Sa ule dir zot ena tan koleg travay ki regilyerman dimann zot enn kopi trak. Zame personn pa zet enn

trak LALIT. Ena byin tigit dimunn refiz pran enn trak LALIT. Kumadir zot realiz so valer. Si get otur, u pu truv dimunn pe atann zot bis travay, apiy kont enn miray, enn lipye ploye par deryer zot, deza absorbe pe lir trak. Uswa enn kontroler pe deza asize lor premye ban bis, pe lir so trak.

Enn-de tips anplis pu aktivist: Li inportan rapel ki ena enn gran proporsyon dimunn ki pa konn lir. Alor, li esansyel pu transmet, avan ki dimunn pran trak, ki, premyerman, li enn trak LALIT, e dezyem lor ki size li ete. Alor nu dir bonzur, e nu azute, “Ala, enn trak lor lefe lepidemi! Lor eleksyon vilaz!” Kumsa enn dimunn kone ki li pe pran, sirtu kan li pa konn lir. Si kikenn arete, dir li pa konn lir, u kapav mansyone ki enn lavantaz kan LALIT ekrire an Kreol se li kapav, si li ule, fer kikenn lir li for pu li ekute. Ena dimunn ki zame pa finn pran enn trak avan kapav ezite, par timidite, ubyin aköz li panse ki trak la lor relizyon, alor bizin rasir li. Ena lezot kapav dimande si bizin peye pu pran trak, parey kumadir pe aste enn lagazet. Rapel pu koz kler ek ase for, pu ki vye dimunn ubyin dimunn avek difikilte tande kapte seki u pe dir. Enn lot tip se dimunn lor bisiklet ek motosiklet suvan ralanti pu pran enn trak. Seki ena parmi nu fer se nu gard enn ti stok trak fini pliye an-kat pu li fasil done vit-vit pu zot kapav glis trak la dan zot pos, san aret pedale. Kot lagar bis, li tultan interesan pu donn enn kopi sofer bis, e rapel pu tultan donn li enn dezyem kopi pu so kontroler.

Manb LALIT tultan tini zot pil trak byin fyer, kuma kitsoz presye – seki li anfet ete. Li enn aktivite byin okler dan piblik, seki permet enn proximite LALIT avek lamas travayer. Li usi eminaman kolektif, dan sans ki pandan sa mem 2 zur, enn duzenn lekip pe fer sa kalite travay politik, tu anmemtan.

Rapel pu tultan ena plim-papye aporte-de-min pu not nimerò portab kikenn interese pu vinn dan aktivite parti ubyin pu organiz reynon dan so landrwa. Atraver trak, nu usi zwenn dimunn interese pu gayn REVI LALIT, enn zuti mazer pu fer rekritman. Anfet, nu parti striktire otur ekrire, prodir, distribye, lir, diskite nu piblikasyon. Sa li enn fason pu fer rekritman lor baz nu program, enn program ki an-devlopman kontinyel. Sa li enn fason pu gard nu lindepandans depi lagazet komersyal ek radio prive ek MBC guvernan.

E ... Piblikasyon Politik Regilye

Apres buku zoli deba lor lartik “Lar Aktivism – Distribisyon Resan enn Trak”, ala enn lot lartik, sann kut la lor enn lot lar politik, tuzur adrese ar militan aktif alabaz: “Lar Aktivism: Lor Dernye Nimeron enn Piblikasyon Politik Regilye”. Sann la kapav-et limem mama tu lar politik.

Les nu pran kuma pwin depar dernye nimeron REVI LALIT. Li enn revy *sorti* sak 2-mwa, so Nimeron 143 ki ti sorti Merkrede 25 Novan 2020. Pu et pli presi, vo lapenn sulyne ki enn piblikasyon politik pa zis *sorti* kumsa, par limem. Lakle ladan se sa *prosesis* pu fer li *sorti*.

Sak lartik kumanse avek enn lide, suvan enn lide diskite e devlope avek lezot, enn lide konverti an lekritir par enn kikenn. Li insere, kuma enn lide, dan enn flo buku lide kreatif, ki liye avek flo lepase loter lartik e liye osi avek flo lepase sosyete resan, e li liye mem avek flo listwar sosyete imin. Personn ki ekrir dan nu REVI na pa peye par mo, ubyin par zur, pu ekrir okenn lartik. Li enn travay aktivist. Enn travay damur. Lerla, enn lekip manb, tuzur volonter, edit lartik, met tu lartik ansam, organiz so montaz. Apres montaz ek mizanzap, manb tuzur san okenn lapey, ena pu fizikman rul sak paz orizinal lor enn prinnter an plizyer santenn kopi, e lerla enn gran grup manb kolasyonn paz ansam pu fer enn magazinn, pingle paz kolasyonne avan manb aktivist kumans al fer distribisyon Revi ar su-distribiter (ki osi manb) ek ar lezot lekter. Distribisyon, mem si li lafin sa lasenn prodiksyon, li anfet kumansman enn faz pli inportan enn piblikasyon enn parti politik – kuma nu pu aprann dan sa lartik la. Alor samem kifer enn piblikasyon inprime, li telman diferan depi enn websayt, ki ranpli sertenn rol enn piblikasyon parti, e kifer li totalman diferan depi enn paz Facebook. Li kolektif lor sakenn so faz – mem si li anfet atraver kontribisyon *sak in-dividi* dan parti, ki dedye so letan.

Pibliye enn magazinn regilye ubyin enn lagazet pu LALIT kuma enn parti, li seki leker-ek-pumon ete pu lafami mamal, kuma imin.

Konpar *Revi LALIT* avek piblikasyon lezot parti politik. Ni MSM, ni Parti Travayis, ni MMM, ni PMSD, ni Reform Party, ni MPM, ni Rezistans, ni 100% Citoyens – okenn parmi zot pena enn piblikasyon regilye. Bizar, me vre. Zot pa ule. MMM lontan ti ena: *Le Militant*, *Le Peuple*, *Le Nouveau Militant* ti pe sorti tulezur, apre sa, li vinn tule semenn, lerla dezantan, e finalman li finn aret sorti. Parti Travayist ti ena *Advance*, *Nation*, *Mauritius Today*, lerla zis *Mauritius Times*, dan siyaz Parti Travayist, finn sirviv. MSM ti ena *The Sun*, ki ti vinn indepandan e lerla finn aret sorti. PMSD ti ena *Populaire*, e li finn disparet san kit okenn tras. E *Le Cerneen* ti sutenir PMSD, e li osi, li finn ferme.

Mem si sa bann parti la ena websayt, zot pa tro itil. Zot ena zot *Facebook* me zot paz anekdotik, mengi-mengi. LALIT, anplis nu piblikasyon REVI LALIT, nu ena osi nu websayt (www.lalitmauritius.org) ek enn paz *Facebook* (LalitMauritius), me kapav-et zot plis politik, plis programatik e avek plis konteni ki sayt lezot parti – mem si numem nu pe bizin dir sa lor numem.

Me, nu websayt ek paz *Facebook* pa fer sa imans travay politik ki nu magazinn inprime fer. Sa li aköz magazinn la so natir kolektif ek so natir fas-a-fas li, plis ki tu, fer LALIT enn parti vivan, enn parti ki respire, ki panse, ki azir e ki dire lor letan. Se sa ki donn nu solidite pu reziste dan sa moman kot sosyete dan enn dawntern relativ dan lalit bann klas oprime ki nu reprezante, e seki fer ki, pu lemoman, nu enn “ti parti” an term elektoral. *Revi* la ki ede pu fer nu persiste existe, kuma enn parti, lor letan.

Travay pu prodir *Revi LALIT* sak de mwa, derul lor trwa Merkredi, setadir atraver 15 zur. Alor sa fwa la *Part I* ti tom Merkredi 11 Novam, *Part II* ti le 18 Novam ek *Part III* ti 25 Novam. Anfet travay reflexion-e-diskisyon, peryod preparasyon, li kumanse byin avan le 11 Novam e li kontinye avek sa travay plis inportan otur distribisyon-ek-diskisyon ki kontinye mem apre le 25.

Nu Redakter prezid nu bann reynon Editoryal. Alor Rada Kistnasamy ki ti prezid nu renyon le 11 Novam, li vinn avek de-trwa lide spesifik depi demye renyon Komite Santral LALIT, sirtu Editoryal ki viz enn komanter fite Parti dan magazinn pu sa moman presi dan listwar. Apre introdiksyon Redakter, ena enn deba pu enn demi-ertan – enn diskisyon zar brennstorming – lor ki pu ena ladan ubyin ki fode inkliir – lokal ek internsayonal, ribrik

abityel ek item ponktyel, dosye ek lartik, bukrivyu, invitasyon ek lezot lartik. Suvan, ena deza lof pu ekrir enn lartik depi enn Brans: pu sa Revi la, ti enn intervyyu enn travayer *Textile Industries* ki pe al ferme fer par enn manb brans Porlwi (get Revi 143 lor paz 27, lor nu websayt); ti ena enn lof pu enn lartik lor sityasyon peser otur Mahebourg apre deversman dilwil Wakashio depi Rezyonal Kirpip-Sid (get paz 24) ki deza okip sa dosye la depi avan Wakashio, ek enn temwanyaz lor travay politik dan Eleksyon Vilaz depi Rezyonal Rozil-Les (get paz 18). Kan finn dres lalis lartik, dimunn ofer pu ekrir lartik si pankor gayn kikenn pu ekrir li. Ubyin si personn pa ofer, kikenn sigzer enn manb ki li panse pu kapav ekrir li ubyin aprann pu ekrir li. A sa stad la, Rada partaz enn paz Exsel a sakenn 7-8 manb prezan dan reynon Bord Editoryal, e lor la ena enn lalis lartik ki deza lor nu websayt ek Facebook dan letan ki finn pase depi demye Revi. Nu gete e nu reflesi si ena kit lartik ki vo lapenn inklir dan Revi e si bizin tradiksyon, kikenn volonter. Amezir nu avanse, nu estim longer sak lartik – 2-paz, demi-paz, etc.

Tu lartik rantre so Merkredi swivan, dan sa ka la li ti le 18 Novam, swa dan enn versyon dizital ubyin versyon ekrir lor papye. Rada amenn enn paz pu sak manb dan renyon kot ena tit tu lartik, nom sakenn ki responsab ekrir. Seki finn ekrir lartik amenn zot lartik (avek kopi pu sakenn), lir a-ot-vwa seki dimunn zize Bord Editoryal bizin cheke. Nu tultan lir Editoryal an antye aköz li reprezant laliyn parti, apre ki li finn drafte par manb ki ti delege pu ekrir dapre laliyn ki finn tom dakor. Nu fer koreksyon anplas-anplas, usi lir lezot lartik ki definir LALIT so pozisyon lor enn pwin done. Editoryal ek tu lezot lartik (ubyin pu et presi, kazi-totalite) an Kreol Repiblik Moris, ki lang maternel ek vernakiler dan pei. Kumsa, ninport ki manb kapav ekrir, ubyin si bizin, dikte enn lartik pu enn lot kamarad ekrir. Tu manb kapav lir, ubyin si bizin, kapav ekut kikenn lir, e konpran li net.

Samdi swivan, trwa manb met tu lartik ansam dan enn sel fayl lor kompyuter, desid lor lord, lerla prufid zot e retir tu diferan instriksyon “stayl” ki finn inporte depi kompyuter diferan manb ki finn ekrir lartik, avan ki standardiz instriksyon pu apre import li dan program ki fer dizayn ek montaz.

De manb fer montaz lor kompyuter lor de-trwa zur, e de lezot manb inprim plizyir santenn kopi sak paz, nomb exak depandan moman.

Trwazyem Merkredi li zur kolasyone. Apartir 2:00 pm enn grup, dizon duz manb, kumans met paz ansam, pengle zot, tap enn kut marto lor

zeping pu zeping pa bles dimunn, kont bann Revi an pil 10 – tusala fer dan bonnimer avek so badinaz ek jok kan pe travay. Kolasyone li usi enn fason pu invit nuvo koste. Lerla sak distribiter prezan pran so kantite magazinn, regle so kont pu dernye Revi no 142. Sa bann manb la pu al fer zot su-distribisyon onivo rezyonal, su-distribiter otur 3 a 10, lerla pu al distribye Revi a zot lekter abityel. Enn manb, antretan, pran sarz prepar lanvlop pu avoy bann dimunn ki fini pey abbonman e ki resevwar zot kopi par lapos – zot finn pey an-avans e fini verse dan fon Revi kan enn kikenn abone pu enn-de banane.

Se kan sak distribiter pe al distribiye enn par enn kot fer sa travay kle pu vremem epannwir enn parti politik.

Sak aktivist servi so Revi, kuma enn kurwa koneksyon avek lezot manb dan so brans ek avek seporterz dan landrwa ek dan travay, e sa li kle, kuma enn travay debaz pu rekritman pu enn parti. Rekritman li fer lor baz seki ekrit. Lor baz lide ladan.

Alor, kan u pe distribiye, dizon, sink ar enn manb brans, u pas an-revi paz Konteni avek li, sigzer lartik pu lir ubyin pu atir latansyon lekter lor tel ubyin tel lartik. Par exanp, si de-trwa u lekter res dan lakaz lamyant, u atir zot latansyon lor kopi let a Minis lor paz 15. Li sel kolonn ki an Angle sa fwa la, alor u bizin swa tradir li ubyin gayn kikenn pu tradir li pu lekter abitan lakaz lamyant ki pa lir Angle. Pu distribiter ki ena lekter Chagosyin parmi so lekter, u atir so latansyon lor dosye antye azur lor kekyon Diego Garcia, paz 28-31. Ubyin, si kikenn interese lor Palestinn, u atir so latansyon lor linvitasyon pu zwenn dan aksyon solidarite avek Palestinyin swivi par flanbo, lor paz 9. Kumsa pandan 5-10 minit, ena prosesis pu omozeniz lide, kapte nuvo lide depi manb ek lekter, partaz seki finn ekrir dan magazinn. Kan u kit enn kopi avek enn manb sinpatizan ki u kone dan lekip eleksyon vilaz, u kapav montre li lartik lor listwar eleksyon vilaz ziska sann eleksyon vilaz la, lor paz 16-18. E travay la fer kumsa ale mem.

Suvan dan Brans, nu lir enn lartik – editorial ubyin enn lot lartik kle. Nu lir a ot-vwa e aturderol sakenn ki kapav lir, pran enn tur. Kumsa sakenn prezan kone lor enn parti konteni e sa permet li lerla al distribiye magazinn avek konfyans, mem si limem pa konn lir-ekrir.

E se atraver nu piblikasyon regilye ki nu usi fer rekritman. U zwenn kikenn dan enn manifestasyon, ubyin mem lor laplaz, uswa dan lansman enn

nuvo liv, uswa dan enn evennman sportif ubyin kit lot plas e kumans blagblage. Si konversasyon al lor politik, u dimann dimunn la si li interese pu gayn enn magazinn politik regilye, kuma LALIT? Suvan, li interese. Lerla u tir enn kopi depi u sak, al lor paz konteni e introdri li a Revi.

Reaksyon suvan pu etonn u: “Kifer personn zame pa finn dir mwa ena kiksoz kumsa?” uswa, “Mo pu kontan gayn enn kopi sak fwa nuvo sorti! Ala mo Rs20!”

Si u konn kikenn ase byin, enn zenn neve ubyin tifi enn vwazin, u kapav dir, “Donn Rs 20 ar twa. Kan to fini lir li, vinn zwenn mwa swa donn mwa enn kut fil si to interese pu donn enn kudme avek sa kalite travay la. OK?”

Asterla, konpar avek kimanyer lezot parti rekrit nuvo manb.

Zot laliyn se: Nu parti limem meyer (Pa donn okenn konteni sa asersyon la.) Nu parti limem pli gran parti. Nu ena pli buku depite. Nu dan Guvernman. (Puvwar li enn fin, pa fer nanyin ki u fer avek sa puvwar la!) Nu parti pu fer u avanse dan lavi – nu opuvwar. (Sa li kumansman enn form koripsyon.) Nu parti ena meyer lider (Swiv kordilo!) Nu parti reprezant sanzman, ubyin lazenes, uswa nu parti ena bann *valer* (Koze vag ki pa ule dir gransoz. De tut fason, kisannla pu vinn dir li pena bann valer?) Nu parti ena leksperyans dan Guvernman (Pena okenn explikasyon ki sa ule dir zis-zis). Nu parti lor radio, dan lagazet pli suvan. Tusala nek o-mye bann argiman vid, ubyin plis pir zot nek bann konntrik.

Alor, nu laliyn, kan nu distribye Revi LALIT, li kler. Li nu program dan laksyon. Sa magazinn la, nu Revi, li ekrir e prodir par manb parti. Manb ekrir lartik, sumet zot, distribye magazinn la. Sa konteni, li nu program dan lapratik. Pena reklam dan nu magazinn, alor nu pa redevab a okenn sponnsor. Nu kuver so fre atraver sa Rs 20 ki u peye kan u aste enn Revi. Nu pa viz pu zis pran puvwar kuma enn parti, me pu klas travayer pran puvwar e lerla transform natir puvwar. Li depenn lor nu tu pu rant an aksyon. Selman mobilizasyon deryer enn program lor lekel nu dakor kolektivman ki pu amenn veritab sanzman. Distribisyon ek prodiksyon sa magazinn la li enn form mobilizasyon.

Tusala li sa lar pu tir enn piblikasyon parti – depi konsepsyon sak lide ki devlope pu vinn enn lartik.

Li pena okenn resanblans avek bann piblikasyon komersyal. Nu pena okenn vested interests. Nu pa viz profi. Nu pa anplway dimunn pu fer sa

travay la. Nu pa striktire dan enn yerarsi, me nu striktir organize dan enn fason demokratik. Nu pa panse kikenn ki ekrir enn lartik li tusel finn refleksi lor li: seki ekrir enn lartik azut sa demye tus kreatif – dan kreasyon an permanans program politik ek deba. Alor, ekrivin sak lartik li vital – me li form parti sa proses refleksyon an permanans, refleksyon imin, aprann depi seki ti la avan nu, e transmet, sanze, a tu seki otur nu e kan li itil, a seki pu vinn apre nu.

Akoz LALIT li enn parti ki reprezant klas travayer e lezot grup oprime, nu finn organiz nu kumsa. Sinon, nu ti riske vinn an otaz lezot klas sosyal. Alor nu Revi li tultan finn organize dan enn fason ki mintenir natir klas travayer nu parti.

Anfet, Parti LALIT pran so nesans depi enn “Lasanble Distribiter” Revi Lalit de Klas, enn Lasanble ki ti elir so Bord Editoryal pu enn an. Li ti fonde kuma magazinn “*enn tribinn lib*” an 1976. Anfet, numero 143 ki’nn sorti an Novam 2020 tom so laniverser 44 an. Dan No. 143, ena enn lartik lor la paz 36. Kan, apre gran muvmman lagrev zeneral an 1979 ki kontinye an Septam 1980, kan lidship sa muvmman demas klas travayer inn tom lor nu zepol, nu dan *Lalit de Klas*, lerla an Avril 1982, nu konstitye nu kuma Parti, LALIT. E nu finn mintenir enn piblikasyon regilye depi sa, vini mem. Piblikasyon parfwa dan form Revi, ena fwa dan form enn Lagazet (avek so prop sistem nimerotaz), me tuzur enn piblikasyon.

Lafis ek Dadzibao

Resaman LALIT inn lans enn nuvo seri lafis politik. Kolaz ti kumanse premye dabor dan kat lavil, e lerla finn al partu dan lakanpayn.

Anu get lar dan sa form aktivism: kolaz lafis.

Lafis li enn form mas-media ki Leta Burzwa finn elimine avek efikasite depi plas piblik. Li enn lar militan byin ansyin. Me, Leta Burzwa pa finn toler li apre enn sertin moman.

Alor, pu rezener sa “lar perdi” finn rann li ankor plis enn lar.

Li inportan kone kimanyer leta burzwa finn eradik lafis militan depi lespas piblik.

Premye, lapres burzwa ti larg enn kanpayn ideolojik *kont* lafis. Sirtu dan lapres. Zot pwin prinsipal se lafis, li kiksoz “vilin”. Seki “zoli”, zot insinye, se sa bann imans bilbord avek reklam pu kuyonn dimunn atraver tu sort mwayin prove syantifikman kuma manipilasyon – ki li pe manipil nu pu aste bwason gazez ki fer ditor, pu rant dan rulman lasirans extorsyonist, pu viz loto prive plito ki transpor piblik mem li polye lemond, etc etc. Azute ar tusala, u gayn gran bilbord ki vinn blok u vi lor lemond nu pe viv. Enn lavantaz sa dawntern dan lekonomi kapitalist antrene par lokdawn koronavirus, se asterla nu res avek skelet bilbord ki finn devide. Res zis so lankadremman. Alor, mem si li paret ridikil, u truv seki ena par deryer sa kad striktir bilbord vid – parfwa kan pe fer ladesant, u gayn enn kudey lamer, kan u fer lamontan, kudey montayn, parfwa enn zoli pye ki ti kasyet, uswa enn lari klas travayer byin muvmante. Tu sa bann vi buku pli zoli ki seki ti ena avan dawntern ekonomik, kan ti ena bilbord pe blok vizibilite.

Me, kanpayn kont lafis dan lapres pa sifi. Guvernman, sirtu Minis Turism, anplway lekip zenn-om pu al pintir gro lakrwa nwar lor lafis politik ek lor lafis landrwa. Seki sir se sa ti zafer pli vilin ki tu, apart kitfwa, enn bilbord.

Antretan, kan interdir lafis, puvwar anplas ferm enn form mas-medya ki

prezan depi kumansman lalit klas travayer 100-an desela. E li ti enn form kominikasyon ki ti kut byin bonmarse. Linprimri avek gro karakter e tu sa lar pu taypset finn ferme, tipograf finn lisansye. E asterla, li pa fasil pu enn Vilej Kawnsil pu organiz enn turnwa petank ubyin enn turnwa karom, sirtu pu asire ki *tu abitan* invite ubyin pu invit tu dimunn pu vinn dan enn deba dan landrwa. Alor, ala kuma enn zuti anti-diskriminasyon al disparet. E asterla, enn sindika ubyin enn lorganizasyon fam, parti politik degos gayn buku difikilte pu truv enn plas pu afis enn mesaz adrese a “piblik” setadir tu dimunn dan sosyete – non pa zis dimunn andan dan mem balon-savon ininternet, ubyin zis a enn klas sosyal ki ena wifi. Monopol burzwazi li preske total lor preske tu form vizyel mesaz dan lespas piblik. Nepli truv lafis pu miting, forum ek kozri afise dan lespas piblik kuma li ti ete avan. Nepli ena kanpayn pu dimann zel pri, opoz lager ek militarism, ferm baz, boykot konpayni inplike dan politik aparteid, dimann Guvernman pu revok lalwa represif ubyin lor lezot tem politik, afise pu tu dimunn truve, lir lerla reflesi lor so konteni.

Me, dan LALIT, nu persiste. Kuma nu finn fer dan sa dernye kanpayn lafis la. Ena finn sey dan zot fason prezerv lespas lafis kan ti pe sey retresi li. Par exanp, enn labutik dan vilaz kot mo reste, *Labutik Ledan Lor*, asterla *Labutik Kung Fu*, garson Ledan Lor, ki finn pran relev labutik, kan pe ranz miray 30 an desela, finn aranz enn plas rezerve pu kol lafis. Zis mazine si tu batiman komersyal ti fer kumsa, kimanyer masmedya ti pu ankor vivan parmi nu zordi? Ti-Rivyer, Konsey Vilaz ubyin Distrik Kawnsil inn asir buku pano pu lafis, ena ki mem ena enn ovan pu protez li, avek so lanbrekin, tu. Militan LALIT lezot landrwa zalu Laval ek lezot militan Site Richelieu ek Petite Riviere!

Dan Belle-Rose, lizinn Pepsi dapre lord ti met bann gran striktir ron (kapav pu zot prop reklam alepok? Ankor tuzur ena enn reklam Pepsi lao net), e finn les lespas anba pu servi pu enn miting politik (nu ti truv lafis pu enn miting politik St Pierre, osi byin ki lafis fim gran prodiksyon Bollywood pu Divali). Plis asterla lafis nu kanpayn pu fors gro propriyeter later, dan sa peryod pandemi avek tu so danze, pu asir sekirite alimanter, pu anplway travayer dan lindistri prodiksyon manze, e pu Leta asire servi kapital (ki li pe deza pe alwe) pu al dan prodiksyon manze.

Tusala pu dir ki nu, dan LALIT, nu teti.

Kanpayn la

Enn kanpayn lafis bizin enn rezime nu demand. Li bizin enn rezime byin reflesi. Par exanp, sa dernye kanpayn lafis li lor Rs 80 milyar (nu nom sif Rs80 Milyar – aköz li kapital prezizeman ki Guvernman pe donn patron kapitalist depi fon piblik, pu patron re-kenk zot lantrepriz rule lor profi apre ki lokdawn Koronaviris finn afekte zot profi. Lafis LALIT dir “Bizin Servi Rs80 milyar fon piblik” (karakter an ti-kaps, e nu pu revinn lor so linportans pli tar dan lartik) e (an gro-kaps) “Pu enn Lindistri Alimanter avek Kreasyon Lanplwa” [e] “pu gayn deviz” e “Tusala dan transparans” (tulde an pli tipti karakter).

Sa kanpayn la pa finn sap depi dan ler. Li dekul depi plizyer lane, bizin dir plito plizir deseni lalit politik, pu demand ki servi later fertil pu plant manze e anmemtan met dibut lizinn alantur pu prezerv e transform manze. Nu finn, lor plizyer banane, vini mem re-iter sa demand zisteman pu evit sa bankrut lindistri sikriyer previzib depi lontan, e ki Guvernman pe deza sibvansyone (mem avan sa bann milyar ki pe sorti depi fon piblik), e dezas kan baron sikriye, pu konturn zot kriz, pe al bayant zot later ar milyarder depi partu dan lemond pu mont vila delix e rwinn later par met terin golf pu dimunn risar vinn zwe. Nu finn, anmemtan, fer demand pu diversifiye depi turism atraver develop enn veritab lindistri lapes. Alor lagrikiltir, plante ek elvaz sirtu pu prodiksyon dile, e lapes, kapav tu artikile dan prodiksyon manze, kumsa kree travay, e mem amenn deviz. Zordi, pandan kriz ki Koronaviris pe provoke dan sistem kapitalist, pe vinn gref li lao sa kriz kapitalist deza la dan Moris, ki li asontur, pu al gref lor kriz mondyal kapitalist de tu kalite, nu liye sa demand lonterm avek sa Rs 80 milyar ki guvernman pe donn kapitalist san kondisyon, mem avek “konfidansyalite” (setadir li pa o-kler, li opak), e ki nu ti pe tann koze tulezur dan lapres ek lor MBC.

Alor, sa kanpayn lafis, li enn nuvo inkarnasyon sa kanpayn onngoing ki LALIT finn anfet kumanse depi 1984. Alepok, kanpayn la ti apel “Disik ki lavenir?” Dan kumansman kanpayn la, li ti al tap ar sarz o-kriminel kont nu! Kifer? Aköz sanse nu ti pe montre slayd san pas par bord lasansir! (Slayd, pu bann zenn lekter, li enn espes prezantasyon “Power Point” kot servi enn prozekter ek enn lekran). Kan Lotorite truve nu pu al gayn nu ka lor zafer Bord Lasansir, Guvernman degaze, pas lalwa dan Parlman pu fer li ilegal pu fer enn prozeksyon slayd san pas par Bord Lasansir. Kumsa

keys kont nu al reye aköz ena enn nuvo lalwa. Pu return lor zistwar la, mem lerla, nu ti ena kanpayn lafis. Finn ena lezot slogan sa lepok la, kuma “Gubernman bizin servi larzan Lerop pu prodiksyon alimanter!” uswa “Plant manze lor later tablistan!” Tu sa bann demand zot bann demand tranzisyonel, savedir li ase fasil pu ninport ki travayer pu fer lyin e pu konpran dan sa moman partikilye dan listwar, e li anmemtan, chanlenj kontrol prive lor kapital e sirtu kontrol prive lor later, samem later ki nuri nu tu.

Tusala pu dir ki enn slogan li inportan. Li fasil pu konpran, e anmemtan li posib u idantifye ar li, e sirtu li ed u chalennj statiko lor enn kestyon kle: kontrol prive lor nu mwayin sirvi kolektivman.

Dan enn kanpayn lafis, pa zis slogan bizin kler, oter bizin kler. Li bizin kler ki lafis li enn lafis LALIT. Suvan, par exanp, ena enn linpresyon artistik dan dizayn-mem enn lafis LALIT ki enn vag pe pase uswa letan pe pase, vizyelman parlan. Suvan, ena tipti detay insere dan font. Plis ena buku swin lekel font inn swazire. Anplis, tu lafis ena sinyatir “Lalit” byin vizib, suvan an dyagonal, dan enn font solid, kosto, enn font pena-zes. Ena fwa ena enn eleman pu sigzer ki mobilizasyon usi nesaser – enn dimunn, ubyin enn grup dimunn avek enn bandrol – ubyin avek enn eleman pu sigzer ki travayer inplike – par exanp, zuti travay. Nu lafis suvan lor enn fon zonn. Avek ruz ek nwar. (Sann fwa la, dan dernye kanpayn, nu ti enn ti-problem avek kuler – zonn finn sorti ver fluo, aköz ti ena tro buku ble syann dan melanz– me nu finn integre li e dir li paret kuma “ver” parey kuma labondans plantasyon manze!) Alor, LALIT siyn so lafis, pa zis aköz lalwa dir nu. Me, osi aköz li politikman inportan, tan ki posib pu siyn nu trak, nu lafis.

Tusala pu dir osi ki dizayn inportan. Smorl-kaps (let kapital kurt) ek let kapital, zot inportan lor enn lafis parski zot inplike ki seki nu pe dir, u dakor u pa dakor, nu kwar dan seki nu pe dir. Ena enn lanfaz ladan. Kan nu inprim lafis, nu dimann linprimri LPT, e sa permet nu gayn kuler exak normalman. Enn bon lafis, li enn poster. Enn bon poster li enn plezir pu dimunn ki pe get li. Enn lafis perfe li fer enn dimunn arete lor so sime, lir, reflesi. Lerla apre kumans koz lor la.

Ena enn travay suteni deryer slogan lor lafis: par exanp, ena reynon kartye, kanpayn, distribisyon Revi, forum, miting, nu websayt ek paz Facebook lor mem size. Slogan, li distil nam nu kanpayn. Kanpayn la inser

limem dan enn filozofi pu sanzman, dan enn program ki pu evolue avek letan, e ki, pu li reysi, li inplike ki enn lamas dimunn pu zwenn dan aksyon kolektif baze lor enn konpreansyon an-komin lor seki nu pe fer.

E lerla, li enn lar pu kone ki kote exakteman pu kol lafis. Premye lor nivo zeneral: eski li enn lafis pu kol lor bann gran arter? Pu interes tu dimunn dan sant lavil, lotorite, klas kapitalist? Ubyin, eski li enn lafis pu kominik avek dimunn dan landrwa kot nu reste, pu klas travayer? Ubyin, lor sayt travay? Sa li enn desizyon konsyan. E sa li inportan pu evalye, e tom dakor lor la. Suvan sa fer ase boner, kan lide enn kanpayn lafis pe kumans devlope. Pu sann kolaz lafis ki nu ti fek fer, samem nu ti kumans dan 4 lavil pu ki kanpayn la trape e vinn “talk of the town”, e lerla nu partaze dan bann rulo 5 a manb dan tu sa diferan vilaz ek tu sa diferan kartye rezidansyel dan lavil pu kole dan prosenn enn semenn, 10 zur. (U pu remarke nu kone ki ena inpe plis lespas pu kole kan eleksyon vilaz fek fini, e avan reklam komersyal pu lafin lane pran!)

E lerla, vre lar se kan sak brans ek sak rezyonal pe planifye lor kimanyer pu kol lafis dan enn lespas ki pe deplizanpli raptise.

Enn gran koler lafis byin rekoni ti fe Serge Rayapoullé depi Tranquebar. Li kapav fer 50 lafis Anti-Lager telman byin kole dan plas exak ki li paret kuma 300 lafis! Li ti ena enn map dan so latet tu spot dan Port Louis kot li pu al kol so lafis. Li ti enn spesyalist. Enn artist parmi artist. E ti ena fe James Lingaya depi Palma, kan li gayn 50 lafis pu kole dan Katborn literalman refiz pran aköz li dir, “Sa pa sifi, kamarad!” Ex-manb LALIT, Georges Legallant ek Suresh Jahal, ti gayn keys divan lakur, kan zot ti al kol lafis kont ogmantasyon pri diri ek lafarinn. Me lapolis ti may zot kan zot ti pe kol enn demye lafis, kot zot, dan zot lantuziye, ti met zot prop slogan, “Viv Larevolisyon!” Kan zot pas divan Mazistra, li ti pli difisil defann zot-mem ki si zot ti pe kol leres zot lafis ki nu tu ti deside ansam! E ti ena enn lot leznanp, kan Ragini Kistnasamy ek mo-mem, nu ti al kol lafis lor gran laport Kazern Santral, kartye zeneral lapolis, par pir tupe. Aköz ti ena kamarad ferme. Alepok nu ti fer sa, pa ti ankor ena kamera sirveyans. Nu ti swazir ler midi. Lafis ploye an 16, lakol fer ar lafarinn dan enn butey savon wash an-plastik dan enn kaba smart anba lebra pu enn “kargezon” invizib. Lerla pandan ki enn dant nu kree enn disterbens a-ot-vwa (evidaman mwa sa, dan enn labiyman vwayan exzazere par expre pu sa aksyon

la), lot la pe kol lafis dan lot direksyon. Apre nu buze e kol enn lot an-silkan depi enn lot disterbenns. Li finn marse. E dan LALIT, nu ena par santenn zistwar lor kol lafis, enn osi inkrwayab ki lot. Purtan, pa tuzur facil. Ena Henri Favory ki kas enn lebra, kan li tom dan enn ranpar kan li ti pe kol lafis dan lagrev Ut 1979.

Alor, ena zafer pratik. Lakol lafarinn, li bizin byin kwi. Sinon li les mark blan lao u lafis. E lafis bez anba dan premye lapli. Lakol bizin mete partu lor miray (ubyin, dan ka lafis ilegal, lakol partu lor lafis avan plak li), setadir fode pa bliye kat kwin ek so rebor. Labriz dimann sa prekosyon la. U bizin okuran kot kabri manz lafis – zot ador lakol lafarinn – e laba u kol li ase ot. Li tuzur bon ena enn bon grinper dan lekip kolaz lafis.

Ena fwa kan spot enn zoli plas me miray ros, ena lekip muy ros avek dilo, lerla pas lakol buku lor ros muye e lerla plak enn lafis e pas pinso lor lafis pu fer li trap ek ros la. Si u byin resi, so lefe sok e bann koler lafis veteran mem tir sapo avek sa travay lespri.

Kan swazir plas, u bizin pans dimunn ki pu pas parla, alor u bizin konsider ki lang pu pli bon. Lalimyer a diferan ler lazurne osi azut dan kudrey enn lafis byin kole. Ena fwa, kan gayn enn plas ideal, enn lekip kapav kol kat lafis zonn blenk dabor, kuma enn bakgrawn, e lerla plak enn sel lafis aktyel omilye – pu enn lefe spesyal kot lafis resorti net.

E si kikenn, dizon enn adverser, fini kol lafis, si zot finn fer gurma plas (ubyin zot inn zis kol enn ta pu fini enn latas vit-vit aköz zot peye par kantite kole par bann parti burzwa, zot pa anfet vre travay artist) e si zot fini pran enn gran kare, repet mem mesaz 8 fwa ubyin plis, lerla u swazir enn sel plas, u kuver enn sel ladan. Sa diminye sans pu lev enn lager initil, me u pe kantmem fer enn pwin, kanmem kol enn lafis. Lekter konpran.

Kuma enn manb piblik, mo ador etidye lafis kole par diferan lekip eleksyon vilaz. Zordi-zur, dimunn inn kumans fer ti lafis, ki u kapav lir kot enn bistop, plito ki gran lafis, ase gran pu kikenn lir depi lor so motosiklet kan li pase lor sime.

Me, tusala pu rann enn omaz a sa lar fantastik kolaz lafis.

Amezir nu feyte nu koleksyon lafis LALIT, nu viv tu sa listwar diferan lalit, e usi listwar travay lar otur sak lafis.

Enn fwa, inpe lane desela, British Council (ayu, 50 an apre Lindepan-dans, li tuzur pei inperyalist ki sirpas nu-mem dan ziz nu prop lafis, fer nu rapel nu ankor kolonize) ti organiz enn expozisyon fantastik, ki apre, finn sorti dan form enn ti-liv. Zot ti pibliye enn liv lor lemond antye, ek enn zis lor Moris, apel *Upfront and Personal: Three Decades of Political and Social Graphics, Mauritius* (2005). Ena enn dizenn lafis ladan – dan expo e dan liv – ki sorti depi kuran politik LALIT, inklir enn lor *Disik, Ki Lavenir*, enn desandan sa lafis dan sa kanpayn kolaz fek lanse an 2020.

Viv kolaz lafis dan tu so form ekspresyon!

ENGLISH VERSION

Leaflet Distribution

There is an art to political activism. Not just science. Not just hard work. But *creative work, art*.

Last Friday and Saturday, LALIT branch members all over Mauritius participated in distributing a new leaflet. Let's look at the art of it. It is after all an art developed over literally hundreds of years.

The theme of the tract was the opportunity that the coronavirus epidemic offers to the working class. It is about how what looks a dark and hopeless moment in the history of working peoples' struggles – both with regard to the pandemic and the economy – can be turned into something positive through political action. It is a *précis* of our program in the context of the pandemic and of pending economic collapse as major industries flounder. You can read the content of the first side of the leaflet on our web-site www.lalitmauritius.org or on our Facebook page *LalitMauritius*, under the title: *Kriz Koronaviris Reprezant Lokazyon pu Klas Travayer*. And this content was designed to link together with the context of local election campaigns in all 130 villages. A democratic process like neighbourhood village elections, however little power the Councils may have, is a way of uniting behind a working class program on national issues. One just has to imagine a village council as something akin to a trade union. You can read the content of the bit about how to include national demands in village elections on the flip-side of the tract under the title *Eleksyon Vilaz: Sak Lekip Bizin Met enn Program ki fors Guvernman Sap Pei depi Katastrof* – also on our site and Facebook.

The LALIT leaflet we distributed was designed, in its content and form, to be accessible to city-dwellers as well as villagers. This was done by linking the two themes, and by giving urban dwellers a role i.e. to discuss the content with their friends, work-mates and relatives from rural areas.

So, there is an art to choosing the content. Ideally, people receiving the tract, if they follow current affairs as most Mauritians do, should have a good guess what it is about before you give them a copy.

The *form* is also an art. The font used is fairly large, and there are headings included. This helps people who do not often read. We use fairly narrow columns. It is clear that it is a LALIT pamphlet, at a glance. We usually include a visual of some sort. There is a way to contact us included in a box in the text.

And for legal reasons, it must be signed by someone in particular, for the party, and must include the party's address. Mauritian leaflets are best in the peoples' language, Kreol. We often have five or six different people read the draft – not just for typos, but also to ensure comprehension and a certain fluidity as they read.

And then, there is always the question of where exactly to distribute so as to reach the spread of people you want to. We chose four bus stations – Victoria and Lenor in Port Louis, Rose-Hill and Curepipe – and La Louise, for the urban distributions. The best time for this kind of urban distribution is between 6 a.m. and 8 a.m. if you are closer to the working class. This way you reach working people as they wait for transport where they can read it or discuss it, when they actually are on their way to work when they can read it, then at work they can share the content, and then take it home in the evening, giving it new readers there.

Then each LALIT regional took charge of all villages in their area. In the first half of the campaign, we reached the following villages, most often handing a leaflet to someone actually in a village election team: Chemin Grenier, Riv. Noire, Tamarin, Bambous, Richelieu, Petite Riviere, Albion, Case Noyale, La Gaulette, Le Morne, Baie du Kap, Chamarel, Riviere des Galets, Chamouny, Surinam, St. Martin, Flacq, Moka, Ti-Verger, Reduit, Dagotierre, Sebastopol, L'Avenir, Montagne Blanche, Olivia, Caroline, Bramsthan, Quatre Cocos, Mont Ida, Camp de Masque, L'Esperance, Riv. des Anguilles, Mahebourg, Rose-Belle, Cluny, Camp Diable, P. Magnien, Beau Vallon, Vieux Grand Port, Souillac, Goodlands, Poudre D'Or, Pamplémousses, P. des Papayes, T. aux Biches.

For these distributions, we worked through our branches themselves, and also via contacts in the 50 villages where there are asbestos houses

and where people are already in contact with LALIT, as well as in the ten or so fishing villages where we work on the on-going “Fishers’ Charter”. We also seized the occasion of a weekly open market, as people come out of the market all relaxed and keen for a short chat, while other members stood near a bus station, catching people from a number of villages in one place, as they move around. Whenever possible, one or two members or supporters from that village are present. Then they get people to stop and talk to one of the members, who then stops distributing leaflets. Often local meetings get set up this way, or invitations to centralized events are shared.

When LALIT members do this kind of leaflet distribution, it is on-going work. So many of those going past have already participated in the process of taking a leaflet, so that those who are new to it, just learn from the old hands. When someone stops to chat, the LALIT member stops distributing and listens to them, sometimes together they laugh as the person sets off again. A fair number of people in the urban centres will stop, and ask for a specific number: four, or eleven, or twenty-one leaflets. This means they have that number of work-mates who regularly ask them for a copy. No-one would ever, ever throw one away. Very, very few people refuse to take a LALIT leaflet. It is as though they know its value. If you look around, you will see people waiting for their work bus, leaning against a wall, one foot bent up behind them, already engrossed in the leaflet. Or a bus conductor already sitting reading his or her copy.

Some extra tips for activists: It is important to remember that a good proportion of people may not themselves be able to read. This means it is imperative to communicate that, firstly, it is a LALIT tract, and secondly what the subject is: coronavirus and political opportunities of an electoral campaign, in this case. This way the person knows what he or she is accepting from you. If someone stops and says they cannot read, you can just mention that one of the advantages of LALIT writing in Kreol is that you can just get someone to read it aloud for you. Some people who have not ever taken a leaflet might think it is about religion, and need reassurance that it isn’t. Others might ask if they have to pay for it, as they would for a newspaper. Remember to speak clearly and quite loudly, so that older people or the hard of hearing still get to hear. Another tip is that cyclists and motorcyclists often slow down for a leaflet. So what some of us do is

keep a little stock of folded leaflets so you can quickly give them one to slip into their pocket or into a bag. At bus stations, it is always interesting to give bus drivers a copy, and remember always to give a second copy for their bus conductor.

LALIT members always hold their pile of leaflets very straight and proud, as if it is precious – which it is. It is very much a visible, public activity, one which ensures a closeness of LALIT to the broad masses of working people. It is also eminently collective, in that in the same two days, a dozen teams are out doing the same kind of political work, all at the same time.

Remember always to have a pen-and-paper handy to take the mobile numbers of people who want to be invited to party activities or to organize neighbourhood meetings. Via leaflets, we also sign up people for our bi-monthly magazine, REVI LALIT, which is our main recruitment tool. In fact, our party is structured around the writing, producing, distributing, reading, discussing of our publication. This way we recruit on the basis of our on-going program. This way we are independent of the commercial newspapers and radios or government's MBC.

And the Art of a political publication

After so much good discussion on a previous article called “The Art of Activism – Distributing a Recent Leaflet”, here is one about another political art for grass-roots militants in action: “The art of activism: the most recent regular political publication.” This one is perhaps the mother of all political arts.

Let’s take as starting point the most recent edition of REVI LALIT, a bimonthly publication, its number 143 having come out on Wednesday last. A political publication, to be precise, does not just “come out”, though – although I used the phrase. The *process* is the thing.

Each article begins with an idea, often discussed with others, an idea that someone converts into the written word. It fits, as an idea, in a flow of creative ideas, back into the writer’s past, and the society’s past, and human society’s whole history. No-one is paid by the word, or by the day, to write any article in Revi LALIT. It is activist work. The labour of love. Each article is then edited – again by members, voluntarily – and all are gathered together, the lay-out organized and done by members, then each page of the original gets physically printed into hundreds of copies – again by members without pay, the pages then collated into the magazine by a whole group of members, stapled before activists distributing copies to the readers. And this distribution, though the end of production, is the beginning of one of the most important parts of the publication, as we will see. And this is why a printed publication is so different from a web-site, which fulfils some of the functions of a party publication, and is totally different from a Facebook page. It is collective at each phase. Though it is dedicated individuals who make the contribution to the publication.

The whole event, publishing a regular magazine or newspaper, is, to a party like LALIT, as the heart-and-lungs are to mammals like humans.

Compare LALIT's *Revi LALIT* with the other parties' publications. Neither the MSM, Labour, MMM, PMSD, Reform Party, nor the MPM, nor Rezistans, nor 100% Citoyens – none of them – have a regular publication. The MMM used to: *Le Militant* was a daily, then a weekly, then occasional, then disappeared. As if the MMM does not want to commit itself to paper. Labour had *Advance*, *Nation*, *Mauritius Today*, and only *Mauritius Times*, in the wake of the Labour Party, has survived. The MSM had *The Sun*, which became independent and then disappeared. The PMSD had *Populaire*, and that vanished without trace.

While these parties do have web-sites, even these are not very helpful. They have Facebook accounts that are anecdotal, threadbare pages. As well as our publication, LALIT does have its website (www.lalitmauritius.org), and Facebook page (LalitMauritius), and they are perhaps more political and more programmatic than the other parties' websites thus more substantial (even if we have to say so ourselves).

But, our website and our Facebook page do not, as you will see, do the immense political work that the printed magazine does, and that is because of the magazine's collective nature and face-to-face nature, and more than anything, it is what makes LALIT a living, breathing, thinking, acting party. It is what give us tensile strength, while society is going through this relative downturn in the struggle of the oppressed classes that we represent, and while we are thus, by the very nature of things, for the meantime, a small party.

The actual work of producing the *Revi LALIT* every two months, takes place over three Wednesdays in 15 days. So, this time it was 11 November for Part I, 18 November for Part II and 25 November for Part III. Although the work actually starts in the thinking-and-discussion incubation period long before the 11 November, and though it continues with its most, most significant distribution-and-discussion after the 25th.

Our editor presides over the Editorial meetings. So at the meeting of 11 November, arriving with some specific ideas from the last LALIT Central Committee, especially for the Editorial, which aims to be the state-of-the-art comment of the Party in the magazine for that moment in history, it was Rada Kistnasamy who presided our meeting. After his introduction, there is about a half an hour's discussion – brain-storming type discussion

– about what can be or what must be included – local and international, regular items and one-off items, dossiers and individual articles, book reviews, invitations and so on. Often, from a branch, there is already an offer for an article: for this Revi, there was an interview with a worker from Textile Industries, which is closing down, from a member of the Port Louis branch (see it on page 27); there was an offer of an article on fisherfolks’ status around Mahebourg after the Wakashio spill from Curepipe-South Regional (See it on page 24), and one on “How I did my activist work with LALIT’s program for village elections in my village” from the Rose-Hill-East regional (See it on page 18.). Once the list of all articles is drawn up, people offer to write the different articles, if they are not already claimed. Or, if no-one offers, someone suggests someone they think can do it, or should perhaps learn to do it. Rada, at this stage, hands out a spread-sheet to each of the seven-of-eight people at the editorial board meeting. This is list of what is already on the website and on our Facebook page, and we then mull over which, if any, of these articles need to be included in the Revi and, should they need translation, someone volunteers. As we go along, we estimate the length of each article – two-pages, half-a-page, and so on.

All the articles are then submitted by the following Wednesday – either in soft copy or hard – in this case by the 18 November. Rada brings us each a page with all the articles’ titles and authors on a spread-sheet. Each author has their own article, printed out, and reads out anything he or she feels needs to be checked by the editorial board. The editorial is always read in full by the person who had been delegated to write it on the themes chosen, and amended on-the-spot, as are any other articles that really define LALIT’s position on an issue. The Editorial and all the other articles (or to be exact, the quasi-totality) are in Mauritian Kreol, the mother tongue and vernacular in the country. This way, every member can write, or if need be, dictate an article. Every member can read, or if need be, be read an article and understand it spot-on.

The Saturday that follows, three members of the editorial board put the articles all into one file on the computer, deciding the order, then proof-reading them, and removing all the different “instructions” that may have been imported with each article concerning lay-out from writers’ own comput-

ers, before standardizing the instructions for later importing into the design program.

It is two members who then do the layout on the computer over the next two or three days, and another two members who do the duplicating of the pages.

And the final Wednesday is collating day, when from 2:00 pm onwards, a group of, say, a dozen, members put the pages together, staple them, hammer the staples safe, count them into piles of 10 – all in good spirits, with lots of banter. Collating is also a time for recruiting new members. Then the magazine is distributed to the distributors already present and working at it, and hand in cash for the last edition, number 142. These members will then do their regional sub-distribution, to people who will deliver copies, in turn, to 3 – 10 people. One member, meanwhile, takes charge of preparing the envelopes for subscriptions that will be sent by post – they are pre-paid to members who give her the money when someone subscribes for a year or two years.

And it is from the time of individual distribution that the key work really blossoms for a political party.

Each activist uses his Revi, as the connecting tissue with other members in his branch, and with supporters around his neighbourhood or at work, and, it is key, as a basis for recruitment to the party.

So, when you deliver, say, five to a branch member, you ponder over the contents page with him, suggesting articles he or she might like to read, and/or to draw the attention of his readers to. For example, “You have two or three readers who live in asbestos housing, and there’s a copy of our letter to the Minister on page 15, and it’s the only column in English this time and so you might need someone to translate it for them. If someone has Chagossians on his list, then you draw attention to the whole dossier updating the Diego Garcia issue, pages 28-31. Or, if someone is interested in Palestine, draw their attention to the forthcoming candlelight, on page 9. This way, over five to ten minutes, there is a process of homogenizing ideas, picking up new ideas from members, sharing what’s been written into this magazine. When you leave a copy with one supporting member, you might know that they were in a village election team, so you can show them the article on the history of village elections right up to this one, on pages 16-18. And so on.

Branches often read an article, the Editorial or another key article, out aloud, taking turns – so that all those who can read get a turn – and so that everyone knows some of the content and can distribute the magazine with confidence, even if they cannot themselves read and write.

And it is through our regular publication, too, that we recruit people. You meet someone at a demonstration, or even at the beach, or at a book launch, or a sports event, or wherever, and get talking. If the subject moves towards politics, you ask if the person is interested in a regular political magazine, like LALIT? Often, they are. Then you pull one out of your bag, and go through the contents page, and introduce the person to it.

The reaction is often startling: “Why didn’t any one ever tell me there was a thing like this?” or else, “Yes, I’d like one each time!” “Here is my Rs20!”

If you know someone quite well, a young nephew or neighbour’s daughter, you can just say, “Hey, kid, give me Rs20. When you’ve read it, come and see me or give me a ring if you’re interested to help with this kind of thing. OK?”

Now, compare this with how other parties recruit people.

Their line is: Our party is the best. (No content provided.) Our party is the biggest. We have the most MP’s. We are in Government. (Power is all – it does not matter what is being done with it.) Our party can get you ahead in life – we are in power (The beginning of personal corruption). Our party has got the best leader. (Follow the caudillo). Our party represents change, or youth, or our party has values. (Vague statements meaning nothing. Who goes around, in any case, having “no values”?) Our party has experience in Government (No specifications as to what this means). Our party is on the radio, in the newspapers more often. These are all hollow arguments at best, and just con-tricks at worst.

So, our line, while distributing the REVI LALIT, is clear. Here is our program in action. This magazine is written and produced by party members. Members write articles and submit them and distribute the magazine. The content is our program in action. Our magazine takes no ads, so owes no sponsor a penny. It is paid for by your Rs20 when you buy one. We do not want to take power, but for the working classes to take power and thus to change the nature of power. It is up to all of us to act. Only our mobiliz-

ing behind the program we all agree on collectively will bring significant change. Distributing and producing this magazine is one form of mobilization.

All this is the art of a party publication – from the inception of each idea that leads to an article to its changing hands.

It bears little resemblance to any commercial publication: We have no vested interests. We do not aim at profit. We are not employed to do this, as paid work. We are not structured in a hierarchy, but in a democratically organized structure. We do not think that someone who writes an article has single-handedly thought up every thought in it: the writer has, personally speaking, added a last creative element – to on-going creative political programs and conversations. So, the writer of any article is vital – but part of on-going human thought, learnt from those who came before us, and passed on, changed, to those around us, and when useful, to those who come after us.

Because LALIT is a part that represents the working class, and other oppressed groups, we have to be organized this way. Otherwise we run the risk of being beholden to other social classes. So, our magazine is run in a way that maintains the working class nature of our party.

In point of fact, LALIT, as a party, was born from the “assembly of distributors” of the magazine *Lalit de Klas*, an Assembly that elected an Editorial Board for a year. It was founded as a “left-free-tribune” magazine in 1976. In fact, number 143, that has just come out at the end of 2020 represents the 44th anniversary issue. There is an article on that on page 36 of Number 143. It was only after the big general strike movement in 1979 and the follow-on in September, 1980, when the leadership of these mass working class movements were foisted upon us that in April, 1982, we constituted ourselves as a Party, *LALIT*. And we have maintained a regular publication throughout. Not always the magazine, sometimes a newspaper, but always a publication.

Pasting-up Posters

Yesterday LALIT has launched a new series of political posters. The pasting up has begun in three cities, and then the campaign will blossom out across the country

Let's look at the art of this form of activism: pasting up posters.

One of the mass media forms that have been most efficiently exterminated by the bourgeois state is the pasting up of posters in public places, a very old art. So, reclaiming this has made the art become even more of an art.

First, the bourgeois press ran campaigns against posters, saying they were “ugly”. The “beautiful” ones, they implied, are the huge, glossy billboard advertisements that trick people by scientifically-tested-means-of-manipulation into buying harmful soft drinks, extortionist insurance policies, private cars that pollute the world, and so on. These billboards, at the same time, block one's view of the world one is living in. One advantage of the downturn in the capitalist economy following the coronavirus shutdowns, is that the outlines of the empty billboards, though looking ridiculous, frame what is behind them – sometimes as you come down a hill, you get a glimpse of a mountain or of the sea, other times, a beautiful tree, or a busy working class street framed by the steel girders that make up the empty billboard's structure. All the views are more beautiful than the ones on the billboards before the economic downturn. The campaign in the press was not enough. The Government, in particular the Ministry of Tourism, employed teams of young men to go and paint big black crosses over the contents of all political and neighbourhood posters. This sure looked much uglier than anything except, maybe, a billboard.

Meanwhile, by banning posters, the powers-that-be closed down a mass media form that had, from the beginnings of working class struggle a hundred years ago, been available at low cost. The printing shops with the

big letters and the whole art of type-setting have thus all closed down, typographers are laid off. And now, it is not so easy for a Village Council to organize a petanque tournament, or a carom tournament, making sure *everyone* is invited, or to invite everyone to a local debate. So, there goes one anti-discrimination tool. And now, trade unions, women's organizations, left political parties have great difficulty finding a place to put up a message to "the public" i.e. everyone in society – not just one internet bubble, or one social class. The monopoly of the bourgeoisie is well-nigh total over visual messaging in public spaces. No longer are meetings, forums and talks advertised in public space as they used to be. No longer are there campaigns demanding price freezes, opposing wars, boycotting firms involved in apartheid practices, calling on Government to revoke repressive laws or any other political issues, put out for all to see, read and then think about.

But, in LALIT, we persist. Like we did today. There were, at the time of the shrinking of poster-space, others who helped try to preserve it. For example, one shop in the village I'm from, *Labutik Ledan Lor*, now *Labutik Kung Fu*, the son of Ledan Lor having taken over the shop, when building a wall over 30 years ago, made a special spot for a poster to be pasted up. Imagine if every commercial building was as enterprising as that, how a mass media would still be with us?

In Belle-Rose, the Pepsi plant apparently put up big round structures (perhaps for their own ad at the time? There is still a Pepsi ad on top), and left it there to be used for ads for a political meeting in St. Pierre and the Divali block buster films alike. Plus now our LALIT campaign to force the big land owners, in times of a pandemic and thus all dangers, to assure food security, to take on workers for this, and for the state to use the capital it is releasing to assure this is done.

Anyway, all this to say, we, in LALIT, persist.

The campaign

A poster campaign needs to summarize a well-thought-out demand. For example, today's campaign is about the Rs80 billion (repeat 80 *billion* Rupees) of capital that the Government is releasing to the capitalist bosses from collectively owned funds, for the bosses to re-launch their profit-making enterprises after the Coronavirus shutdowns have affected their profitability. LALIT, in the poster, says "Bizin Servi Rs80 milyar fon

piblik” (in small caps, and we will come back to the significance of this later) i.e. “Government must use the Rs80 billions of public funds” to (in big letters, all caps) To create a Food Industry with New Jobs, and so as to produce foreign exchange” (“Pu lindistri alimanter avek kreasyon lanplwa [e] pu gayn deviz”, adding in smaller print, thus linking to the petty-bourgeois campaign, “All this, with transparency”).

This campaign was not sucked out of some individual member’s thumb. It follows years, nay, decades, of calling for the country’s arable land to be used for food crops that also simultaneously need nearby factories to be set up for preserving and transforming food. We have over the years called for this so as to avoid the long-threatened bankruptcy of the sugar cane industry that Government is subsidizing already (even before the billions of capital from public funds), and the destructiveness of the sugar oligarch’s circumventing their crisis by selling off land to millionaires from all over the world to build luxury villas on, and to ruin with golf courses for rich men to mess about on. We have, at the same time, also called for diversification from the tourism industry and into fishing. So agriculture, planting, raising animals especially for milk, and fishing can all be linked to food production, thus job creation, and even foreign exchange. Now, during the Coronavirus crisis of capitalism, that crashes in on top of already existing crisis of Mauritian capitalism, that, in turn, crashes in on top of the world crises of capitalism of all kinds, we link the long-term demand to the Rs80 billion being handed without conditions, and even with Non-Disclosure Clauses attached, to the capitalist class every day, and that is in the Press every day, too.

So, this poster campaign, starting today, is a new incarnation of an on-going campaign that LALIT, in fact, started in 1984. It was called “*What on earth future is there in sugar?*” or “Disik ki lavenir?” It was initially met with criminal charges laid against us for showing slides without going through the censorship board! (Slides, for young readers, were a kind of ancestor of “Power point” talks using a projector and screen). When they Authorities saw we would win our case, they then passed a law in Parliament making it an offense not to go through the Censorship Board for a slide show, and so our case fell away, their being a new law. Anyway, then, too, there were posters. And there have been others, like “Government

must use the European union capital grant for the end of quotas for sugar, in order to diversify into food production”, or “Plant food on sugar estate land!” All these demands are “transitional demands”, meaning they are easy for any working class person to relate to and to understand in that particular moment of history, while at the same time, challenging the capitalist private ownership and control of land, the very land that nourishes us all.

All this to say, that the slogan is important. It is easily understood and related to, eminently possible, and all the while challenges the status quo on a vital issue: the private control over the means of survival of all of us.

In a campaign, as well as a clear slogan, it must be obvious that the posters are LALIT posters. Often there is the feeling, from the very design of a LALIT poster, of a wave going past, or the passage of time, visually-speaking. There are little details within the fonts, quite often. And the posters are clearly signed “Lalit”, usually diagonally, in a sturdy, no-nonsense typeface. Often there is an element to suggest that mobilization is also needed – a person, or a group of people with banners – or an element to suggest working people are involved – workers’ tools, for example. Our posters are often, but not always, on a yellow background. With red and black. (This time, there has been a glitch in the colour – the yellow has come out a kind of fluorescent green, from a little too much cyan blue in the mix – but we take it in our stride, and say it looks “green” like lush food crops can.)

All this to say that the design is important. The small caps and “all caps” are useful because they imply that is what we are saying, take it or leave it because we mean it. The actually printing of the posters – done on the LPT machine – is also important in getting the colours right. The good poster pleases the eye of the beholder. A perfect poster makes a passer-by stop, read and think. And then later start up a conversation.

And the poster’s slogan is backed up by the following: neighbourhood meetings, leaflets, our magazine, forums, our website and our Facebook page. The slogan is like a distillation of the essence of the campaign. And the campaign fits a philosophy for change that will involve, if it is to succeed, masses of us in collective action based on a common understanding of what we are up to.

And then, there is the art of where to paste posters. First at the macro level: is it a poster for the main thoroughfares? To interest everyone in the city

centres? Or, is the poster more interested in communicating with people in the neighbourhood where they live? Or, at the workplace? This is a conscious decision. And it is important to weigh this up, and reach a common understanding on it. This is often done at the early time, when the idea of the poster campaign is being born. For this one, that is why we are starting with the cities so that the campaign hopefully becomes “talk of the town”, and then we will share out, 5 or so in a roll to members in different villages, and in residential areas of the towns, for pasting up over the next week or 10 days. (You will notice we know there is a bit more space once village elections are over, and before the end-of-year commerce takes over!)

And then, the real art is when each branch and each regional committee plans how to paste up the posters in the ever-decreasing space available.

One famous poster-paster-upper was the late, Serge Rayapoullé of Tranquebar. He could make 50 well-placed Anti-War posters look like 300 or so. And in his head, there was a map of every spot in Port Louis for a poster. He was a specialist. An artist amongst artists. And there was the late James Lingaya of Palma, who, when given a roll of 50 posters for Quatre Bornes, almost refused to accept them, saying, “Sa pa sifi, kamarad!” (That, comrade, will not suffice!) Former LALIT members, Georges Legallant and Suresh Jahal, were charged in Court with pasting up one last poster, on which they had devised their own slogan, “Vive Larevolisyon!” or “Long live the revolution!” which, in Court, was not as easy to defend as the slogan to maintain food subsidies. And there was when Ragini Kistnasamy and I took on pasting up posters on the Casernes Central, police headquarters. We did it before the days of surveillance cameras everywhere, by means of pure gall. We chose midday. Posters folded into 16, with glue made of flour in a liquid soap dispenser in an under-arm evening hand-bag for invisible “loading”. Then while one of us caused a disturbance (me, of course, in clothing chosen for the action), while the other pasted up the poster nearby. Then we moved on, and did another one. It worked. And in LALIT, we have literally hundreds of stories of poster pasting, each more hilarious than the others. Although, not always easy. There was Henri Favory who broke his arm, when he fell down a rampart, while pasting up posters during the August, 1979 strike.

Anyway, the glue has to be well-cooked. Otherwise it leaves white marks on top of the poster. The glue has to be well-spread on the wall (or in the case of surreptitious posters, on the poster), meaning in all four corners, and along all outer edges. The trade winds demand that precaution. You have to know where goats are likely to eat the posters – they love glue – and put them high up in those areas. It's always good to have a good climber in the team.

When choosing places, you need to think of people going past, so angles need to be taken into consideration. The lighting at different times of day can also set off a poster well. Sometimes, a team might paste four blank yellow posters, and then just one of the actual posters in the middle – for special effect, in an ideal place.

And if someone else, say an adversary, has already pasted up posters, if they have been greedy (or just getting rid of them, because they are paid by the bourgeois parties, and are not real artists) and taken up a whole square, repeating the same message 8 times or something, then you choose a single spot, and cover just one. This decreases the chances of undue conflict, while still making a point.

As a member of the public, I love to study posters that village election teams have put up. These days, sometimes people have begun to use small posters, that you can read standing at a bus stop, rather than big ones to be seen as you go by on a motorbike, say.

But, all this is to pay homage to the wonderful art of posters.

As we page through our collection of posters in LALIT, we can see a whole history of struggles, and a history of art-work.

Once, some years ago, the British Council, of all people, (how these imperialists still manage to out-do us, reminding us that we remain colonized) held a wonderful exhibition, which then became a little book. They had a world-wide book, and one just on Mauritius, called *Upfront and Personal: Three Decades of Political and Social Graphics, Mauritius* (2005). In it, there are some 10 or 11 posters from the LALIT political current, including the one on *Disik, Ki Lavenir? or "What on earth future is there in sugar?"* the forerunner of the poster we launched today.

Long live poster pasting in all its forms!

