



No. 1 FEBRUARY 20th, 1986 SUNY at Stony Brook

# Revolt Echoed From Lone Cry

By Morris S. Thompson

Newsday Latin America Bureau

Gonaives, Haiti — Pollux St. Jean, 31, three years ago went from here to Miami as a refugee, one of the "boat people" packed into barely seaworthy open boats, to look for a better life in the United States. When he came back last year, he missed the taste of freedom he had savored.

On Nov. 27, St. Jean, who has a reputation as sort of a local character who tended to say too much for

## REPORT FROM

### HAITI

his own good in a Haiti ruled since 1957 by two generations of the repressive Duvalier dictatorship, had just had enough. After rumbling ever more loudly for weeks, St. Jean took a stand at about 10 that morning by Jean-Jacques Dessalines' statue on the spot where in 1803 Dessalines made Haiti's first declaration of independence. St. Jean called on the people to demonstrate against the government.

From interviews with priests here and in the capital and with local residents, Newsday has pieced together how the movement that made it impossible for Duvalier to rule began in Gonaives after one poor peasant said, "No more."

Between 100 and 200 people gathered around St. Jean that hot November morning and peacefully began to chant "Down with the presidency-for-life" in Creole, Friar Luciano Pharaon said.

At around noon, the young Haitian monk continued, soldiers came over from their garrison two blocks away and arrested St. Jean. By what Haitians call the *teledoil*, Creole for grapevine, the word got around fast.

The next day, "a group of students left their schools and went to all the schools to say leave," Pharaon, 31, said in French. "They took to the streets and blocked the highways, calling for Pollux release."

Residents of Raboteaux, the largest and poorest shanty town in Gonaives, a very poor place in general, surged out to join students in barricading intersections around town. Raboteaux was the site in May, 1984 of the first incident in what proved to be the beginning of the end for Duvalier when its residents rioted, demanding food but saying nothing about the government. Soldiers killed three men, and the city seemed quiescent for another year and a half. In the new explosion, many groups large and small gathered, totaling 2,000 to 3,000 people, Pharaon said.

At 10:04, Pharaon said, the striking students got to the Catholic secondary school where he teaches, the College of the Immaculate Conception. Most of the students rushed from their classes to join their fellows in the streets.

The local army commander, Capt. Jean Dieudonne Ulise, got in touch with the capital. All security-force commanders used to report directly to president-for-life Jean-Claude Duvalier, and some claim to have overheard the voice of Duvalier himself give the order over the radio to crack down hard.

Meanwhile, near a classroom door on the north side of the open quadrangle at Conception Immaculate was Jean-Robert Cius, a quiet, top science student. Cius had hung back when almost all his fellow students left in the spontaneous strike. A serious young man, Cius, 19, worried that his grades wouldn't be good enough to join relatives in Miami where he could go to a university.

With a contingent of soldiers, Ulise went to Immaculate Conception, a block from the garrison. Many students were still milling around in the quadrangle, shouting "Down with the presidency-for-life." Looking straight at the school's principal, the Rev. Rosaire Guevain, Ulise pulled a pistol and fired. Cius, five feet away, fell dead.

Daniel Israel, 17, a student from another school, became hysterical, shouting, "Look at what you have done" and "I saw what you did. You killed him." Ulise gave the order, "get him and kill him." Soldiers chased Israel across the courtyard and shot him dead.

At about 11 a.m., the soldiers got to College Jean-Jacques Dessalines where the students were also out of class. Some had joined the roadblocks; other were demonstrating in the courtyard, including Michel Michelson, 16. A soldier shot Michelson, the son of one of the hated militiamen known as Tonton Macoutes, in the stomach. He died in a hospital three hours later.

At least 80 percent of Haitians are illiterate, so for most the major sources of news are radio and the *teledoil*. But news on government ra-

dio and television is in French, the official language, which most people don't speak. French is taught in school, which most people don't go to for very long.

Eight years ago, the Catholic Bishops Conference founded Radio Soleil with the goal of using the station as the main tool of a literacy program. "But it wasn't very successful," a foreign priest in Port-au-Prince said. "They soon realized that learning to read was a luxury ordinary Haitians can't afford when they're scrambling on a daily basis to get food and not getting enough of it."

Radio Soleil and afterwards Radio Lumiere, a station funded by U.S. Methodists and Presbyterians, began news broadcasts in Creole whose straight reporting of events around the country rapidly made them the main source of news for most Haitians. Then after Pope John Paul II's visit in 1983, a new Concordat was formed between the government and the Roman Catholic Church that made the church more independent. In his day, Papa Doc exiled bishops and priests and allowed Protestant missions to counter the Catholic Church's influence. The elder Duvalier was excommunicated twice by Rome.

With greater freedom under the new Concordat, bishops and priests used their pulpits and the radio station to speak out more and more vigorously against a system that caused its people to suffer so. Radio Soleil reported, for example, that Jean-Claude Duvalier's wife, Michelle, who spent millions redecorating the presidential palace with Louis XVI chairs, crystal

Continued on Page 6

## Le Role Des Etats-unis Dans La Chute De Duvalier

by Lionel Ph-Auguste

Se figurer que le problème d'Haiti est résolu avec le départ de Duvalier relève de la naïveté ou de l'imbécillité ou des deux à la fois. Remplacer un voleur par des voleurs n'améliorera pas la situation d'Haiti en aucune façon. Ces messieurs de la Junte ne sont pas bien connus, mais toujours est-il qu'ils étaient mieux placés que les masses pour donner du fil à retordre à Jean-Claude; auquel cas l'histoire n'aurait pas à enregistrer ce nombre incalculable de héros inconnus référence faite aux dernières victimes du régime sanguinaire de Duvalier. Et, comme ces colonel n'ont pas levé le petit doigt pour faire quoique ce soit, on peut conclure, comme l'a dit l'autre que "la plus grande complicité, c'est celle du laissez-faire". Aussi nous n'avons pas encore la solution.

Le caractère singulier de cette révolution, si on peut l'appeler ainsi, invite à se poser des questions. Premièrement quelle est cette force qui oblige Duvalier à renoncer non seulement à la présidence à vie mais à la présidence tout court? Ne pourrait-il

essayer d'amadouer le peuple en promettant des élections?

Jean-Claude se serait-il débarrassé de tous ces super-ministres en même temps? N'est-il pas étonnant que tout le pays se révolte en même temps? Pourquoi se révolte-t-il maintenant? Pour les trois enfants morts aux Gonaives? Pour la misère qui ravage le pays? (Est-ce nouveau?) Comment expliquer la neutralité des forces armées pendant toutes les manifestations anti-gouvernementales? Tout cela ne serait-il une mise-en-scène pour maintenir le Jean-Claudisme sans Jean-Claude, sachant que les jours de ce dernier sont comptés?

A cette dernière question une réponse affirmative s'impose; une simple consultation de l'histoire le confirme. En effet, aucun dictateur ne renonce aussi facilement à un pouvoir qu'il détient depuis près de quinze ans. L'exemple de Marcos aux Philippines est probant. L'oncle Sam fait comprendre au diabétique Jean-Claude qu'il a intérêt à renoncer au pouvoir et améliorer l'état de sa santé. c'est ce langage ou quelque chose dans ce goût

là que l'oncle aurait tenu à sa marionnette qui ne se le fait pas dire deux fois. comme on a pu le voir, se débarrasser de Jean-claude duvalier s'est avéré facile pour l'administration Reagan qui pense qu'avec une bagatelle de cinquante millions de dollars et quelques sacs de "sinistrés" elle peut continuer à acheter notre pays. Cela ne doit pas se faire et cela ne se fera pas.

L'imperialiste américain aussi rusé que cruel veut nous faire croire maintenant que le colonel Namphy est pro-américain - C'est dans le domaine du possible; un ancien colonel de Duvalier peut être n'importe quoi. Mais, son véritable objectif est de ne pas trop laisser voir son penchant pour son économiste chéri, l'indéniable pro-américain, Mr Marc Bazin, candidat à l'instauration de la démocratie en Haiti. (Périphrase pour "Président").

Il faut vite dire que la moralité de Mr Bazin est, jusqu'à preuve du contraire, irréprochable. Cependant l'américain nous fait et nous fait encore trop de mal

pour accepter un de ces laquais au pouvoir. Qu'il soit intellectuel comme Mr Bazin ou ignorant comme Jean-Claude, un pro-américain est un petit "tchoul" qui veille aux intérêts de son maître aux dépens du pays dont il est soi-disant le président.

Parfois il y a lieu de se demander si nos intellectuels comprennent ce que signifie "Pour le pays, mourir est beau". Au cas où ils ne comprennent pas, cela veut tout simplement dire: "Pour nos enfants et nos petits enfants, mourir est beau. C'est alors et alors seulement que nous n'aurons pas nos frères et nos soeurs dans les camps de concentration de l'oncle Sam et nos enfants et petits-enfants utilisés comme cobayes. L'imperialiste américain, comme la grande Babylone connaîtra lui son déclin. Un pays ne périt pas ce sont les hommes qui s'en vont. Nous avons beaucoup à faire pour notre chère Haiti qui, comme elle a survécu trois siècles d'esclavage, survivra non seulement la famille Duvalier mais aussi l'imperialiste américain.

Vive Haiti Libre.



## Editorial

From the opening of the Fall '85 semester at Stony Brook, the atmosphere of the very first Haitian club meeting already announced new and radical changes in the orientation & the functioning of the club. Relying on the foundation set by the former administrations, and the vigor & determination of the new, the Haitian Club, since the first few weeks, had made it apparent to all that this would be a semester unparalleled. Clearly, the projects tackled revealed that there was an ardent will to progress on the part of these individuals.

As never before, the Haitian Club had to confront various difficulties: having had its executive body chased out of the UNITI cultural Center while their meeting was in full session; having been chased, in full body meeting, thrice from the Stage XII Fireside Lounge by a new quad director, who had shown unmistakable arrogant behavior and racist attitudes, and who later went on to slam his door in the face of three representatives from our club; having been disrespected in front of our family and friends during our "Haitian Day" by the Health and Environmental Safety Dept. in collaboration with the Student Activities Board; having been made to run back and forth between various administration buildings in search of a locale, where we would hold our study groups and house our valuable

documents. Throughout all of this, the HSO never gave up.

Far from being discouraged these petty attacks ironically served to further strengthen our club. These stimulated the Haitians of Stony Brook to come together and together we have been overcoming all opposing forces. Finally we are proud to report that success has been coming from all fronts.

Professor Lesly Owens, chairman of the Africana Studies Dept., who had probably more than anyone else understood the profound reasons for our lack of success, provided us with the locale we so desperately needed. No where, had we felt more at home than in this locale. All events held after this seem to be blessed with everflowing success. To topple all our recent activities we are proud to present the Stony Brook Campus and the Haitian Community the first issue of our news paper. This paper will be published on a monthly basis and will contain the views and reflect the attitudes of HSO.

To make all aware that we have no intentions of being walked upon and that we have a voice which shall be heard, we introduce everyone the VOICE of HSO. We feel that this will in no way prevent us from informing and serving the campus and offcampus community.

## Financial News

We would like to remind everyone who is interested in receiving Financial Aid that all is not lost. Although you may have already missed the deadline for Summer College Work Study, you still have a chance to apply for other sources of aid such as Pell grants and other campus based aids. We have made it our duty to inform you of the following deadlines:

**MARCH 17:** By this date all Financial Aid Forms must be received and date stamped by the College scholarship Service in Princeton, New Jersey. For this, you must mail the application far in advance to assure its timely delivery.

**MAY 1:** By now the Financial Aid Dept. on campus should have received proper 1985 taxable income documentation (a copy of you or your parent's income tax form).

Keep in mind that failure to meet these deadlines will result in a loss of campus based aids.

## Haitian Art on Long Island

We are very proud to announce that the African-American Museum of Nassau County is opening its 1986 season with no less than a magnificent art exposition entitled: "Highlights of Haitian Art: 1940's to the 1980's".

This exposition will last from February 2nd to May 31st 1986. Hundreds of prestigious works will be on display, including many from internationally recognized Haitian artists such as Hector Hyppolite, Castera Bazile, Philomé Obin, Wilson Rigaud, Rigaud Benoit, Préfète Duffaut, Celestin Faustin, Lafortune Felix, André Pierre, Emilcan Simil and Gerard Valcin.

During the four months of the exposition, many other special activities such as musical, dance, and films will be presented.

The African-American Museum of Nassau County is located at 110 North Franklin Street in Hempstead. It is open Mondays through Fridays from 9:00AM to 4:45PM and on Sundays from 1:00 to 4:45PM. The admission is free and everyone is welcome.

## Announcements

### To: The Boston Haitian Student Organization

We would like to thank you for having invited us to come and visit your club in Boston. We'll take this opportunity to answer and tell you that we would be happy to come. Nothing could keep us away.  
Stony Brook HSO

### To: The Haitians at Wingate High School

Thank you for the warm welcome your club gave to the folks from Stony Brook. We hope that our respective organizations continue to collaborate and struggle to make tomorrow better for all Haitians.  
Stony Brook HSO

### To: S.E.L.A.

We hope that you keep the faith in the battle for the eventual emancipation of our people. You have given us much in regard to the information you bring to the community-  
"Nou pap pren senkant kob pou de gouden"  
"Viv lit mas yo!"

### To: H.O.L.A.

Stand firm for the cause is right. We've got your back.

H.S.O.

As we all know, not too far over the horizon looms "Haitian Weekend". All club members are urged to attend the meetings on Thurs. nights to bring all their helpful ideas.

Participation of everyone  
Is a must

••••

We would like to inform everyone that we have succeeded in obtaining a locale. It is in the Social & Behavioral Science Building RM. N206. Stop by to get any info. on the club or just to say hello.

••••

Pascale Lamarque, our cultural Officer, would like to remind all interested that dance rehearsal for "Haitian Weekend" is held on Tues. evenings, announcements will be made at the meeting as to time and place.

••••

The sport section of the club would like to remind all members that volleyball and soccer practice are held in the gym on Saturdays from 8 to 11 p.m..

BE THERE

EDITOR IN-CHIEF  
FERNAND PH-AUGUSTE

EDITORS  
JOSEPH DELCASSE  
JEAN-RENE FOURREAU  
LIONEL PH-AUGUSTE  
SARGINE DUPUY  
CHANTALE ISME  
HERVE THENOR-LOUIS  
ANDRE DAHOUD

ROSINE FERDINAND CONCEPTION  
CONCEPTION  
JAMES EUSTACHE

## Personals

To Always There

Don't ever move again without telling me (your master). Just Kidding!  
Thank you for the VD card.  
Love, Always There

To Papouchon

I'll always be here when you need me. Smile and people will wonder of what you're up to.

FOUNDED BY:  
H.S.O. 1985-1986  
FRANTZ FOURREAU (PRESIDENT)  
JOSEPH DELCASSE (VICE-PRES.)  
DONALD GUERRIER (TREASURER)  
ROSINE FERDINAND (A. TREASURER)  
JAMES EUSTACHE (CHAIRMAN)  
CLAUDIE REMY (CORRESPONDENCE)  
PASCALE LAMARQUE  
CULTURAL OFFICER  
JOE REBECCA  
SPORT OFFICER  
DAHOUD ANDRE  
PUBLICITY  
EDDY PHILIPPE  
SECRETARY



## Les Etudiants Haitiens En Dominicanie

Les étudiants haitiens qui ont la possibilité de voyager et de faire des études universitaires dans un pays étranger préfèrent toujours se rendre en France, en Belgique, au Canada, aux Etats-Unis plutôt qu'en République Dominicaine. Ils ont toujours choisi la République Dominicaine comme lieu de pèlerinage ou de tourisme. Ces dernières années, il semble que cela a beaucoup changé. Ils ont commencé à s'intéresser aux universités dominicaines. Plutôt que rester dans les tournées des voyages organisés, ils prennent la peine de se rendre dans quelques universités pour se renseigner académiquement sur ces institutions. En 1984, on comptait déjà en République Dominicaine près de trois cents Haitiens, répartis dans les différentes universités du pays. La majeure partie se trouve dans des universités privées, en particulier à la C.E.T.E.C (Centro de estudios tecnologicos) qui a elle seule regroupe près de 80% des étudiants haitiens. Tous ces étudiants sont en médecine. On peut trouver dans d'autres universités de petits groupes d'Haitiens. Les problèmes ont commencé quand le gouvernement de M. Jorge Blanco obligea la C.E.T.E.C à fermer la porte pour l'émission de faux diplômes en Mai 1984. Les Haitiens ont du faire face au dilemme de transfert de notes dans diverses autres universités. Toutes les démarches et les revendications se font au niveau individuel faute d'association que nous n'avons jamais eues en dépit de plusieurs tentatives. En République Dominicaine il est difficile pour les étudiants haitiens de s'entendre pour former une association. Car certains se con-

sidèrent américains, d'autres se disent Guadeloupeens d'autres Jamaïcains. Le petit groupe qui se considère haitien refuse de faire partie d'une association car en Haiti toute association d'étudiant est synonyme de politique; et la politique est réservée aux membres des cabinets ministériels et au président bien sûr. En ce qui concerne les étudiants haitiens qui préfèrent dire qu'ils sont américains ou canadiens, ils semblent réagir à certaines pressions sociales. Plusieurs d'entre eux pensent que c'est le seul moyen d'échapper aux injustices que subit la majeure partie des haitiens en République Dominicaine. Ces injustices semblent découler de la vente des travailleurs haitiens en Dominicanie chaque année. La République Dominicaine achète en quelque sorte 19.000 Haitiens pour la coupe de la canne. A leur arrivée ces travailleurs sont traités comme des animaux car ils sont entassés dans des groupes sans électricité, sans eau, bien souvent ils dorment à même le sol. Sans assurance médicale, quand ils tombent malades ils sont négligés car ils n'ont pas de quoi payer. Pas moyen d'envoyer leurs fils à l'école ou à l'église car les "bateys" en maisonnettes dans lesquelles ils sont entassés ne prévoient pas l'instruction des petits, mieux vaut qu'ils grandissent dans cet état afin de pouvoir les utiliser plus tard pour la coupe de la canne. Les travailleurs haitiens sont donc condamnés à rester sur les plantations de canne à sucre, ceux qui essaient de s'échapper sont jetés en prison ou tués car ils n'ont pas de droit. Démunis de passeport, ils sont donc

Continued on Page 7

## Un Coup D'Oeil Sur Nos Freres A Stony Brook

by Jacques Dorcely

ceux qui croient que la critique peut changer l'état de pensée d'un peuple, d'une communauté ou n'importe quel groupement social et qui pensent qu'elle est l'éthique qu'il nous faut pour nous édifier en temps que peuple ayant les mêmes aspirations pour devenir frères et soeurs, en laissant tomber toute sorte d'hypocrisie qui empêche notre épanouissement, je dédie ces quelques mots basés sur mon observation depuis la fête qui marquait le début de ce semestre. Le mot frère a sans doute ici un sens péjoratif car cette relation n'existe pas vraiment au sein de notre groupe. Bien sûr, par contre on trouve quelques-uns qui se sacrifient même à cette cause: cette unité. A ceux-là, bien qu'ils se connaissent déjà, j'envoie toutes mes excuses. Mes réflexions s'adressent particulièrement à ceux qui se réclament frères en tant qu'Haitien d'une même racine qui ne se sont jamais refusés à partager nos repas, nos détente et qui volontairement nous trahissent dans les grandes occasions. Bien sûr, celles-ci sont pour fils et filles

de M. et Mme Untel l'occasion de s'identifier à M. Untel et à Mme Untel. Tout compte fait, quand fils ou fille de M. Untel rencontre fils ou fille de Mme Untel dans ces occasions on voit bien qu'ils se groupent solidaires à la pensée de rester solidaire. en outre je puis me tromper sur l'origine de ces jeunes gens, là encore je m'excuse. Cependant à coup sûr ils se meuvent pour se faire distinguer. En effet, leurs amis qui se présentent à ces occasions ne doivent être présentés ou se lier d'amitié avec d'autres «amis» qu'ils ou qu'elles ont eu déjà à Stony Brook. Car l'idée une fois de plus c'est de perpétuer l'état de pensée qui veut que le peuple haitien soit toujours hétérogène.

Au nom de ceux qui s'animent de ce même désir de changement et d'unité je dis à bas à ces états de chose. Vive la nouvelle fraternité à Stony Brook. Je dis bien ces états de chose non pas ces fanfarons, ces énergumènes parceque j'ai toujours l'espoir qu'ils pourront s'épanouir bientôt et nous tendre la main animés de la grande sincérité que nous espérons tant.

## The Dube Affair:

### Our Stand on The Issue

by Yvon Magny

certain people Doctor Dube represents a source of light of thruth and knowledge, to many others however, those devious individuals blinded by bare ignorance and racism, be a reprehensible "S.O.B." who knows too much but refuses to make a profit out of the "monkey see, monkey do "business".

But before we go any further, let us be reminded that profesor Dube was physically threatened on this campus at the beginning of Fall 1983. He was accused of teaching that "Zionism is Racism" in an Africana Studies class be taught during the Summer of 1983. It was reported that profesor Dube was expressing and supporting anti-Semitic ideas since the topic "Politics of races" was listed on the syllabus. On the other hand however Doctor Dube stated the facts and remarked that " The syllabus was taken out of context and that he was

merely discussing onism as it befits to the context of racism". The accusation is doubted, as being the simple reason behind his denial of tenure.

As a result of Doctor Dube's denial of tenure, at the beginning of the fall 1985' the United front which is very active in dealing with politico-academic issues on Campus organized a rally which proceeded from the Student Union building to the Administration where the participants had a verbal confrontation with John Marburger, the University, president concerning the issue. Meanwhile, in their efforts to give profesor Dube both the moral and financial support that he needs for his appeal, students organizations such as the AASO (Afro-American Students Organization) The C.S.O. (Caribbean Students Organization) The United Front and the many fraternities and Sororities

on Campus... either sponsored food exhibition, parties, or sold cakes T-shirts and buttons printed with the slogan "I am Dube"

In the same attempt, we in the HSO (HAITIAN STUDENTS ORGANIZATION) have been supporting profesor Dube ever since the " affair has been blown out of proportions." We sold candies, patties and drinks etc... in order to participate in the process of supporting Doctor Dube financially. Indeed, since profesor is among the few people able and dedicated to educate us about our African culture and values. We do believe that he deserves to remain in this University to give us as good an education as we are entitled to. Thus, we are therefore determined to support profesor Dube all the way until Justice prevails over racism.

The issue of profesor Dube's denial tenure remained above all the most controversial here at Stony Brook. In fact, if to



# The Adventures of Bouki & Malice

by Jean-Rene Foureau

Once upon a time, and this was a very long time ago, the worst famine ever, struck a little country named Haiti Thomas. never before had the peasants experienced such starvation. All harvests in the countryside were destroyed by the intensity of the sun, the animals were perishing, and the people were starving to death. there was such a scarcity of food that any formerly ordinary meal was now considered extravagant. Even the dogs at this time had become so weak that they would have to lean against a tree when they wanted to bark.

Of all the people in the area, the most concerned was Bouki. As gluttonous as he was, Bouki could not find anything to put under his hungry teeth. Bouki eventually came to resemble his shadow. His stomach which was usually big, had flattened so much that he could barely keep his pants on. Bouki was not in the least worried about his features since everyone else in the town was no better off than he. He had gotten to the point where the most dramatic situation would not impress him. Something else wandered in the back of his mind, something that sickened him. This was his old buddy Malice. While all the peasants in the village were losing weight and becoming walking skeletons, Malice was glowing with health. He seemed to go through the famine without ever being hungry, like a duck crosses a river without getting wet. When Malice laughed, which happened very often, the leafless branches of the trees trembled. All of this worried Bouki very much. To him Malice was keeping a secret. Bouki wondered just what this secret could possibly be. Maybe Malice had sold his soul to the Devil, Bouki thought, or maybe he had been robbing from the stores in the town. Malice felt the distrust and anxiety of his buddy, and did his best to avoid him as much as possible. He even went into hiding to keep from Bouki.

One day, just as Malice was rushing to one of his girlfriend's home, he was ambushed by a threatening Bouki, ready to cut his tongue unless he revealed his secret. Malice begged for his life and promised to let Bouki in on the secret. Bouki assured Malice that if this was any trick, he would cut him up in a million pieces and fry him for dinner. Malice set a rendez-vous with Bouki for 2 o'clock in the morning under the big Mapou tree at the town's main intersection. Malice reminded him not to forget his knapsack so he could carry whatever he could not eat. Bouki was so enthusiastic that he searched all over for the largest sacks he could find. He was barely satisfied with the soup his wife Boukilia made for dinner. It was not yet 10 o'clock when Bouki went to knock on Malice's door. Compère Malice, I am here says Bouki. "Are you out of your mind", replies Malice, "it's much too early". Hour after hour Bouki returned only to hear the same reply from Malice. Finally, fed up with an insisting Bouki, Malice woke up at 1 o'clock. He almost fainted when he saw the astonishing pile of sacks Bouki had accumulated on his doorstep. It took an hour's negotiation before he convinced Bouki to leave most of his sacks. This did not stop Bouki from slipping a few extra bags into his loose fitting pants.

During the course of the journey, Malice proceeded to explain to Bouki that they were going to the National Park where the king Bimbo was keeping his sacred cow, a gift from the king of Guinea. They took numerous shortcuts in order to avoid the guards who were protecting this fabulous animal, for after the king himself, this was the most important figure in the country. Once at the location Bouki could not believe his eyes, never before had he seen such a cow, he was almost afraid of it. According to some pretty quick calculations, the animal must have been about 20 to 30 feet long with gigantic proportions. He thought to himself this magnificent beast would easily feed the entire village for the next three months, maybe even until the next raining season. Bouki lost in his thoughts was recalled to his senses by Malice's incessant incantation: "Sacred cow of the king of Guinea, cow from the ancestral country, open yourself". Be it magic or vision Bouki was thrilled by watching the cow slowly opening up. Helping himself from the tail, Malice made his way into the animal. Bouki following his friend's steps also disappeared inside the animal.

Once inside the animal, Malice explained to Bouki that he had to cut from within the animal, some small pieces of meat to fill up his bag and then leave. Bouki, so impressed by the enormous size of those live pulsating organs, complexity of the chains of veins and arteries, and entire functioning of the organism. Bouki, slighted a thought to his hungry stomach, his numerous hungry children, his dear wife Boukilia, all not having seen any kind of fresh meat since only the Good Lord knows when, then withdrew his knife, and savagely attacked the insides of the sacred cow. This atrocity lasted for hours until his weak arms just refused to obey. Meanwhile Malice who had been pleading with Bouki to satisfy himself with what he already had, gently recited his chant and the animal opened up so he could escape leaving Bouki alone inside the now enclosed cow. Exhausted, Bouki stopped for a moment to catch his breath, only then did he notice that Malice was no longer there. At the time he really did not care and continued to devour the animal. This time Bouki forgot his instructions and just cut and cut away until instead of just pieces of flesh he cut one of the animal's main arteries causing it to die. He then panicked and tried to escape, but only then does he realize that he forgot to ask Malice how to get out. He tries to push, pull, and cut away but he soon realizes all is futile, he is now prisoner inside king Bimbo's sacred cow.



The next morning when the soldiers assigned to take care of the cow came around to feed her, they found her dead as a door nail. They argued among themselves about which one of them would dare break the news to his majesty, for surely whoever brings such awful news is taking his life into his own hands. Finally one of them accepted the dangerous mission. All his friends thought this poor fool had just accepted his death penalty.

Courageously the young soldier went to his king and said:  
-Your majesty, the cow...  
-What about my cow? Replies king Bimbo  
-The cow is lying down...  
-She's lying down, is this the first time you've seen a cow lying down?  
-The cow is not eating, she's not sleeping either...

When the messenger said this, the king realizes what has happened and shouts: What, my cow is dead? -Majesty, the young soldier says, you said it first not me. Despite his intense anger, king Bimbo allowed the soldier to leave without harming him. As soon as he could, he rushed to the National Park where the cow still was, and ordered a call for the best doctors in the kingdom to come right away to perform an autopsy to find the cause of death of his beloved cow. The experts opened the animal and carefully scrutinized all her insides but could not find anything. They discussed and discussed and came up with all kinds of weird possibilities. They would have carried on indefinitely if a young soldier had not noticed Bouki fast asleep in the cow's intestines. Within fractions of a second, the soldiers had Bouki tied up and sitting at the king's feet. All in the park were expecting king Bimbo to explode furiously and order Bouki executed, but he surprised everyone by calmly asking Bouki: How did you plan to eat my cow? Fried, replied Bouki, without any hesitation. The king ordered his soldiers to light a big fire and to place Bouki on it, after having well fried Bouki's behind, he ordered his release and went back to the palace to mourn the loss of his magnificent cow.

Bouki, too happy to have escaped so easily, quickly takes the path leading back to his village. Every step was painful for poor Bouki with a fried behind. Exhausted he leaned against an avocado tree, without noticing Malice who had witnessed the entire incident from one of the top branches. Malice, despite the heavy sorrow he felt for his companion, could not keep himself from playing a dirty trick on the tired Bouki. He threw a ripe avocado on Bouki's head: Pim! Half conscious Bouki said out loud "Bondye renmen'm, bondye bon". As he leaned down to pick up what he thought was his gift from god, Malice threw another avocado on his behind which spread all over his fried behind. Not believing this as either a miracle or a coincidence, Bouki looked up and saw Malice on top of the tree. His blood began to boil and in his rush to get to his inseparable friend pushed me so hard that I was thrown all the way over here to come and tell you this marvelous tale.



# Kamelo

by Jean Claude Martineau

De zè d'lapremidi nan lari pòtoprens  
Nan mwa j'è ankò, donk chalè-a pa mens  
Ou ap pote solèy la pi mal pase youn chay  
Fè two cho pou dòmi ki dire pou travay

Depi granm ti maten Kamelo nan lari  
L'ape pouse ou bourèt, l'ape chache lavi  
Tout mache li mache, li jwenn ou sèl ti djòb  
Lè l'gade nan pòch li, li jwenn 55 kòb

Li di: "bon! kòm mwen kite lakay san anyen  
Kite m'pase ba yo degouden sa-a toujou  
M'ta tou pwofite pou m'fè youn ti benyen"  
Li pran chimen monte pou l'al ri Makajou

Kamelo ap mache, dizondi l'ap debat  
Ou konnen beton cho pa respektè sapat  
Pou jan l'ape bwete fò ou di anverite  
Si l'pa fè ou ti poze si l'pa fè ou refwadi

Rive ri Makajou, se byen pre pa lakay  
Paskè se pa sou lari non kay msye bay  
Non frè! Fò l'al ouvè ou vye baryè an tòl  
Pou l'suiv youn koridò k'an menmtan youn rigòl

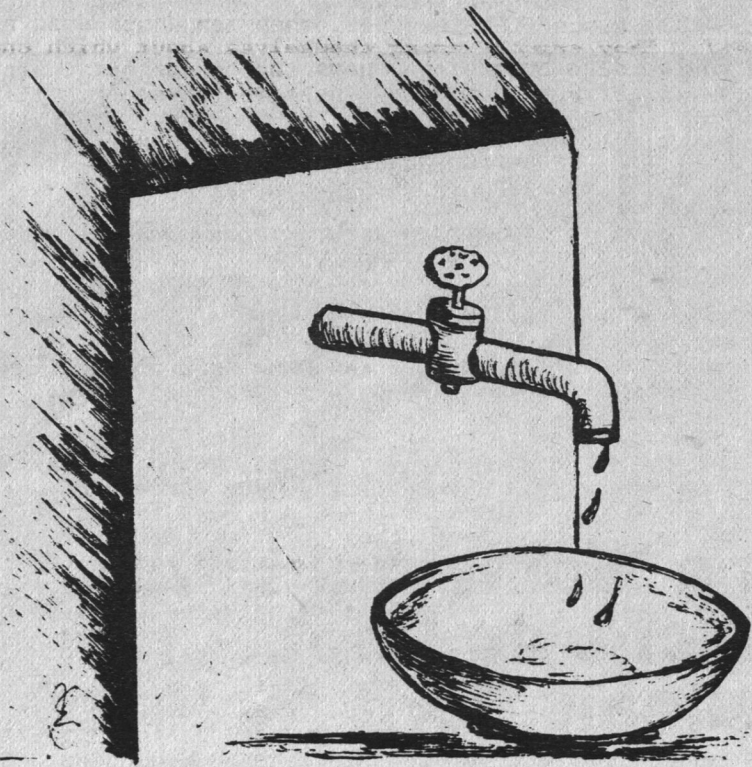
Lè sa-a l'vin debouche sou ou espès de lakou  
Ki gen de-twa, ti kay ki fèt ak bwèt aran  
Ki fèt ak kès savon, avèk bidon fèblan  
Tou sa ape benyen nan youn peye labou

Nan mitan lakou-a genyen ou fè tiyo  
Se la mounn yo vin fè tout ti afè yo  
Lave, pran dlo pou vann, nou ka konprann tousuit  
Ke lè genyen benyen pa gen kache lonbrit

Premye bagay Kamelo fè lè l'rive  
Se pase men-l, pran ou moso savon lave  
Anvan ou gentan bat je-ou, li gentan toutouni  
Savon-l ape kimen pi mal pase malkadi

Men nou konn malere se mounn ki gen devenn  
La vi yo ap pase de lapenn an lapenn  
M'te kwè vye tiyo-a kòmmanse fè youn bri  
Kòm ki dire youn mounn ki t'ape gagare

O! O! Dlo-a rete. Kamelo di: "Tonnè"  
"Ou kwè s'èkspre yo fè pou fè youn nonm fè nè"  
"Kounye-a mesye gade-m, gade, tout kòm se kim"  
"Savon nan kwen je-m, savon nan tout figi-m"



"Kòmabouyèl! Mezanmi si m'anti di m'manti"  
"Se pa dlo ki manke nan peyi Dayiti"  
"Pou ou ale la-a Jakmèl, ou janbe san en pas"  
"La-a devan mache anba konn tounen ou lavalas"

"Lè san bwadchenn gate, li konn fè youn sèl va"  
"Youn nonm se ranje kò ou menm si ou se Dayiva"  
"Lè sa-a ou konn wè kay demonte brik-pa-brik"  
"Ou wè oto vlope nan potò elektrik"

"Nan ou peyi ki plen dlo, men dlo twouve pou vann"  
"Pou ou fè ou ti konsonmen pou ou bouyi ou ti bannann"  
"Ou achte grès, ou achte viv, ou achte kalalou"  
"Kounye-a mezanmi fò ou achte dlo-a tou"

"Nèg tèlman wè bagay, kè-ou pa fouti kontan"  
"Chak jou ou nonm leve, fò ou ap fè move san"  
"Malgre sa tanzantan kè-ou te mèt byen gonfle"  
"Yo trennen-ou sou Channmas al di viv Bonbonfle"

"Men tou jou va jou vyen, se mwen ki di sa fout"  
"Youn jou n'ape jwenn dlo pou nou neye yo tout"  
Se lè sa-a Kamelo fè youn leve gade  
Li wè ou otorite ki kanpe ap tande

Ou pa bezwen mande, mche sezi pi mal  
Pase youn pipirit ki pran ou kout fistibal  
Li leve pou l'kouri toutouni Kòm boutèy  
Chòche-a gentan sèvi-l ou kalòt nan zorey

Avan pou Kamelo rekonèt kote l'ye  
Anba ti vant mche gentan pran twa kout pye  
Malveyan-an di-l: "Leve abiye-ou lounye-a"  
"M'ap desann avèk ou al nan kafeterya"

"Lè m'rive avèk ou m'ape flanke-ou youn suif"  
"M'ape bat ou pi mal pase yo bat ou juif"  
"Aprè sa lè m'lage-ou si lide-m di-m lage-ou"  
"Pou lerès de sè jou ou ap bwete sou de pye-ou"

Moun nan lakou-ou di gras lamizerikòd  
Nonm sa-a se ou bèt sovaj ki genlè kase kòd  
Kamelo ret atè kòm si l'endispoze  
Manti, lè l'ape fè, mize l'ape mize

Le malveyan-an wè mounn yo vle rasanble  
L'ape pran pòz Lwijan men ofon l'ap tranble  
Li sonje Gwo Fefe mounn Gonayiv te tchoke  
Mche kòmmanse pè, mche kòmmanse swe

Li rale revòlvè-l li di yo sikile  
Mounn yo pa fè ou mouvman pou yo ta rekile  
Lè sa-a mche di: "A! m'genlè nan ou betiz"  
Li sispèk tankou chen ki pete nan legliz

Pandan mche kanpe konsa ak revòlvè-l  
Li Paka remake sa k'ap pase deyè-l  
Kamelo fè ou leve li ranmase ou galèt  
Li flank mche ou sel pataswèl deyè tèt

Revòlvè-a fè ou bò linèt nwa-a vole  
Anfen m'pa kwè m'bezwen ban-n plis detay  
Men lè yo fin avè-l m'ap di-n ou sèl bagay  
Li pòtre youn krapo youn bourik ta pile

Yo di anvan l'mouri li gade Kamelo  
Li di: "Ou pataka fè-m kado ti gout dlo"  
Kamelo di: "Men wi m'ta ba ou si m'te genyen  
Men sonje se poutèt sa menm m't'ap plenyen"

## Fools

by Joe Rebecca

It is hard to find a true friend and to meet someone you can trust.

Most people are fooling each other.

It is also difficult to believe those who are sincere because you never know if they are. It is hard to find the right way to say the right words.

The path to true friendship is rocky and thorny, but it leads home.

A friend is difficult to find because we often do not recognize the best time to show our love for each other.

Many writers have said in their essays, or articles that true love does not exist in these times. I want to agree with them because nowadays, "I love you" means nothing. Nine times out ten people use that term as an excuse for "fooling around", and use the words to their advantage to defend their self-interests.

They are usually looking for hedonism, or else searching for someone who has money or great power, an influence.

This new kind of love has changed the true meaning of the word "love" to that of "loveless". However, we must give young people a chance; although we see many of them breaking the bonds of a loveless marriage, they probably did care about each other at one time. I hope that one we care cheating ourselves.

We must stop seeking self-indulgence, worshipping the wrong kind of love. Only fools make the words "I love" mean "I want". True love does not ask for material comfort and wealth. It is not bought, nor is it for sale-rather, it is given freely and forever, and only fools will disagree with this.



# Revolution Echoed From a Lone Cry

chandeliers and the finest silk brocades, returned from Paris last summer with \$14,500 worth of excess baggage. Radio Soleil reported the death of the three students in Gonaives and the next day did a special program on why Gonaives had risen up.

The news was electric. The Catholic bishops declared a national day of mourning and scheduled a funeral in the Gonaives Cathedral for Sunday, Dec. 1, at 4 p.m. as well as memorial services in every diocese. Thousands were expected to attend the Mass of Resurrection to be concelebrated by Gonaives' Bishop Emmanuel Constant and Bishop Willy Romulus of Jeremie whose fiery sermons inspired the rise of Haiti's youth movement.

## REPORT FROM HAITI

An army officer went to Israel's mother and offered her \$1,000, a veritable fortune to a poor Haitian, to give over her son's body to be buried in private by the army. She refused. Two hours before the scheduled funeral, armed soldiers entered the Gonaives Cathedral and took away the three students' coffins and buried them secretly anyway.

In the cathedral, Bishop Romulus preached an angry eulogy. "Can we speak of freedom when they refused to give the bodies of the assassinated students to their parents?" he thundered. The packed congregation rose as one to applaud.

The next day, Radio Soleil broadcast Romulus' eulogy. The day after, Dec. 3, Duvalier's interior ministry ordered Radio Soleil closed and took away key parts of its transmitter.

Students across Haiti closed the schools. They remained closed through Christmas, then were reopened in early January after the bishops got guarantees of freedom for Radio Soleil and won their point that government technicians repair its transmitter.

On Jan. 8, the students went out on strike again and peaceful protests, mainly by students and unemployed young men, sprang up on a daily basis in cities and towns around the country, from Cap-Haitien on the north coast to Jacmel on the southern. Only Port-au-Prince, the capital, where about a million people live and the government's security forces are concentrated, remained quiet. But even there, people began to say openly in the streets that Duvalier had to go. Trying to calm the situation, Duvalier said that those responsible for the students' deaths in Gonaives would be tried and later said he was disbanding the old secret police, which was blamed for thousands of disappearances and deaths by torture during the Duvaliers' 28 years in power.

On Jan. 27, about 1,000 young people gathered in Cap-Haitien, where the first battle for Haiti's independence was fought, to chant "Down with the presidency-for-life" and "long live the army," in a transparent bid for a coup against Duvalier. Police fired on the demonstrators, killing an 8-year-old boy and a 14-year-old boy as well as a tailor who got a bullet in the head as he closed the door to his house.

Another 10 persons sustained gunshot wounds and about 20 were clubbed. The peaceful demonstration turned into a riot as the youths stoned security forces, erected barricades and burned tires at street corners. Soldiers fired into the air and charged the roadblocks of stones and flaming tires. The government ordered the airport closed in an apparent attempt to impose an international news blackout.

Radio Soleil reported two days later that students in Cap-Haitien and Gonaives were calling for a nine-day nationwide general strike that was to begin today, Ash Wednesday.

The next night, Jan. 30, Radio Soleil reported that a crowd in Jeremie, on the southwestern peninsula, had taken control of the town. The report said a mob of hungry protesters had taken food from a warehouse, beaten up local political bosses and destroyed their homes.

The next morning, U.S. presidential spokesman Larry Speakes told reporters aboard Air Force One that Duvalier had left Haiti and that a civilian-military junta had taken power. Port-au-Prince, which had not revolted, rose up in jubilation and Duvalier, who had not gone, ordered a brutal repression in which hundreds may have been shot dead. Duvalier declared a state of seige and ordered Radio Soleil and Radio Lumiere closed.

More foreign reporters poured into Port-au-Prince. The government declared the rest of the country off limits to reporters and arrested and returned journalists to Port-au-Prince minutes after they arrived in Gonaives.

The presumption within the press corps was that heavy-handed repression was going on in Gonaives while it was in Port-au-Prince, but exactly the opposite was true. The peaceful demonstrations in Gonaives



had grown so large, Pharaon said, that the government had effectively lost control of the town. That Gonaives had again become Free Haiti was what the government didn't want the rest of the country and the world to know.

The pace of demonstrations quickened around the country with youthful marchers dancing to drums, bells and other simple percussive instruments as they wended down highways chanting rhyming Creole tales of their hunger, of Duvalier's greed, of the need for a new Haiti. On Sunday, Feb. 2, a reporter encountered peasants in the highway near Duvalierville singing an account of the recent events in Gonaives and Cap-Haitien.

Early last week, such a crowd, thousands strong, gathered in Gonaives and swarmed over the headquarters of the Tonton Macoutes, taking their guns and delivering them to the army, Pharaon said. The crowd insisted that the building had been the town's library until Duvalier made it into a militia barracks a few years ago, a local bureaucrat reported, and said that from that moment it was the library again. That night, four men set fire to the court building, which was gutted.

Army Capt. Felix Jeanty, the new commander in Gonaives, essentially confirmed that account Sunday, although he maintained that it was the army that had disarmed the militiamen. "I don't know where the Tontons went," grinned Auxilis upreme outside the Gonaives Cathedral after mass Sunday. "They left before Jean-Claude."

The government rushed in reinforcements, but they couldn't cope with the demonstrations, which they tried to break up by firing into the air. Nurses at the Gonaives hospital report that there were no casualties.

Then Friday morning, Feb. 7, Duvalier was gone, fleeing in the dead of night to France in a U.S. Air Force transport jet.

Gonaives' celebration was wild but mostly peaceful, unmarred by looting or battles between militiamen and angry crowds as happened in Port-au-Prince. The homes of four Tonton Macoutes who had fled were destroyed before youths set up patrols to protect their property.

Saturday night, about two dozen youths went to the local army commander and told him the town didn't need a curfew anymore and there hasn't been one since.

"They killed two dogs here [Friday] and put them in coffins," said Tifo Vilceus, 25, a J. W. Post graduate whose father and two sisters live in Roosevelt. "One had Jean-Claude's name on it and one had Michelle's name. They had a funeral. Everybody was singing the Elephant Song for funerals, about how Christ finally saved us from hardship. They were laughing and crying at the same time. Even the police were dancing with them. Every single one of them -- even the ones they sent from Port-au-Prince."

On the shady patio of Bishop Constant's modest Episcopal palace, an old Haitian nun fanned herself Sunday and beamed. "We did it in Gonaives," she said. "And thank God, we did it without killing a soul or firing a shot."

## Unity As We See It

by Frantz Foureau

Ever since I arrived in Stony Brook I must say the term "unity" is one of those I have found most frequently used. It is mentioned over and over among students and among the professional staff. What I have found most disquieting is the diverse and often misleading interpretations to which the term has been subjected.

The most common misinterpretation of this term I have found is its use as a synonym of assimilation. Many times in private and recently in public con-

versations, the Haitian Students Organization has been accused of stabbing certain organizations in the back and of bluntly turning its back over the minority community. Allow me to elaborate:

In my point of view assimilation is the intergration of different peoples into a large group with the implication of losing their own identity to the benefit of the group. The form and direction that this group takes will depend naturally on the interests and objectives of its majority compo-

Je pense donc qu'il est temps de changer cette situation; que le moment est arrivé où il faut faire place dans nos études à quelque chose qui nous est propre et dont nous devons être fiers: notre littérature, notre culture... Signalons, au département français et italiens que le cours de littérature, haitienne devienne une part intégrale du programme français à Stony Brook, et qu'il jouisse du même égard que les autres cours français offerts à ce niveau. Je suis sûre que venant de vous, (à l'unisson) vos besoins ne seront pas ignorés.

Une remarque que Léon François Hoffman a faite dans son étude "LE ROMAN HAITIEN IDEOLOGIE ET STRUCTURE" m'a beaucoup frappée et surtout beaucoup attristée.

Il a écrit qu'à part quelques rares spécialistes, les haitiens ont de leur propre littérature une connaissance très imparfaite. Plus loin il ajoute que la majorité des lecteurs haitiens ne connaissent que le nom de l'auteur de quelques rares romans.

Cette constatation m'a d'autant plus chagrinée que j'ai dû en reconnaître la véracité.

continued on page 7



# Unity

continued from page 6

nents. This will happen whether the needs and interests of those in minority are expressed or not. Let us take the Caribbean Students Organization as an example. Haiti, Jamaica, Martinique, Trinidad as well as many others are part of the Caribbean, thus these should form only one club, Caribbean Students Org., representing all of these various minorities. In such an ideal organization, differences in ideology, language among other things, should not be used as criteria for the acceptance or rejection of any of those groups concerned. On the contrary, interests in learning from each other should be of primary concern in such an organization. As we H.S.O. have learned, in reality, it certainly does not work like this. Our past experiences have shown that, in this kind of organization, one group through larger numbers participate in the decision making pro-

cess and tends to dominate all the other groups involved. When the Haitian Students were part of C.S.O. they did not feel their beliefs and values fully represented. In such a context, can anyone call us traitors? During that period, that we were a part of C.S.O., were we given opportunities to talk about our people, our lives and our problems? What documentation did the body have on our history or Haitian people in general so that new generations might learn from these? What kind of help did those in charge provide to Haitians? For wanting those basic things, are we to be accused of being traitors?

For all those reasons it was necessary for us to disassociate ourselves from C.S.O.. By the same token, we have learned that the assimilation that some people call UNITY won't do any good for us either.

## Les Etudiants

• illégaux et c'est ce statut  
• d'illégal que la classe dominante utilise pour s'enrichir. Le salaire du coupeur de canne haïtien se trouve donc étroitement lié à sa condition d'immigrant illégal. Il fait alors partie d'une catégorie extra-économique étant dans l'obligation d'accepter n'importe quel salaire. Se demander que pense l'ambassade haïtienne serait inutile car au lieu d'aider les travailleurs dans leur lutte pour de meilleurs salaires ou de meilleures conditions de vie, elle sert plutôt de gendarme. Elle aide les autorités dominicaines à étouffer toute revendication de la part des coupeurs de canne, malheureusement cette ambassade-fantôme défend les intérêts des Dominicains au détriment des Haïtiens. C'est dans cette situation que se trouve la grande majorité des 500.000 Haïtiens vivant en Dominique; situation aggravée encore plus par cette même classe dominante qui s'occupe de dénigrer les Haïtiens, pour les empêcher de s'allier au peuple dominicain afin de faire valoir leurs droits. C'est ainsi qu'ils sont accusés de sorciers, de voleurs, d'introduire au pays des maldies qui existaient déjà en Dominique (une des raisons qui poussent les étudiants Haïtiens à nier leur nationalité). Cette propagande anti-Haïtienne affecte donc les rapports entre Haïtiens et Dominicains. Les étudiants Haïtiens ne sont pas épargnés. Il y a de cela à peu près trois ans un étudiant en médecine avait été arrêté et conduit sur les plantations de canne à sucre, d'autres furent arrêtés dans le nord du pays. Le 7 février 1984, vers deux heures du matin quatre (4) Haïtiens, étudiants en médecine sont jetés en prison à La Vega où ils ont

passé la nuit ils sont relâchés grâce aux démarches entreprises par des étudiants vénézuéliens et Portoricains qui les accompagnaient au moment de leur arrestation. Ils avaient commis l'erreur de louer ensemble une voiture et d'aller jusqu'à Puerto Plata, ville touristique qui se trouve au nord de Santo Domingo. Certains professeurs d'Histoire s'appuient sur l'occupation de la Dominique par Mr. Jean Pierre Boyer en 1844 pour démontrer que les Haïtiens sont des sauvages, qu'ils ne peuvent pas s'organiser et aller de l'avant. Cet argument est également utilisé par des politiciens pour faire croire que les Haïtiens sont en train d'occuper la Dominique encore une fois e manière pacifique, aussi les considèrent-ils comme des indésirables qu'ils soient étudiants ou coupeurs de canne. Ils sont vus comme des envahisseurs. Autant de problèmes affectant certains étudiants Haïtiens qui préfèrent nier qu'ils sont Haïtiens plutôt que de s'unir et lutter pour changer l'image de l'Haïtien en Dominique et à travers le monde entier. La lutte ne sera pas facile car il faudra affronter plusieurs ennemis tels que la classe dominante haïtienne et dominicaine, et surtout le gouvernement américain toujours prêt à intervenir pour défendre les intérêts de ses multinationales. Il va falloir que les étudiants Haïtiens s'unissent malgré toutes ces difficultés afin de pouvoir résoudre leurs problèmes. Tant qu'il existera ce différend entre Dominicains et Haïtiens ce sera difficile d'aller de l'avant car seule une entente entre les étudiants des deux pays permettra de vaincre leur ennemi commun, l'impérialisme américain.

On the other hand, the necessary independence that is implied in my analysis is not to be mistaken for a policy of isolationism, which is the rejection or indifference to anything that is happening outside of one's immediate group. We regret if this has been the policy of former H.S.O. executive bodies and many other minority clubs. This policy allowed for great gaps between us. Because of our ignorance, we allowed stereotypes to play major roles in our perceptions of things. It was to counter such problems, that we in the beginning of the semester initiated formal contact between ourselves and all other minority clubs.

All of us Africans, Black Americans, Caribbeans, Hispanics and others have historically experienced the deteriorating effects of racism, whether overt or covert and, other ill treatments under various forms. This was successful because of the devastating effects of divisions that were purposely put between us. We in the Haitian Students Organization will no longer

allow this to continue. We will fight anyone, outsiders or insiders, who shall be the carriers of such a policy. In regard to our proposal to have and exchange of representatives among the minority clubs, so that cultural respect and mutual understanding might be developed, we are glad to report success on this front. Many organizations have not hesitated to participate.

This is what we call UNITY: United strength of independent minorities to struggle together against the same enemy. Once everyone of us realizes that what is going on in the outside world is intricately connected to what is happening here; once we realize that our struggles for survival and respect as human beings is no different from those in Central America, South Africa, Asia, or anywhere else in the world; once we get ourselves involved in denouncing and preventing the evil practices of U.S. imperialism in the world today; only then will we be in the direction of UNITY.

## H.S.O

## On The Air

It is with great pride and joy that the Haitian Students Organization of SUNY at Stony Brook informs the community that we have succeeded in finding yet one more window through which we will be projecting our views for the betterment of our lives in and out of our homeland. The window to which we make reference is the radio, through the courtesy of "Emission Kouzin", the Haitian radio program on Stony Brook's WUSB. We would like to thank the program for giving us the opportunity to be heard on the air.

The program airs on 90.1fm every Saturday from 5 to 6pm and plays a wide variety of Haitian music, from the wonderful folklore songs of our yesterdays to the contemporary beats of today.

In the program we have incorporated news segments, various song by the progressist independent artists in the diaspora. In addition we provide diverse points of view on actions taken by individuals and or governments which have detrimental effects on our people.

On the program, we make our listeners aware of factors and imperialistic governments which inhibit our growth as a people. We strive to break the mental barriers which continually enslave us as a people. Our affiliation with the progressist "L'Heure Haïtienne" radio program aired on Sunday mornings in New York city has greatly facilitated this task. We gratefully thank them for their cooperation and hope they continue to help us in our progress.

We would like to ask the immediate Long Island community, to whom our waves extend, to continue or begin to tune in to our program on 90.1fm. They can get in touch with us during the program hours at (516) 246-7901 to let us know exactly what they think of our program and suggestions on how we can make it better. One of our immediate problems which the community can help us overcome is the acquisition of more time in which we can broadcast our message

"FORWARD EVER BACKWARD NEVER"



# Manifestation On Eastern Parkway

## We Were There

Mere words dare not express the emotions that shook us this past Saturday February 8, during the manifestation held on Eastern Parkway. As our bus from Stony Brook arrived in Brooklyn, we were proud to see red and blue flags all over the place, on store fronts, on car antennas and on many people's jackets. This was a day when every Haitian was proud to say "I am from Haiti" and lift up his revolutionary blue and red flag. The heavy snow and cold weather could not hold back a single soul. We almost felt left out without one of these but still made our presence known with our large banners identifying us as the Haitian Students Organization from SUNY at Stony Brook and demanding in bold red and blue paint, the ousting of all United States intervention in Haiti's internal affairs. We see this as our people's problem, they started it, and only they can end it as they best see fit.

The themes of the march, which were originally the demand for an end to Duvalier's regime and for the U.S. to keep out of

Jean-Claude Duvalier, early Friday morning. The Haitians in New-York turned out by the thousands. Men, women and children all came to celebrate the flight of Duvalier and to sternly protest U.S. intervention. Signs throughout the march assured the American government that the Haitian people would not tolerate another occupation like the one in 1915. Lost in the overpowering enthusiasm even ordinarily quiet members found themselves chanting and dancing under our H.S.O. banners. woy woy woy woy woy se sa, se sa si ou se ansyen makout ou pa ka vin prezidan.

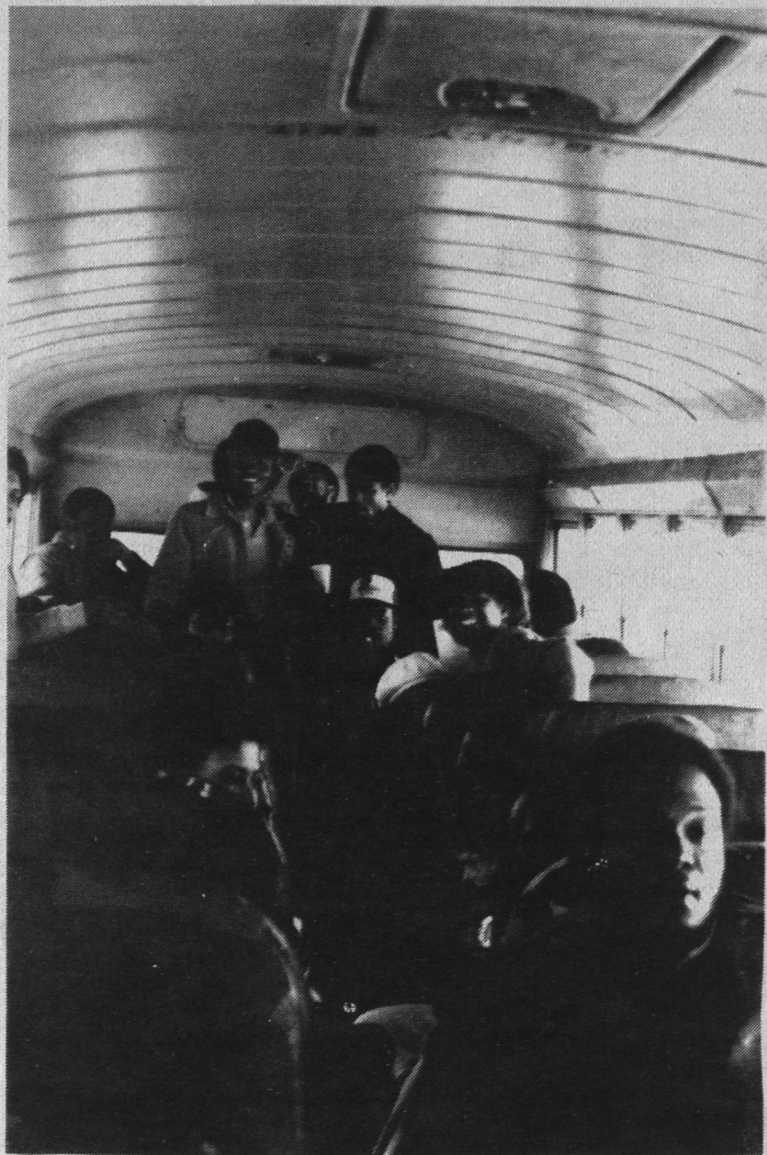
Our participation in the march, for many a first time experience, fulfilled in all of us the dawning of a dream: to be able to do something to better Haiti Toma. We are determined to continue marching if it be the means through which we can achieve freedom for our people. We are right now

## Nou Te La



Samdi 8 fevriye, nou debake Eastern Parkway nan yon gwo papa otobis. Nou louvri yon michan labanyé k'te ekri Haitian Student Organization from Suny at Stony Brook, nan mitan yon dividal drapo ble e rouj. Nou tout te andemon nou tap chante nou pa vle ameriken, nou pa vle ansyen makout. Lanèj ak fredri pat anmède pèsòn chalè k'te nan san nou ansanm ak tout 15 000 Ayisyen k'te nan manifestasyon an te chofo

eastern parkway depi Nostrand jiska Grand Army Plaza. Nou di sa poko anyen devan sa nou pare pou mach ki gen pou lè fèt Washington nan. Nap desann al chache etidyan nan tout lekòl nan tout kwen Brooklyn Manhattan Queens Long Island. Poun fè tout moun Konnen nou menm etidyan nou la fò fò nan kesyon yo, nou gen mo nou pou nou di, nou gen patisipasyon nou san gade dèyè pou nou bay nan gwo koze refè Ayiti Toma.



## La Deflagration Est Pour Plus Tard

Les événements en Haiti se sont précipités à un rythme brutal. Tout le monde savait que cette aventure finirait un jour ou l'autre par une explosion de cette couche gonflée de misères de souffrances, d'humiliations et de desillusions. L'explosion ne s'est pas produite, elle aurait dû être dévastatrice, rasant sur son passage aussi bien les belles maisons de Port-Au-Prince, du Cap, des Cayes, des Gonaïves de Petit Goave mais aussi celles de New-York, de Paris, de Boston, de Montreal et de Miami. Elle aurait dû faire sauter en éclat aussi bien les amis de l'interieur que ceux de l'exterieur. Non ce n'est qu'un dégonflement, la deflagration est pour plus tard, elle n'aura que des débris. Le départ de Jean-Claude Duvalier n'a fait que retarder le processus, il n'y aura certainement pas de ces drapeaux neufs étoilés, non ou ils resteront dans les limites de leur territoire pour tout de bon, ou ils seront brûlés avec nos misères nos tourments et

nos famines. Nous avons toujours su finalement relever la tête au milieu du feu, du sang et des cadavres. Prenez garde hypocrites de crier victoire! La lutte est loin d'être finie. L'histoire a vraiment de curieuses coïncidences, aujourd'hui certains d'entre nous lisent et découpent vèxés les manchettes des grands journaux américains proclamant notre légendaire naïveté, notre soumission totale, voire même notre servilité naturelle comme jadis Pétiou en France, vèxé, découpait une pareille manchette de la Gazette de France qui se moquait du fait que l'armée indigène arborait encore le drapeau français. Tout indique que l'Histoire et l'actualité continuent leur petit jeu de correspondances et de coïncidences. Ne nous sous-estimez pas, nous connaissons nos ennemis et nous les battons tout puissants qu'ils sont comme jadis nous les avons battus tout-puissants qu'ils étaient. Nous n'avons qu'un problème, comme jadis nous n'avions qu'un problème: Nous-Mêmes.

Haiti were focused on the latter due to the fleeing of ex-president for life:

looking forward to the next march which will be held in Washington D.C.