

NOUVOUVE

HAITIAN STUDENTS ORGANIZATION

NO. 2 APRIL 10th, 1986 SUNY AT STONY BROOK

HSO Conference I: The Revolution has begun

Thursday March 13, 1986 marked the date of the first in a line of information sessions the HSO has embarked upon to make the Stony Brook community more aware of the events happening in our country. This was co-sponsored by the Africana Studies Dept and was held in the Javits Lecture Hall Rm 100.

The participants of this conference, The Reverend Father William Smarth, Mr. Franck Laraque and Mr. Lionel Legros respectively, elaborated on the influence of the Church, of the Army, American Imperialism and the students in the happenings which are changing the course of Haitian Society.

Father Smarth, without any attempt to overlook it, admitted the silent complicity of the church but also emphasized its role in stimulating the masses while remaining within the bounds of its teachings. Father Smarth proved himself to be at the same time, a priest and a worthy socio-political analyst.

Following him was Mr. Franck Laraque, ex-officer of the Haitian Armed Forces

This individual was well-versed on the social as well as political subjects where the Haitian students of Stony Brook showed themselves at the same time intelligent and conscious of the developmental processes of the situation.

Finally, came the core of the matter, the effects of American Imperialism and the participation of students in the struggle, which was quite a task being that Mr. Legros had only half an hour to speak. He nevertheless, accomplished his task very well. Armed with precision and a good knowledge on the questions, he had made clear the essentials to the audience.

After the period of time set aside for questions, the lecturers were invited to the AFS Library for refreshments and to listen to a speech by Prof. Lesly Owens Chairman of the AFS, who had not hesitated to stress the importance and quality of the Conference.

Up close with Leslie Owens

On Sunday, March 16, We were in Brooklyn at the home of Professor Lesly Owens, Chairman of the Africana Studies Dept. here at Stony Brook. We were six, seated around the slowly swaying rocking chair of Mr. Owens. All about him transpired modesty, contrasting sharply with the institutional demagoguery of Stony Brook.

Mr. Owens, extremely well-versed in the social questions, was not simply satisfied with answering our questions but took his time to clearly explain his answers.

It must be difficult Professor for someone to live in Brooklyn and yet teach on Long Island?

Surely, replies Mr. Owens I used to live on Long Island but had to move for security reasons.

The hidden side of the coin had just become apparent to us, for a given social group, it is safer to live in Brooklyn than it is to live on Long Island. Questioned about whether he had any grand plans in the works for the AFS Dept.. No, quite calmly replies Mr. Owens. As a matter of fact in the coming Year I am going to yield my post to another. After five years as chairman of the Dept., I think it is time that I seek other priorities, nevertheless I will continue to

teach at Stony Brook.

We have learned that not only does the Dept. support Professor Dube but the issue will have great repercussions on quality of education provided by the Dept.. This Mr Owens answers only by making us aware that he has prepared some extensive documents on the issue which will be published in due time and place.

We find it rather bizarre Mr Owens that for the past six years not one line of budget has been added to this staff with only 5 lines meanwhile the Provost responsible is black, speaking of Mr Homer Neal?

We too, find it rather bizarre, I can only assure you that the requests have been made and up to now have remained unanswered. To understand the aspirations and needs of a social group can not only depend on the coloration of one's skin.

We continued to chat with Mr. Owens for a while longer, speaking to him about our organization, and the difficulties we face every day. He gave us some encouragement and invaluable counseling that we can wrap up as follows: Never do anything to discredit your organization, always do what you have to do and Never be afraid of attacks wherever they may come from.

We finally thanked Mr. Owens for all his time and left him, his friendly wife and two children.

Haiti: Peu de Temps apres

by James Eustache

Après avoir courbé l'échine pendant plus d'un quart de siècle sous les pressions inconditionnelles d'une dictature sanguinaire, vécu dans les conditions les plus humiliantes et les plus inhumaines, alors que devant ses yeux se défile le panorama combien enchanteur de la grande vie menée par la haute société (si on peut l'appeler ainsi) le peuple haïtien loin d'être découragé a tenu bon. Il a redoublé de force et a galvanisé l'énergie nécessaire pour transformer le visage de notre patrie. Une heure a enfin sonné à l'horloge des temps où tous, petits et grands, hommes et femmes s'identifient à une cause commune et s'amalgament pour faire régner aujourd'hui plus que jamais une ère nouvelle sur notre terroir.

Pourtant bien de gens se trompent, bon gré, mal gré, sur la situation actuelle en pensant que le problème d'Haïti est résolu et qu'il

nous faut par surcroît d'ambition politique un président. S'il est vrai que le peuple haïtien s'est adroitement débarrassé de la dictature mal entretenue et bien soutenue des Duvalier, il n'en demeure pas moins vrai qu'il saura décider de son avenir. Point n'est besoin de faire de lui un bouc-émissaire pour des campagnes électorales. On n'en a pas encore besoin. Il nous faudra d'abord restructurer notre pays, resserrer nos liens, combler le vide créé par vingt-huit années de répressions et d'oppressions de toutes sortes, ensuite jeter des bases solides pour la consolidation de la justice sociale dans la paix et la dignité d'une nation indépendante. C'est alors qu'on pourra envisager les probabilités d'une campagne électorale. Il ne faut pas me prendre à défaut. Le conseil national actuel n'est pas à la hauteur de la tâche. Aussi mérite-t-il un

remaniement complet.

Le sang de nos pauvres étudiants qui a fertilisé le terrain de cette florissante révolution n'était pas pour faciliter l'accès à des intrus, des aigris ou des accariâtres émergés, je ne sais de quel marécage de l'histoire. Mais cette effusion de sang n'a été que pour frayer un passage et pour poser des jalons sur la route de notre nouvelle indépendance. Il ne faut pas tout de même ignorer que les élans individualistes sont très fréquents et que seule une conscience patriotique servira à mener à bonnes fins les conquêtes de cette révolution.

La révolution vient à peine d'emboîter son petit bonhomme de chemin sur la route rocailleuse et parsemée d'embûches du progrès, et déjà elle subit le joug combien farouche des anciens privilégiés d'une dynastie déchue. L'économie après le départ des

indécrottables Duvalier est réduite à néant, la misère bat son plein et les conditions de santé s'empirent. Alors, de beaux discours n'aideront en aucune façon à sa restauration, quoiqu'elle ne se fera pas en un clin d'oeil, au contraire l'apport de tout un chacun aussi petit soit-il sera considérable et fera une très grande différence.

Tandis que le peuple haïtien croupit dans la misère, mange de la vache enragée, souffre amèrement d'un manque d'instruction et d'éducation au sein du pays; on rencontre à l'extérieur des millionnaires, des érudits, des professionnels et des techniciens haïtiens de première classe. Ces gens là ont leur lot de travail à faire pour une meilleure répartition de la tâche dans le but de maintenir l'équilibre à tous les niveaux: économique politique et social. Aussi faut-il bien qu'ils ne se

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Editorials

Calling out to the children of Haiti

Having escaped any mention of this in the first issue of HSO VOICE thinking that the problem would resolve itself, We feel that this time around the topic definitely deserves a little spot on our editorial page. Since we don't see them too often we feel we should use the paper to send a few words to those Haitian brothers and sisters out there, who despite all our efforts to accommodate them, still find no place in our midst.

Well aware of the many factors which could keep one from being identified as a Haitian or being associated with Haitians, we still wonder, could our brothers and sisters be so ignorant as to keep these from letting them come home to HSO. We wonder, do they stay away because we have been singled out as AIDS carriers? If you do, allow us to inform that although it failed to get enough media attention, we were apologetically taken off the high risk groups by the CDC a few years ago. For all the nationalities that

have been affected by this disease, we think we must be luckier than all the others to have gotten so much attention. We then go on to wonder could it be because we were labeled as "boat people"? Come on, that's no biggy, a lot of folks take boat rides.

Dear fellow Haitians, we are tired and still have not been able to solve our little puzzle. The question as to why you Stony Brook Haitians aren't with us, we have concluded, can only be solved by you yourselves. We are therefore happy to inform you that there is indeed a Haitian Students Organization at Stony Brook and we hereby extend to all of you a special invitation to come to your meetings on Thursday evenings at 9 pm and tell us what you don't like about your organization.

PLEASE COME HOME!

L'Alphabetisation et L'Eglise

Pendant près d'un an un intense travail de reflexion a été mené par un groupe d'étudiants afin de tracer les voies les plus larges et les plus concrètes possibles d'une stratégie d'alphabétisation nationale. Au cours des dix dernières années plusieurs spécialistes se sont penchés sur cette question et ont fait connaître les résultats de leur recherche. Il importe donc à l'Eglise dans son entreprise d'alphabétisation de travailler dans le cadre d'une cohésion de pensée et d'actions pour le plus grand bien de la majorité.

L'Eglise est pour une large part responsable de l'échec lamentable du programme d'éducation commencé par Petion et consacré par Geffrard en 1860 lors de la signature du Concordat qui a fait venir les Frères de l'Instruction Chrétienne avec leur programme d'enseignement élitique. Formons des élites répétaient ces religieux et répètent ils encore aujourd'hui, ensuite ces élites s'assureront de l'éducation de la masse. A n'en pas douter ils ont formé des élites, mais ces élites ont ils jamais servi à l'éducation de la masse? En général ils ne sont pas dans l'enseignement et quand exceptionnellement ils le sont, c'est toujours dans le cadre de ce même enseignement élitique destiné à servir les intérêts de la bourgeoisie haitienne en laissant croupir le peuple dans l'ignorance pour mieux favoriser son exploitation. La boucle s'est ainsi refermée et

pendant plus d'un siècle en dépit des vœux pieux de l'Eglise perdue ce système rétrograde.

Il est inconcevable de penser une campagne d'alphabétisation hors du cadre d'une politique nouvelle et populaire d'éducation. Tous les pays qui au cours des cinquantes dernières années ont combattu l'analphabétisme chronique ont commencé en tout premier lieu par s'assurer que tous les enfants en âge de scolarité pourraient bénéficier d'un certain niveau d'enseignement. Ne pas s'assurer de ce minimum requis équivaut à retourner à l'ancienne formule démagogique et folklorique des inventeurs d'école du soir et de programme genre ONAAC qui malgré toute leur vertu ne font qu'attendre éternellement que nos enfants deviennent adultes pour les dégaucher.

Nous demandons à l'Eglise de montrer plus concrètement son préjugé favorable à la masse en amorçant loin du champ idéologique et théologique une campagne d'alphabétisation dans le respect et la valorisation de nos illétrés, avec la participation du pays tout entier. Quoique l'on fasse, quoique l'on dise, l'alphabétisation est le seul premier pas vers l'accomplissement de nos plus profondes aspirations.

Announcements

We have planned for the Stony Brook community the greatest, most fun filled "HAITIAN WEEKEND" it has ever had the pleasure to witness. This will be held on the first weekend in May. We have decided to radicalize Haitian Weekend as we know it. We started from scratch and have come up with something truly original. The entire club is very enthusiastic and have decided to take part in this endeavor so Stony Brook

LOOK OUT!
HAITIAN WEEKEND
MAY 2nd, 3rd & 4th.



We would like to inform any Haitian Organization that we have not already contacted that we are here and are very much eager to get in touch with you. We have already begun to meet with all the organizations that we are aware of. Our address is:

HAITIAN STUDENTS ORG.
POLITY SUITE
SUNY @ STONY BROOK
STONY BROOK, NY 11794

We would like to announce that the HSO now has an office located on the 2nd floor of the Social and Behavioral Science Bldg. rm N-206.

STOP BY AND SAY HELLO!



With the advent of final examinations, the HSO would like to invite every one to come and study with us in the Africana Studies (Richard B. Moore) Library. A dedicated team from our club has volunteered their time to make the Library more available to the campus community. It will be kept open on Mondays through Fridays from 7pm to 1am. There is a great assortment of books and magazines in the library concerning all aspects of "Black" culture, also housed in the library is HSO's newly begun collection of Haitian literary works.



Personals

To Everybody and the Princess: "What love will do to us, letting a psychology major teach us thermodynamics"



HSO-II rete an de tousèl: yo pran de gòl pou premye match la, yo pèdi de fwa devan HSO-I, Yo sòti dezyèm nan tounwa foutbòl la. Men kòm nou konnen HSO-I sòti premye



TO Martine:
Sister--Sister are you going to do the dance or not? Make up your mind Sister--Sister.
Love You
Guess who?



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

FOUNDED BY:
H.S.O. 1985-1986
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PUBLICITY
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SECRETARY

FROM AIDS TO CANCER: THE CANCER COMING FROM THE FOURTH WORLD

Once more, the HSO is the prey of intimidating and tentatious maneuvers orchestrated by the reactionaries of Stony Brook. Apparently, the Stony Brook community is suffering from the effects of a plague. This plague has been diagnosed as a terminal cancer by three well advised and mal-intended charlatans identifying themselves as members of the First World community. This cancer, they claim, is detrimental to the dignity and stability of their Royal dynasty.

Before proceeding any further we would like to note the evident hypocrisy on the part of one of the signatories of this article or point of view, whichever it be, who on the very eve of the appearance of the article in BlackWorld represented the Black Women's Weekend Committee at a meeting that was called by the HSO to clear whatever misunderstanding which may have arisen as a result of the weekend conflict. At this meeting she guaranteed us that she had perfectly understood our delicate situation and that she was aware of all the trouble we went through only to prove that it was not our intention to isolate ourselves from an organization which we rightfully consider ourselves an integral part of despite the apparent displeasure of certain individuals.

Without wasting any time, we would like to confirm that there is indeed a cancer growing and it is coming from the Third and even Fourth World. We will gladly name this cancer, since their cowardice prevented the writers in question from doing so. It is simply us of the HSO. We are not aware of any other groups holding activities on the same weekend as the BW. Let us make it crystal clear that we are a cancer and do plan to spread throughout the Stony Brook community. Our aim is to destabilize and destroy not the inexistant "Unified Body", but the established traditions which are so revered.

We Blacks, make up 20% of the campus population, we do not have any advantages whatsoever, we are in no way favored, we have no coordinated means of sustaining our valued institutions, such as the Africana Studies Dept.. The cancer that we are, wants to at whatever cost necessarily destroy these established traditions, to which we owe our lamentable performance in our lobbies for Professor Dube.

The word has been put out on the campus that the HSO is the cancer which is growing in our midst and could eventually destroy the perfect harmony which has always reigned on this paradise of a campus. Let us

destroy it before it can have any kind of effect on us.

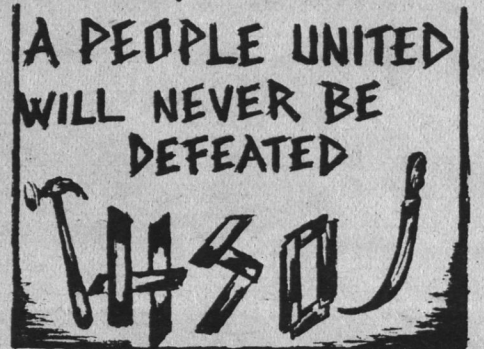
Within a very short period of time, we have experienced in addition to the animosity (traditionally established in some) acts of violence leading to even vandalism, the machinations are well under way, we can only wonder what new turns these will take. We will only say that we are in no way surprised, these attacks we have anticipated from the very beginning and as we have already said we are ready to counter them wherever they come from.

The writers of the material in question found a need to quote to us Steven Biko "The most important weapon in the hands of the oppressor is the mind of the oppressed". It clearly does not make any sense for them to have quoted Biko in such a context, either they understood absolutely nothing in this thought or they are quite frankly trying to ridicule the world. In their opinion the sickened minds of the oppressed, are they those who worry about established traditions, royal dynasties and petty advantages at the expense of their brothers? or are they the cancers who at all costs are willing to destroy all status quo, all dynasty that have no other goal but to keep us under certain conditions that are favorable to

them?

Our president Frantz Fourreau, presently on a trip in Haiti, not just for words, has the full support of our club. Anyone interested can easily find proof of this by attending one of our meetings. Let us add that he is not simply a man of words, he is a man of action and his article on unity which has created such commotion is only the beginning of this campus' exposure to Mr. Fourreau.

In any case, we do not think that the real issue involved here has anything to do with HSO holding its weekend at the same time as Black Women's Weekend. We wonder why, after all the years HSO has been in existence, it has suddenly become a cancer. Is it because we are beginning to say some things which greatly annoy certain people or maybe because we are loudly saying "NO" to U.S. intervention in our country's affairs?



Letters

To The Editor

As a member of the HSO, I feel a bounded duty to say some words to those misguided ladies who wrote the article "A Cancer Growing in the First World" which appeared in the Blackworld. To make it clear, we know we are not strong enough to fight each other and the one who does not look like us. However, it is a must to get rid of those puppets who prevent us from achieving our goal which is "Black Unity", not royal dynasty. You have been in the sun too long babies!

You are the ones who make the crackers think that the "niggers" can't get together. For your information we, in HSO, are pro-black everything and against pro-niggers, and are determined to overcome any tendency of anti-Haitianism, no matter whence it comes.

I am sure that all of you three were very happy after writing this vicious and stupid article. This can be easily understood when one knows what the bible says about you, "Blessed are the fools..." As you anticipated your column bothers us but in no way does it shake us. I'll tell you why.

It is disturbing to see that, in your point of view, our haitian women are not black. If you really think we're part of the family, why the hell didn't you invite my beautiful sisters

to be a part of your BWWC. We would urge them to actively participate in the events. You did not do that, so therefore how in the world could we have known the date you had chosen?

We don't have any rancor, we just pity you. We would like you to know that this answer has been out of love and deep concern, and strongly advise you to stop speaking about what you don't know. They don't teach oppression, they oppress you. So "You" need to go back to lesson number one in vocabulary, to paraphrase you. Babies, "you" are undoubtedly the ones Steven Biko was referring to. I hope we are not getting you too excited. We're all right. No offense, Girls.

Lionel Ph-Auguste

To The Editor

After reading the article "Cancer Growing in the First World", I was left questioning the purpose and intention of this particular view point. Having some knowledge of the confrontations of HSO has no doubt influenced the certain points that I sought in this article, but there was nothing that could conceal the underhandedness of it. It is apparent that this was a device used by the BWWC to speak out against HSO. They did not have the "guts"

or the right to complain about the coincidental event of Haitian Weekend falling on the same date as BWWC scheduled activities. I do not see why there was no attempt made at possible compromise. The fact is that they just did not care to, and chose to use this as a means of competition. To me, the true cancer lies in the fact that the BWWC did not take advantage of this opportunity to initiate that unity which we all "seem" to want so much

Roslyn Lesmond

To The Editor

Soon, and I mean very soon you'll be out of words to describe your condition. It is about time little monkeys that you realize that you are being used for other people's interests. Nothing has ever changed, you are still at the very bottom of the ladder where you've always been and it doesn't look like it's going to change. It will not change until you can get yourselves together, clear up your minds and identify your real enemy. This frankly cannot stop if you are still not thinking for yourselves and playing other people's games

Can you imagine what they must be saying among themselves when they are sitting back and relaxing? They say "Look at them, look at the niggers, they can't even

talk to each other, Our reign will last forever ...

IS THAT WHAT YOU'RE ABOUT? For if you are, we and you will never understand each other. We are speaking two totally different languages. Ours, in case you're still wondering is: Down to any form of exploitation, Down to imperialism, and Down to human atrocities. We don't know about you but we know what we're talking about. Is that why they sent you up front to defend their interests. We're not too surprised.

Little monkeys, what you have is an identity problem, and this is a very serious problem. Stop proclaiming your royal dynasty which by any stretch of the word could not be yours. Stop playing dumb and letting them take you for a fool. You are truly underestimating your "potential", it is only because there is one, that they are trying to buy you.

It is about time that you realize that there is only one struggle and this is also ours. We know it and they too know that we know. Come on, sit down and think, you are not really the animal they wish you to be. Look around and point to the real cancer. Then only, can we all get down to some serious business. I would only like to warn you though our train has already started, there is still some room left so you can still jump aboard before it is too late.

J^m Rene Fourreau

UNITY

The Battle for Unity rages on!

Since the hottest controversy around the campus community seems to be this "unity" question that the H.S.O. dared to raise, we see it only becoming that we follow up on the issue. When the question was raised, most followed their first instinct and just began screaming without knowing exactly what they were screaming about. When they got just a taste of how fine this new H.S.O. can be once it takes a stand, all of them decided to sit down and take a closer look at themselves and other minorities around them. I am happy to say it did not take long for them to realize that we know exactly what we were talking about. What we have begun, allow me today, is the "unification" process at Stony Brook.

This is a process which we have begun with in our Haitian community and which has brought great success. We have come together with many Haitians clubs from New York City High Schools and Universities and State Universities. This past March 8th we were very proud to have been invited to Boston to meet a very progressive group of

Haitian students who have formed an interesting coalition in the city. We frequently take trips to Wingate, Erasmus and many other High Schools in the Brooklyn area where there are many Haitian students. We help these students with certain problems they might have and answer their question and generally try to gear them in a positive direction. We encourage them to send us material which will be published in our newspaper. We have gone so far as to contact a group of Haitian students from the Dominican Republic, who sent us letter, which was published in our last edition.

We don't think it is impossible to do the same thing in Stony Brook's rather small minority community. The key phrase is "If we don't look out for each other who will?" We must only realize that one voice can be and has always been ignored, but the thousands of voices of all the minorities on this campus, together, can never be ignored.

responsibility, as black students, to inform each other of those events which are intrinsic to our future as a group.

I find it hard to believe that this is the same student body which was so immersed in the divestment of SUNY in companies dealing in South Africa at the end of Spring semester of 1985. Are we the same students who were so outraged by the denial of tenure to Professor Ernest Dube. Was divestment the extent of our concern in South Africa. Press coverage has subsided but the problem still remains.

Those charismatic individuals like Sharon King are no longer here to incite us to react. I'm sure she would be disheartened to see the state of this black community. Must we always wait for one individual to make us aware. Can we not as individuals open our eyes and initiate actions to change the course of things

What strikes me as most ironic is the fact that these same events which we find so laborious to attend, are those usually dominated by white audiences. Are they more concerned about those injustices perpetrated by their people against blacks.

It is so easy to sit back and wait for the next person to do something. What we fail to realize is that each minute we sit back and watch is one more minute which will abate the progress of our people.

In search of solidarity

by Magalie Exavier

WILL ALL THOSE WHO ARE WORKING TOWARDS UNITY PLEASE IDENTIFY YOURSELVES! WHERE IS THE UNITY THAT WE ARE ALL TALKING ABOUT?

It is beyond my comprehension, how some minority organizations here at Stony Brook continue to talk about unity and yet make no effort to achieve it. It seems to be a concept which we have not begun to understand. It is evident that clubs such as ASO, AASO, HSO, LASO, the Black Historians, UNITI, and the various fraternities and sororities are not making any attempts to integrate the cultural and socio-political events. Instead of working together, we tend to be preoccupied with the "he said and she said" garbage.

We are all guilty of criticizing one another, except some of us voice our opinions publicly unlike those hypocrites who act as Judas and choose to talk in the absence of their victims. All you two-faced Judases are too ignorant and politically unconscious to understand what it means to be unified. We fail to realize that we are still being pitted against each other by the strategy of "divide and conquer", the vital tool of American Imperialism.

Many of us are caught up in this notion of "I am I alone and you are you". A good example of this was the absence of other minorities' support at the Haitian Demonstration which took place last Feb. 8th on Eastern Parkway in Brooklyn. It was also re-echoed by Black Women's Weekend Committee's

failure to request the participation of the women of HSO. Aren't the women of HSO black? We, blacks as a people, have been inoculated with far too much self hatred. We are victims of institutionalized ignorance, failing to come together to fight our common enemy, Imperialist America! We must all understand that we are fighting on the same side of this neverending war

From my perspective, unity based solely on a common pigmentation is insufficient. Interestingly enough, I feel unity should be based on a set of shared socio-political ideologies. We need to work together on a national as well as international level toward denouncing the evils of American imperialism. The socio-political situations in South Africa, Haiti, El Salvador, Nicaragua have a significant impact on our existence here in the US because it can happen here or in any other country. Unity can only become a reality when we begin to support each other politically. We must establish a dialogue amongst ourselves in order to abolish the animosity that exists.

never be a united minority until we gain a mutual respect for each other. To answer their second point of concern, we simply reminded them that the statement was made, and made in the presence of members of HSO. We are not out to aggress anyone but when we are attacked, we bite back, and very hard at that.

The discussion ended with the statement from our club President, also the writer of the article. In this statement, he elaborated on the many reasons which caused us to break with CSO, and emphasized to the delegates that we would be very happy to harmoniously work with CSO, but we can not ignore the animosity which exists between the two groups. He stressed that it is up to those students of each respective group which are conscientious and willing to take a real step forward to enlighten their more unfortunate brothers and sisters who have not yet realized that only in Unity can there be strength.

We are very happy to report that the tension with which our guests approached their endeavor was quickly dissipated. It was a joyous moment to see the level of understanding which had been reached between the two groups. We had found these delegates to be extremely open-minded and receptive. It was a consensus at the end of this meeting that we should definitely work to make these encounters more frequent as part of our plan to begin communication with each other.

CSO meets HSO: Has communication begun?

Angered over an article, Unity as we see it by Frantz Foureau, which appeared in our last issue of HSO Voice, the Caribbean Students Org. did not fail to make themselves heard.

Four delegates from CSO came to the HSO meeting on March 6th to discuss the circumstances which led to us making such "accusations" against their club.

The discussion began with the CSO students presenting their grievances which can be summed up as follows. Being that we are all minorities on the campus, they did not see the reasons behind us fighting amongst each other. They were angry because in the article we quoted someone from a CSO meeting who had said that "the Haitians had stabbed CSO in the back by forming their own club". We answered their first question by first making it clear that despite the fact that we are all minorities and indeed fighting a common battle, we will never idly stand by and allow anyone to walk all over us or even try to take us for granted. Furthermore, we made it clear that we can

S.O.S. to the Black Community

by Roslyn Lesmond

The issue which has inspired me to write this article is the blatant apathy of the black community on this campus to issues concerning blacks as a whole. On two consecutive occasions I've attended functions where the absence of black faces was definitely something to lament. The two instances that I am referring to are the February 13-14th Teach In on Apartheid and Professor Dube's talk on Africa's history and Apartheid which took place on February 27th.

Some individuals have ascribed the low turnout to inadequate publicity. This excuse can be well warranted but what excuse can be given for the absence of those individuals who were deliberately dismissed from class to enable their attendance of the Teach-In. Despite the fact that there was insufficient forewarning of these events, do we not have the

Military Exercises In The Caribbean

CARIB NEWS

CASTRIES, ST LUCIA — Caribbean nations are getting their small Armies ready to join the United States in another in a series of military exercises designed to sharpen the response capability of the Regional Security System. (RSS) "Ocean Venture '86" set to take place in the Caribbean in May, will involve military personnel and paramilitary units from six regional states, including Jamaica, Dominica, St. Kitts-Nevis, Antigua-Barbuda, and Grenada.

Staff from the Regional Security System headquarters in Barbados will also participate, though the country's Armed Forces will not be directly involved, according to official sources.

"Ocean Venture" is a follow-up to the "Exotic Palm" war games held in St Lucia in September last year and "Upward Key" manoeuvres on the island of Antigua later in the year.

The exercises will test the readiness of the Regional Security System to combat external threats facing the islands involved, government officials say.

The common security pact was initiated in 1982, among members of the sub-regional organization of Eastern Caribbean States (OECS). The United States has provided significant assistance to the programme, including training and

equipment.

In a speech to parliament here this week, St Lucia's Governor General, Sir Allen Lewis, said Barbados will be formally asked by the seven OECS member states to become a full member of the security system.

Following this, approaches would be made to Trinidad and Tobago seeking to encourage the George Chambers' administration to become part of the scheme.

Trinidad and Tobago has turned down similar approaches in the past. The two island southern Caribbean nation refuse to support the 1983 invasion of Grenada by U.S. and Caribbean troops.

And in 1984, it ignored a request from then Barbados Prime Minister Tom Adams to form the southern flank of a centrally administered sub-regional army that was being proposed by Washington at the time.

Although Trinidad and Tobago has adopted a much more conciliatory attitude toward Washington recently last month Prime Minister Chambers refused to attend a public rally in Grenada in honour of U.S. President Ronald Reagan.

Chambers, who had earlier joined regional leaders in holding talks with Reagan, said he did not go to

the rally because his administration opposed the U.S. invasion of 1983 and "continues to do so".

Meantime, in Jamaica the Workers Party called on the government to refuse permission for the Jamaica Defence Force to participate in the "Ocean Adventure" exercises.

The party charged that the announcement of Jamaica's participation "was made abroad" although local authorities have not given their approval for the defence force to join the war games.

"These manoeuvres, coming after the escalation of tension by the U.S. government on the Nicaragua-Honduras border and their provocation against Libya in the Gulf of Sidra are part of calculated efforts by the US to create a state of war hysteria", said the party.

The Jamaica Peace Committee also urged Jamaica not to get involved in the war games.

Bishop Tutu To Trinidad



Desmond Tutu

CARIB NEWS.

PORT-OF-SPAIN, Trinidad--

Bishop Desmond Tutu will visit Trinidad and Tobago October 9 to 14 this year.

It will be Tutu's second visit to the country.

While here the South African Bishop of Johannesburg, will receive an honorary Doctor of Laws from the University of the West Indies, St. Augustine Campus, during graduation. He will also deliver the keynote address.

Anglican Archbishop of Trinidad and Tobago, the Rt. Reverend Clive Abdulah, in making the announcement recently at a press conference at his Hayes Court residence, said Tutu will also be co-celebrant at a mass.

The anti-apartheid activist will be accompanied by his wife during the visit, which is being co-sponsored by the Anglican church and UWI.

Bishop Tutu visited Trinidad in 1976 for the conference of Anglican Bishops which was held at Chaguaramas.

A MAJOR VIEW

Owens Calls For New Foreign Policy In Central America



I rise in opposition to the delivery of one hundred million dollars into the hands of a group of bandits whose record of murder and torture of civilians is undisputed. Nicaragua can be saved from the jaws of totalitarian oppression but this is not the way to do it.

Much has already been said about the need for a comprehensive policy for Central America. I would like to join those who deplore the piecemeal approach of the administration with respect to a policy for the promotion of security, peace and a decent standard of living within the Western Hemisphere. The time has come for a policy which initiates a true partnership with our neighbors in the Western Hemisphere. The United States has always assumed certain privileges and prerogatives. The time has come for the United States to assume certain vital responsibilities as well.

Nicaragua and the rest of the countries of Central America can be saved from outside interference and influence if the United States would accept greater responsibility for the well-being of all of the citizens of this hemisphere. The threat of gunboat diplomacy is obsolete. Financing

ALL AMERICANS WANT SECURITY IN THIS HEMISPHERE. BUT THE SECURITY WE SEEK WILL NOT BE GAINED BY FINANCING BANDITS. LET US HAVE INSTEAD A COMPREHENSIVE POLICY BASED ON A TRUE RESPECT AND PARTNERSHIP WITH OUR FELLOW AMERICANS INCLUDING THE CITIZENS OF NICARAGUA.

right wing rebellions is a waste of the American taxpayer's money. Only a policy which promotes a true partnership in the development of the economies of our neighbors will enhance real security within this hemisphere. Our fellow Americans in Haiti, Grenada, and in Nicaragua also deserve life, liberty and the pursuit of happiness.

Sharing the American way of life is the best way to prevent the establishment of beachheads of Communism in the Western Hemisphere. Citizens who live in countries like our long-standing ally, Haiti, should have more to look forward to than mud and misery. The eroded soil of Haiti stands as a stark symbol of the rewards of loyalty and friendship to the United States. Our approval and friendship with Samozza and our friendship with Duvalier are glaring examples of how

not to conduct foreign policy in the Western Hemisphere.

The work of the Peace Corps and the initiatives of the Alliance for Progress under President John F. Kennedy are far better examples of the elements which must go into a new foreign policy for the Western Hemisphere. Instead of a hundred million dollars for murder to provide mayhem let us follow these two examples and spend money to provide bread and promote democracy. We need a Marshal Plan for Central America, Haiti, and the Caribbean area.

All Americans want security in this hemisphere. But the security we seek will not be gained by financing bandits. Let us have instead a comprehensive policy based on a true respect and partnership with our fellow Americans including the citizens of Nicaragua.

Seaga: No Investments Outside Of Jamaica

Prime Minister Edward Seaga has denied that he has any investments in the Cayman Islands or anywhere else outside of Jamaica.

During Direct Line, the two-and-one-half-hour call-in program, a man asked him whether it was true, as rumours had it, that he had substantial investments in the Cayman Islands.

Mr. Seaga replied that he did not have any investments there. The caller was referring to direct or indirect investments and Mr. Seaga said he had neither direct nor indirect investments there or anywhere else outside of Jamaica.

Haiti

by Maggie Exavier

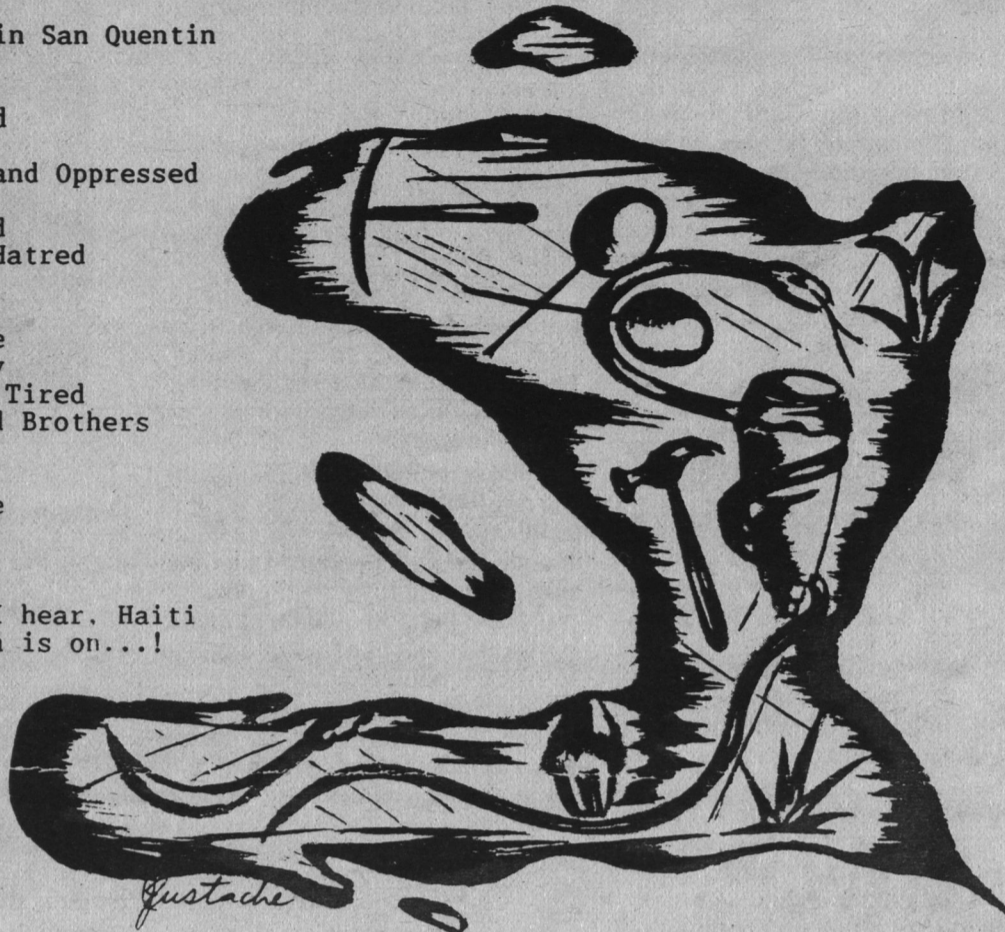
Haiti
When I hear your name
I think about you
Like the jail wards in San Quentin

I think of how we
Have been Dehumanized
Humiliated
Exploited and Oppressed
I think of how we
Have been inoculated
with Self Hatred

Haiti
When I hear your name
I feel the pain of my
Hungry and Tired
Sisters and Brothers

Haiti
When I hear your name
A surge of rage
Engulfs my body

My blood boils when I hear, Haiti
Haiti, the revolution is on...!



Separated but not disunified

by Delcasse Joseph (DJO-I)
(dedicated to M.H.S.A.)

I the African displaced from
My Homeland
I the orphan stolen from my
Family
I the baby torn from my
Culture

I the Haitian downpressed for
So long into the darkness of
Oppression
I the Haitian Uprooted to this
Distant land by the plows of
Neocolonialism
I the Haitian separated from
The light of Justice
Separated from my Family
Separated from my love "AYITI"

I the Haitian separated but not
Disunified with my people !!!



Propheties

by Julio J'Pierre

Une page pour le vent, une autre pour Ouanaminthe
un coquillage pour Cavaillon
et une poignée de riz pour Bombardopolis
Sans le savoir, tu adosses l'espoir
à un mur du cimetière de Port-au-Prince
et tu le passes par les armes.
Et depuis nos nuits ne sont plus pareilles.
A chaque coup de la demi-heure
tu redessines dans ta tête les rues de Grand-Goâve
sans dispensaire et sans école.

Pour arriver à toi, j'ai traversé la nuit
comme on traverse à gué une rivière
en sautant d'une étoile à l'autre.
Toutes les villes et les villages avaient une histoire
à raconter
la même histoire des camarades disparus
dispersés
la même tragique histoire des camarades à enterrer
Soufle sur la bougie
attise la lumière pour réveiller les bas fonds
Trop d'orphelins assiègent Port-au-Prince
trop d'estropiés
et de faims sans fin
"La Kataou fè klaou"
tout le monde sait pour qui sonner l'alarme
et moi je guette la haute courbe de tes menstruations pour
appareiller.

Sur tes cuisses de miel sauvages glissant dans la rosée
comme une pirogue sur l'Artibonite
j'ai tatoué le message de détresse
de cent mille villages
et une à une les portes s'ouvrent
et la foule crie
et la foule s'amasse
et la foule marche.
Nous avons épuisé le temps de la parole et le temps de l'attente
usé jusqu'à la corde les choses de l'espoir.
Nos mains sont prêtes à affronter la violence
des récoltes
nos bras sont chargés de munitions
pour faire exploser la réconciliation avec l'eau
avec la terre
avec la sève gigantesque de nos palmiers
et la bonté géométrique de nos étreintes.
Tes seins se gonfleront de lumière
et de sources
et le filament incandescent de ton sexe
assourdira les routes
que nous aurons nous-mêmes tracées
dans les sillons creusés par l'itinéraire des larmes.



Pourquoi

by Joe Rebecca
Kraze Zo

Pourquoi tant de guerres
Tant de douleurs?
Pourquoi tant de souffrances
Détruisant notre espérance?

Pourquoi tant de morts chaque jour
De manque de joie et d'amour?
Pourquoi faut-il que cette terre
Devienne un lieu d'enfer

Fils et père se livrent au combat
Et le peril guette nos pas
Partout c'est la jalousie et la haine
Partout c'est la tristesse et la peine

Le malheur est pour nous l'unique roi.
Je veux absolument savoir pourquoi
Ce monde est synonyme de discrimination
D'esclave, de pauvreté et d'impureté

Chaque jour des milliers d'hommes s'entretuent
Des joies sont perdues et des avenir disparus;
Et nos innocentes filles sont kidnappées,
Maltraitées et violées sans pitié.

Le pauvre, aux passants, tend la main,
Mais nul n'apaise sa faim.
Partout c'est le racisme, la discrimination
La discorde et l'inflation

La jeunesse dégénère,
Elle ne sait où s'établir; elle erre
Et ses pas aveuglément
Semblent se diriger vers le néant

Où sont-elles, les promesses?
Où sont-ils, ses jours d'allégresse
Qui donneront à notre vie un sens réel
Et qui nous éclaireront d'une espérance nouvelle?

Que viennent ces heures propices
Qui promettent tant de délices!
Qu'elles viennent et envoûtent nos vies
De leur mille et une melodies...

Mizè Peyizan

by James Eustache

Depi'l te katrè dimaten
Li leve li pran chimen
Ki pou mennen'l nan jaden

Sou do'l yon makouti mizè
Lakay pa bon, tout moun razè
Chòdyè bouyi chak aswè

Ak yon ti kanson depaman
Yon ti chemiz demandyan
Lap travay pou'l jwenn soulajman

Lap travay di, li grangou
Lap soufri, li san sekou
Pa menm yon ti bout rapadou

Lap fòse sekle lap plante
Pou lèzòt ka al rekòlte
San yo pa janmen swe

Malgre sa li renmen latè
Lap redi travay a tout lè
Pou moun ka genyen'l respè

Nan lari midi ap sonnen
Lakay ti moun ap kriye lafen
Yon grenn sèl kont pou yon jounen

Li dòmi chak onzè di swa
Depi'l te katrè li te deja nan bwa
Pou'l al plante mayi, ake pwa

Nan yon ti joupa yon sèl shanm
Pou li, pitit, ake madanm
Yon moso tach sèvi kabann

Tout tan se yon sèl bagay
Lannwit kon lajounen se tray
Nan soufrans ak redi travay

San li, pa tap gen sosyete
Li san valè, li pa respekte
Men chonje: Li gen volonte



L'utopie D'un Plaintif

I
J'aurais aimé vivre a une
époque differérente de la
mienne. J'aimerais plutot vi-
vre à l'époque où l'on voya-
geait à pied, à cheval, ou en
chariot. Mon grand désir se-
rait de vivre au temps où
les hommes parcouraient les
près et les champs, chassant
le gibier.

II
J'aurais aimé vivre durant
ces temps anciens où l'amour
s'exprimait purement, où la
danse symbolisait un joyeux
moment et où l'intérêt ne
jouissait pas de la premiè-
re place.

III
Mais, grand Dieu, qu'aurais-je
donc fait dans une telle so-
ciété, puisqu'il n'y aurait
aucun respect pour moi, un
nègre.

IV
Comment aurais-je pu vivre
et jouir de ces merveilles
et y participer, puisqu'à ce
moment-là, je n'aurais été
qu'un esclave nègre, un noir
et que, à cette époque tant
souhaitée, le noir ne repré-
sentait qu'à peine un être
humain; mais plutôt un hum-
ble serviteur méprisé de son
maître...
by Fritz Funny
(Mr. Funny)

We Are Our Own Liberators

(dedicated to all of
Haiti's Freedom fighters

Rise!
My almighty people
Sons and daughters of
Toussaint L'Ouverture and
Jean-Jacques Dessalines!

Grab your rocks, sticks and stones
For it is time to arm yourselves
To fight against this goddamned
Military council



Fight against this extension of
Jean-Claude Duvalier's regime
The gruesome "Baby Doc" junta
Who are sipping our blood
Driving us into severe poverty
Denying us our freedom
Cheating us of our independence

Rise!
My almighty people
To fight against the
Ton-Ton Macoutes
and Imperialist America
Who are depriving us of our
Dignity
Self-respect and Pride!

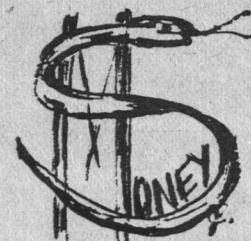


Rise like spirit armies
from the underground
from within the earth

Rise up arms all you
Mighty Warriors
Fight against this
Physical exhaustion
Economical frustration
Mental kwashiokor
Cause it is time justice is done!

Forward Warriors and bring an end
to our Zombification!

by Maggie Exavier



by Fritz Giovani

Workers earn it
Spend thrifts burn it
Bankers lend it
Women spend it

Forgers fake it
Taxes take it
Heirs receive it
Thrifty save it

Misers crave it
Robbers seize it
Rich increase it
Gamblers lose it

And I sure could use it !!!



Song of Pain

The year is at last at an end
And I write to keep madness
And dark memories away.
I'm hurt a little, not to say too much

I've watched the end of this year
And the beginning of a new one
A new year full of promises and love
That one wished to receive

Until a wicked memory blasted
With an angry heart that
Said " Not to be let fooled again"

by Nadine Rock



Remembrance

by Nadine Rock

Remember how one used to love
With an open heart,
Never being afraid of what tomorrow
might bring.
A tomorrow full of promises

I've watched everything fade away
Like the mood under the clouds
It seemed like I knew no one,
And no one knew me

Left alone
Alone with a broken heart
Mourning and, wishing
Never to love again

Love Without A Caress

by Merlin Joseph

The flower that you gave me
In my prison bewitched me.
Faded and dried,
It has lost its scent,
But during my lonely hours
I saw it in my dreams
I see it in my dreams
I see it on my closed eyelids,
And on that day when I last saw you
I tried to hate you, to send you away,
To say
But
Why did destiny put the flower in my way?
How I love you!



Chancellor Wharton: Give Us Dube!

by Tommy Kaledoye

If there is one question frequently being asked around the Stony Brook Campus it concerns the issue of Professor Ernest Dube. Many individuals have been outraged by the denial of tenureship to Prof. Dube viewing this as a definite deprivation of what they consider to be one of this university's finest assets.

Since the commencement of this semester, curiosities have been aroused by this issue. So, for those new to this campus, here is a brief account of what inspired the writing of this article.

According to university policy, the granting of permanent professorship to an assistant professor is determined by two separate committees. These committees must review his/her credentials and upon the fulfillment of certain qualifications, the professor is granted tenureship. However in Prof. Dube's case, this process took a slight twist with the overriding of the recommendation by the Dean of Social Studies, the Provost and President Marburger.

Professor Dube happens to be a black man from the apartheid-trodden country of South Africa. Not only does he have essential practical information on Africa, but he has had first hand experience of the apartheid system. He has been one of the many blacks persecuted and jailed

by the oppressive minority regime in South Africa.

Unfortunately for the SUNY system and Stony Brook in particular, the majority of the students, staff and faculty members, strongly view this as a racially motivated issue. I would like to say without hesitation, that there is only one thing that can obliterate this belief from the minds of the people. It would be the approval of Dr. Dube's tenureship.

Some people might question my concentration of the whole issue on Chancellor Wharton specifically, but only as a result of the louds outcries of some individuals on the crimes perpetrated against Dube at the end of the fall, did Mr. Wharton call a committee to review the issue and pass a new recommendation. Despite its slow start and the skepticism of most student, the committee surprisingly went to work in earnest and recently came out with a unanimous decision which approved tenureship for Dube. So the final decision now rests on Mr. Wharton. The courage and dedication of this committee must be commended. They sincerely won my highest admiration. Taking into consideration the difficulty in politics involved in the whole scandalous episode, they proved themselves above board.

The only expectation there

fore, is now focused upon Dr Wharton. Will he respect the judgement of this committee? I sincerely believe that this will be his wisest choice. Dr. Wharton should realize that Prof. Dube's case transcends the color boundary. Whites and Blacks alike feel very strongly about his case and have demonstrated their loyalty, respect and admiration for Prof. Dube. They cherish his expertise, believing it to be indispensable on this campus as a whole, and the Africans Studies Dept. in particular.

From my perspective, Prof. Dube represents the ideal professor. He has spent more of his spare time inculcating knowledge to students on this campus than any other professor, or equally so.

Secondly, Prof. Dube's accessibility to students is unparalleled. He has given much needed knowledge on Africa to those who hitherto were completely ignorant. I believe that these traits are responsible for the large audiences his classes draw every semester. How then can anybody deny Stony Brook such a great asset?

My message to the students and his other sympathizers, is that "the final push has begun".

To Chancellor Wharton my appeal is that nothing but immediate tenure will satis-

fy the demands of the people

If this institution prides itself on being fashioned after the democratic ideology this nation claims to be based upon, there should be no dispute. The people have spoken, the committee has spoken. Holding on to the tenet of "Justice delayed is Justice denied" we say, Dr. Wharton: GIVE US DUBE NOW!

P.S. A petition to this effect is being circulated around campus. Please support us in our mutual endeavor to get as many signatures as possible.



Headline Chasers

by Rosine Ferdinand

As you approach the Twilight Zone you must be aware of **What's Happening** in order to distinguish what the reality is. As you say **Good Morning America** you must remember **All My Children** dying of hunger in Africa. You must also realize that they are as **Loving** as any other children.

You must always be an **Eye-witness** to get your **Facts Of Life** straight so we won't say you are living in **Another World**. We are the **Young And The Restless** in **Jeopardy** searching for tomorrow in order to find a **General Hospital** to cure the cancer growing in your royal **Dynasty**. You can subpoena us to the **People's Court** if you so desire, but rest assured that even this won't keep us from taking **One Step Beyond** in attaining **UNITY**.

As **The World Turns**, we will continue our **Search For Tomorrow** so we may be able to help our fellow black brothers and sisters of the Third World because we only have **One Life To Live**.

Beware for you know not what awaits you at **The Edge Of Night**.

HSO VOICE/APRIL 10, 1986

• THAT'S WHAT WE ALL ARE ABOUT

Sous Le Signe Du "Decooukaj"

Le départ quelque-peu hâtif du pays de l'ex-dictateur Jean-Claude Duvalier a suscité une euphorie générale dans le peuple haïtien. Mais, comme tout homme avisé le sait, nos problèmes demeurent plus réels que jamais. En effet, le trésor public a été pillé par Duvalier, sa famille, certains de ses fonctionnaires et ministres; les terres demeurent improductives, les méthodes agraires précaires ne garantissent guère une production agricole suffisante pour les besoins de la population. Le plus grave c'est que l'essence de tous ces problèmes réside en nous mêmes.

En prenant notre part de responsabilité vis à vis de ces problèmes, nous ne voulons nullement excuser, ni excuser, ces traîtres à la patrie qui ont plus que tout autre contribué à mettre le pays dans l'état déplorable où il se trouve. Si nous sommes coupables, disons-nous c'est de nous être laissé bafouer et humilié pendant tant d'années (182 ans!) par toutes sortes de démagogues... De plus, nous avons trop longtemps accepté passivement tant d'attaques et d'injures adressées à notre égard an tant qu'Haïtiens. Nous avons tort, disons-nous de toujours vouloir défendre ces "babilon" ou traîtres qui s'évertuent à ravalier notre culture; nous parlons ici de ces "Anti-H" ou ces

haitiens qui refusent de s'identifier en tant que tels. Somme toute, notre culpabilité réside dans le fait d'avoir attendu trop longtemps avant de découvrir notre potentiel en tant que citoyens de la première république noire indépendante du monde.

Maintenant plus que jamais nous devons prendre conscience de ce que signifie être haïtien. Être haïtien aujourd'hui, en 1986, c'est être citoyen du pays le plus pauvre du monde. Nous autres jeunes haïtiens, conscients du danger imminent qui menace constamment notre culture et notre identité propre, devons donner notre vie pour assurer le respect et la prospérité du pays. Nous devons travailler au progrès économique et social d'Haïti tout en veillant à la restauration et à la revalorisation de nos traditions culturelles.

Par ailleurs, à un moment où la souveraineté du pays est menacée par tant de pays étrangers, il importe que nous soyons vigilants, car pour répéter Charlemagne Péralte: "Nous ne céderons pas une parcelle du territoire d'Haïti à une base étrangère quelconque". Nous devons laisser le sang de Makandal, Boukman, Jean-François Biassou, Toussaint L'Ouverture, Dessalines, Christophe, etc..., circuler librement dans nos veines pour le "Decooukaj" total de

toutes les mauvaises herbes. Pour que la récolte de la liberté soit complète, nous ne devons pas nous contenter uniquement de nous débarrasser physiquement des macoutes mais nous devons procéder également au "Decooukaj" ou à la dénonciation de toutes les tendances réactionnaires qui viseront à entraver la complète émancipation et le développement intégral de l'homme haïtien.

N'hésitons donc plus, nous tous, haïtiens authentiques dans le pays comme dans la diaspora, à remplir nos devoirs civiques! Ne restons pas sourds au son du lambi qui résonne des quatre coins du monde pour convier tous les "natif-natal" de notre chère patrie à un "konbit" général pour une Haïti Libre! Finalement adoptons le cri de ralliement des cacos de Charlemagne: HAITI OU LA MORT!!!

REGINALD REDOUR

HSO IN BOSTON



Boston: Beaucoup plus Qu'une simple reunion

by Lionel Ph-Auguste

Dire que nous avons été chaleureusement accueillis par les universitaires haitiens de Boston serait au-dessous de la vérité. Ils nous ont si divinement bien reçus qu'il nous a fallu prendre notre courage à deux mains pour prendre congé d'eux. La journée a été inoubliable.

Conscients de l'imperieuse nécessité pour nous de nous unir afin de regagner notre dignité passablement blâsée depuis plus d'un quart de siècle, les étudiants de Boston nous ont invités à une conférence aussi instructive que passionnante. Nous, à Stony Brook, animés du même sens d'unification n'avons pas laissé échapper la belle occasion. Les étudiants de Boston, aussi bien que nous du Stony Brook comprenons l'importance de la force estudiantine et nous faisons le voeu de travailler de concert pour la réhabilitation de tout ce qui est "Haitien".

Nous sommes tous unanimes à croire que l'alliance Boston-Stony Brook n'est qu'un premier pas vers l'unification générale des étudiants haitiens. L'Haitien ne doit pas se résumer pour l'étranger en cette sorte de trilogie: Force de travail, Boat-people et Porteur de Sida. Cet état de chose doit changer. Si nous étudiants, voulons à tout prix participer à ce processus de changement global qui s'annonce déjà, nous n'avons d'autre choix que multiplier les activités et les rencontres inter-universitaires comme celles-ci.

Dire "merci" aux étudiants de Boston n'a aucun sens comparé à la façon dont il nous ont accueillis. Nous leur disons tout simplement que nous les aimons et espérons que le sentiment est réciproque.

A day well spent

When it came time to leave the one phrase on the minds of practically all of the HSO executives was "we were sorry we came for parting would be such a sorrow". As we had promised them, on Sat March 8th, the executive body of our club took a trip to Boston to meet the Mass. Haitian Students Association. The warm and wonderful welcome we received from these students reminded us of one thing "you can take the Haitian out of Haiti But never can you take Haiti out of the Haitian."

These energetic students went all out and made this day one that will definitely go down in HSO history.

Our meeting with these students was for us a key step in contacting and maintaining a close link between ourselves and all other Haitian student groups. The latest developments in our country have made this contact more vital than ever. We must all get together to find out in which ways, we

on the outside, can be of greatest help to our sisters and brothers at home.

We had a very informative encounter with the MHSA, we learned a great deal about their organization and we spoke of ours, emphasizing on those problems likely to be shared by all student groups. In the end we realized that where we wanted to go as a group was not too different from where these students were going so we decided to keep in touch and to help each other on the way.

This article would not be complete if we failed to once more thank the MHSA for a day well spent.

We look forward to your participation in our Haitian weekend.

Stony Brook
HSO



Mesi Boston

by Eddy Philippe

Samdi, 8 Mas dènye, tout moun nan ekzekitif H.S.O. te monte nan Boston apre ke yon klìb la te envite nou pou nou te ka diskite kèk sijè.

Klib sa a rele AHSMA ki vle di Asosyasyon etidyan ayisyen nan Masachousèt. Se on seri de etidyan nan kèk lekòl bò zòn Boston ki mete tèt yo ansanm pou yo te fè klìb la.

Nou te asiste yon gwo konferans ke nèg yo te òganize.

Te gen on reprezantan eta masachousèt la ki te vin di de mo. Misyè te fè yon bèl rale sou istwa peyi Dayiti depi dekouvèt la jiska Boyer. Li te montre ke pa te dwe gen prejije antre nwa nan Etazini pase tout nwa se nwa, e ke sèl diferans se langaj.

Apre konferans la nou te fè yon gwo tèt ansanm ant H.S.O ak ASHMA. Chak te bay pozisyon pa yo sou plizyè sijè. Tout moun te kontan pou yo te wè ke gen anpil pwen ke nou te dakò sou yo. Pa ekzanp poun fé pwogram pou ke moun nan diaspora a pa bliye kilti yo ak lang yo ki se kreyòl. avèk pou nou mete konesans nap pran nan peyi isit pou nal ede rekonstwi peyi nou an ki kòmanse libere.

ASHMA te òganize yon kokennchenn fèt pou nou. te gen manje a gogo. Te gen anpil emosyon pandan tan sa a. Nou te kankou frè ak sè. On pakèt etidyan kap batay pou menm bagay. Se

te premye fwa ke nou te wè men se te kòm si nou te konnen depi lontan. Nou pat ka pa pran nan sikonstans lan on ti moman de rekèyman pou Cius, Makinson ak Israel ke la mò yo te deklanche revolisyon ki kòmanse bouyi an ayiti jodi ya. Nou te chante Im nasyonal la ak drapo ble e rouj revolisyon an.

li te 11:30 di swa lè nou kite Boston. Nou te gen sinkèdtan rout devan nou. Nou te tris men nou te kontan, nou te wè ke nou pa te sèl nan lit la. Nou remèsye AHSMA anpil pou akèy la. Nou voye on gwo kout chapo pou yo. Kenbe pa lage. On lè na wè sou tè natif natal nou an e lè sa a na va genyen yon fèt ki pap janm fini.

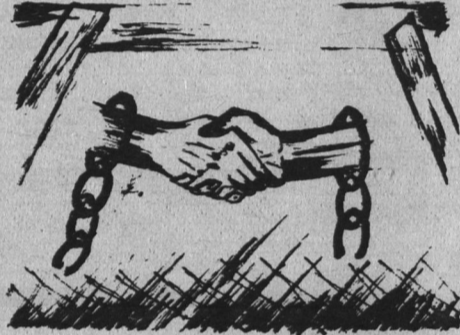


continued from page 1

présentent en imposteurs et qu'ils accomplissent leur devoir de patriotes avec amour, enthousiasme et détermination dans la plénitude de leur fonction et toute la splendeur de leur âme. Mais on doit par contre garder un oeil vigilant, rester aux aguets et veiller à ce qu'aucune force étrangère ne vienne nous intimider l'ordre. Il a été ainsi fait dans le temps avec la complicité de certains individus et semble-t-il que bien d'autres complices en voudraient une répétition. Le peuple haïtien eut assez de ces manoeuvres galantes et comprend aisément qu'il n'en est plus question à présent. Ce temps de dictée est révolu et il ne faut que nous pour reconstruire Haiti.

Somme toute, plus rien ne viendra entraver les roues de cette machine infernale qu'est le peuple, dans son démarrage vers le progrès social pour réitérer la démocratie, reformer le système agraire, combattre l'analphabétisation et établir des réseaux routiers et de communication. Aussi donc s'avère-t-il nécessaire

que nous autres travailleurs, étudiants et professionnels haïtiens assumions nos responsabilités de patriotes conscients et faut-il bien que nous mettions la main à la patte en contribuant honnêtement à la restauration de notre Haiti Thomas, car ne serait-ce un effort commun, notre révolution pourrait être vouée à l'échec. Toutefois on doit se méfier des intellects baveux, économes parasites qui voudront satisfaire leurs ambitions politiques au détriment de la nation haïtienne et aux dépens du peuple. Liberté, Égalité, Fraternité, tels sont les mots de passe et la condition sine qua non pour le maintien de "L'UNION FAIT LA FORCE".



The Room Deposit: Economic Segregation?

Friday, March 21, the last day of classes before Spring Break was also the last day to reserve a dormitory room for the coming semester with a \$75 deposit. It goes without saying that this was a very hectic day for the minority students here at Stony Brook. This year, the administration was particularly merciless to the students. This task, they engaged in with an unparalleled appetite.

For those poor students who struggled and succeeded in obtaining this \$75, their greatest surprise became their loss of priority housing if they could not instantly pay off all balances they owed to the University.

These measures, we find, are more inclined toward harassing a specific category of students than toward administering the funds of Stony Brook. It is already difficult for those particular students targeted to come with the required \$75 to request of them immediate payment of all University dues is truly absurd.

It is unfortunate, let us again note, to see the intransigence of the administration whenever issues affecting minorities are concerned. In the middle of the semester, these situations enormously affect the academic performance of these victimized students. Who and where are our famous

representatives in all of this. Defend us and make it clear to the administration that it is both immoral and illegal to harass students in the middle of the semester, even for reasons of economical order.

We, of the HSO VOICE, condemn these elitist politics of Stony Brook which we believe is the principal cause of the arrogance and hostility on the part of certain employees of the Financial Aid office and more precisely those of Students Accounts toward the ethnic minorities, quite frankly, confused in these times of administrative harassment.

Why this \$75 room deposit? This, you claim is to reserve a room which the student already occupies. According to your administrative logic if the student has not by a certain date acquitted his dues, he does not even have the right to pay the deposit on his room, it is in your best interest to rid yourself of this student in favor of a better economically stable student. In this new case, the bank books of the Residence Life have not become a penny fatter. In both cases, set aside the payment facility factor, everyone pays exactly the same amount. Obligated, are we then to conclude, that this policy is more concerned toward establishing a social rather than an economical order.

HAITIAN WEEKEND



FRIDAY MAY 2nd

(ART EXHIBITION UNION BI-LEVEL, CULTURAL & FOLKLORE MUSIC, SNACKS)

SAT MAY 3rd

(COMMENCEMENT CEREMONY 10 AM ATHLETIC FIELDS, SOCCER TOURNAMENT, FOOD - 8 PM CULTURAL SHOW - 11PM-XX PARTY)

SUNDAY MAY 4th

(POOL PARTY IN THE GYM)
ALL ARE WELCOME ...

Pale Franse Dechouke

Tou patou jodi ya nan tout kwen peyi Dayiti "tulutu" pa a la mòd ankò. Tout moun pale kreyòl, lang pa nou chè mèt, chè mètrès. Nan pwen plezantri nan kesyon revolisyon.

Ansyen prezidan Paul E. Magloire ak tout ansyen prezidan Daniel Fignolé, nèg sa yo ki tap brase gwo franse nan zòrèy pèp la gen kék ane, te rantre an Ayiti, depi nan pwen tèt ayewopò, yo te konfòme yo, yo pale kreyòl. Zafè sa ki pa vle konprann, ki gen ti nostalji pale franse kolonize toujou, moun sa yo, se yon ti ponyen babilòn, vakabon ki bezwen kontinye choute sou kilti pèp la. Apre plis ke de sièk yo poko janm ka rann yo kont ke yo pa ka souke plim sou do kilti solid pèp ayisyen malgre tout jèfò katolik franse ak meriken pwotestan.

Anpil nèg fè konprann kesyon kreyòl-franse se fo pwoblèm. Ala traka papa, pi gwo kesyon sosyal kap toupizi yon peyi se fo pwoblèm. Malerezman, se vre franse antre a vi nan kilti nou, nou tout dakò, sa pa anpeche nou toujou sonje ke se lang ki te sèvi pou te oprese nou e se lang yap kontinye sèvi toujou pou oprese nou. Nap veve.

Anpil nèg fè konprann ke kesyon evolisyon kreyòl la se travay ameriken ki bezwen dechouke Franse an Ayiti pou li ka foure pye li pi byen. Menm si se vre, se koze reyaksyonè. Eske nou ka chita ap chwazi eksplwatè, kit li Ameriken kit li Franse. Sèl bagay nou konnen si ameriken te itilize teknik sa a li pa bon pou li ditou, pase se lè pèp la valorize lang li ak kilti li, lap pi byen plase pou li kase pat tou le de ni Ameriken ni Franse.

Christophe Colomb Dechouke

Nouvèl ki sòti an Ayiti aprann nou ke pèp la dechouke estati Christophe Colomb ki te nan bisantnè a, anpi tou yo pimpe'l nan lanmè. Lè yo fin fè jès sa a, yo mande pou estati Charlemagne Peralte pran plas Christophe nan menm pozisyon an.

Aksyon sa a chaje ak siyifikasyon. Pou yon moun wè pi klè sa pèp la vle di, fòk ou gade ki sa Christophe te reprezante epi ki sa Charlemagne tou te reprezante. Li ta bon pou nou fè yon ti rale tou piti sou kesyon sa a.

Christophe Colomb se senbòl Ewopeyen ki te kolonize Ayiti. Li senbolize dominasyon politik, dominasyon ekonomik, dominasyon sosyal,

dominasyon kiltirèl, nan je pèp Ayisyen ki kòmanse louveri. Estati Christophe nan bisantnè a se yon ensilt a nèg ki te goumen kont kolon franse, yon ensilt a memwa endyen yo ki t'ap viv nan lil la anvan kolon yo te debake vin pran peyi a. Fòk sa fini.

Sa ki pi enteresan nan evenman sa a se lò moun yo mande pou Charlemagne Peralte ranplase Christophe. Lò nou sonje ke Charlemagne Peralte se te chèf kako ki te òganize ame rezistans kont okipasyon ameriken nan peyi dayiti, nou konprann ki jan pèp la deside pou debarase Ayiti de dominasyon etranje nan tout domèn.

Batay sa ki kòmanse lakay nou an apral long, difisil e chaje ak konplikasyon. Se pou Ayisyen mare ren yo pou fè travay la avanse.

HSO Voice S'Excuse Aupres De Mme Wainwright

Dans notre premier numéro l'article intitulé "Mme Wainwright nous écrit" a été chambardé par une erreur technique. Nous nous excusons auprès de Mme Wainwright pour tout le tort qu'une telle erreur pourrait lui causer. Nous profitons de l'occasion pour lui dire que son message a non seulement été reçu par le H.S.O mais a eu plus que l'effet voulu. En effet tous nos membres sont unanimes à reconnaître que la presentation de ce cours tel que conçu a une portée bénéfique pour l'ensemble des étudiants haitiens.

Nous demandons à Mme Wainwright de continuer à faire de son mieux pour persuader le département de la nécessité de présenter ce cours sur une base régulière. Nous lui assurons que de notre côté, nous allons non seulement remercier le Département Français de l'heureuse initiative qu'il a eu en acceptant la conception de ce cours mais aussi lui faire comprendre combien il est important que ce cours soit présenté sur une base régulière au moins annuelle.

Nous voulons aussi dans la même ligne garantir à Mme Wainwright que le club haitien est à sa disposition entière pour tous ses projets et en particulier la presentation de sa thèse.

L.A.S.O.

presents

LATIN WEEKEND

(Semi-Formal)

APRIL 12, 1986

in the Union Ballroom

Come by and experience a whole WEEK of Latin cultures and Latin activities!

Speaker from the

MOTHERS of the DISAPPEARED in EL SALVADOR

Tues. 15 April

7pm

Union Rm. 236

Hot Hot Hot!!!

Caribbean Weekend '86

is almost here!!!

Friday April 18th

to Sunday April 20th

LOOK OUT!!!

Black Women's Weekend

May 1st, 2nd, 3rd, 4th

SPORTS

HSO Soccer

by Jean-Rene Foureau

Over and over again, we have been saying "Together, we can make it". This has been the password amongst ourselves in the Haitian Club throughout this past semester. Needless to say we had some non-believers but along with them we those who had faith and despite all obstacles never ceased to spur us on.

Much sooner than we had expected we began getting results beyond our wildest imagination. A tremendous change had taken place within our organization's structure and more people were getting involved in our activities. Socially, culturally and politically, the Haitian community here at Stony Brook experienced what we would like to refer to as a true emancipation. All the various sections of our club were getting more organized and thus more active.

The Sports section of our club, which is the primary concern of this article, has been one of the benefactors of this movement. Ever since last semester, we had a few players who came to the gym regularly but the majority of our team was really undependable, came one week but not the next. We did not allow this to discourage us in putting together a small team and compete with other groups on the campus to keep ourselves in shape. Amazingly this semester, due to new strategies put into effect by our Sports Director Joe Rebecca, our players are now coming to the gym in greater and greater numbers. As a result of this, we were forced to expand our practice to include physical fitness sessions before every scrimmage. Unfortunately, we can only get the gym once a week and this places great limitations on our intended program. We are though working on new strategies which would allow us to circumvent



this problem. We cannot wait for the weather to get warmer to allow us to practice on the soccer field outside. In that same perspective we would like to announce that we are contacting many other Haitian Clubs from other Universities to come and participate in our Haitian Weekend Soccer Tournament. We would like all teams interested to contact us. Within the next few weeks we will be participating in the school intramurals and have individually contacted some other organizations to challenge us. Of course we will send these other teams home with a good beating "HSO STYLE". We have engaged ourselves into such a path because we are convinced that only through greater communication amongst ourselves can we attain the emancipation of all of us minorities. On that closing note we would like to urge all our team members to continue answering massively to the attendance every week end so we can grow stronger and stronger, for

TOGETHER WE CAN MAKE IT!

Attention!

We are very proud to announce a new dimension in HSO sports. The women of HSO tired of sitting back and only applauding, decided to take upon themselves to form an HSO volleyball team. Thus far the practices of this new team have known nothing but success and they are looking forward to initiating a tournament in the very near future. They are hoping that other organizations on the campus follow up on their initiatives so they don't always have to go off campus to get some decent competition. We salute their effort and wish them the best of luck in their endeavor.



World Cup '86

On December 15, 1986, at the Fine Arts Palace situated at the very center of Mexico city, took place a drawing which determined the six group of nations which are to compete for the 1986 Soccer World Cup.

They were categorized as follows:

Group A: South Korea, Bulgaria, Argentina and Italy.

Group B: Mexico, Belgium, Paraguay And Iraq.

Group C: France, Canada, the USSR and Hungary.

Group D: Brazil, Spain, Algeria and Northern Ireland.

Group E: Germany, Uruguay, Scotland and Denmark.

Group F: Poland, Maroc, Portugal and England.

Eliminatory games will be played to reduce the number of teams in each group to only two. From our survey of the performance of these teams, we would like to predict that in group A will remain Italy and Argentina, group B, Mexico and Belgium, group C, France and USSR, group D, Brazil and Algeria, group E, although the closest of all, we had to pick Germany and Uruguay, and finally group F, Poland and England. We look forward to much action this summer at Puebla.

