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I dedicate this book to the american President Bill Clinton, to his wife Hillary and their daughter Chelsea. Leadership is the trade-mark of both the President and his whole family at the dawn of the twenty-first century.

The immediate goal of this book is to make the leaders and peoples of the West aware of their grave responsibilities in connection with Haiti's current tragic situation. For this reason, it recalls the dominant relationship the West has had with the Black World.

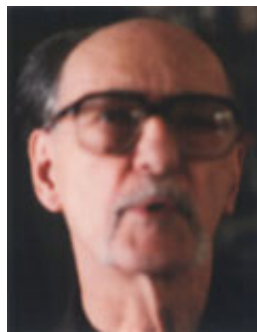
The case of Haiti, which is used as an example, does not escape this general rule. And my contribution is intended, among other things, to ensure greater Western solidarity with the actions undertaken, in full harmony and cooperation with the United Nations, by President William Jefferson Clinton and President Jean Bertrand Aristide.

Lucien Bonnet



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CANADA-HAÏTI

FOREWORD



Mr. Lucien Bonnet has asked me to write a foreword to his work. I am happy to do so. Having known Mr. Bonnet for something like fifteen years, I am aware of the sincerity of his endeavors to clarify and put on paper his ideas concerning the color black and I can only encourage him to express himself as he has chosen to do. Since I decided to concentrate my efforts on color in 1974, I have been increasingly attracted by the multidisciplinary and deeply human nature of that field. Color cannot be understood except in relation to the person who perceives it. Color exists neither in rays nor in objects. It exists only inside the perceiver, at the moment when he can say: I see red, green and so on.

This is one aspect. Furthermore, as has gradually come to be understood over the last two or three centuries, the rational comprehension of color cannot achieve the necessary depth unless all the sciences are called upon: chemistry, biology, physiology, physics, and mathematics. Thus, once more the human aspect intervenes. Man is both the creator and the necessary vehicle of all sciences. It is doubly true that there is no rational knowledge of color outside of mankind. I have just mentioned the exact and natural sciences, but knowledge of color also requires other branches of humanities and fine arts, and we should add fashion, trade and advertising and, of course, photography, that field which is technical, artistic and commercial at the same time. Actually, color is important in almost all areas of thought and activity.

This humanistic universality of colors which I have endeavored to point out comes out in this work. The way Mr. Bonnet has chosen to express his thoughts about color was to associate sociology and politics with it in a most original manner.

We should note that his thinking is directed toward the color black. For a physicist, at first sight, this is close to heresy, but does it matter? Of course, there is no ray corresponding to black. As far as a physicist is concerned, blackness is the result of the absence of anyrays perceptible to the eye. We are not dealing with black rays like those from an infra red source that make night vision possible and thus were so practical, and so deadly efficient, in the war against Iraq. Nor are we dealing with ultraviolet, the "black light" that produces fluorescence in darkness. Nor are we dealing with the countless types of Hertzian radiation which are totally invisible to our eyes, but which determine the color of our television screens.

In Mr. Bonnet's book, black is a color in the full sense of the word: it means the color black for what it is and what it represents. Anyone who sells artists' or house paint will sell you "black", and there are even several shades of black. Sophisticated colorimetry scales, such as Munsell's or Ostwald's, as well as the printer's scale, have black at one of their ends. So black is a color in its own right.

Black, I wrote, but what kind of black? Do you mean visual perception or do you mean a person?

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In fact, the word has two common meanings. What would be the answer to the question: “What do you think of blacks?” The man on the street might well ask you whether you mean the somber colors or the people.

And there we are faced with the transition between the narrow, though doubly humanized, aspect of color and that other, profoundly human, aspect of color as it is lived and experienced by any person of color, which of course means the color black.

The transition between and junction of these three humanized aspects of color are what Mr. Bonnet tries to make us aware of, and he succeeds at this. In the end, his work is just as sociological and political as scientific, if not more so. Mr. Bonnet appears to be the first person to make such an attempt in any concrete way.

Should we state that his attempt is emotionally inspired? Certainly, knowing even a little about the seemingly insoluble problems of the Haitian people. Should we declare that the attempt is, scientifically speaking, profitable considering the fact that a “nice black” was obtained from color proofs by a photographer?

A hardcore physicist would say no. A physiologist would probably be less emphatic, because he knows that “dark areas” in fully lighted landscapes correspond to a different mode of excitation.

And let me invoke Goethe and Bachelard. If Goethe, who wrote a long treatise on colors, were to come to life again, he would certainly pay special attention to Mr. Bonnet’s claims. In his treatise published in 1820, Goethe was constantly in search of interpretations based on outside appearances or on human experiences, rejecting the conclusions of the physicist Newton, whom he regarded as an adversary. In his dispute with, or rather his criticism of, the Englishman Newton, who had died in the previous century, we can feel some political resentment. Although it is a fact that Newton mentioned balls of light, thus anticipating the discovery of quanta by Planck and de Broglie by two centuries, we must point out that he did not at all perceive the wave nature of light, which was discovered after Newton’s time, and after Goethe’s, by Fresnel.

More recently, Bachelard has criticized Goethe’s theory, and his criticism led me to understand the reason for the stubborn resistance of today’s physicists (at least the hardcore ones) against that theory. According to Bachelard, Goethe located the colors on a circle, which limited the perspectives of the imagination and reflection concerning the nature of color and light; Goethe’s theory, more over, suggested no extrapolation, no possibility of new discoveries. On the other hand, the linear spectrum, resulting from the breaking down of white light by Newton’s prism, suggested possibilities of exploration on both sides, beyond the red, beyond the violet, and such exploration proved to be fruitful, leading to the discovery of X-rays and Hertzian rays. Just the same, in spite of Bachelard’s opinion, certain physicists and biomathematicians believe that Goethe’s circular structure might potentially be fruitful in the interpretation of the physical world.

And that is what I wanted to write about Mr. Bonnet’s book. I have not gone into the political aspects of Black culture, since Mr. Bonnet has done that perfectly adequately. To conclude, I will only say: long live freedom of speech, long live freedom of expression and freedom to seek political liberty, long live Haiti and, above all, long live Lucien Bonnet, a congenial fellow, who likes it here in Quebec, and long live his book, which you will find as interesting as I did!

Professor Pierre Demers,
Physicist,
Université de Montréal.



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INTRODUCTION

Born in Haiti and knowledgeable about the world of optics and colors, I was struck right from the start by the numerous shortcomings in the study of that subject. Long and patient research has allowed me to identify the prejudices at the base of the distortions of both science and common sense. That is why I have kept drawing the attention of political, religious and scientific leaders to those elements which continue to hinder healthy relations between Black nations and the Western world.

The recent and profound changes that have occurred in Haiti, especially since President Jean Bertrand Aristide came to power, have led me to believe that it is possible to correct the misperceptions the West has about the Black world. It should be noted that those misperceptions have consequences which affect not only interpersonal relations between Blacks and Whites, but also the kind of economic exchanges prevailing between the West and the Black peoples. Any attempt at improvement in that field will certainly be difficult, but not impossible, as the success of the new political process in Haiti has proven.

Actually, many people have failed to realize that the fact that Jean Bertrand Aristide is holding the reins of power seems to symbolize the difficult dialogue between the ruling White power and the dominated Black power. Was not Aristide opposed, even rejected, by those holding political and religious power in the West? In fact, the new President received his power from the hands of the Black people, whom he is certainly most entitled and best able to represent. That is why he not only finds himself quite close to the reality and truth of the Black world but has also been able to share his views with leaders at both the national and international levels. In the wider sphere of relations between the Black world and the West, does this not give us reason to dream of the victory of the Black truth over White prejudices?

Western prejudices concerning the Black world are deep and manifold. Of course, they do not date back to the beginning of history, but only to a few centuries ago, when the West needed to justify only the slavery of the Blacks. In the political, religious and scientific spheres, did not opinion leaders do everything they could to make people believe that everything black is negative, worthless, even lethal?

In the letter I wrote to President Aristide, I made a point of drawing the attention of the leaders of the Black world to the political impact of such a contempt of Black people — in a universe of which Haiti is an integral part. Such a vision is manifested, on the political level, by the arrogant and domineering attitude of the West toward this small Caribbean island. Do we not find a similar contempt of Blacks in the attitude of Western Christianity?

My research has produced an affirmative answer to the above question, as indicated in my letter to Pope John Paul II, when he visited Haiti for the first time, in March 1983. In that letter, I clearly show the anti-Black concepts which have infiltrated Christian practices in the West. Such anti-Black prejudices have not even spared the Western scientific world, as I have attempted to

showin my letter to the famous astrophysicist, Dr. Carl Sagan. You will note that data related to optics and the meaning of different colors is found to be distorted right from the beginning. So it might be said that Western science itself suffers from anti-Black prejudices, which are deeply rooted in the Western consciousness.

Now it is up to you, the reader, to become acquainted with these modest reflections about the profound causes making healthy dialogue between the West and the Black world difficult, if not impossible. Let us not forget that Haiti, my native land, is an active component of that Black world. May this humble essay be the starting point for other more complete, in-depth research!

Lucien Bonnet

When lovers meet, they look straight into each other's eyes... When looks cross one another — looks which come right from the heart — love sparkles. Into that spring of love we plunge together, greeting one another, fraternally embracing one another...



In the light of that love, I discovered a grammar — the grammar of politics. It is in the light of that love that I discovered a chapter — the chapter on democracy...

There, in the heart of that chapter on democracy of that grammar of politics, I found a word — love. I found a life — a life of love. I found a story — a love story...

For the challenge of the century runs through that experience. The year 2000 will show whether there have been men and women capable of standing firm for democracy.

Extracts from a speech by President Jean Bertrand Aristide delivered at the Maurice Richard Arena, in Montreal, on December 9, 1991.



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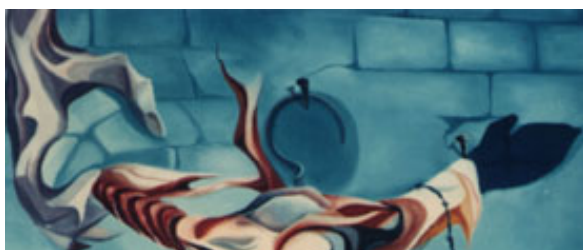
CHAPTER I :

WESTERN POLICY VERSUS THE BLACKS



As indicated in our introduction, the mistrust existing between the West and the Negro world is to be encountered at all levels, especially the political level, and thus also the economic level. Westerners have been dominant and Blacks have been subject to their domination. This relationship is manifested in the case of Haiti, which we use as an example. In this context, we introduce an analysis of the political evolution of Haiti in relation to the West, plus a letter that was sent to the country's leader, Jean Bertrand Aristide.

HAITI AT THE DAWN OF THE "STAR PEACE"



"Something must change here," Pope John Paul II stated while visiting Haiti in March 1983. Certainly, the Holy Father was referring to the state of repression in that country, but he was doubtless also alluding



to something vaster and deeper, a change of attitude on the part of the West toward the Negro world.

DUVALIER OR CÉDRAS: NOTHING MORE THAN DOCILE “TOOLS”

The White House announced the fall of both President Jean-Claude Duvalier and General Raoul Cédras before they even occurred. Does that not reveal foreknowledge of their downfall? Was it not a brutal way of telling the Haitian people that, like their ancestors, their future depends on their Western masters? Through its past and present actions, has not the United States always shown itself to

be the only true master of that island, with the Duvaliers and other dictators being no more than Uncle Sam's docile “tools?”

The problem of repressive regimes like those of the Duvaliers, Cédras, etc., is actually no more than the consequences of a vaster, much deeper problem which motivates the conscious and unconscious attitudes of the so-called Christian world in relation to the Black world.

On this topic, a French scholar, Roger Bastide, wrote: “The great Christian dichotomy is the one between black and white. White is supposed to express purity and black, evil. That means the opposition of Christ and Satan, spiritual and carnal life, good and evil, which finally amounts to that. opposition between whiteness and blackness which supersedes all the others. Even for the blind person who knows nothing but night's darkness, words uttered or heard suffice to create the dance of devils, as they do for the sighted: “a black soul”, “the blackness of an action”, “dark deeds”, “the innocent whiteness of the lily”, “the candor of a child”, “to whitewash a crime”, etc. These are not just nouns and adjectives.”

Whiteness refers to light, the ascension into lightness, to untouched, immaculate snow, to the flight of the Holy Ghost's doves, to clear transparency, while blackness remains the landscape of Hell, the color of the devil, the bowels of the earth, infernal lava. This word-idea association functions automatically, since our thought processes are so enslaved to our language, whenever a white man is in contact with a black man. Mario de Andrade justly denounced the evil effects of that Christian symbolism found at the source of color prejudice. In America, when a Negro is accepted, people say, “He's black all right, but he has a white soul.” [our translation] They say that in order to separate that man from the rest of his race.



Duvalier or Cédras may be gone, or on the way out, but the new Haitian regime will no doubt be just as repressive and corrupt, if it obeys a “master” who despises the black man. Only the true independence of this Caribbean country, fully assuming its identity, will allow the Haitian people to free itself from the yoke constituted by the master-slave relationship. Such an independence will not really be achieved without a fundamental change in the behavior of those who have the means of perpetuating their domination on the black world, for in our opinion, that’s where “something must change first.”

THE WEST : SLAVE OF ANTI-NEGRO PREJUDICES

Today we are very familiar with the mechanisms the so-called Christian West has used to spread and justify anti-Negro prejudices. Numerous Western scholars have had the courage to denounce such behavior. Among those scholars, let us mention again the French anthropologist Roger Bastide, who explains how Christianity entails a certain “color” symbolism which, at first sight, appears harmless. He also emphasizes that there is infinitely more in anti-Black racism than the effect of that symbolism. This is particularly true of its economic roots.

Thus, he writes:

“When some Christians wanted to justify slavery by explaining that the “blackness” of the skin was a punishment inflicted by God — the curse on Cain (the murderer of his brother), the curse on Ham (Noah’s son), who uncovered his father’s nakedness — they were using the symbolism of “blackness”, but beyond that symbolism, they were inventing ethological tales destined to justify in their own eyes a system of production based on the exploitation of black workers imported from Africa.” [our translation]

The fatal consequences of the anti-Black prejudices spread by so-called Christian civilization have been clearly demonstrated on the socio-political level: slavery, racial conflict, apartheid, etc. And the harmful, and even lethal, character of those prejudices is such that even the scientific realm, which one would have believed to be immune to this contamination, does not seem to have been spared.



This fact is all the more obvious in the realm of sciences considered to be exact, such as optics. Indeed, as soon as we start studying that branch of science, which has to do with light in all its aspects, we are faced with ambiguities, with vagueness, with doubtful, fanciful and even contradictory interpretations. The concept of “color” that stems from scientific experimentation is based on the demonstration in 1665 by the well-known English scientist Isaac Newton. This experiment consists in running a visible light ray called “white light” through a prism in a dark room, breaking down that light into a continuous spectrum encompassing all the colors. It is not difficult to discover that such an experiment and its consequences are far from being scientific or conclusive.

It should not be forgotten that Johann Wolfgang von Goethe, the best-known German writer and a highly respected scholar, fought a determined battle against what he called “Newton’s error”. In his opinion, “That transparent lightness which shows itself in darkness is the proof of the law

according to which light is nothing else than a mixture of light and darkness, assuming different degrees.” [our translation] The famous American professor Carl Sagan is in complete agreement with Goethe. According to him, the darkness of space jealously hides incredible resources which would be beneficial to science. In state-of-the-art research (in astrophysics, for instance), he finds a set of anti-Black prejudices that, in his opinion, represent brakes on the pursuit of new discoveries in the Space Age.

He said:

“After Apollo, scientists were discouraged. Do you know why they were disheartened? Because the sky above the Moon is black. That made them depressed. Do you think this is a joke? Not at all. Scientists are more fragile than they look. But the sky on Mars is rose-colored and that gave them hope.” [our translation]

Today a few scholars, who have noticed “that dark light which falls from the stars”, have suggested a redefinition of the word “light”. That is to say, we must reject Newton’s Law of Colors. It is becoming more and more evident that, on the cosmic scale as well as the terrestrial plane, blackness is an integral part of color and light.



Thus we see that the anti-Black prejudices deeply anchored in Western culture seriously hinder the natural advancement of science. They constitute a practically insurmountable handicap in the relations between the West and the Black world. The true solution to the Haitian problem has to be a long-term one. The search for “Liberty, Equality, Fraternity”, the source of truth and “light”, requires constant efforts.

Lucien Bonnet

The above article was published in the Montreal daily newspaper Le Devoir on February 26, 1986, in the wake of Jean-Claude Duvalier’s downfall, and sent to Time magazine on October 12, 1994.



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LETTER TO PRESIDENT ARISTIDE

Montreal, February 7, 1991

Rev. Father Jean Bertrand Aristide
President of the Republic of Haiti
National Palace
Port-au-Prince, Haiti

Mr. President:

The whole world has its eyes on you, on Haiti and its people.

Everyone expects you and your legitimate, democratically elected government to see to it that something happen in Haiti.

In March 1983, one of humanity's most famous spokesmen, Pope John Paul II, came to our country and loudly proclaimed what each and every one of us had been whispering: "Something must change here."

Today, more than ever, all the people of Haiti stands up, longing for something and working to make something happen.

And, beloved Haiti, History (which from now on rests in thy hands) tells thee: "It is now time to let people speak to thee of love." Go thou, Haiti, go ahead and show us thy true countenance in a positive light. It is up to everyone to play his or her part in order to let thee regain thy mark of excellence. With this letter, I am communicating with Your Excellency, Mr. President, and with Our Excellency — We, the people.

You offer this country what it takes to be a "country". Yes, let us say "something like a great people".

Go thou, Haiti, go ahead, following in the footsteps of thy Prophet, who has now become thy statesman.



With this in mind, Mr. President, to whomelse could I entrust this letter sent to his Holiness Pope John Paul II when heset foot on Haitian soil for the first time, as well as its acknowledgment by the Vatican?



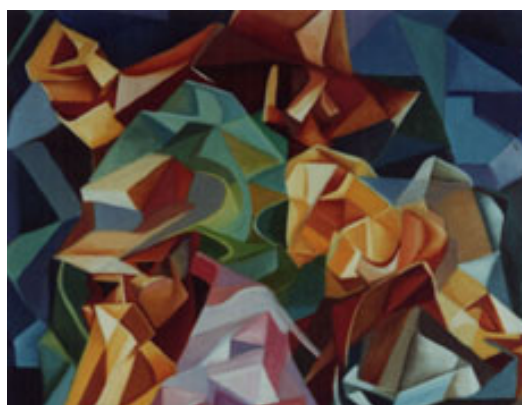
That letter to Pope John Paul II is intended to draw attention to the problem posed by anti-Black discrimination and its negative repercussions on the advancement of scientific progress in the West, and more precisely in the realm of optics.

In the Western world, according to Newton's widely accepted theory, white is considered to be the synthesis of all colors. Actually, the opposite is true. White constitutes the analysis or "visible" decoding of light or color, whereas black is its synthesis or "invisible" composition.

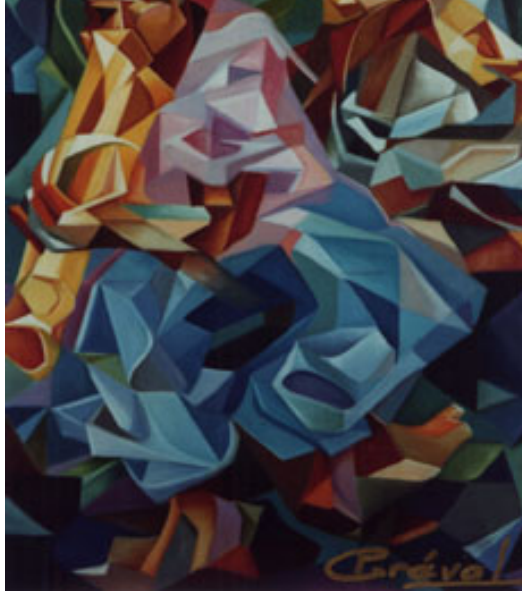
In other words, darkness or blackness and, we might add, "Black Holes" (a scientific misnomer designating invisible stars or "Black Suns") are a source of energy and light.

That basic raw material of light energy culminates, in its most radiant form, in the neutralization of all the colors of the spectrum in the form of so-called "white light".

Therefore "absolute blackness", the absorption of all the colors, is a divisible component of light. Needless to say, Newton's theory gives only a partial interpretation of the notion of light, by excluding black. Our contribution aims at demonstrating that the black color is not only an integral part of the color process, but its true synthesis. Light is therefore shown to be a divisible whole comprising an intensity or color scale in which black is the invisible or "absorbed" form of the energy in question.



Allow me, Mr. President, in order to support my statement concerning Black Holes and radiation, to pose a question asked by Hubert Reeves, doctor of nuclear astrophysics and scientific consultant to NASA:



What would have become of the sun, if it were plunged into a high temperature radiance like the one that existed at the beginning of the universe? [our translation]

Instead of emitting light, it would absorb it and, in the end, it would be completely reabsorbed into the cosmic fluid.

The cosmic fluid, your Excellency, is what, due to an “optical mistake”, is called “darkness” or the “blackness of space”. We are talking about the electromagnetic flux, that immeasurable ocean in which the planets and stars are bathed, like the sea which links all the continents together. Darkness is thus “the sea of space”.

What would have happened if, instead of an ordinary star like the “White Sun”, a Black Hole or “Black Sun” were injected into that primordial radiation?

According to Einsteinian physics, a Black Hole is a place where gravity is so formidably intense that nothing can escape it, not even visible light. Such a hole should suck in and absorb radiation and increase its own mass: $E=MC^2$, always.

But after Einstein came Bohr, Heisenberg, and Quantum Physics; from then on, nothing was the same as before.



The Einsteinian version of the Black Hole is equivalent to a statement that the matter inside the Black Hole is definitely there to stay, in that volume of space. Let us quote Hubert Reeves: “Such an absolute statement is thus contrary to the “quantum spirit”, affirming that nothing is definitely localized in one place. There is always a probability of escape. If the enclosing wall is too high, a tunnel will be dug; if the prisoners are patient, they will escape. One has only to wait.” [our translation]

According to that principle, Black Holes “evaporate”. Matter constantly escapes as radiation. Black Holes “shine”! Their surfaces behave like those of any body heated to a certain temperature and that radiation endlessly feeds that marvelous “cosmic fluid” which, wrongly and in bad faith, people keep calling “darkness”.

Nigra sum “sed” formosa. Yes, but should we not say instead, I am black “and” comely? Darkness, which is both source and vehicle of light, does not have to defend itself for being the beautiful and infinitely discreet raw material of the universe. Darkness is the mother of the universe.

Also, beautiful and discreet art thou, Haiti. Discreet, yes, but never outshone! Just like the Black Virgin who inspires and sheds her love on thee from the hilltop and even beyond Cité Soleil (Sun City).



Our purpose was to offer a more constructive approach aiming at correcting the abusive traditional, so-called scientific, theories of optics. That is why, Your Excellency, we wrote to that authentic witness to the signs of this age, His Holiness Pope John Paul II, the prophet of the new era.

Congratulations, Your Excellency, and congratulations to Our Excellency, the people, for having made it possible for this day to mark the beginning of our “new independence”.

Lucien Bonnet

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CHAPTER II:

WESTERN RELIGION VERSUS THE BLACKS



In the previous chapter, we saw the extent to which the West dominates the Black World. As we will see in this chapter, there has been an attempt to justify this domination by devaluing the Black world. Even religion is used for this purpose, as I point out in this letter to Pope John Paul II.

LETTER TO POPE JOHN PAUL II

Montreal, February 28, 1983





His Holiness Pope John Paul II
Vatican City
Rome
Italy

Most Holy Father:

I would like to entrust my message to Your Holiness to Divine Providence, which uses messages and messengers according to Its praiseworthy desires.

In January 1979, while you were in Santo Domingo (the West Indies) on your way to Mexico City, I did all I could to make sure that you received a letter and a few documents. The reason why I now wish to inform you of the contents of that letter is that it may not have reached you since postal service is slow in developing countries and you were on your way back to Rome.



Various political comments were issued when the news of your trip to Haiti, scheduled for March 9, 1983, was published. It leads people to reflect on the vast, ever-present aspect of the relations between the West and the Black world: anti-Black prejudices in Christianity and Science.

This is a real scourge of human relationships. Consider racial conflicts in the United States, for instance, and the longevity of the apartheid regime in South Africa, on the international level. Anti-Black racism is best known in the form of prejudice against Blacks.



Even though the visible part of the iceberg is obvious to everyone, the other, less visible but basically more important, part keeps on regulating life between people and between nations. That constitutes — as many people are aware — a heavy handicap on scientific progress in the West.



Even though anti-Black prejudice in the Western world dates back to the pre-Christian era, it is still true that, through certain practices and interpretations common in the West, Christianity has maintained and promoted it. A French scholar, Roger Bastide, gives us a very good demonstration of that in one of his studies, the work he presented at the Conference on Race and Color in Copenhagen in 1965.¹

According to Bastide, Christianity contains within itself a certain “color” symbolism. That symbolism, which spread through a state of mind which it shaped even in individuals who claim to be detached from religion, when they are really detached from churches and their dogmas, has had a ripple effect which is very hard to put a stop to.

1. Bastide, Roger: “Color, Racism, and Christianity”
(unpublished text of an address given at the 1965
Conference on Race and Color, in Copenhagen, Denmark)

Bastide also states that there is infinitely more in anti-Black racism than the effect of that symbolism: more specifically, it has economic roots. He explains: “When some Christians wanted to justify slavery by explaining that the blackness of the skin was a punishment inflicted by God — the curse on Cain (the murderer of his brother), the curse on Ham (Noah’s son), who uncovered his father’s nakedness — they were using the symbolism of ‘blackness’, but beyond that symbolism, they were inventing ethological tales destined to justify in their own eyes a system of production based on the exploitation of black workers imported from Africa.” [our translation]



Bastide also writes:

"The great Christian dichotomy is the one between black and white. White is supposed to express purity and black, evil. That means the opposition of Christ and Satan, spiritual and carnal life, good and evil, which finally amounts to that opposition between whiteness and blackness which supersedes all the others. Even for the blind person who knows nothing but night's darkness, words uttered or heard suffice to create the dance of devils, as they do for the sighted: "a black soul", "the blackness of an action", "dark deeds", "the innocent whiteness of the lily", "the candor of a child", "to whitewash a crime", etc."

These are not just nouns and adjectives. Whiteness refers to light, the ascension into lightness, to untouched, immaculate snow, to the flight of the Holy Ghost's doves, to clear transparency, while blackness remains the landscape of Hell, the color of the devil, the bowels of the earth, infernal lava.

That dichotomy is so imperious that it may drag other colors behind it: celestial blue, simple satellite of the white, the coat of the sinless Virgin, the red characterizing flames of hell, in turn transforming itself into a sort of dark doublet of the black.



This word-idea association functions automatically, since our thought process is so enslaved to our language, whenever a white man is in contact with a black man.

Mario de Andrade justly denounced the evil effects of that Christian symbolism, found at the source of color prejudice.

In America, when a Negro is accepted, in order to separate him from the rest of his race, people say, "He's black all right, but he has a white soul." [our translation]



The fatal consequences of the anti-Black prejudices spread by so-called Christian civilization have been clearly demonstrated on the socio-political level: slavery, racial conflict, apartheid, etc. And the harmful, even lethal, character of those prejudices is such that even the scientific realm, which one would have believed to be immune to the contamination, does not seem to have been spared.



“Racial segregation against Blacks is rooted, beyond all historical or economic factors, in the idea of the contagious nature of a diabolical color.” [our translation]

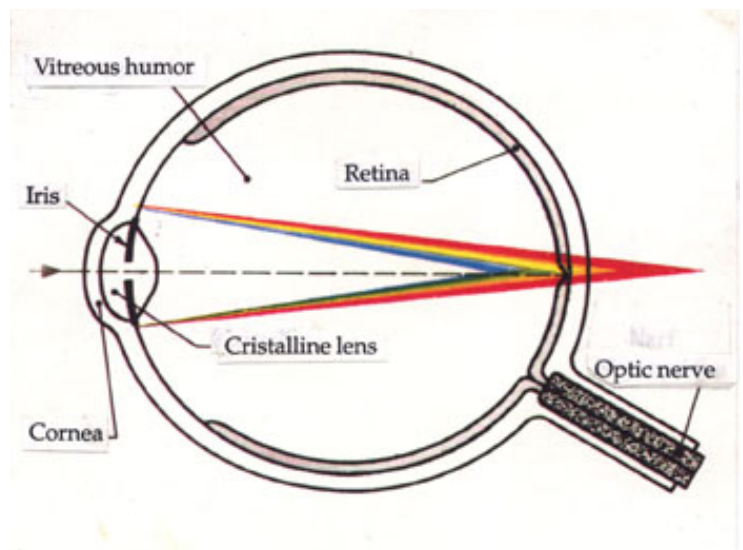


That remark by Roger Bastide appears even more clearly in the realm of the so-called exact sciences, such as optics.

Indeed, as soon as we start studying that branch of science, which has to do with light in all its aspects, we are faced with ambiguities, vagueness, doubtful, fanciful, or even contradictory interpretations.

The concept of “color” that stems from scientific experimentation is based on the demonstration in 1665 by the well-known English scholar Isaac Newton.

This experiment consists in running a visible light ray called “white light” through a prism in a dark room, breaking down that light into a continuous spectrum encompassing all the colors. It is not difficult to discover that such an experiment and its consequences are far from being scientific or conclusive



It is well known that Johann Wolfgang von Goethe (the great German writer and remarkable scholar) disagreed with Newton on this matter. In 1791, when he was 42 years old, Goethe wrote his “Contribution to Optics”, the first in a series of studies which climaxed with the publication of the “Theory of Colors” and “Materials for the History of Color Theory”, printed between 1805 and 1810. The whole of Goethe’s work on colors is concentrated on a stubborn battle against what

he calls “Newton’s error”.

In 1827, he denounced the professors who continued to expound the illustrious physicist’s theory, because — to quote Goethe himself — “they owe their existence to that error”. [our translation]

Even today, Professor Carl Sagan, a well-known scientific commentator and NASA scholar, talks and writes on the subject. One of the subjects in which he is an expert, exobiology, allows him to scrutinize the darkest clouds in the universe where DNA — which is necessary to all forms of life — may be found. According to Dr. Sagan, the darkness of space jealously hides incredible resources which would be beneficial to science. In state-of-the-art research (in astrophysics, for example), he finds a set of anti-Black prejudices that, in his opinion, represent brakes on the pursuit of new discoveries in the Space Age.

He said:



“After Apollo, scientists were discouraged. Do you know why they were disheartened? Because the sky above the Moon is black. That made them depressed. Do you think this is a joke? Not at all. Scientists are more fragile than they look. But the sky on Mars is rose-colored. That gave them hope.”²

2. Delaprée, Catherine,
“Vikings Key Man. And now, everything must be reviewed...”,
Le Point, No. 204, August 16, 1976, pp. 48–49 [our translation].)

The reality born of those color prejudices comes directly from the very notion of “light”, as we know it today. We know that Newton tried to demonstrate that white light is broken down by the prism into a series of seven refracted rays which produce the colors from red to violet on the screen on which they are projected. According to Newton, white light contains various lights, each one of which is darker than the white light itself and each of which is part of the whole. And the darkest of all (real blackness) is simply an absence of light.

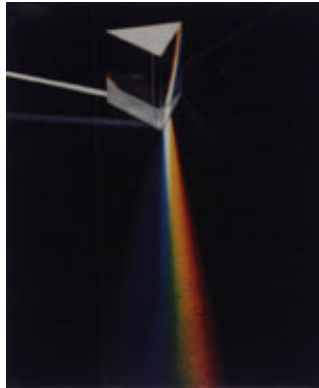
Goethe, as stated before, opposed that concept: “That transparent lightness which shows itself in darkness is the proof of the law according to which light is nothing else than a mixture of white light and darkness, assuming different degrees,” he wrote in 1826 [our translation].

So what is light, if not the effect of a cause? In physics, it is the result of the universal Law of Conservation of Matter and Energy. In one form or another, light is measurable. “With the invention of new techniques, both on the ground and in space, one can measure the luminosity of celestial bodies in practically the whole electromagnetic spectrum, from radio waves to gamma rays, through infrared, ultraviolet and X-rays...”. That is what two scientists, Trinh Xuan Thuan and Thierry Montmerle, wrote in a recent study on the invisible mass of the universe.³



From the point of view of optics, light is both visible and invisible, just like the universe. These matters tend to be expressed in very scientific and sophisticated terms that few people other than scientists understand. In everyday language, the common interpretation leads us to the prism — indeed, everything already seems to be settled by being reflected through a prism.

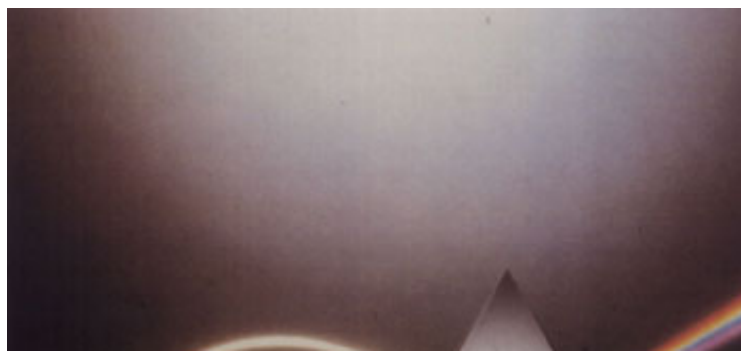
3 Trinh Xuan Thuan and Thierry Montmerle : La masse invisible de l'univers,
(The Invisible Mass of the Univers), La Recherche, No. 139, December 1982, p. 1438



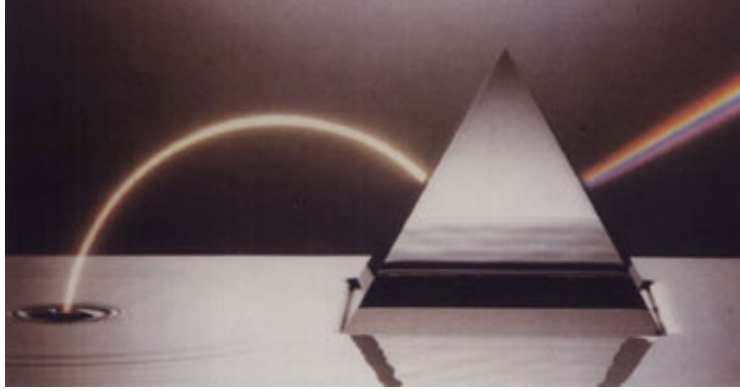
But the prism is a neutral agent, without prejudices, just like a computer whose software is objective. Let us now take a closer look at the prism. In the dark room in Newton's experiment, the prism receives darkness from one angle and a beam of white light from the other. The prism puts those two elements into action. The incident light ray is transformed, softened under the effect of the surrounding shade. Acting as a wave mixer, the prism integrates the white light and the darkness. It synthesizes them in vitro, based on a given degree in the well-known "Gray scale" used in photography and color television. Under the effect of the incident ray, which acts like a projector, the refracted, very subtle gray ray passes through the prism. The continuous spectrum of all the colors is formed in a "quasi-black" room on a "quasi-white" screen, given that the spectrum was born of both white light and darkness.



In the same way, the surplus white light which was not used in the demonstration is found in a diffuse form, mixed with the darkness of the room. Today, that "transparent lightness" intuitively sensed by Goethe is known to scientists as "luminosity". It is a measurable quantity.



Three hundred years have gone by. Today one of the greatest physicists and mathematicians in the world, Professor Stephen Hawking, who, now a days, occupies the chair once occupied by Isaac Newton at Cambridge University, states that the universe



contains materials that have not yet been identified. He calls these unknown elements “Dark Matter”. He believes that this “Invisible Matter” is 90 to 99 times more abundant in the universe than any other known kind of matter.

Goethe fought, and rightly so, against those who owe their very existence to error. He meant the professors who continued to expound the famous physicist's non impartial theory. We should add, in Isaac Newton's defense, that to err is human, and scientific truth can never be fully revealed.

So we must bear in mind the universal Law of Conservation of Matter and Energy: “Nothing is created, nothing is destroyed, everything is transformed.” Error, sooner or later, is sure to be amended or given up; scientific truth (a very relative notion) has no alternative but to readjust itself. The disastrous effects of certain religious practices must be eliminated and negative attitudes in scientific research should disappear as optics allies itself with the laws of energy physics, whose experimental material is found both in laboratories on Earth as well as in space and in the stars.



“That dark lightness which falls from the stars” suggests that today we must redefine the word light”.



“On the cosmic scale as on the terrestrial scale, blackness is an integral sine qua non part of color and light process.”

Once again, I implore you to give me your fatherly blessing.



Secretariat of State of the Vatican
March 22, 1983

The Secretariat of State advises you that your letter dated February 28 was received at the Holy Father's mailroom on March 9 and has been read with care.

Mgr. J.B. Re
Assessor.

Mr. Lucien Bonnet
Montreal



Français



Contact

Contact
CANADA-HAÏTI

Topicality

Alliance Quebec - Haiti

BILL A RI and there was light !

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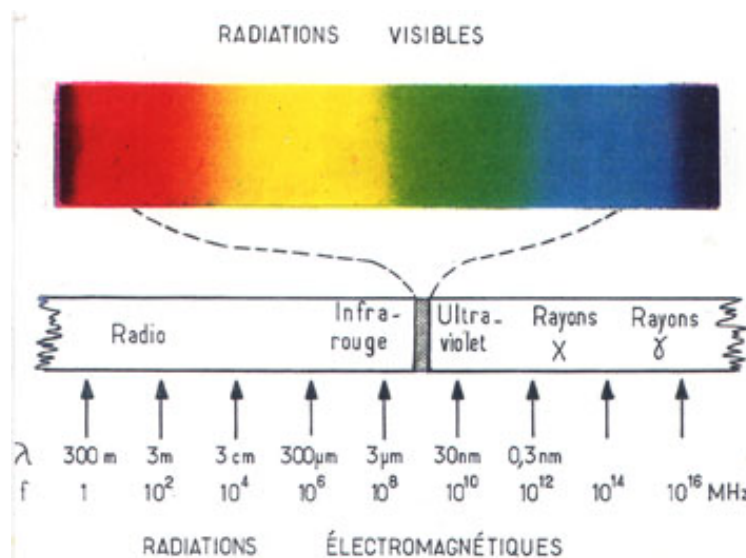
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AUTHOR
OF THIS BOOK

CONTRIBUTORS

CHAPTER III

WESTERN SCIENCE VERSUS THE BLACKS



To justify and perpetuate its domination over the Black world, the West has adopted a "master" ideology whose inevitable erroneous effects reach even the Western scientific world, hindering its search for truth. The following documents prove this claim.

IN THE DEPTH OF THE UNKNOWN, THERE ARE NECESSARY CONQUESTS



The well-known NASA scientist and author of popular scientific works, Professor Carl Sagan, together with his wife Linda, among other people, wrote the famous Space Message engraved on Pioneer 10 and meant for possible extraterrestrial civilizations which might be discovered — who knows? — somewhere in our Galaxy. Professor Sagan is a master of the art of using humor, and he is fond of allegories. That is why Lucien Bonnet wrote to him in the form of a parable on April 10, 1978.

Montreal, April 10, 1978

Dear Dr. Sagan:

It sometimes happens that a dream becomes a reality. That's the case today. Through Mr. Emil

P. Ericksen, Economic Officer of the Consulate General of the United States of America in Montreal, I am in communication with the American scientist whose works and research I most admire.

I would like to address a simple message to Professor Carl Sagan and his wife, who feel, as the year 2000 approaches, that the time is ripe to make our presence known by sending signals to other possible intelligent beings in the Universe. The message, which is the result of my patient research, I formulate as follows:

On the cosmic scale, as on the terrestrial scale, blackness is an integral part of color and light processes.



My purpose is to inform you of this particular subject and the reasons that have led me to carry out my research, in the context of the problems of the very small country, whose history is as tortured as its geography, where I was born and grew up: Haiti, whose name means "land of mountains". This country has been faced for years with the difficulties inherent to any collectivity confronted with a problem of identity. In Canada, where I live and to which I have become acclimatized, this subject still motivates my research, propels my efforts and explains the audacity of my words. In the particular context of a centuries-old conflict, where personal interest and racial origins confront each other, it is essential that we get to the bottom of things. At this point, it would be as well to point out that branch of energy physics, namely optics, where scientific taboos concerning color, darkness and light are furthered and maintained by trade secrets, patents and vested interests. A rational search for original, and even avant-garde, answers on a scientific and intellectual level would seem to be a necessary prerequisite to establishing a balanced situation.

Not being a "scientist", but rather, perhaps the most obscure of all obscure researchers of all obscure ages, I am asking a special favor from Professor Sagan. I would like him to agree to examine my modest results and the demonstration there of, backed up by photos and films. Needless to say, they may be freely used for any purposes deemed necessary to the success of my undertaking. On one film, I wanted to assemble in my own way the elements and conditions that I think are indispensable to the analysis and synthesis of colors. I am submitting four films called "color separations" and the color proofs to support this finding.



The sentences I quote below are yours. They are taken from an interview that you gave to a French magazine reporter:

"...after Apollo, scientists were discouraged. Do you know why they were disheartened? Because the sky above the Moon is black. That made them depressed. Do you think this is a

joke? Not at all. Scientists are more fragile than they look. But the sky above Mars is rose-colored and that gave them hope.”⁴

4 Delaprée, Catherine “ L’homme clef de Viking: Et maintenant il faut tout revoir...”, (Le Point, August 16, 1976, pp. 48,49) [our translation]

I can see you and Mrs. Sagan smiling, seeming to say, “Roses live the life span of a rose, the space of one morning.”

The solution to the enigma of Space is not a “one-morning” task. Its darkness of an extraordinary depth, always so secretive and so intriguing, bordering on despair and insanity, fear and disgust, hatred and damnation, a consequence of ignorance or indifference, jealously hides incredible resources that would be of benefit to science, perceived only by such advanced, and wise, researchers as Professor Sagan.

With all due respect to the biblical Genesis, which from generation to generation teaches those who wish to hear it their way that “God divided the light from the darkness” (Gen. 1:4), and with all due respect to Sir Isaac Newton, who showed us all the colors of the rainbow with his prism, but who left us in the dark about the greatest unknown of all times, darkness itself, I insist that darkness — “the black rose of space”, arbitrarily denied as a positive value, always perceived negatively, discreet, hardly envious of the light which it absorbs, the better to conserve it — has passed for the absence of light, while in reality it is the extension of light.



Since the beginning of time, a harmonious and complementary state has existed between light and darkness, whose equivalent effects are carefully balanced at the cosmic level, making us think, as sages of all ages have suggested, like Lavoisier, that in this coherent universe, “nothing is created, nothing is lost, everything is transformed”.

The question we ask ourselves most often is this: “What would our lives be without light?” All things being equal, and according to the Law of Conservation of Matter and Energy, we might ask, “What would life be without darkness?” Whether we say “darkness is an absence of light” or “light is an absence of darkness”, is this not a simple question of semantics?

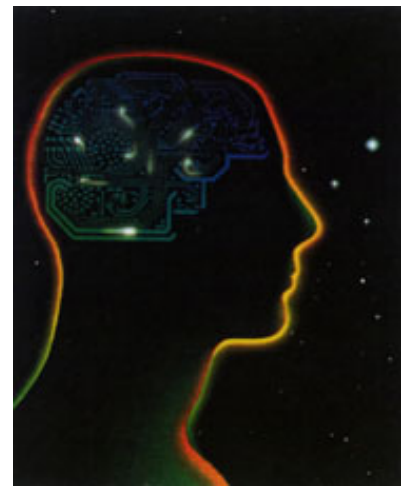
Reconciling light with darkness is a simple message that any future human or extraterrestrial space traveler should be able to grasp without too much difficulty. In the interests of any advanced civilization, obtaining a workable combination of visible and invisible forms of matter or energy is a chance to surpass ourselves by extending our own limits.

The so-called luminous part of the Universe, be it ever so brilliant, so forceful, that it seems to eclipse all the rest, while left in the shadow of its over whelming radiance, cannot by itself constitute a whole. The latter is left to the perception and investigation of scientists—but again, we must have the courage to get to the bottom of things.

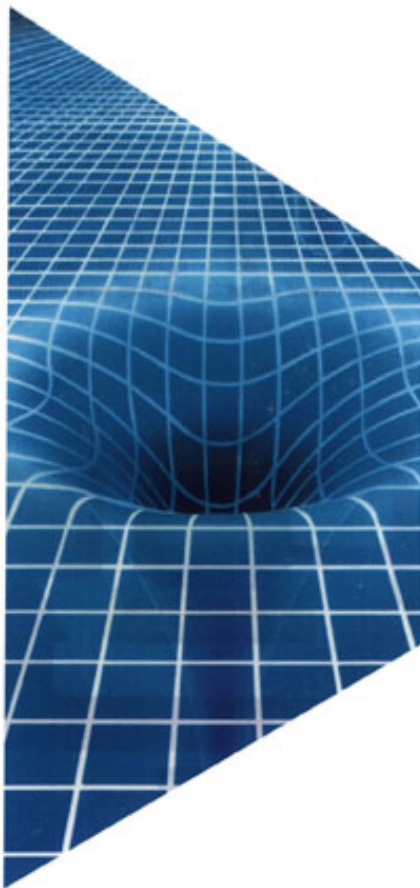
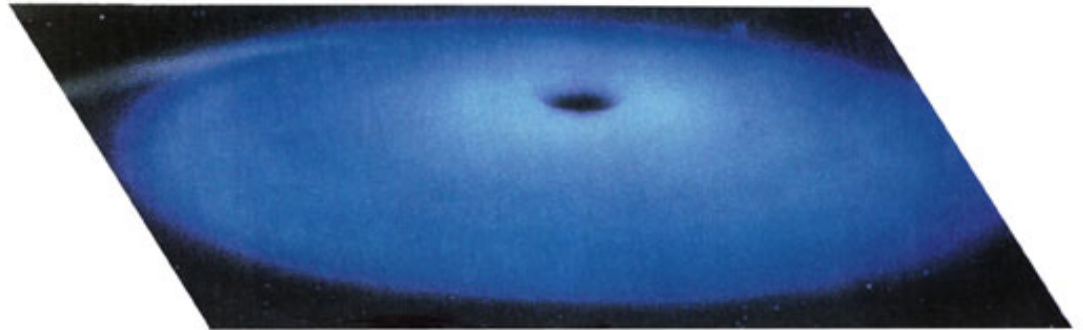
The bottom of things is often veiled by mentalities. Mentalities



depend on the human brain. It is interesting to note that the thing we are most proud of, this wonderful human brain — physically, without our realizing it — has always functioned in utter darkness. Man's skull constitutes, without a doubt, the best model of a dark room which has ever been conceived. On the optical as well as the psychological plane, one can easily imagine what roadblocks are likely to be encountered. When we wish to refer to the superior abilities of man, we use the term "gray matter". Gray matter in a dark room, with or without a prism — what a delicate situation! Isn't it where all the subtlety lies?



From the gray lunar soil of the Moon and in the concerted harmony of constructive forms, visible and invisible, of channeled light energy, the white rose and the black rose of the Cosmos and the possibility of roses in all color shades — enough to make the sky of Mars blush red — represent the true challenge of space and the spaceship in modern times. Inertia, spectral speed, speed equal to or higher than that of light, and the scientifically controlled reversibility of the phenomenon, what a new synthesis, but also what a liberation! To compare is not to prove, but the dark hidden side of the Moon, however mysterious it may be, is not a path of no return.



At the edge of light, there is darkness. At the edge of darkness, we can find light. Reconciling the "Children of Light" (I Thess. 5:5) — of the zenith, the rising sun and the setting sun — with the "Children of Darkness" (I Thess. 5:6) could perhaps one day become a question of scientific mentality.

"And there was evening and there was morning..." (Gen. 1:5).

Could this, Professor, be one of the most harmonious aspects of the vital cycle of space?

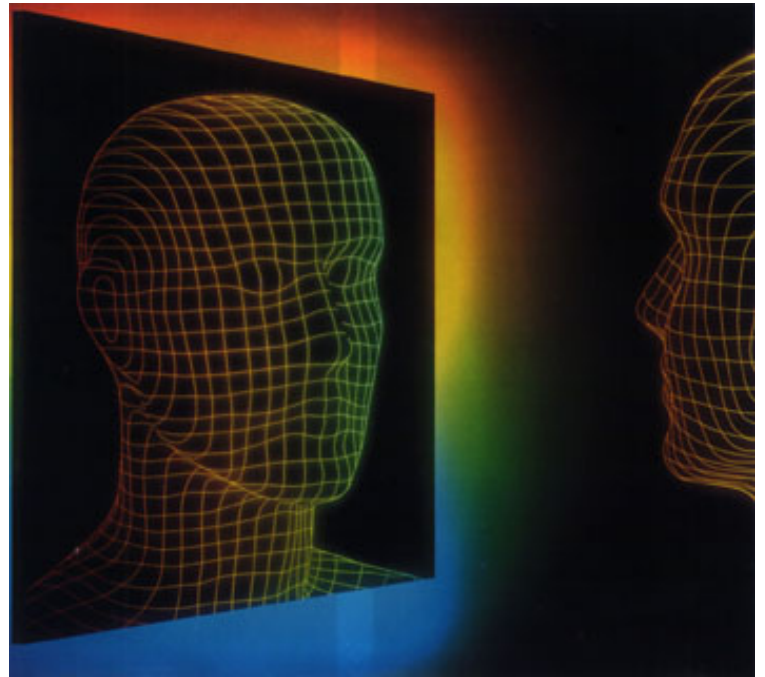
Thank you for your attention to my letter.

Yours very truly,

Lucien Bonnet

NEWTON'S THEORY OF COLORS IS FALSE

Following the article I published in the Montreal daily newspaper Le Devoir on February 26, 1986 concerning anti-Black prejudice in the West, the newspaper received reactions from all over Canada, both from the Black community and from scientific circles. Most people who reached me, while completely agreeing with me in my analysis of the deep causes of those prejudices, stated that they were not fully satisfied with what I said about the harmfulness of these prejudices in the scientific field, especially when I mentioned, as an example of that contagion, Newton's Theory of colors.



Since not enough space was available in the paper, I could not express my point of view in detail. So I will now give a concise demonstration of why Newton's Theory of Colors is false.

First of all, what is Newton's Theory of Colors? Let me remind readers that the concept of "color" that stems from scientific experimentation is based on the demonstration in 1665 by the well-known scientist Isaac Newton.



This experiment consists in running a visible light ray called “white light” through a prism in a dark room, breaking down that light into a continuous spectrum encompassing all the colors.

Newton thought he had thereby proven that white light is broken down by the prism into a series of seven refracted rays which produced the colors from red to violet on the screen on which they are projected. He therefore concluded that white light contains various lights, each one of which is darker than the white light itself and each of which is part of the whole. And the darkest of all (real blackness), according to Newton, is simply an absence of light.

My point of view, which is shared by many scientists, is that when the dark room, which is actually black, is penetrated by the “visible light ray”, it turns into an area with a mixture of darkness and white light, so that it is no longer a “dark room”. This is the origin of “Newton’s error”, which is the result of an incorrect observation.



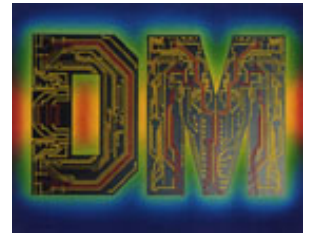
In other words, the basic elements of his experiment are not what he thought they were: in the course of the experiment, we are actually dealing with a quasi-dark or quasi-white room. Consequently, the prism in that quasi-dark room reflects the real situation; that is to say, the prism itself is already under the influence of this mixture of white light and darkness. That fact escaped Newton’s notice.



In fact, the prism in the dark room where the experiment was carried out receives darkness from one angle and a beam of white light from the other. The prism thereby puts these two elements into action. The incident light ray is transformed, softened under the effect of the surrounding shade. Acting as a wave mixer, the prism integrates the white light and the darkness. It synthesizes them in vitro based on a given degree in the well-known “Gray scale” used in photography and color television. Under the effect of the incident ray, which acts like a

projector, the refracted, very subtle gray ray passes through the prism. The continuous spectrum of all the colors is formed in a quasi-dark room on a quasi-white screen, given that the spectrum was born of both white light and darkness.

We therefore find that the continuous color scale, as we know it, is constituted by the breaking down, not of white light, but a mixture of white light and darkness — that is, of “gray”. As the German scholar Johann Wolfgang von Goethe wrote: “This is the proof of the existence of the law where by light is nothing else than a mixture of light and darkness, to different degrees.” [our translation] Thus, Newton’s theory of colors proves to be completely false.



Nevertheless, the techniques used in industries dealing with photography, cinematography and television are still based on that erroneous theory.

In photography, laboratories are quick to discover in their work that the sum of the colors of the spectrum is gray, not white. That is why they are compelled to introduce the black color to obtain the white. There you have a demonstration in reverse that black is an integral part of light and color processes. Remember that this fact completely escaped Newton’s notice. Unfortunately, even though, in their use and application of the color scale, photo labs notice Newton’s error and correct it in practice, they still do not make the error more widely known.

Why ?



Some people might say that big industries using color processes — printing, photography, movies, television and even microprocessors — keep to that erroneous theory for the sake of major financial interests, especially concerning patents and trade secrets. In addition, certain anti-Black prejudices, deeply rooted in Western culture as well as in the field of optics, have to be taken into account at this “phase of rest and almost stagnation, rather than theoretical progress”.

It is then up to the scientific world today — researchers, university professors, etc. — to overcome such hindrances and correct Newton’s theory, in order to free the way for progress.

Lucien Bonnet

Article published in the Montreal daily newspaper Le Devoir on April 15, 1986. The author of the article, a Haitian-born Montrealer, has made a movie entitled “Où vas-tu, Haiti?” (“Where are you Headed, Haiti?”).

COLORS, OPTICS, AND RACISM



What if you were asked to upset all the painfully learned laws of optics? What if you were presented with the hypothesis that white was the absence of all colors, instead of the accumulation of all colors?

Mr. Lucien Bonnet, a Haitian-born Montrealer and a self-made specialist in the field of optics, states with conviction that blackness is an integral part of the light and color process; he has had a lot of trouble getting laboratories to give him exact copies of photos in which the superposition of films (yellow, magenta, gray and cyan) produces a black contour, even though the picture was taken in broad daylight.

Why does Mr. Bonnet keep on insisting on this point? Behind the scenes at the 17th General Assembly of the International Astronomical Union, he kept hammering on that unorthodox theory, which, if it were adopted, would condemn to oblivion a number of authors of physics textbooks.

Mr. Bonnet has written to Professor Carl Sagan, a NASA astrophysicist. He has seen to it that this letter was published and he still believes that the scientific world as a whole — especially the world of optics — is not particularly interested in verifying all hypotheses.

Optics, he writes, “is the exclusive preserve of the scientific world, that beloved field whose seemingly complicated and dangerous approaches are actually transparently obvious.”

We may easily guess that, through his research, Mr. Bonnet is trying to set right people’s perspectives, to get to the very bottom of anti-Black racism. He says, “The bottom of things is veiled by ways of thinking” and “Sometimes, facts are so obvious that they “hit you in the eye” but, like ostriches, people bury their heads in the sand.”

Will Mr. Bonnet’s persistence overcome what he calls “aberrant scientific taboos”? He is, of course, aware of Asimov’s work on Black Holes. Professor Sagan had already let it be known, in everyday language, that scientists had felt depressed when they found out that the lunar sky was black... So they had better base their work on Mars with its pink sky!

“Thinkers like Jacquard may praise differences, but the impact of such statements does not succeed in shaking the scientific and industrial establishment — who can measure the true influence of Kodak? — which is quite comfortable in its Newtonian strait



jacket,” says Mr. Bonnet. However, he pays tribute to the researcher’s mentality of his former teachers, the Fathers of the Holy Ghost, who did not hesitate to give him high marks, even though his work ran counter to the official teachings.



Clément Trudel

Article published in the Montreal daily newspaper Le Devoir on Saturday, August 25, 1979.

THE SPACE AGE, OPTICS, AND RACISM



Racism, more particularly anti-Black racism, shows itself in many ways. But the general public is only aware of the visible tip of the iceberg: race riots, various kinds of segregation and obvious racist remarks. The other part of the iceberg, while less visible, is fundamentally more important and never ceases to affect human life. It constitutes, in short, a heavy handicap in inter-human relations and even blocks the road leading to scientific progress.

One scientist who has found this to be true is Professor Carl Sagan, the famous astrophysicist from NASA. Through the careful study of cutting-edge research in astrophysics, among other areas, he was able to detect a set of anti-Black prejudices which, in his opinion, hinder progress and represent brakes on the pursuit of new discoveries in the Space Age.

Professor Sagan’s astute observation provoked a positive and yet critical reaction on the part of Mr. Lucien Bonnet, a member of the Black community in Canada and a specialist in optics, that “exclusive preserve of the scientific world, that beloved field whose seemingly complicated and dangerous approaches are actually transparently obvious”.

The Western world, accepting Newton’s theory, has declared that white is the synthesis of all the colors; actually, according to Mr. Bonnet, the reverse is true: white is the “visible” analysis or breaking-down of light or colors, where as black is the “invisible” synthesis or compounding of

colors.

In other words, according to the author's thesis, darkness or blackness and thus, by extension, "Black Holes", are a source of energy and light.

This raw material of light energy culminates, at its highest degree of radiation, in the neutralization of all the colors of the spectrum in the form of "white light", to use the common term.

Consequently, "absolute blackness", the absorption of all colors, is a divisible compound of light. Without any doubt, Newton's theory, in excluding black, provides only a partial interpretation of the concept of light. Lucien Bonnet's thesis is intended to show that black is not only an integral part of the light process but the true synthesis of it. In this view, the concept of light is thus seen to be a "divisible" whole including a range of intensities (or colors), where black is the "invisible" (or absorbed) form of light energy.

It was in order to introduce this new scientific vision of optics that Mr. Bonnet addressed the above-mentioned, particularly relevant, letter to Professor Sagan.

This letter, published in booklet form, aroused considerable interest in Canadian and Haitian circles.

In Canada, two prestigious publications — *Le Devoir* and *Le Québec Industriel* — mentioned it. While the 17th General Assembly of the International Astronomical Union was taking place in Montreal in August 1979, Quebec's Telemedia Network, including Montreal television station *Télé métropole*, interviewed the author, Lucien Bonnet.

In Haiti, the weekly magazine *Le Patriote* republished in its entirety the document sent to Dr. Sagan.

Aware that the ideas contained in that document might be of interest to the Christian world, the author also sent it to the highest authorities of the Catholic Church, as well as to the Supreme Pontiff, His Holiness Pope John Paul II.

A full understanding of the elements making up this subject will doubtless help the reader to consider color problems, like those of optics and racism, more serenely and objectively from now on.

Article published in the Montreal daily newspaper *Le Devoir* on June 25, 1980.



CONCLUSION

HAITI IMMUNE TO WESTERN UNIVERSALISM

"Color cannot be understood except in relation to the person who perceives it," physicist Pierre Demers wrote in the Foreword to this book. He clearly confirms the relevance of this essay. First of all, in fact, we thought it would be useful to consider the civilizational (politico-religious) attitude of the West toward the Blacks, before pointing out the deficiencies of present-day science, which is predominantly Western, in its perception of the Black Universe.

The Western political attitude toward the Blacks has for many centuries been determined by the perverse ruler-servant, master-slave, exploiter-exploited relationship. In order to normalize its policy of enslaving Blacks, Judeo-Christian civilization went so far as to use Christianity to legitimize what today we generally call "crimes against humanity", such as the racist slavery peculiar to the West. That situation was facilitated by the fact that the monotheistic religion, which had originally been universalist, soon limited its horizons to the boundaries of the Western world, while the other peoples — which it thought it had attracted — seemed to find themselves there in spite of themselves. Some might wonder whether the abandonment by the West of Christian universalism does not explain that inability of Judeo-Christian civilization to adopt a universalist attitude, not only in the political but also in the scientific realm.

As a matter of fact, present-day science, dominated for a few centuries by the West, can hardly claim to be "universal", since it is so deeply affected by the Westerners who perceive it. These people have — as we all know — lost any authentically universalist dimension. Did they not, by using and misusing the Bible, attempt to prove the superiority of Western Whites over Blacks and other colored peoples, limiting there too the vast universalist horizons of science to the very boundaries of the West? Everything seems to indicate that science is no longer universal; it is "Western", with all the consequences that implies for humanity and, in particular, for the Black world.

In other words, the Western approach, the Western way of thinking, is far from being scientific, neutral and objective; it is subjective and distorting. Such subjectivity and distortion manifest themselves still more obviously, as we have seen, in the realm of colors, and more specifically when dealing with the concept of "black". One must therefore bring into play the social sciences — history, sociology, psychology, psychoanalysis, political science, etc. — to understand that Western handicap. Indeed, as soon as it has to deal with "black", Western reasoning vacillates, making room for the irrational and its array of fantasies.

The author of the Foreword to this book, a physicist, underwent a conversion in 1974, where by he would from then on wholly devote himself to the study of colors. He says that he has been attracted more and more strongly by the multidisciplinary and deeply human nature of the study of colors. He states that the "rational comprehension of colors cannot have the necessary depth, unless all the sciences are called upon: chemistry, biology, physiology, physics, and

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mathematics". He even insists: "Once more the human aspect intervenes. Man is both the creator and the necessary vehicle of all sciences. It is doubly true that there is no rational knowledge of color outside of mankind." He thus admits, as we do, though in a roundabout way, that the present understanding of colors leaves much to be desired. Is it not strongly influenced by the dominant contemporary civilization, polluted so long by prejudices against peoples of color, especially Blacks?

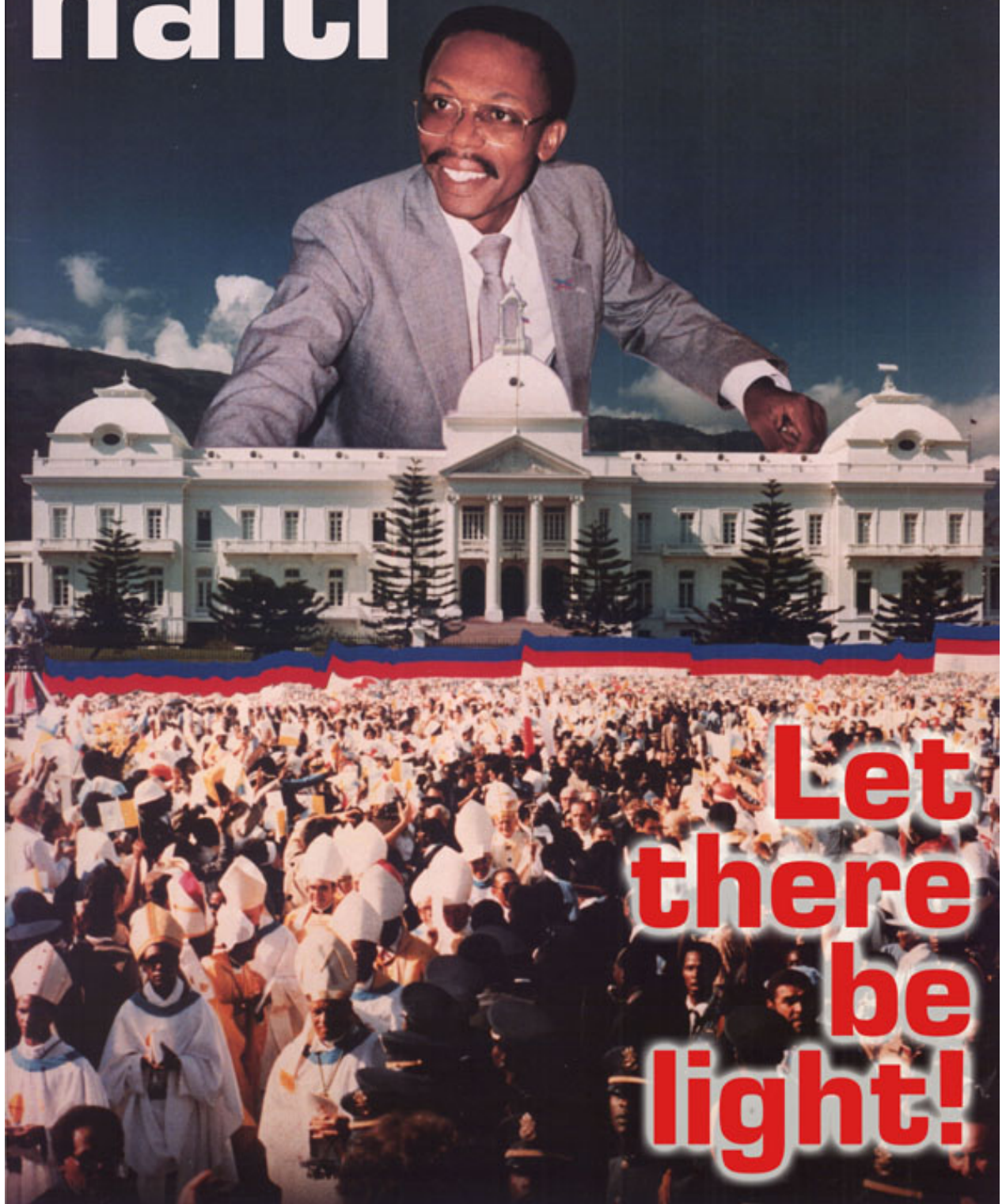
Such a serious Western handicap obviously hinders the forward march of universal science as well as that of all mankind. Both are victims of a racist — and therefore anti-scientific, selfish and limited — vision of the world. The case of Haiti, to use an example with which we are very familiar, is a symptom of the non-universalistic attitude of those who rule the world — the Westerners. Although it may still be possible to scientifically correct the erroneous vision of "blackness" fairly quickly, it is much more difficult to improve human behavior from one day to the next, since mentalities evolve rather slowly. In the meantime, we cannot help being aware that the West keeps dragging around its heavy burden of anti-Black prejudice, and that attitude is detrimental to both the Western and Black worlds.

That unfortunate situation has already been denounced by the legitimate President of Haiti, Jean Bertrand Aristide. Reacting courageously to the position of Pope John Paul II vis-à-vis the Haitian problem, with a feeling of indignation, in his speech at the United Nations General Assembly on September 29, 1992, he reproaches the fact that "being rejected by all the states of the world, these criminals — the Haitian putschists — have nevertheless been recognized by the Vatican, the only state that has elected to give its blessing to crimes it should have condemned in the name of the God of Justice and Peace." He also appropriately asks a rather legitimate question: "What would the Vatican's attitude be, had Haiti been inhabited by white people?" He also wonders: "What would the attitude of Pope John Paul II have been, had Haiti been Polish?" Better still, in another speech delivered in Washington in January 1993, he unambiguously denounces the perpetuation of the political and economic domination of his country:

"Will Haiti, at the threshold of the 21st century, two hundred years after the Declaration of Human Rights, keep living, as it did in the 18th century, in a master-slave relationship, only the appearance of which has really changed, since 80 percent of the people live in abject conditions, being deprived even of the right to education, without speaking of the most basic freedoms?"

How profound and serious these questions are!

haiti



Has not the West, in its relations with the “peoples of color”, always supported rulers who are docile slaves to itself, but tyrants to their own peoples? This was the case in Haiti, first of all with the dictatorship of the Duvaliers, and today with the military putschists of the September 30, 1991 coup. Obviously, Aristide does not at all correspond to the “master-slave, slave-tyrant” model. Therein lies the explanation of the West’s ambiguous attitude regarding his return to perform his legitimate presidential functions

The Western attitude concerning



President Aristide and his country is doubtless characterized by the deep hypocrisy which dictates the behavior of the Western leaders. In fact, after paying lip service to the exiled leader and his cause while still consolidating the illegitimate military power in Haiti, all of a sudden Westerners, fearing a possible massive Haitian immigration, showed a serious interest in the return to power of the legitimate President, Jean Bertrand Aristide. Nobody was fooled: the sudden humanitarian gesture of the American President, William Jefferson Clinton — or more precisely, of the American establishment — far from having been dictated by universalistic



principles, seems rather to have resulted from what we call “Western politico-cultural fantasies” concerning Blacks. The Haitian refugees or “Boat People” were landing on American shores in increasing numbers. Were not those refugees seen by American politicians as a veritable “black tide” about to “pollute” the American “whiteness”? The so-called humanitarian considerations claimed on that occasion undoubtedly are due more to cultural fantasies than politics.



Suddenly, the legitimate Haitian leader's charisma and credibility were perceived as a last hope against that “black tide” which “White America” prefers to keep in Haiti, away from U.S. shores. Is that not a prelude to irrational behavior with regard to Western policies toward world migrations and the inevitable meeting of the “colored peoples” with the civilization of Judeo-Christian societies?



Be that as it may, like present-day science, whose universalism is now quite questionable, does not the reality of Western world politics distance itself from universalism to plunge into a quasi-particularism



aiming only at the promotion and supremacy of the White world? President Aristide is right when he quotes the universalist Greek philosopher Anaxagoras, who states that “the visible opens our eyes to the invisible”. Science, just like color, cannot be understood outside of the person who perceives it.

Lucien Bonnet

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THE ARISTIDE EFFECT, THE ARISTIDE FACTOR



As a priest, molded within a religious community of the Roman Catholic Church, who then became the leading statesman of his country, Haitian President Jean Bertrand Aristide has been confronted with the strained relations between his country and the Western World. In his speeches at the 46th, 47th, 48th and 49th General Assemblies of the United Nations, on September 25, 1991, September 29, 1992, October 28, 1993, and October 4, 1994, this unease is clearly expressed for those who are able to read between the lines.



SEPTEMBER 25, 1991

APPENDIX I

THE TEN COMMANDMENTS OF DEMOCRACY IN HAITI

*Address by Mr. Jean Bertrand Aristide,
President of the Republic of Haiti,
at the Forty-Sixth Ordinary Session
of the United Nations General Assembly,
on September 25, 1991.*



UNITED NATIONS, SEPTEMBER 25, 1991

Mr. President,
Mr. Secretary-General,
Ladies and Gentlemen,
Dear Friends of the 46th Ordinary Session of the General Assembly,

I am happy to greet you on behalf of the Haitian people, whose hearts beat in time with liberty, pride and dignity:

the liberty we have conquered, the pride we have rediscovered and the dignity we have restored.

From a distance may be glimpsed the smiles of a people happy to greet you in the manner of "Lavalas".

From a distance may be heard the voice of the Haitian nation happy to be part of the United Nations, happy to be present at the United Nations.

As the echo of this multitude of Haitian voices resounds, I wish to extend to Mr. Shihabi my warmest congratulations on his election to the presidency of the General Assembly at its forty-sixth ordinary session. His exceptional qualities and his vast experience in dealing with international problems have undoubtedly rekindled hope.

Mr. President,

I should like to take this opportunity to express our gratitude to his predecessor, Mr. Guido De Marco, who conducted the proceedings of the General Assembly at its forty-fifth session so wisely and with such competence. I want also to pay a warm tribute to the Secretary-General, Mr. Javier Perez de Cuellar, for his courage and patience. His mandate, unfortunately, will expire in the next few months. Without the slightest doubt, he has, with skill and farsightedness, put into effect the prescriptions laid down for the international community in the Charter of the United

Nations. To a very large extent, the United Nations is in his debt for the restoration of confidence that it is enjoying today. We shall long remember this representative of Latin American diplomacy.

(In Spanish)

To my dear Latin American friends and companions I now extend a fraternal greeting. As you know, we share the experience of struggle — struggle against the enslavement of man by man, struggle for the advent of an era of peace and total liberation of the Latin American continent and the whole world.

With our comrades, friends, brothers and sisters we were united yesterday, and we are still united, for certainly, with democracy, victory will be ours. Together, we shall prevail.

(In French)

The vibration of these linguistic chords encourages me, if you allow me to do so, to add just a few notes to this symphony of languages.

(In English)

I am sure that anglophones are delighted to hear a Haitian voice saying hello. Great! Here we are all together on the way to democracy, fighting against all kinds of injustice and exploitation. The world, I am sure, will be better. Let's go. Together, with strengthened solidarity. Up with the poor. Up with Haiti and Haitians living in the United States of America, building solidarity for the kingdom of justice, respect and dignity. To arrive at this stage of life in the history of Haiti, friends and organizations within the international community provide great solidarity to the Haitian people. For that solidarity, we shall remain grateful to the Organization that helped, and continues to help, Haitian people. For decades, Haitians have been refugees around the world. To the countries that have received us, we say, "Thanks". To the countries that have mistreated us, we say, "Look, brothers, we are Haitians, and we are proud to be Haitians. We love Haiti. We are citizens of the world, and we are proud to be citizens of the world." To those who have received us with respect and dignity, we say once again, "Thanks".

(In French)

Many of our African and Arab brothers, of course, speak English. But this does not mean that we cannot have recourse to the Lingala language to greet all Africans.

(In Lingala)

I greet all Africans. Solidarity between Africa and Haiti. Let us renew the links with Africa and return to our roots of solidarity. Hand in hand. I love Africa and invite Africans to come to Haiti.

(In Swahili)

I love Africa.

(In French)

I wish also to have recourse to Arabic to speak to our Arab sisters and brothers.

(In Arabic)

How are you doing? I am very happy. Blessed be the name of the Lord. Peace be among you.

(In French)

For peace in the Middle East, I open my heart to the Jews with these words of peace:

(In Hebrew)

Peace be with you. Blessed be the name of Yahweh. I lived for three years in Israel and learned your language, and today I am happy to say to you on behalf of my people, "Peace to all of you". We now have the opportunity, together, to do many good things. However, we do not have the time today to mention them. May this time come to pass. Blessed be the name of Yahweh.

(In French)

How can we turn our eyes toward Germany and Italy without saying:

(In German)

Good evening. How are you? Together we are strong. We have many things to do, and of course we shall travel together toward democracy.

(In French)

Already I hear the voice of eloquent silence asking me, "What about Italy?"

(In Italian)

Let there sound an Italian note. Here it is — better late than never. It would have been difficult for me to forget my friends, especially when I think that at this very time many of them are working for peace. We have said over and over again to everyone, and today we say again, that to speak of peace is to speak of the people. That is why we are happy to be among you. Let's go!

(In Creole)

Let representatives guess which language is now going to make its entry into the United Nations. A beautiful language, a very beautiful language. A truly unique language, it is our very own Creole. I had kept it for the end since "the last shall be the first".

(In French)

Yes, we are on our way, together with all peoples of all the United Nations, towards a better tomorrow.

Indeed, this decade has begun with events that can shape the future of mankind and of course give rise to hopes and questions. The forty-sixth session of the General Assembly crystallizes, in our view, a period of profound reflection for the international community. Unlike previous periods, this session is taking place at a time when profound upheavals are appreciably changing the geopolitical axes of our planet. The dialectic of a bipolar policy is prompting the international community to wonder who is to accede to the seat of the Union of Soviet Socialist Republics in the General Assembly and the Security Council of the United Nations. What about democracy at the global level?

We are talking about the future of the geopolitical axes, which should never be allowed to develop into totalitarianism and absolute power.

At the time when the international community is absorbed in the shifting of the geopolitical axes of the planet, let us turn to our dear Haiti, the rebellious, faithful daughter.

Rebellious toward every imperialist dictate,

Faithful to every democratic precept.

Let us also speak primarily of ten glowing beacons called “The Ten Commandments of Democracy”, arising out of our democratic praxis. Indeed, our message is limited to this democratic road where, in a straight line, are found the tenglowing beacons called “The Ten Commandments of Democracy”. [Ourtranslation]

1. The First Commandment of Democracy: Liberty or Death



As you know, Haiti was one of the first beacons of liberty in the western hemisphere. In 1791, we presented to the world the first slave revolution, through which hundreds of thousands of blacks freed themselves from the yoke of repression. The leaders of that victorious revolution helped to finance the liberating crusades of Simon Bolivar in South America. It was in Haiti that slavery was abolished for the first time: a giant step toward the liberation of humanity. The roots of the

Declaration of Human Rights arose from the Haitian revolution. The Haiti of Boukman, of Dessalines, of Toussaint Louverture is and remains the first black republic in the world.

Haiti shone in the eyes of all as a star of liberty. Throughout our history, often glorious, sometimes troubled, we have always remembered with pride the unprecedented exploits of our ancestors. The cries of “Liberty or death, liberty or death”, far from being stifled by a sterile past, have resounded steadily in the heart of a people who have become, forever, a free nation.

Throughout our long march toward 1991, in spite of our contribution to the free world, Haiti has never been able to open all the doors of the international community. The colonials of those days and their allies have been afraid of freedom; our leaders and the traditional oligarchy have feared it as well. From white colonials to black colonials, we have had to break the yoke of the black dictators and their international allies.

Happily, in 1986, to the astonishment of the whole world, the Haitian people overthrew a dictatorial regime that had lasted thirty years. That was the beginning of the end of a dictatorship whose marks stare us in the face, the louder we cry out:

“Liberty or death, liberty or death!”



2. The Second Commandment of Democracy: Democracy or Death



After having banished the oppressive and corrupt regime of the Duvaliers on February 7, 1986, at the end of that long and courageous struggle, the people of Charlemagne Peralte had only one choice: to install, once and for all, a democratic regime in Haiti. In that light, “liberty or death” is no different from

“democracy or death”. Hence we have waged an unremitting struggle for the conquest of our rights against minority groups who have monopolized power since 1986. The struggle is unremitting and legitimate because that power has not worked to change the nature of a government that, for a long time, has created the objective conditions for maintaining the operation of the machinery of exploitation and oppression.

Finally, on December 16, 1990, thanks to the heroic courage of the Haitian people, thanks to their contribution, we for the first time carried out free, honest and democratic elections! Honor to the Haitian masses! Glory to our ancestors, who put a stop to colonialism throughout the nineteenth century! Bravo to the international community! Bravo and applause to the United Nations!

Indeed, this was a great beginning in history. For once, through a brilliant tactical movement, a nation had carried out a revolution through the ballot box. The election of the president of the republic by more than 70 percent on the first ballot symbolized simultaneously:

The victory of the people,

The power of the people,

The demands of the people.

To summarize these free, honest and democratic elections are the outcome of a strategy proper to us, that is to say, the historic rise of Lavalas. In union there is strength: is that not our slogan? With the fork of division, we said, no one can drink the soup of elections. In the same way, no one can drink the soup of democracy with the fork of division.

In a certain sense, the strategy of Lavalas corresponds to the thinking of the Pope who, in his encyclical *Centesimus Annus*, indicated that the events in Eastern Europe and in the Soviet Union are paving the way toward the reaffirmation of the “positive character of an authentic and integral theology of human liberation”. In Haiti, this theological approach cannot be confined to a simple analysis of reality: it is meant to be, rather, a method and thought of action in the school of the poor, a privileged site of the revelation of God, historical object of that struggle for the integral liberation of humanity.

It is out of the actual experience of the poor that the pedagogy of democratic praxis arises, nourished and illuminated, of course, by liberation theology. The dialogue that must be established between the theology and politics of liberation necessarily passes by way of the experience of the poor.

When Jean-Paul Sartre, in criticizing Hegel, asserted that the latter forgot that the emptiness is empty of something, that is the point at which we, the theologians of liberation, can proclaim that the emptiness of the poor is receptive, is hungry, and it is not empty of what is essential.

Hungry for liberation — that emptiness suggests a legitimate expectation, the essence of which dwells in the spirit of the poor. It lives and gives life to democracy. It is for us who have been democratically elected to be faithful to their rights.

3. The Third Commandment of Democracy: Fidelity to Human Rights



If human beings have duties, they certainly have rights: rights to respect and to be respected. It is, in this analysis, to guarantee those rights that a just government is established.

The Universal Declaration of Human Rights is and remains sacred. It lays on us the heavy responsibility of faithfully obeying the constitutional mandate to “guarantee our inalienable and indefeasible rights to life, liberty and the pursuit of happiness,” according to our Act of Independence of 1804 and the Universal Declaration of Human Rights of 1948. We respect the Constitution on behalf of “a Haitian nation that is socially just, economically free and politically independent”.

We respect the Constitution for the sake of establishing an ideological pluralism and political succession, to strengthen national unity, to eliminate distinctions between city and countryside, to ensure the harmonious separation and distribution of the powers of the Executive, the Judiciary and the Parliament, that is, to install a governmental regime based on fundamental freedoms and respect for human rights, and to assure the cooperation and participation of the whole population in the great decisions involving the life of the nation through an effective decentralization.



4. The Fourth Commandment of Democracy: the Right to Eat and to Work



It goes without saying that the right to eat is naturally included within the framework of human rights. The reality of people who are starving because they are exploited is an immediate accusation against the oppressor as well as the authorities who are responsible for seeing that the inalienable and indefeasible rights of life are respected.

In Haiti, the victims of the international axes of exploitation can hardly feed themselves because they are being eaten up by those international axes of exploitation. [Our translation]

With respect to the arms race, “all countries taken together devote more than five hundred billion dollars a year, i.e. one billion four hundred million dollars a day. With only fifteen days expenditure, it would be possible to eliminate hunger throughout the planet for several years.”

The drama of the starving has nothing to do with a lack of food, but rather with a lack of social justice. Work, work, and more work: that is what they need to earn their bread by the sweat of their brows. Some people have shown that if, instead of a single B1 bomber, one were to build houses, for the same amount of money one could employ seventy thousand people.

How can we justify the fact that 71 percent of Haitian farmers cultivate plots of less than 1.2 hectares? How can we justify the fact that, in our country, 30 percent of the richest landowners possess more than two-thirds of the arable land?

Certainly, we have to move past the traditional indifference of the dominant political and economic sectors in order to demand respect for the right to eat and to work. The hunger of one person is the hunger of humanity itself.

Work for everyone — and a civilization based on work — in that way we can strike at the roots of hunger. The hunger of one person is the hunger of humanity itself.

In order to get beyond the limitations of language, let us explore a few trails of reality going back to February 7, 1991. In fact, since that date, the government of Lavalas has begun to bring order into our administration. The resources of the government have increased sharply...

But an increase in food production has proved to be indispensable. To achieve that, we are undertaking the agrarian reform envisaged by the Constitution, article 248, and providing the peasants with the necessary framework within which they can produce.

The private sector's participation is essential for the creation of highly labor-intensive industries. While in the past illicit practices have enabled certain sectors to despoil the country at the expense of the majority of the population, our Lavalas government, on the contrary, is on the alert to see that the rights of all are respected. These include the right to invest in accordance with constitutional guidelines, and the right to work for human and economic growth. To you, our dear friends and foreign investors, Haiti wishes, now and in the future, to extend the warmest and most cordial welcome.

5. The Fifth Commandment of Democracy: the Right to Demand what Rightfully Belongs to Us



“Pan se pan. Pan pa paw.” (Creole) (What belongs to us is ours. Ours is not yours.)

The contribution of the Haitian people in the democratic struggle that has been set in motion throughout the last five years all over the world is remarkable and exceptional.

At the intersection of the democratic streams of Eastern Europe, Asia, the Middle East, South Africa, Central and South America, there erupts damogus, in Haiti, a democratic avalanche called Lavalas. No democratic nation can exist by itself, without weaving geopolitical, diplomatic, economic, and international connections.

Today, we are recording our right to demand what is rightfully ours in the context of that network of relationships where we have first acknowledged the fruits of a rich but impoverished past. Today, we also acknowledge the fruits of a present that is exploited but the bearer of hope, and this thanks to the possibility of reconciling a colonized past with a democratic present.

Heraclitus of Ephesus rightly said: “People who are awake have only one world, but those who are asleep each have a world of their own.”

As Haitian women and men who are awake, our world is the world of justice. Justice for everyone: for Haitian women and men, too often the victims of social injustice at the international level! If we scan the horizons of this world of justice, we wonder how long the impoverished will have to cry out with Democritus: “We seek the good and do not find it, we find evil without

seeking it.”

Convinced that *Mens agit mollem* (the spirit moves the mass), our politics remains alert and attentive to the masses whose voices demand, in respect and dignity, that which is owed to them. It arises out of the treatment inflicted on a great number of our Haitian sisters and brothers who are living in foreign lands.

6. The Sixth Commandment of Democracy: Legitimate Defense of the Diaspora, or Tenth Department



Driven out until 1991 by the blind brutality of the repressive machine or by the structures of exploitation erected in an anti-democratic system, our Haitian sisters and brothers have not always had the good fortune to find a promised land. Illegal because the brutes have not had the forethought to give their victims a “certificate of torture” properly signed; or, because they have had to travel as “boat people” or without being provided with legal documents, they have nevertheless made great

contributions to the economic prosperity of their bosses, preferring to do all the hardest work rather than depending on handouts.

What shall we say to our sisters and brothers who are imprisoned at Krome and elsewhere? In the name of democracy, is there no room for bending a little with regard to their files and transforming their pain into joy? With a view to encouraging the authorities concerned to take steps in the direction of that hoped-for joy, we, the government of Haiti, are continually battling against fraudulent practices and the obtaining of phony visas on Haitian soil. At the same time, we condemn the flagrant violation of the rights of Haitians living in the Dominican Republic.

While acknowledging the sovereignty of the Dominican Republic, we must denounce and energetically condemn that violation of human rights.

Haiti and the Dominican Republic are two wings of one bird, two nations that share the beautiful island of Hispaniola. Echoing the voice of all the victims whose rights have been mocked, committed to respect human rights in spite of the social problems and financial difficulties caused by the forced repatriation of our people, we insist on respecting the two wings of the bird. This is attested by the welcome Haiti offers to all those who cross its border: women and men, Haitians and Dominicans.

In solidarity with all disadvantaged minorities, we call for reparations both for the native-born citizens of the Dominican Republic and those born in Haiti, and for the Haitian citizens who are victims of this repatriation. Here, it is not a matter of weeping when one realizes what is happening in the Dominican Republic; it is a question of defending human rights, in the name of the Haitian people, and in the name of all the men who are men all over the world and of all the women who are women all over the world. As a result, we Haitians will work together with our Dominican sisters and brothers to live in harmony and in constant dialogue. That is why, together with the Dominican citizens who do not agree with this manner of trampling human rights, we Haitian men and women, we, the people of Haiti, declare to the world that we demand reparation.

We will continue to work with the Dominican people as brothers and sisters to live in peace, but never, never will a human being worthy of the name bow his or her head when human rights are trampled under foot as is now the case for Haitians born either in the Dominican Republic or in Haiti, Haitians of Dominican origin or Dominicans of Haitian origin. It is regrettable that the question of color enters the picture, even when the people in question are Dominicans.

Arrested and expelled to Haitian territory, they ordinarily have neither roof, nor family, no employment. Already, conservative estimates set the number of repatriates at more than fifty

thousand. In the hope that the international bodies concerned will help us ensure that the fundamental rights of the persons are respected now and here after, and that they will act in solemn fashion, we proclaim with pride and dignity that:

Never again
Never again
Will our Haitian sisters and brothers
Be sold
To convert their blood into bitter sugar.

Let us always walk together with our Dominican brothers and sisters in dialogue, for the protection of the rights of all human beings, Dominicans and Haitians. To my Dominican sisters and brothers whom I love so much, I say: let us go forward together to build this peaceful work.

7. The Seventh Commandment of Democracy: No to Violence, Yes to Lavalas



A political revolution without weapons in 1991? Is it possible? Yes. Incredible, but true. The pedagogy of Lavalas, the tactical and strategic convergence of democratic forces, brandished the weapon of unity against that of violence. A stunning victory! An historic surprise!

Schooled by the poor, the pedagogy of active nonviolence and unity triumphed over institutionalized violence. After 1804, the date of our first independence, 1991 opened the era of our second independence. Does there exist a democratic nation that is capable of remaining indifferent to that victory of nonviolence precisely in the place where the structure of economic violence still holds sway? Is it right to test the patience of the victims of economic violence? If there is no such thing as a politics unconnected with force, neither is there such a thing as an economy unconnected with interests.

The capital of nonviolence that the Haitians have already invested represents considerable economic interests, thanks to the restoration of peace. A simple social-psychological approach speaks volumes. In fact, the less the social self is under attack by the antiquated oligarchy, the more psychological, political and economic health it enjoys. The pedagogy of nonviolence may support a collective raising of consciousness with regard to our country of nonviolence — a nonviolent country where, nevertheless, 85 percent of the population, crushed under the weight of economic violence, is still illiterate; illiterates who are not animals. Teaching these victims to read, today, is a challenge to the true friends of the Haitian people. I am not speaking of friends but of true friends. You who are true friends, do not be observers. Be actors, in as much as you are citizens of the world.

Together, let us participate in a campaign for literacy. Can we count on your cooperation? We hope so. All cooperation at this level testifies to a willingness to struggle against economic violence through active nonviolence.

May the sunshine of nonviolence shine Lavalassely where the cannons of violence are roaring!
[Our translation]

8. The Eighth Commandment of Democracy: Fidelity to the Human Being, the Highest Form of Wealth



To speak of the human being as the highest form of wealth may imply that we are forgetting gold, oil, or greenbacks. Far from it. There is



wealth, and then there is wealth. According to certain experts, if America's hydroelectric potential were fully exploited, it would furnish more energy than all the oil that is consumed by the whole world.

All this wealth should be at the service of human beings, the pivot on which the whole politics of Lavalas turns. We, too, are ready to prove our fidelity to humanity, embracing everything that promotes its full development. Hence the harmonious ties already fashioned with CARICOM are located within the framework of Caribbean solidarity for the purpose of better promoting human well-being.

We are also working at the intersection of our south-south relations, between our neighbors in South America and ourselves. South-south relations are not the only important ones for Haiti. In fact, we share a political heritage with the United States, whose independence reminds us of the Haitian pioneers who, precisely for the sake of that independence, were beaten and killed. Like France, with which we also share a political heritage together with the United States, the other countries of North America, Europe, the Middle East, Africa, and other parts of the globe are situated together with us within the network of interdependence that binds all the nations of the globe.

We offer patriotic greetings to the Haitian women and men living in Cuba, without forgetting Cuba and the Cuban people to whom we express our wishes for peace and growth in democracy. We want to address these same wishes for peace and growth in democracy to the Middle East and South Africa. United with all the blacks of Africa who are called to enjoy all the rights recognized by the Universal Declaration of Human Rights, we take advantage of this occasion to ask the international community, and especially the industrialized countries, not to lift too soon the global sanctions imposed against the government of Pretoria. Diametrically opposed to apartheid, the Republic of Haiti is striving to see that the black majority in South Africa may have full enjoyment of its rights in a multiracial, democratic society. Bravo Mandela! Honor to Mandela!

If the name of Mandela excites such applause, certainly another man deserves to be applauded as well: I am speaking of Martin Luther King.

The Haitian government has noted with satisfaction the cease-fire recently adopted between the parties to the conflict in the western Sahara, and reiterates its support for the process now at work. The suffering of one human being is the suffering of humanity. Our politics intends to offer, day by day, an eloquent witness to that fidelity, fidelity to humanity.

9. The Ninth Commandment of Democracy: Fidelity to our Culture



The Lavalas praxis interlaces the cultural bonds at the very heart of the political universe. Resistance to cultural alienation guarantees the psychological health of the democratic fabric. In fact, every kind of cultural suicide results in deviance in the social body and inevitably threatens the democratic cells.

To live, and to live fully, also means nourishing one self at the sources of one's culture; it means plunging the roots of one's being into those sources.

Those cultural sources incorporate the whole life of a people. We are speaking of a density of nature that has to be studied and explored. By that nature we mean a fabric of multidimensional relationships. Defining the human being not as an end but as a bridge, Friedrich Nietzsche situated humanity, whether that was his intention or not, at the intersection of acculturation and

inculturation. It is a question of the transmission of cultural seeds capable of vivifying or wounding a being in its very essence.

The seeds of pathological guilt transmitted by contact between the cultures that are called dominant and dominated can only injure any democratic encounter.

The politics of Lavalas endeavors to validate our cultural identity. No truly deep change can be accomplished democratically without an articulation of the indigenous values that are closely linked with any genuine socio-cultural fabric.

Kòd lonbrit nou
mare n ak rasin nou.

Rasin nou ak mwèl nou
se menmman parèyman.

Souse mwèl nou
se koupe rasin nou.

Koupe rasin nou
se sasinen kilti nou.

That fidelity to the culture of humanity invites us to share the concerns of the Kurdish people, the Palestinian people, the Jewish people, the peoples of Iraq — all of them firmly attached to the roots of their own being.

In this perspective of respect and peace, the Republic of Haiti rejoices greatly at the imminent admission of the two Koreas to the family of the United Nations.

Fidelity to our culture urges us to sharpen our critical sense in order to protect the health of our culture against certain plagues, such as the illicit traffic in narcotics. The Haitian government is resolved to recall that an effective struggle against the production of drugs is also conditional on the extension of stronger assistance to the Latin American countries.

As regards drug trafficking itself, it is important to recall that is generated and fed by the demands of the North. It is also necessary, at all costs, to eliminate the incentives to production coming from consumers in the industrialized countries. Concerted action involving governments North and South, aided by the United Nations, would permit us to conduct a more effective struggle against this plague of assorted drugs that is eating away at men and women.

10. The Tenth Commandment of Democracy: Everyone Around the Same Table



Yes, everyone around the democratic table.

Neither a minority on the table,

Nor a majority under the table,

But everyone around the same table.

That, I think, is the historic meeting place as we approach 1992; on the eve of the celebration of five hundred years of evangelization for more than one country, but primarily and before all, of resistance on the part of us Haitians, women and men. For throughout those five hundred years we have resisted in order to follow and protect our freedom and our dignity. That is why, on the eve of the celebration of these five hundred years, which we call the five centuries of resistance — quantitative and qualitative — we can speak of this gathering around the table. It is truly and genuinely a challenge to be accepted on the threshold of the third millennium.

Sisters and brothers of Jamaica, Barbados, Trinidad, Cuba, the Dominican Republic, Guadeloupe, Martinique: our past struggle against colonialism has inevitably led us toward the establishment of deeper ties in the course of our long march toward the democratic table.

A new social contract at the Caribbean, Latin American and international level is clearly necessary for us to join together one day, all of us around the democratic table.

Since December 16, 1990, the date of our elections under the supervision of the United Nations, we in Haiti are on the march toward that meeting place.

To get there — and so that we may all get there — it is time that indebtedness cease to be the condition that governs the net transfer of the resources of our impoverished countries to the rich nations — I do not talk about “developed countries” but rather “countries that are called developed” — a transfer that has reached \$115 billion. In 1989 alone, that transfer reached almost \$60 billion — financial resources that the southern countries for their own growth need absolutely .

Mr. President,

I hope that the Fourth Decade of Development will produce concrete results in the realm of the new international order that is to be inaugurated.

HERE AT THE END OF THE TWENTIETH CENTURY, THE REPUBLIC OF HAITI
RENOUNCES ABSOLUTISM, EMBRACES PARTICIPATORY DEMOCRACY, AND INTONES
THE HYMN OF LIBERTY, PRIDE AND DIGNITY.

Liberty achieved!

Pride restored!

Dignity restored!

Here at the end of the twentieth century, the Republic of Haiti has the honor to salute the Unity of the Nations.

Nations united

For one united world.

Nations united

By united peoples.

As for the Haitian people, we again hail their heroic courage, crying “in the voice of Charlemagne

Peralte,” “in the voice of Dessalines,” “in the voice of Lavalas”;

**It is better to perish with the people
Than to succeed without the people.
But with the people,
We know no defeat, so
Victory is ours!**

Pase pou n reyisi san pèp la
Pito n echwe ak pèp la
E ak pèp la, nou pap echwe.

And again,
We believe in humanity.
Whenever a human being is exploited,
Call out to us.
At your call, we answer
“yes”, 77 times “yes”,
To exploitation, we answer
“no”, 77 times “no”.
To defend human rights
Is the mission of the United Nations.

We believe in peace.
Where war is raging,
Call out to us.
At your call, we answer
“yes”, 77 times “yes”,
To war, we answer
“no”, 77 times “no”.
To guarantee the peace
Is the mission of the United Nations.

We believe in the brotherhood, the sisterhood of peoples.
Where whole peoples are excluded, disenfranchised,
Call out to us.
At your call, we answer
“yes”, 77 times “yes”,
To exclusion, to disenfranchisement, we answer
“no”, 77 times “no”.
To be a place of dialogue
Is the mission of the United Nations.

We believe in the Haitian people.
Where they are struggling “Lavalas-ly”,
We are there and we will always be there.
It is better to perish with the people
Than to succeed without the people.

While holding fast
To the echo of this credo
By way of a conclusion

Let us hold fast
To the echo of the credo of democracy.

We believe in these Ten Commandments of Democracy
We believe in democratic politics.
We believe in a meeting place where there will be
Neither a minority on the table,
Nor a majority under the table,
But where ALL will be around the table.

Thus let it be
In the name of the People
And of their Children
And of their Holy Spirit
Amen!

United, we are strong.
United in the Caribbean, we are a power,
United in the world, we are a power
For Peace, for Justice, for Love and for Liberty.

Do we have the right to speak here?
If so, let us speak together, so that the echo resound in Haiti.
Yon sèl nou fèb.
Ansanm nou fò.
Ansanm ansanm nou se Lavalas.

Alone we are weak,
Together we are strong,
All together we are Lavalas.





APPENDIX II

FOR A CIVILIZATION FOUNDED ON PEACE

SEPTEMBER 29, 1992



Address by Mr. Jean Bertrand Aristide,
President of the Republic of Haiti,
at the Forty-Seventh Ordinary Session of the
United Nations General Assembly,
on September 29, 1992.

DEDICATE

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FOR A CIVILIZATION FOUNDED ON PEACE

UNITED NATIONS, SEPTEMBER 29, 1992

May the United Nations and the Organization of American States meet together in Haiti, so that all fine-sounding resolutions be finally transformed into visible, fruitful action.

Leve Kanpe pou n reziste.

Jis demokrasi a retounen.

Mr. President:

In the name of the people of Haiti, I am happy to greet you, Sir, and offer you our warm congratulations on your election to the presidency of the forty-seventh session of the General Assembly.

I am equally pleased to salute your predecessor, Mr. Samir Shihabi, and the new Secretary-General, Mr. Boutros Boutros-Ghali, to whom I extend my most sincere congratulations on his assumption of his position of weighty responsibility.

Distinguished Diplomats,
Dear Frinds in the International Community,

How happy I am to greet you and to welcome the sister nations that have just arrived in this great family of ours!

As always, the Haitian people cannot refrain from sending special greetings to President Carlos

Andres Perez and the Venezuelan people.

Mr. President,

On the threshold of the third millennium, the clear signals of political pollution invite us all to dialogue in order to bring progressively about a civilization founded on peace.

The end of the cold war has offered the world new prospects of peace and cooperation. Nevertheless, hotbeds of tension and the outbreak of new regional conflicts have darkened the picture of international relations. Political pollution at a global level has produced armed conflicts, wars, massacres, and coups d'état against democracy. Therefore, in all humility, we would like to share with you eight democratic beatitudes for a civilization of peace.

THE FIRST DEMOCRATIC BEATITUDE



Blessed are those who defend democracy; may peace prevail among them.

The condemnation of the coup d'état of September 30, 1991 is an expression of the desire of the United Nations to defend the democratic principles and rights of the Haitian people, and we would like to thank you warmly for that.

The advent of this civilization of peace, on a global level, necessarily involves restoring constitutional order to Haiti, where blood is flowing, corpses are piling up, and repression is intensifying.

**A COUP D'ÉTAT IN ITSELF IS A CRIME
AGAINST HUMANKIND.**

**THESE 12 MONTHS ARE SYMBOLIC OF A
DOUBLE CRIME AGAINST HUMANKIND.**

**MAY THE DOOR ALLOWING FOR A RETURN
FINALLY BE OPENED SO THAT PEACE
CAN ONCE MORE SHINE AMONG US.**

JOU SA A !!!

Five days before the coup d'état of September 30, 1991, here, at the United Nations forum, the people of Haiti cried out:

"DEMOCRACY OR DEATH!"

Today, on behalf of the 3,000 people assassinated by the enemies of democracy, the Haitian people cries out, with the SAME conviction and from the SAME rostrum, the SAME cry:
"DEMOCRACY OR DEATH!"

Anyone desirous of peace must defend democracy.

La pè ak demokrasi
Se Kòkòt ak cheri.
Youn pa vi v san lòt .

La pè ak demokrasi
Se Ayiti ak Ayisyen.
Youn pa vi v san lòt .

La pè ak demokrasi
Se nou ak mwen.
Youn pa vi v san lòt .

May peace return to Haiti!

And may peace, like wise, be restored to Yugoslavia and Somalia. The Republic of Haiti condemns the acts of terrorism and genocide that have brought about such a paroxysm of horrific deeds. We appeal to the international community to make itself responsible for progressively creating a civilization of peace.

THE SECOND DEMOCRATIC BEATITUDE

Blessed are those who promote economic growth, because peace and economic poverty are incompatible.



**Mizè ak la pè
Se lèt ak sitron.
Youn pa vle wè lòt.**

**Mizè ak la pè
Se Ayiti ak Cédras.
Youn pa vle wè lòt.**

**Lègen la gè nanvant,
Pagenla pè nantèt.**

Since the World War II, global production fell for the first time, by 0.5 percent last year. In developing countries, economic and social conditions have deteriorated dramatically. Hence subhuman poverty, drug abuse and an increase in crime.

Twenty percent of the wealthiest people in the world have 83 percent of the world's income.

Twenty percent of the poorest people of the world have only 1.4 percent of the world's income

Today 1.2 billion poor people live in the developing countries.

In the year 2000, 1.3 billion.

In the year 2025, 1.5 billion.

But the fundamental principle of international public law is the principle of equality. In this context, Aristotle reminds us that politics requires a reciprocal and symmetrical relationship in which citizens are placed on an equal footing with each other and not above or below each other.

***Tout moun se moun.
Moun respekte moun.
Moun pa ret ak moun.***

Likewise, in his work entitled Political Justice, Otfried Hoffe, while occupying the Chair of Ethics and Political Philosophy, has reminded us that “on the whole, Plato and Aristotle offered us a florilegium of reasons to demonstrate that life in common is profitable to all those participating in it”.

Relationships, therefore, are ruled by Laws;

Laws that must be respected.

Laws that must not be transgressed.

Laws in a society of law.

JUSTICE MUST BE, AS IT WERE, THE OXYGEN OF THE ECONOMY

How can we bring about a civilization of peace unless there is human and economic growth at the world level?

It is in this world where:

unfortunately, every year almost 3 million children die from vaccine-preventable illnesses.

One out of three children suffers from serious malnutrition.

Why so much suffering? Must suffering and opulence necessarily be at daggers drawn? The South accounts for 77 percent of the world's population. In Latin America, 17 percent of landowners control 90 percent of the land. More than one third of the rural population own but 1% of arable lands.

How can one speak of peace when equal civil rights become socio-economic inequality? That is a bitter contrast; that is a startling contradiction, owing to violations of human rights.

In our country — Haiti — it is even worse. The exploitative structures that we inherited must be democratically transformed into structures made up of participation and justice — participation by everyone; justice for all; and transparency in all matters.

Hence, we will no longer be burdened by this colonial heritage that is so clearly reflected in the following statistics:

Over 45 percent of the national income is in the hands of 1 percent of the population.

There are 1.8 doctors per 10,000 inhabitants.

There are 1.9 nurses per 10,000 inhabitants.

*In our 56 so-called hospitals,
there are but 1.5 beds per 1,000 sick people.*

*59 percent of urban dwellers and 3 percent of rural
dwellers have access to drinking water.*

*85 percent of the population is illiterate,
yet extremely intelligent.*

*“Illiterate” does not mean “stupid”.
Analfabèt pa bèt!*

Incumbent on us is the great responsibility to promote productive, gainful employment. We will manage to do so by applying judicious macroeconomic politics and effective mesoeconomic measures.

Therefore, as always, we will have to locate the human individual in the very heart of development, enable the market to function properly, remedy any defects, introduce material infrastructures, support activities of public interest, develop harmonious relations with the private sector, and struggle against corrupt structures.

The constitutional process will safeguard participation for all and justice for all. Unity in diversity is indeed the very outline of a political topology in which differences of view can be democratically harmonized.

THE MORE EQUALITY THERE IS IN CIVIL RIGHTS, THE LESS
INEQUALITY THERE WILL BE IN THE SOCIO-ECONOMIC FIELD.

Chodyèa pa dwebouyi yousèl bò
Fòk gen manje pou nou tout.
Travay pou nou tout.
Respè pou nou tout.

Jistis pou nou tout.
Tout moun se moun.
Moun respekte moun.
Moun pa ret ak moun.

The Republic of Haiti shares the suffering of those peoples who are impoverished, starving and abandoned. There are many of those dispossessed people who are in vain seeking the return of what is due to them.

In addressing our thanks in advance to all those friends of Haiti who wish to send humanitarian aid to Haiti, we would like to ask you to coordinate the channeling of humanitarian aid with the constitutional Government of the Republic of Haiti and those non-governmental organizations that are accompanying the march of the people of Haiti toward democracy.

Despite the controversy that has surrounded the idea of an embargo, the people of Haiti would like to repeat “Yes” to an embargo. Let us have a real, total, and complete embargo at last. Secondly, let us put a stop to the flood of new weapons being pumped continually into Haiti. Thirdly, if a total blockade is required to achieve this, the Haitian people will welcome it.

Mr. President,

My Dear Friends of the International Community,

For the efforts you have already made, and for the support you intend to offer us, a thousand thanks!

One year is too long.
Twelve months is too long.
Tout priyè gen amen.
Li lè pou n di amen.

THE THIRD DEMOCRATIC BEATITUDE



Blessed are those who heroically say

NO TO GETTING OFF SCOT-FREE!
NO TO VENGEANCE!
YES TO JUSTICE!
NO JUSTICE! NO PEACE!

The refusal to give one's blessing to impunity is part of the lexicon of justice and morality. Article 42.3 of the Constitution of the Republic of Haiti lays down that: *"Abuses, acts of violence and crimes perpetrated against civilians by a military official in the exercise of his duties shall come under the authority of the Courts of common law."*

In less than one year, 3,000 persons have been assassinated; there have been over 40,000 political refugees; hundreds of thousands of citizens have fled throughout the country; more than a hundred journalists have fallen victim to the terror of the military; the press has been muzzled; priests have been arrested, beaten up and imprisoned; the life of Monsignor Willy Romélus has been threatened; priests, nuns and members of grassroots ecclesiastical communities or Ti Legliz have been continually persecuted. Rural, popular, socio-professional and trade union organizations have been systematically dismantled or targeted. Many parliamentarians have been persecuted. One Deputy was assassinated in cold blood. Blood is flowing; the corpses are being heaped up. Never has Haiti experienced such a ferocious and bloody dictatorship.

Rejected by all states of the world, these criminals have nevertheless been recognized by the Vatican — the only state that has elected to give its blessing to crimes that it should have condemned in the name of the God of Justice and Peace.

What a scandal!

Because of this impunity, on June 2, 1992, **these criminals burned down** the Lafanmi Selavi orphanage. On February 5, 1991, **these same criminals burned** four street-children and destroyed their orphanage. On September 11, 1988, **these same criminals** burned down St. Jean Bosco's Church, killing some 50 human beings in broad daylight while they were celebrating the Eucharist.

They have destroyed human lives.
But they will never,
Never be able to destroy our love.

Let the force of love
Banish the shades of hatred
So that the beacon of peace may shine through.

In the light of this peace, in which, as Anaxagoras said, “the visible is a window on the invisible”, one may well wonder:

What would the attitude of the Vatican have been, had Haiti been inhabited by white people?

Secondly, what would Pope John Paul II’s attitude have been, had Haiti been Polish?

Thirdly, next October Pope John Paul II will be a few kilometers away from Haiti. Will he be the Good Samaritan or the High Priest? (Luke 10:30–37)

In the meantime, love and peace to the Pope, because we gain no merit in loving only those who love us (Luke 6:32).

THE FOURTH DEMOCRATIC BEATITUDE



Blessed are those who reduce arms expenditures and increase expenditures for human development.

World military expenditures add up to \$2 million per minute. Since 1945, there have been approximately 150 wars, which have caused a total of 20 million deaths. The developing countries’ military expenditures have increased over the last three decades from \$24 billion to \$173 billion.

Peace is promoted by reducing the arms purchases and increasing expenditures on human development. Unfortunately, in our country, military expenditures have led not to peace but to the massacre of a nonviolent population. An army of 7,000 men accounts for 40 percent of the national budget. Striking contradiction! That is not to mention drugs: some officers are implicated up to their necks in drug trafficking, a source of corruption par excellence.

In the face of so much corruption, millions of victims seem to be echoing Cicero when he asked,

“Quousque tandem abutere, Catilina, patientia nostra?”

“How long will you continue to abuse our patience, Catiline?”

The people have categorically rejected that army. We have no need of it, they constantly repeat. “Police, yes, but this army of criminals, no,” they say to anyone who will listen.

In keeping with the Constitution, we, the President of the Republic of Haiti, respond to the people in these terms:

Yes to the army, but as it is, no. The army should be freed from Cédras and his clique, who have been responsible for the death of several thousand people.

Once liberated, it will be integrated and brought up to professional standards, and, in accordance with the Constitution, we will set up a police force separate from the army. So much, then, for

preserving peace.

A constitutional and democratic state excludes despotism, tyranny, anarchy, and absolute power, because absolute power corrupts absolutely.

Mister President,

The Republic of Haiti would be very happy to see the United Nations set up commissions made up of defenders of individual rights to inquire into violations of fundamental rights committed since September 30, 1991. Their presence in Haiti is essential to extend our good experience after the elections of December 16, 1990.

Let the United Nations and the Organization of American States meet together in Haiti, urgently, so that finally fine-sounding resolutions can yield visible and fruitful action.

THE FIFTH DEMOCRATIC BEATITUDE



Blessed are those who resist political pollution, for they will make the sun of peace shine.

Deliberate injustice creates two parallel paths: submission and resistance. We, the sons and daughters of Dessalines, Toussaint Louverture, and Charlemagne Peralte, say no to submission and yes to resistance.

Tolerant toward the intolerant, nonviolent toward the violent, flexible toward the intransigent, the Haitian people must make their resistance and mobilization for liberation more dynamic in order to pave the way for a democratic society.

Yes, sons and daughters of Freedom,
Sons and daughters of dignity,
We reject submission.
We choose Resistance.

The broad highway of Resistance will once again lead us to political stability, a prerequisite for economic development. From February to September 1991, we had seven months of peace; seven months of political stability; seven months of "Lavalassian" security!

Zenglendo, pa!
Chef seksyon, pa!
Tonton makout, pa!

Fanm vanyan,
Pale mwa d sa!
Gason vanyan,
Pale mwa d sa!

Pazapa,
Ak la lwa
Sa ta va
Kòm sa dwa.

Those seven months of security, of course, made it possible for us to obtain \$511 million in gifts or loans from 15 international donors.

I pay homage to the women of Haiti, who, through their spirit, were able to make more dynamic the teaching of **RESISTANCE**.

Kanta pou jenès Ayiti Toma a menm, se sa nèt.
Onè pou nou! Chapo ba pou nou!

Through active, nonviolent **RESISTANCE**, let us energetically mobilize to defend human rights. Contempt for human life imperils everything our Haiti and all humanity hold dear.

Pèdi pou pèdi, se yo k pou pèdi.
Genyen pou genyen, se nou k pou genyen.

30 septanm 91, nou bite
30 septanm 93, leve kanpe.

Leve kanpe pou n reziste.
Jis demokrasi a retounen.

Jou sa a! a a a

Jou va, jou vyen
Jou ale, jou vini,
Jou sa a! a a a

Perseverance, said Plutarch, is invincible. **RESISTANCE**, we say, is organic.

The Republic of Haiti offers encouragement to all those men and women on the five continents who are resisting the forces of conflict.

We have been following closely the Middle East peace negotiations and hope that they will result in a peace agreement, which all men and women urgently need.

THE SIXTH DEMOCRATIC BEATITUDE



Blessed are those who defend the truth, for they are a source of justice and peace.

Indeed, truth remains the foundation of justice. Man can use science to kill truth, and the same is true of political power. When leaders seek truth through objectivity, they contribute to the maintenance of peace.

Therefore, ethics must rise up to oppose any manipulation of the **TRUTH** or any acceptance of a polluted truth.

For us Haitians, men and women alike, our existence is linked to the very roots of our being. Those roots bring us to the sap of the naked **TRUTH**, of “Lavalas” policy. We take from it the sap

of liberating **TRUTH** Hand democratic ethics.

From Socrates to Heidegger, from Hegel to Jean-Paul Sartre, over and above philosophical differences, our political ethics makes it essential for us to seek **TRUTH** from the very source of objectivity, for a peaceful civilization, within the **TRUTH**.

That is why we choose a constitutional democracy and not a schizophrenic democracy with its implications of psychopathic breakdown, structural dislocation, verbal stereotypes, and hypertrophy of the collective super-ego.

As always, we need a political philosophy that furthers social peace and the realization of national interests.

National interests — Yes!
The interests of the country — Yes!
The interests of the nation — Yes!
The interests of the nation compel us
To transcend personal relationships
In order to save the nation.

This can be seen today in the determination of over 90 percent of the Haitians to continue to say “No!” to the usurpers after 12 months of resistance. Fatherland, first of all!

Yes, it is noble to die
For flag and fatherland!
Ala yon pèp gen fyè!
Paske nou gen fyè.
Na rive jwenn myèl.

Myèl pou yon bann ak yon pakèt
Yon pakèt ak yon pil
Yon pilakyon dal
Yon dal ak yon foul moun
Kap chante:
“Lè na libere,
Ayi t i va bèl . ”

The sun of this peace will shine in many countries. The Republic of Haiti joyfully welcomes the presence of the United Nations in Cambodia, where there is such a thirst for justice and peace after two decades of war and isolation.

It will shine one day in the Caribbean and Latin America. During the first 100 years following the arrival of Christopher Columbus in America, we lost more than 90 million human beings. This was the start of the practice of genocide. May the blood of our ancestors fertilize the Caribbean and America. May their spirit fortify us and guide us towards the triumph of the **CIVILIZATION OF PEACE**.

THE SEVENTH DEMOCRATIC BEATITUDE



Blessed are they who, regardless of class and race, love one another the Lavalas way.



When the black man does not live in peace,
The white man cannot enjoy his peace.
When the white man does not live in peace,
The black man cannot enjoy his peace.
Let us love one another the Lavalas way.

May the peace of the blacks be with the whites!
May the peace of the whites be with the blacks!
When the poor man does not live in peace,
The rich man does not enjoy his peace.
When the rich man does not live in peace,

The poor man cannot enjoy his peace.
Let us love one another the Lavalas way.

May the peace of the rich be with the poor!
May the peace of the poor be with the rich!

According to Aristotle, politics demands a reciprocal and symmetrical relationship in which citizens are side by side and not one atop the other.

To forge unity in diversity,
Let us love one another the Lavalas way.

The aspiration to peace is inherent in human nature. May it fertilize political praxis, guaranteeing the growth of cultures and respect for human rights.

The right to live in freedom;

The right to work;

The right to eat one's fill;

The right of one and all to a seat at the table of democracy.

Living in profound communion with our sisters and brothers in South Africa, the Republic of Haiti vigorously condemns the system of apartheid. It is indeed a modern vestige of slavery, eroding human dignity day after day.

THE EIGHTH DEMOCRATIC BEATITUDE



Blessed are those who, on the threshold of the third millennium,
discover the true face of the Haitian people.

FREEDOM! DIGNITY! AND PRIDE!

These are the values written in letters of gold on the brow of this heroic people marching with

head held high in search of peace.

Five hundred
years ago, our ancestors, in
search of peace, threw themselves
into the sea, abandoning the boats that
were carrying them from Africa to the
Caribbean.

After 500 years, thousands of political refugees
in quest of peace, have taken to the sea because
the Haitian prefers

**TO DIE ON HIS FEET RATHER
THAN LIVING ON HIS KNEES.**

May the true face of the Haitian people
never again—never again—be hidden behind
the faces of Papa Doc, Cédra, and the
Tonton Macoutes, all rejected viscerally,
democratically, and once and for all

**BY A BARE-HANDED
PEOPLE.**

FREEDOM! DIGNITY! PRIDE! YES!

He or she who knows the Haitian diaspora
Or the “**Tenth Department**” cansay,

like Archimedes: “Eureka! I have
found it! I have found Haiti,
where the roots of Freedom

planted by Toussaint
Louverture, are
sometimes fought,
sometimes beaten, but
never vanquished.”

In the name of
the people
and its sons
and its
holy
spirit.

AMEN

YON SÈL NOU FÈB,

ANSANMNOU FÒ,

ANSANM, ANSANM NOUSE LAVALAS.



National interests — Yes!

The interests of the country — Yes!
The interests of the nation — Yes!
The interests of the nation compel us
to transcend personal relationships
in order to save the nation.



Pazapa,
ak la Iwa
Sa ta va
Kòm sa dwa.



FREEDOM! DIGNITY! AND PRIDE!

Such are the values written in letters of gold
on the brow of this heroic people marching
with head held high in search of peace.



The United Nations,
for a united world;
The United Nations
Through united peoples.



Chodyèa pa dwebouyi yousèl bò
Fòk gen manje pou nou tout.
Travay pou nou tout.
Respè pou nou tout.

Jistis pou nou tout.
Tout moun se moun.
Moun respekte moun.



Let it be so!

In the name of the people
And its sons
And its holy spirit—Amen.



May the peace of the rich be with the poor!
May the peace of the poor be with the rich!



To forge unity in diversity,
Let us love one another the Lavalas way.



Ala yon pèp gen fyèl!
Paske nou gen fyèl.
Na rive jwenn myèl.
Myèl pou yon bann ak yon pakèt
Yon pakè t ak yon pi l
Yon pilakyon dal
Yon dalakyon foulmoun
Kap chante:
"Lè na libere, Ayiti va bèl."
Jou sa a! a a a



MAY THE DOOR ALLOWING FOR A RETURN FINALLY BE OPENED
SO THAT PEACE CAN ONCE MORE SHINE AMONG US.
JOU SA A!!!

Jou va, jou vyen
Jou ale jou vini,
Jou sa a! a a a



Anyone desirous of peace must defend democracy.

La pè ak demokrasi
Se Kòkòt ak cheri.
Youn pa viv san lòt.

La pè ak demokrasi
Se Ayiti ak Ayisyen.
Youn pa viv san lòt.

La pè ak demokrasi
Se nou ak mwen,
Youn pa viv san lòt.

May peace return to Haiti!



**To defend human rights
Is the mission of the United Nations.**

Jou sa a! a a a



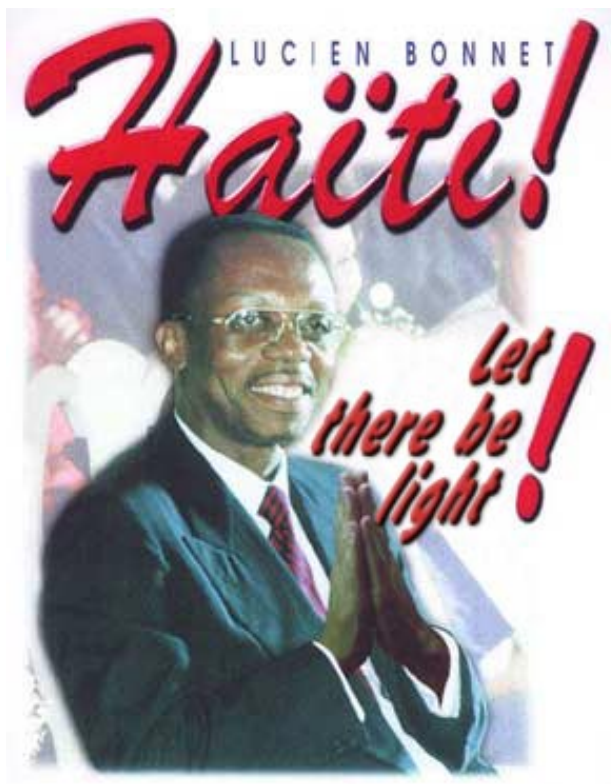
**To guarantee the peace
Is the mission of the United Nations.**

Jou sa a! a a a



**To be a place of dialogue
Is the mission of the United Nations.**

Jou sa a! a a a



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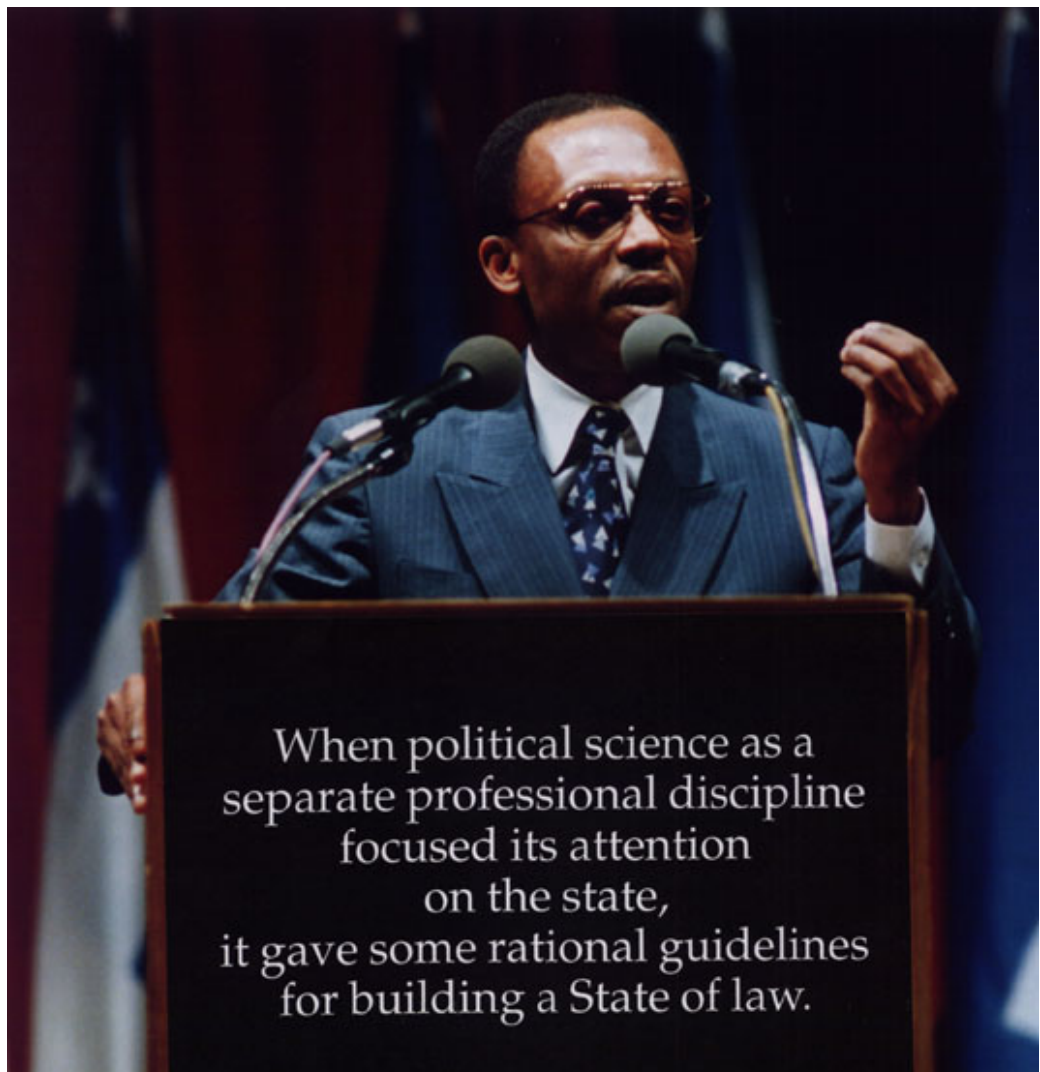


APPENDIX III :

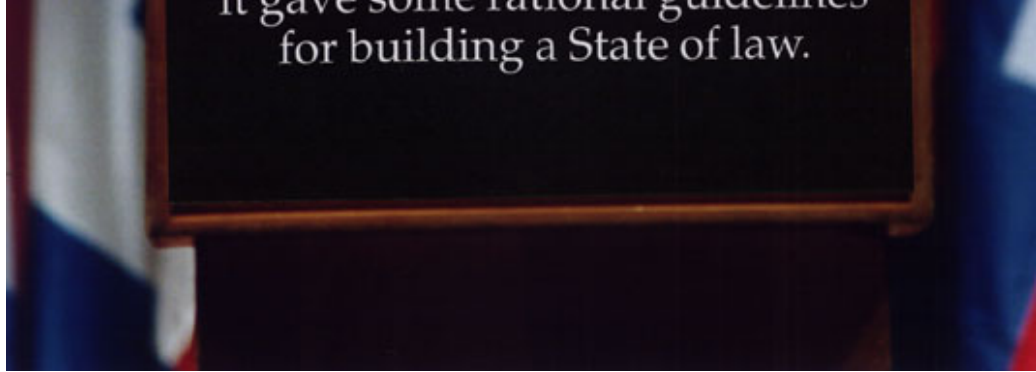
Building a Society of Law

President Aristide's speech, at the 48th Ordinary Session of the General Assembly of the Organisation of the United Nations, on October 28, 1993

Address by Mr. Jean Bertrand Aristide,
President of the Republic of Haiti,
at the Forty-Eighth Ordinary Session
of the United Nations General Assembly,
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**When political science as a separate
professional discipline focused its attention
on the state, it gave some rational guidelines
for building a state of law.**

UNITED NATIONS October 28, 1993

Mister President,
Mister Secretary-General,
Distinguished Diplomats,
Dear Friends,

I am happy to greet you on behalf of the Haitian people!

Together with Prime Minister Robert Malval and the Haitian ministers and diplomats present here, I offer my thanks to the United Nations and to all those who are with us on the road to restoring democracy to Haiti.

Particular thanks go to the Secretary-General of the United Nations, the Secretary-General of the Organization of American States (OAS), President Bill Clinton, Special Envoy Dante Caputo, Special Advisor Lawrence Pezzullo and the four friendly countries of Canada, France, Venezuela, and the United States of America.

I cannot fail to mention all the other friends in the Caribbean, America, Europe and Asia who are so dear to us and have given us such a warm welcome. Among others, we refer to the Republic of China in Taiwan, which we hope will soon regain its place in the great family of the United Nations.

In 1492, the peoples of Africa reached the new world. Half a millennium has already elapsed since then — 500 years of history that have reaped abundant cultural and liberating harvests. From 1791 to 1804, under the leadership of Toussaint Louverture and Jean-Jacques Dessalines, Haiti won its independence and the life-force of freedom has become blood of our blood and flesh of our flesh.

We are alive.
Haiti will live.
Haiti is us.
We are Haiti.

Undoubtedly there have been ups and downs and there will continue to be. Nevertheless, nothing can prevent us from defending our inalienable and undeniable right to life, to liberty and to the quest for happiness in accordance with our Act of Independence of 1804 and the Universal Declaration of Human Rights of 1948.

It is with great joy that we find these same fundamental values set forth in the American Declaration of Independence, namely:

“... that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness...”

Haiti, which was the richest French colony in the eighteenth century, must be a nation that is socially just, economically free and politically independent.

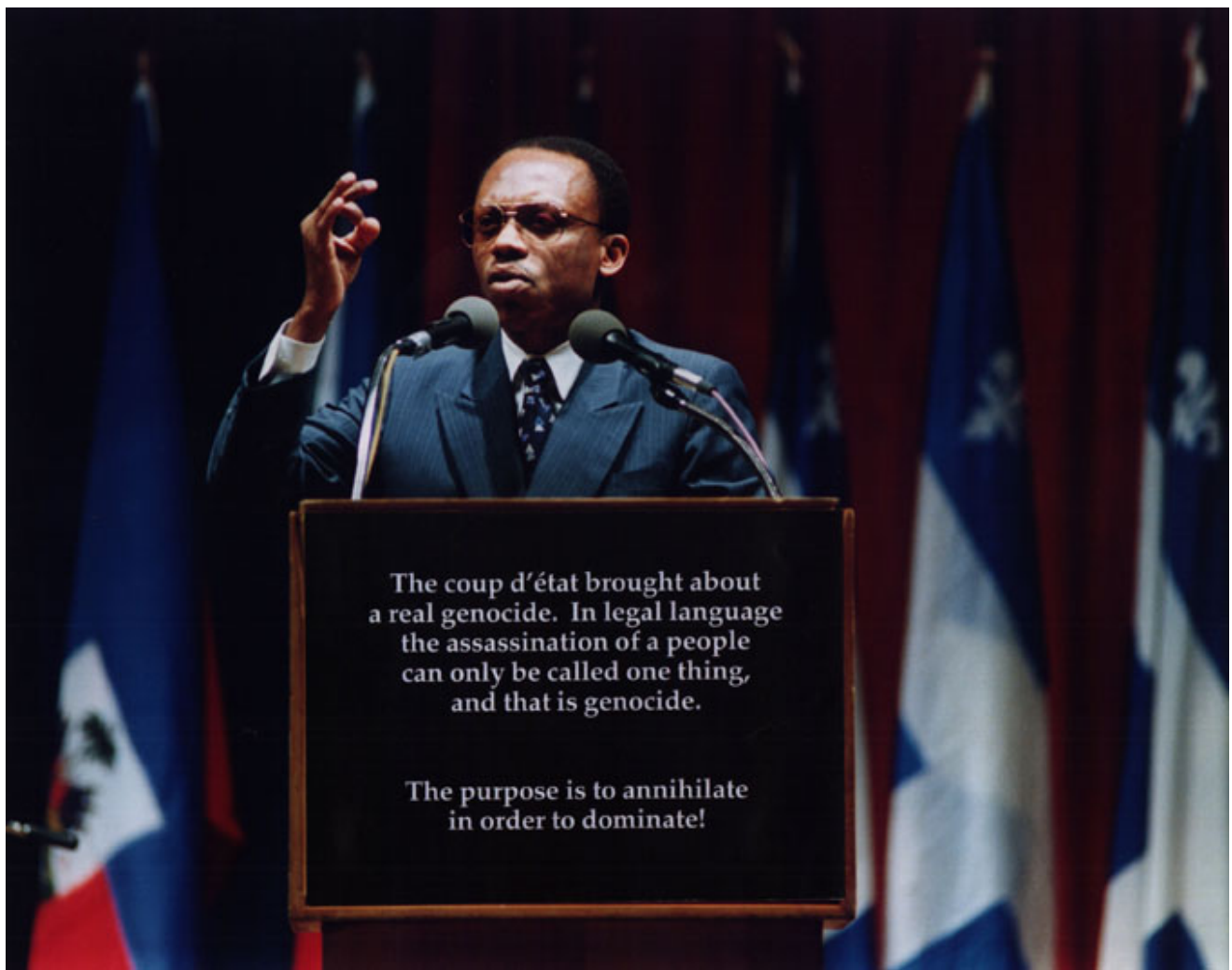
When political science as a
separate professional discipline
focused its attention
on the state,
it gave some rational guidelines
for building a State of law.

Over and above political storms in our country we shall re-establish a stable State built on law. Democratic restoration implies: ideological pluralism, political change, and economic growth. The scientific underpinnings of this process, let us repeat, involve a political equation to be drawn between reconciliation and justice. Reconciliation among all and justice for all.

What is at stake is peace — at the national level, in the hemisphere, and in the world. We cannot sketch the main outlines of the new world order without of necessity involving democracy.

Democracy and nonviolence are inextricably connected. Democracy and institutionalized violence are incompatible. Haiti is now suffering from structural and age-old violence. The coup d'état brought about a real genocide. In legal language the assassination of a people can only be called one thing, and that is genocide.

The purpose is to annihilate
in order to dominate!



The coup d'état brought about
a real genocide. In legal language
the assassination of a people
can only be called one thing,
and that is genocide.

The purpose is to annihilate
in order to dominate!

To dominate in order to do away with the democratic process and replace it by neocolonialism. If we can accept slavery, we can accept anything, Abraham Lincoln said in 1864.

Likewise we see Pétion, President of the Republic of Haiti, welcoming Bolivar, who had been vanquished by the troops of Ferdinand VII, and providing him with asylum and assistance in order to do away with slavery in Colombia, Venezuela, Ecuador, Bolivia, and Peru.

Today, as at Crête-à-Pierrot, Dessalines would heroically restate: "We will all die for freedom."

- Captain Fritz Pierre-Louis died for freedom and democracy;
- Our brother Antoine Izméry died for freedom and democracy;
- Our brother Guy Malary, Minister of Justice, died for freedom and democracy;
- More than 4,000 Haitians have died for freedom and democracy.

May they all rest in peace.

This institutionalized violence prevents the free exercise of the human rights which are formally guaranteed by the Constitution. Fortunately, by restoring democracy we intend to promote the dawn of Haitian creativity and the transformation of our living conditions. Slowly but surely we will pass from destitution to poverty with dignity.

Our 6,900,000 compatriots, of whom 2 million live in urban areas and 4,900,000 in rural areas, will reap the harvest of peace and joy.

The quality of life will be better.

- The infant mortality rate will no longer be 94 per 1,000.
- Unemployment will no longer vary between 70 and 80 percent.
- Ninety percent of the urban population will no longer live in shantytowns.

We will no longer have one soldier per 1,000 inhabitants, 1.8 doctors per 10,000 inhabitants, or an army of 7,000 people absorbing 40 percent of the national budget.

The quality of life will be better.

It is our hope that the technical assistance we have requested from the United Nations will make it possible at last to make the army professional. I should like to take this occasion to send a message of peace to the officers and men of the army of Haiti. As guarantor of national independence and territorial integrity, the President of the Republic recalls that the armed forces are non-political — article 265; and the police were created to maintain public order and to protect the life and property of citizens — article 269.

On 15 October last the armed forces and the police should finally have been free of their superior officers.

Late, but not too late. They will have to leave.

This flagrant violation of the Governors Island Agreement can only dramatically accelerate the headlong rush to national breakdown.

**Late, but not too late.
They will have to leave.**

The end of the cold war has sounded the death knell of dictatorship and has opened the way to responsible negotiation. No human being can live in a ridiculous and chaotic world. We must build a state of law ensuring the separation and harmonious distribution of the powers of the state to serve the fundamental interests of the nation at large.

In this context we deem it necessary to recall the six proposals which were shared last July with the private sector in Haiti. Once we have returned we shall do the following: first, take effective steps at the mesoeconomic level, that is, measures that will establish a relationship between the macroeconomic and microeconomic levels, which will have a direct impact on the daily life of the people and will lead to the necessary degree of decentralization; secondly, set in motion a legal process for the rational management of state resources, for budgetary readjustments and in order to reform the tax and banking systems; thirdly, create a state of law with a judicious macroeconomic policy that will encourage the creation of productive and remunerative jobs; fourthly, revamp the synergetic relationship between the public and private sectors; fifthly, correct market deficiencies by combating drugs, corruption and smuggling; and, sixthly, make it possible for the market to function properly by ensuring that there is free competition.

In this connection, article 245 of the Constitution states:

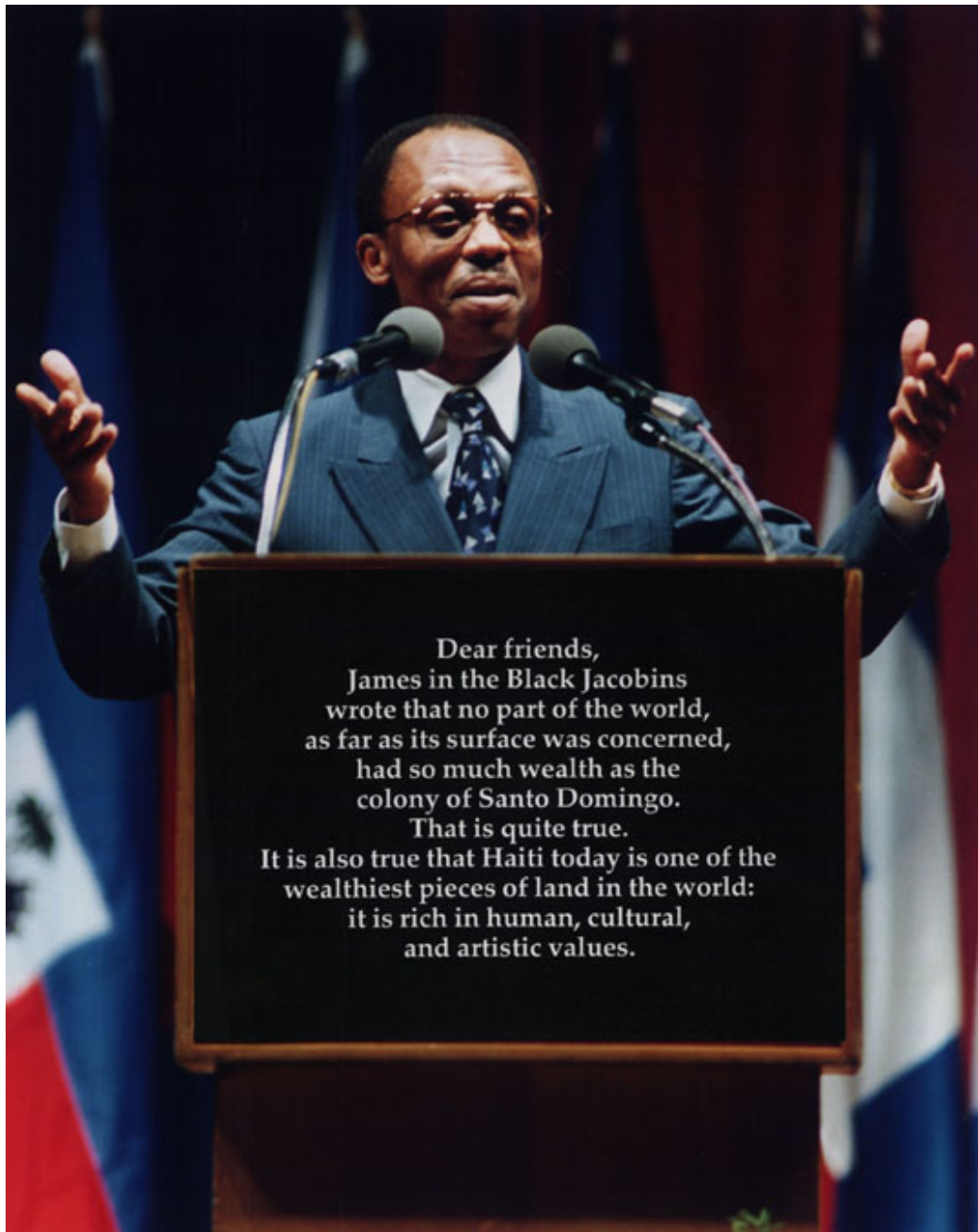
“Economic freedom is guaranteed as long as it is not opposed to social interests. The State protects private enterprise and does everything to ensure that it develops under the conditions necessary to increase national wealth in order to ensure that the largest number of people share in the benefits of that wealth.”

Dear friends, James in the Black Jacobins wrote that no part of the world, as far as its surface was concerned, had so much wealth as the colony of Santo Domingo. That is quite true. It is also true that Haiti today is one of the wealthiest pieces of land in the world: it is rich in human, cultural, and artistic values.

Ala yon bon pèp!
Nou tèlman bon
Nou tounen bonbon
Nan lestomakmachin vyolans

la.

Ala yon bon pèp!
Tank li bon,
Se tank li santi bon!!
Mh!!!



The most realistic projections for the year 2000 indicate that 2,600,000 inhabitants — that is, 65 percent of the urban population — will have no prospects whatsoever of access to drinking water. The implementation of our economic policy should avert this catastrophe. In the year 2000 more than 60 percent of children under the age of 12 months will be unable to receive vaccinations. This is another challenge to take up. Within seven years our forests will have disappeared. Two years ago only 1.5 percent of our forest cover was left, which is why we lose every year 36.6 million metric tons of land.

Only the restoration of democracy can save our country from this ecological catastrophe. Let us not even

mention the massive outflow of boat people. Once we have returned to the land of our birth we shall restore peace, and then the sea will no longer claim our soil and souls.

We said before :
"Boat people, nevermore."
Upon our return we shall say:
"Boat people, nevermore."

We shall say again: "License to traffic in drugs, nevermore." Only the restoration of democracy can prevent Haiti from being the second country in the hemisphere in terms of involvement in drug trafficking. Since the coup d'état about 48 metric tons of cocaine have passed through Haiti every year. Their destination? North America, above all. The annual market value of this drug adds up to \$1.2 billion, of which more than \$200 million goes to the putschists and their allies. When we return to the land of our birth, the Haitian and United States Governments, united as always, will protect each other from this violent scourge.

When we return to the land of our birth, by mobilizing all our human resources and making optimal use of the assistance of friendly countries, we shall be able to implement an urgent employment program, which will involve,

first, refurbishment of the roadway infrastructure, comprising 1,406 kilometers;

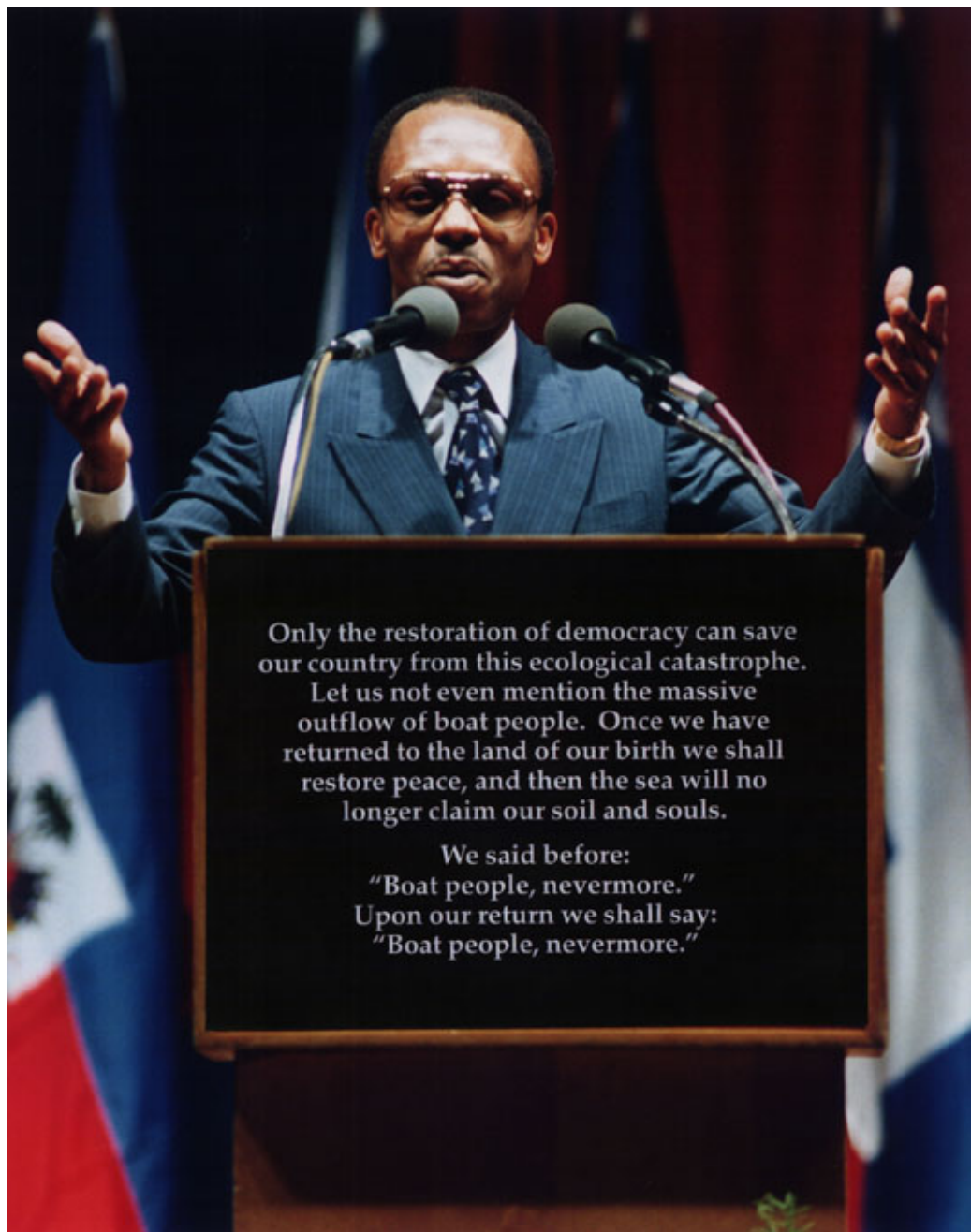
secondly, protection of drinking-water supply systems for 1 million inhabitants;

thirdly, protection of agricultural irrigation systems covering 200,000 plots of land;

fourthly, shoring up of the main towns and protection of the areas threatened by erosion, including, in particular, 300 kilometers of ravines; and,

fifthly, promotion of integrated rural development.

Let us recall that 63 percent of the active population is employed in the rural areas, whence comes 27 percent of the gross national product. The industrial sector, on the other hand, employs 5.7 percent of the active population and produces 15 percent of the gross national product. Working with the private sector in Haiti, we shall have to find the best way to provide many more jobs for both the medium and the long term.



Since the coup d'état we have lost 30,000 jobs in the assembly and export industries. Relaunching tourism will provide 1,000 jobs. Building schools and repairing 1,200 schools in disadvantaged areas will contribute to reducing the ranks of the unemployed.

The first mission of the state and of the territorial collectives is to provide schooling for the masses; this is the only way we can develop the country. The state and the territorial collectives must make free schooling available to all: articles 32.1 and 32.2.

Furthermore, the Head of State, as the guarantor of respect for the Constitution, will endeavor to strengthen the democratic institutions set out in the Constitution.

Justice for all;
transparency in all;
participation by all.

The Head of State will also reinforce the independence of the legislative power by helping the members of Parliament prepare themselves and by fostering harmonious relations between the two branches. There will

soon have to be a permanent electoral council to organize legislative elections for 1994. I take this opportunity to urge the political parties and the members of the opposition to stimulate the democratic process for the nation's well-being.

As the President of each and every Haitian, I urge all to transcend political differences and build unity in diversity. Young people of Haiti, women of Haiti, peasants' groups, trade unions, people's organizations, social and professional organizations: let us all march together. Rich or poor, military or civilian: let us say no to vengeance, no to violence, no to impunity, yes to reconciliation, yes to justice. Let us all march together.

There is strength in union.
Fouchèt divizyon pa bwè soup demokrasi.

Yes, geopolitical evolution depends on unity. On the threshold of a new era, tolerance and active benevolence benefit all mankind. Geopolitical evolution depends both on the relationship between economic forces and on democratic growth. Yes, from humanity there can arise a new world order based on mutual respect and new structures that are intended to guarantee peace, security, and dialogue. Dialogue between men and women will be the top most of our national and international priorities, a dialogue between men and women whose intelligence is a guiding light for democratic civilization. There will be dialogue between all of us, dialogue between the members of this Assembly, who are intelligent.

Vis consili expers mole ruit sua:
force without intelligence is crushed by its own weight,
as Horace said.

Guided by the light of intelligence, men and women of Haiti will easily understand that:

Nou kase randevou lakay
Lakay se lakay
Ane pa tiye n, jou paka tiye n.
Lakay se lakay!

Nou kase randevou lakay
Pititkay k ap pasetray lakay, kouray.
Nou kase randevou lakay
Jou sa a va bèlpou noutout.

Jou va, jou vyen, jou sa a! a a a

Yes, we Haitians, we who desire peace and who shall create peace, easily understand the importance of reconciliation and justice. This is why, first, we respected from the outset the Governors Island Agreement; secondly, we ask for a total blockade, which is necessary — nay, absolutely essential; thirdly, if tomorrow morning General Cédras, the members of the High Command and the Military Staff, and Colonel Michel François and his allies leave, then tomorrow afternoon I shall, in agreement with the Presidents of the Senate and the House of Deputies, summon Parliament to vote on the bill regarding the police and the one on amnesty, in accordance with article 147 of the Constitution, the Governors Island Agreement and the New York Pact.

Fourthly, the Prime Minister and the members of the Ministerial Cabinet, to whom we would address our warmest congratulations, are invited not to resign, in solidarity with the people of Haiti. On October 30, it is not a matter of choice between returning or not returning. It is a choice between departure and lateness.

Balon retou a nan pye nou tout.
Woule l sou teren mobilizasyon an.
Lonje l nan filè demokrasi a paske Abraham di sètase.
Tou priyè gen Amen.

Men and women of Haiti, the horizons of the future are wide open.

Upright like the palm-bearer of freedom, let us march together.

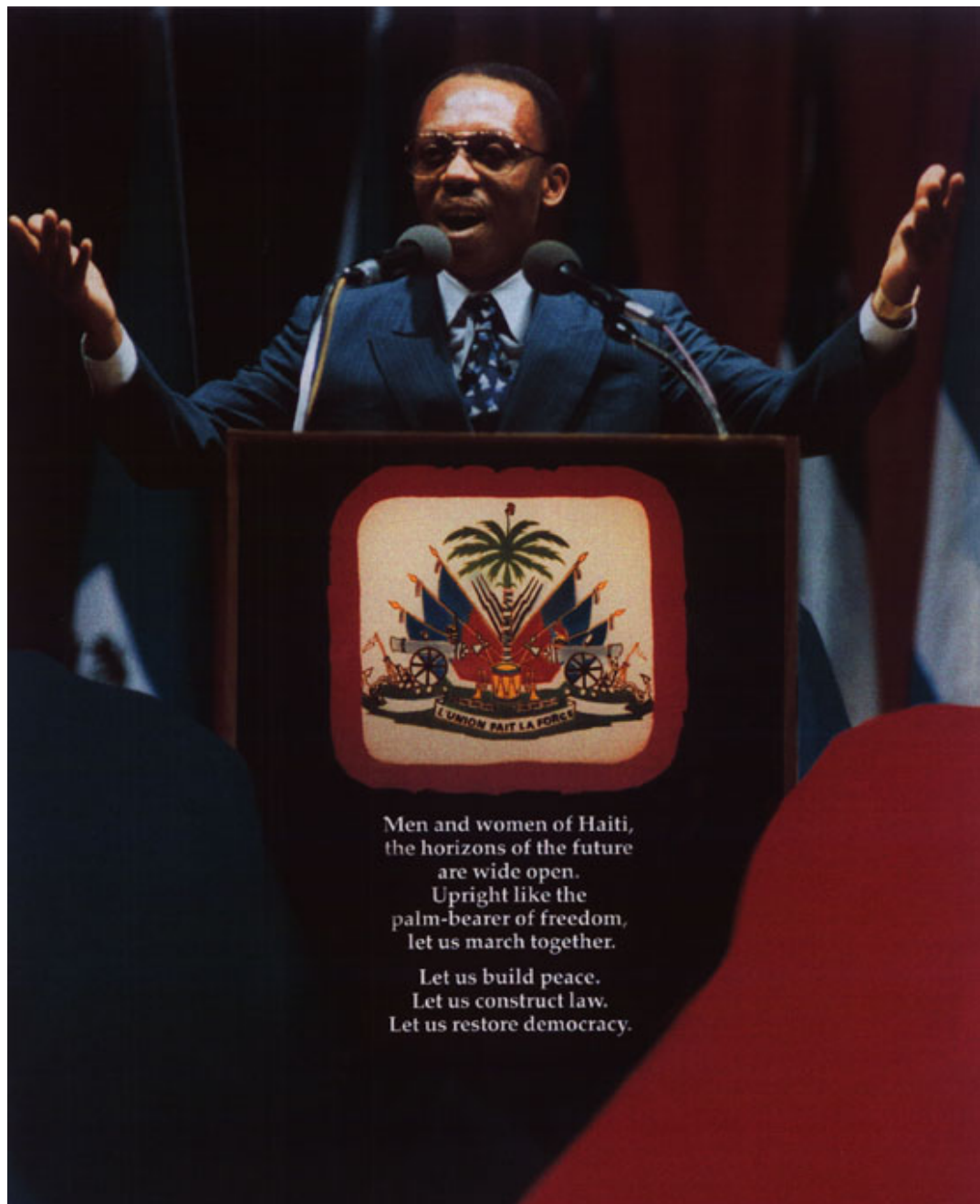
Let us build peace.
Let us construct law.
Let us restore democracy.

All, sons and daughters of the motherland of Toussaint Louverture and
Jean-Jacques Dessalines, let us be united for the rebirth of the nation.

To all of you, peace, love and happiness.

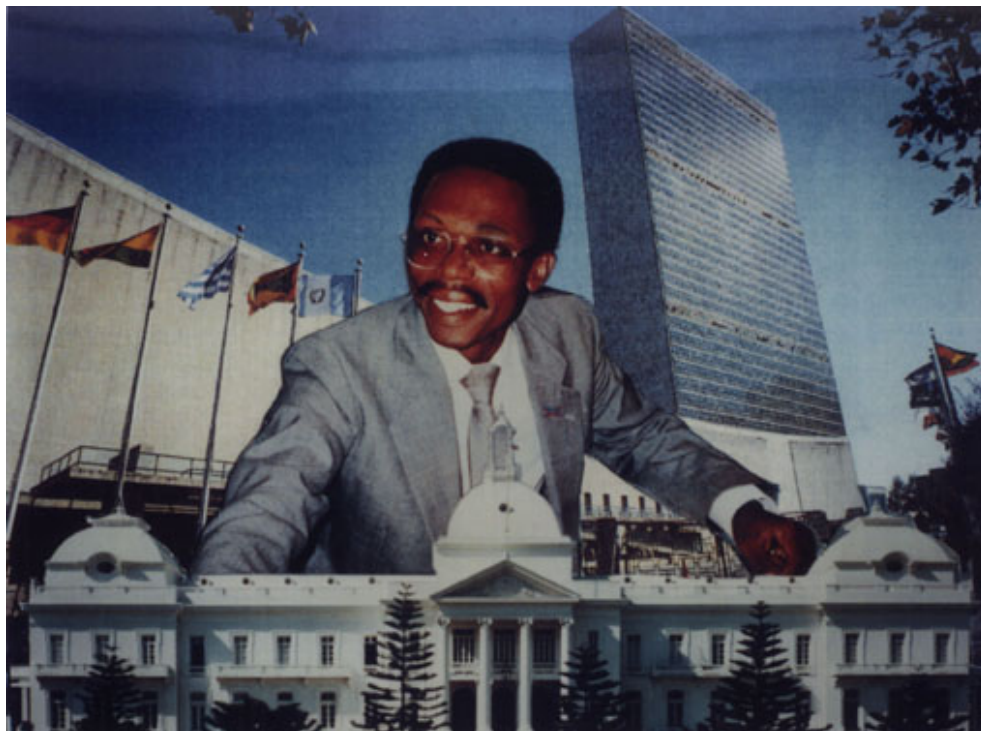
Se pou you lavalas rekonsilyasyon
Ak you lavalas jistis
Desann sou nou tout.

Yon sèl nou fèb,
Ansanm nou fò,
Ansanm, ansanm,
nou se lavalas.





Fanm vanyan,
Pale mwa d sa!
Gason vanyan,
Pale mwa d sa!



Tout priyè gen amen.
Li lè pou n di amen.

Jou sa a! a a



**Contact
CANADA-HAÏTI**

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IN 11 DAYS I SHALL BE IN HAITI

*Address by Mr. Jean Bertrand Aristide,
President of the Republic of Haiti,
at the Forty-Ninth Ordinary Session
of the United Nations General Assembly,
on October 4, 1994.*



UNITED NATIONS, OCTOBER 4, 1994

Mister President,
Mister Secretary-General,
Distinguished Delegates,
Ladies and Gentlemen,

It gives me great pleasure to greet all of you here, on behalf of the Haitian people and, with a sense of joy, to address the most heartfelt congratulations to Mr. Amara Essy, Minister of Foreign Affairs of Côte d'Ivoire, on his election to the presidency of the General Assembly at its forty-ninth session. Mr. President, as I wish you every measure of success, I wish to make a point of assuring you of the fullest cooperation of the delegation of Haiti.

To Ambassador Samuel Insanally, I address my compliments for having so masterfully guided the work of the Assembly at its forty-eighth session.

Our congratulations and appreciation also go to the Secretary-General, Mr. Boutros Boutros-Ghali. I thank him with all my heart for the ties of solidarity he has woven with the Haitian people.

To all my dear friends throughout the international community, I address my heartfelt thanks for the support they have given the Haitian people throughout these last three years.

Allow me to address a word of special appreciation to President Bill Clinton, to our special friends the United States, Canada, France, Venezuela, Argentina, and to all the states, especially those of the Caribbean Community and common market (CARICOM), that have contributed to the implementation of Security Council Resolution 940 (1994) and the Governors Island Agreement.

Ladies and Gentlemen,

How happy I am to salute all of you and to thank you "Lavalasly".

In 11 days I shall be in Haiti — at last.

Thanks to the heroic courage of the Haitian people and thanks to your solidarity, we will soon be back. Your eyes and our own will contemplate the opening of the flowers of democracy. In 11 days I shall invite you to celebrate this festival of reconciliation, of democracy and of peace at home, in Haiti.



Even now, with the peaceful launching of Operation “*Uphold Democracy*” on 19 September last, a tropical smile has shed light upon the faces of those who espouse and love peace. Together, President Clinton and we have managed to open up a “tunnel” of hope after so much suffering.

Ochan pou Pèp Ayisyen!
Onè! Respè!
Pou 5,000 viktim nou yo!
Pè Jean-Marie Vincent mouri
Pou Ayiti viv!

The resistance of the Haitian people has its roots in a historical past where the beacon of liberty has shone day and night. As he was being put on a ship for France, Toussaint Louverture declared quite rightly:

“In overthrowing me, you have only cut down the trunk of the tree of liberty.
Its roots will grow back, for they are many and deep.”

On the threshold of the bicentennial of our independence, these roots nourish us with the sap of democracy.

The Haitian people will never cease its struggle to guarantee its inalienable and irrevocable rights to life, liberty, and happiness.

We will never cease in the struggle to establish a socially just, economically free, and politically independent Haitian nation.

Thus, the first black republic of the world, today torn asunder by the coup d'état of September 30, 1991, is marching resolutely and definitely towards the establishment of a democratic society.

Nan bat dlo diplomasi
Nap fe be demokrasi.

In the face of the grim tragedy that has meant three years of suffering, thorns of pain pierce our hearts. Nonetheless, our people excels at coloring the landscape with hope.

The brave live in hope
the cowards, in fear

Better late than never: "By following the river you reach the sea," said Plautus as long ago as the second century B.C. To this end, despite the democratic structures set up by Solon and Pittacus in the sixth century B.C., it was necessary to wait for Ephialtes, Cleisthenes, and Pericles to achieve the democratization of political life in Athens.

Espwa fe viv!

We have no fear of the Haiti of the year 2004.

Despite the dreadful spectacle of the last three years, we march toward the year 2004 with optimism. The path that leads there necessarily passes through the historic crossroads where the elections of December 16, 1990 and our return to Haiti meet.

Eleven days from now I shall be there, thanks to the determination of the Haitian people and to your solidarity. This is a history worthy of attention, and there is no history worthy of attention other than that of free peoples. The history of peoples subjugated to despotism is no more than a collection of anecdotes.



Eleven days from now we shall be there. A brilliant light, that of Reconciliation, will dazzle all of us.

Between violence and vengeance, reconciliation steps in.

Between impunity and iniquity, justice steps in.

In other words, we the President of the Republic of Haiti clearly and firmly say:

Yes to reconciliation!

No to violence!

No to vengeance!

No to impunity!

Yes to justice!

Nap koule kafe rekonsilyasyon an

Nan greg lajistis

Pou-l pa gen ni ma vyolans

Ni ma vanjans.

With reconciliation, all hearts — rich and poor, civilian and soldier — must be embraced by enthusiasm.

With reconciliation, our proud eyes must no longer be flooded with tears.

You, parents and friends of our 5,000 victims, you who endure this crushing yoke, all of you, rich and poor, soldier and civilian: Soon a stream of light will flood the deepest wells of your heart. Surely it is the light of Reconciliation.

Otherwise, how can we dispel the gloom of subhuman abjectness? How can we pass from wretchedness to poverty in dignity?

A study of the countries of the third world shows us that 20 percent of the population in developing countries know hunger every day, 25 percent are deprived of the essential means of survival, 33 percent languish in abject poverty. The World Summit for Social Development, to be held in Copenhagen in 1995, must offer new possibilities for alleviating the distress of more than a billion human beings preyed upon by hunger, disease and utter helplessness.

In Haiti in 1994, 750,000 children attend school; more than 1,250,000 stay at home or work plots of land. Yet our Constitution stipulates that education is a right of all citizens. It is a duty the State cannot shirk. In these circumstances, 10 years from now we will have to attend to 3,000,000 school-aged children, which will mean increasing the number of teachers from 35,000 to 100,000 and the number of schools from 8,000 to 20,000.

On our return we shall undertake a literacy campaign making it possible to attain a significantly lower rate of illiteracy: 5 to 10 percent. Reconciliation among all is of course imperative. Everywhere and always, reconciliation and peace are intertwined.

The dissolution of the Soviet bloc has favored the opening of a new era after decades of bipolarization. Yet we have the responsibility of protecting peace within our own States. Between 1989 and 1992 there were 82 armed conflicts, only three of which were between States.

In our country, institutionalized violence did not unleash a civil war but, rather, a genocide. Even

today, despite the presence of the multinational force, acts of violence against our population continue. The disarming of paramilitary groups, notably FRAPH and its attachés, is indispensable if peace is to reign throughout our country.

This operation is proceeding to the complete satisfaction of the Haitian people. Obviously, the restoration of democracy will bring reconciliation for all, peace to all of us and respect and justice to every single citizen.

Lavalas se mesaj lapè
Pou nou gen lapè
Fòk zam yo bèbè

The professionalization of a 1,500-strong army and the creation of a police force that is separate from the army fall within this peace process. Peace must be protected and guaranteed for the sake of the happiness of all Haitian men and women.

Article 265 of our Constitution states: "The Armed Forces of Haiti are apolitical." Article 264 says, "They are set up to guarantee the security and territorial integrity of the Republic."

Article 269-1 says: "The Police must ensure the maintenance of public order and the protection of the lives and the property of the citizenry."

It is time to create a stable environment that will make national reconciliation possible in our land. We shall no longer have an army of 7,000 absorbing 40 percent of the national budget. Globally speaking, military expenditures have declined considerably over the last six years, at an average rate of 3.6 percent per annum. Why, then, do we have one soldier for every 1,000 Haitians and 1.8 physicians for every 10,000 inhabitants, while the industrial countries average one physician for every 400 inhabitants?

Once back home, we shall set in motion our program to correct the current health situation where there are 1,000 physicians for 7 million inhabitants, one nurse for every 2,200 inhabitants, and one hospital bed for every 1,300 inhabitants. Our goal is to care for 8 million Haitians with 2,000 physicians and 8,000 nurses and to increase the number of hospital beds to one for every 400 inhabitants by the year 2004. We will have to open a health center in every district; we shall then have 52. Each municipal area will have its own dispensary. The measures to be adopted will allow us to reduce the infant mortality rate from 135 to 40 per 1,000. The average life expectancy of our population will rise from 54 to 65 years.

Reconciliation and reconstruction are intimately intertwined.

Nap koule kafe rekonsilyasyon an Nan greg lajistis
Pou-l pa gen ni ma vyolans
Ni ma vanjans.

Above and beyond our national boundaries, the tragedies of Rwanda, Burundi, and Bosnia-Herzegovina have confronted us day after day. The suffering of one man is the suffering of mankind. Every person represents humanity. Since the end of the Second World War, over 23 million people have been killed in armed conflict.

How can one remain indifferent when confronted by the tempests of violence that have scourged so many countries with which we enjoy fraternal ties, such as Liberia, Somalia, Georgia, the Sudan, and Armenia, to cite just a few?

Fortunately, certain conflicts have taken a turn toward peace in the course of the last two years.

We hail with hope the peace between Israel and Palestine that has begun to emerge in the Middle East, and we likewise salute South Africa, where the first non-racial, free election has been held.

Neither racial barriers nor barriers of class must exist. On the threshold of the year 2004, the Haitian diaspora — our Tenth Department, as it were — is our focus par excellence for celebration of the reconciliation between Haitians and Haiti.

Bravo pou 10e Depatman nou-an.
Pi gwo richès Ayisyen se Ayiti.
Lakay se lakay.
Randevou lakay
Nou ka fe-l bèl
Kou lakansyel.

At the present time, 17.4 percent — 740 kilometers — of our roads are paved; the remaining 2,960 kilometers are mud roads. Ten years hence, a network of some 2,500 kilometers of paved roads will link all of our major and secondary cities and towns. Some 3,000 kilometers of local roads will be laid down.

In 1994, only 1.3 percent of our forest cover remains. At this rate there will be no forests in Haiti by 1998. With the major reforestation drive that we are going to set up, over 6 million trees will be planted each year. By the year 2004, one-third of our territory will be reforested.

It goes without saying that a climate of political stability will allow us to promote economic growth. In 1991, the economic policy and fiscal discipline adopted by the Lavalas government brought in \$500,200,000 in customs revenue, domestic revenue, and transfers from public enterprises. It was a historic performance for our country. By the year 2004, at a growth rate of 10 percent per annum, the same revenue would bring in \$1.26 billion.

In monetary terms, the results were just as satisfactory: an increase in foreign exchange reserves of \$20 million; a decrease in the devaluation of our Gourde, the national currency, from 58.8% in October 1990 to 47.6% in July 1991; inflation reduced from 20% in December 1990 to 12% in September 1991.

But what remains of these achievements after three years of plunder? The debt ceiling has been raised twice. Inflation is estimated at 60 percent. Our national currency, the Gourde, has been devalued by 300 percent relative to the dollar. Public finances are in bankruptcy and the public treasury has recorded a \$100 million loss for the fiscal years 1992–1994.

This is why there is an absolute need for this reconciliation between Haitians and Haiti, which is a sine qua non for creating a modern state by rebuilding the economy. We have to open up the economy to attract foreign investment and to provide goods at better prices to Haitian consumers. Synergistic relationships between the private sector and the state are indispensable.

At the level of developing countries, foreign debt has multiplied fifteen fold in two decades. From \$100 billion in 1970, it rose to \$650 billion in 1980 and to more than \$1.5 trillion in 1992. This debt is an enormous brake on the development of third-world countries. In 1992 these countries had to shoulder debt servicing costs of \$160 billion: more than twice the amount of official development assistance. However, one can see signs of a turnaround. In Haiti, back home, payment arrears rose to \$42 million in September 1993 and will surpass \$81 million in December of this year. After I return, \$13 million will be freed up as the government's contribution to the reduction of these arrears.

Setting up a state based on the rule of law also implies reconciliation between Haitians and Haitians: citizens of a country where every man and every woman is a human being, equal before the law. The administration of real justice will free us from the vicious circle of violence and vengeance. Today, the people of Haiti have no access to a system of justice.

For our 565 municipal areas, there are only 170 courts and 300 attorneys. However, the rule of law remains an indispensable tool for building the kind of world we aspire to by the year 2004. Between now and then, each and every one of our communal areas will have to get its own court. The number of attorneys will double to 600. A reformed judicial system backed by an independent, national, civilian police force 10,000 strong, will restore confidence to our citizens. Thus, the restoration of democracy will bring about respect and justice for everyone.

In the year 2004, after 10 years of sound democratic management, we shall have achieved a structured civilian society where the bread of tolerance will be shared among political parties, the parliament, elected local officials, trade unions, socio-professional organizations, women on the farms, grass roots organizations, religious and ecclesiastical groups and communities — Protestants, Catholics and practitioners of voodoo alike — cooperatives, non-governmental organizations, and so forth.

On the threshold of the third millennium, the principle of “One man, one vote” can only accelerate the form and movement of democracy globally. From one-half to three-quarters of the world’s population lives under relatively pluralistic and democratic systems of government. In 1993, elections were organized in 45 different countries, sometimes for the very first time.

In Haiti in 2004, we shall already have held four municipal elections, six legislative elections and three presidential ones. Public administration will already have been strengthened by the modernization of ministries and public institutions. Political life will be more active at the local level of the 565 municipal areas and the 135 municipalities.

Mr. President, distinguished diplomats and dear friends in the international community, thanks to your support and the determination of the Haitian people, we shall soon see that brighter tomorrow.

Created to spare the world from the scourge of a new world war, the United Nations has, over the years, seen its role expand and its responsibilities take on ever-increasing importance in a totally changed international setting. As we gather here for this forty-ninth session, on the eve of the commemoration of the United Nations’ fiftieth anniversary, I would voice the hope that the Organization may always respond effectively to the new challenges the world will proffer.

To the people of Haiti,
the children of Haiti,
the source of our pride and our dignity,

I say, “To save our beloved Haiti, let us all be united beneath that spreading palm, topped with the crown of freedom, the shadow of whose fronds protects those words inscribed in golden letters: “In unity there is strength.”.

Our universe is expanding. The hundred billion galaxies of which it is composed are speeding farther apart while we Haitians, men and women, are moving closer and closer together. Our slogan is:

Reconciliation of one and all
and justice for all.

In its elliptical orbit around the Sun, the Earth moves at 30 kilometers per second. May the land of Haiti revolve around the sun of justice at like speed.

We are all present at this rendezvous of Reconciliation,
setting forth together toward the year 2004,
the bicentenary of our independence. I say:

Bouchan bouch,youn di lòt
Bri kouri,nouvel gaye:
San vyolans,
San vanjans,
Pase plim poul demokrasi.
Ni nan zorey goch,
Ni nan zorey dwat.
M'konte sou ou
Ou met konte sou mwen.
Na we tale paske
Jou va, jou vyen,
Jou ale, jou vini
Jou sa a mhou! Se tale konsa.

Yon sèl nou fèb,
Ansanm nou fò,
Ansanm ansanm nou se Lavalas!

President Jean Bertrand Aristide



Topicality

Alliance Quebec - Haiti

BILL A RI and there was light !

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THE HOME COMING SPEECH



Haiti's Coat of Arms

Monsieur le Premier Ministre **Robert Malval**

Monsieur le Secrétaire d'État des États-Unis d'Amérique **Warren Christopher**

Monsieur le Ministre des Affaires Étrangères du Canada, **André Ouellet**

Monsieur le Ministre des Affaires Étrangères de l'Argentine, **Guido di Tella**

Monsieur le Ministre des Affaires Étrangères du Suriname, **Charles Mungra**

Madame la Conseillère de la Confédération Helvétique, **Ruth Dreyfuss**

Monsieur le Vice-Ministre des Affaires Étrangères de la Jamaïque, **Benjamin Clare**

Monsieur le Conseiller Spécial du Président **Bill Clinton** sur Haïti, **Williams Gray**

Mesdames et Messieurs les Ambassadeurs, Distingués Officiels et Amis de la Communauté Internationale

Mesdames et Messieurs les Ministres du Gouvernement Constitutionnel

Messieurs les Président du Sénat et de la Chambre des Députés

Mesdames et Messieurs les Membres du Congrès des États-Unis d'Amérique

Mesdames, Messieurs les Membres du Congrès de l'Argentine

Monsieur le Commandant en Chef intérimaire

Officiers, Sous-Officiers de l'Armée d'Haïti et de la Force Multinationale

Chers amis, Peuple Haïtien,

Onè! Respè!
Anba chapo lonè pèp Ayisyen
Nan respè youn-n pou lòt,
M'louvri ni kè-m, ni bra-m
Pou salye nou **lavalaseman**

Sè-m, Frè-m,
Se pa ti kontan m'kontan
Anbrase-w pandan map depoze
Yon kouròn konpliman
Sou tèt nou menm Pèp Ayisyen.
Nou menm bò isit
Kòm nou menm nan dizyèm depateman

Bra d'sou, bra d'sa avè-n
Mwen fon-n vwa-m nan pa-n
Pou swete tout zanmi Pèp Ayisyen
Bienvenue! Welcome!
Feel at home! You are home!

Nou lakay! Lakay se lakay!
Feel at home!

Bra d'sou, bra d'sa avè-n
Nou kontan ofri
Yon bèl bouke flè remèsiman
Bay Kominote Entènasyonal-la
Pafun remèsiman sa-a ap monte dirèk
Jwenn Prezidan **Clinton**.
Ak rezon!

Depi 19 septanm 94,
Gras a operasyon "pote kole"
Pou kore demokrasi-a,
Nou gen plis kè poze
Mwens kè sere
Plis kè kontan
Mwens kè sote
Se nan menm jaden remèsiman-an
Nou ap keyi kèk flè espesyal pou Sekretè Deta
Warren Christopher
Ou se yon nèg save
Lè-w pa pale, tèt ou ap travay
Mèsi pou prezans ou nan mitan-n

Anpil remèsiman pou peyi Etazini, Canada, France,

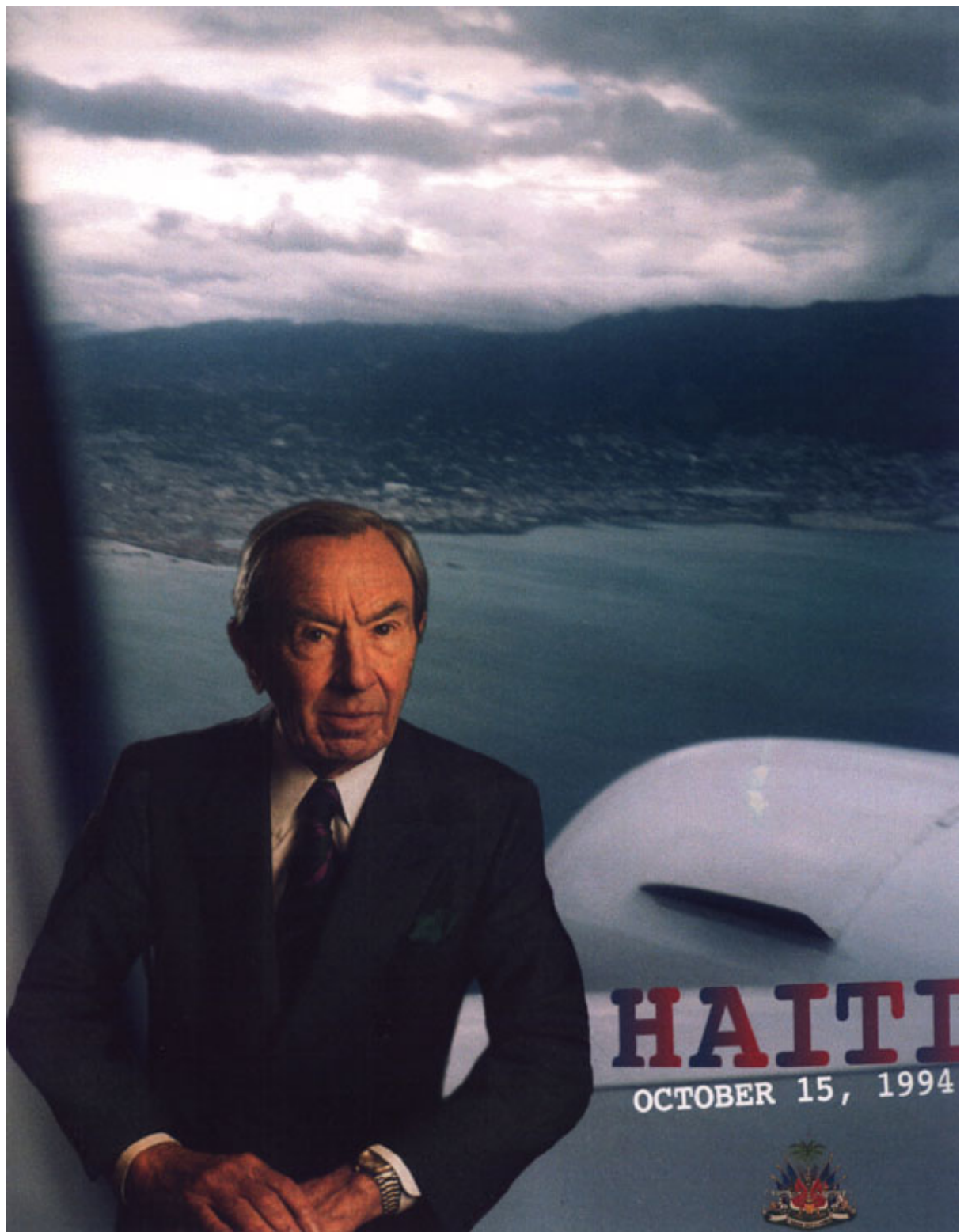
Venezuela, Argentine

Tout peyi ki pote kole
Pou reyalize Rezolisyon 940 Nasyon Zini-an
Kòmanse ak Karikom

Nou rezève plizyè meday donè
Pou plizyè defansè Pèp Ayisyen
Espesyalman frè nou **Bill Gray**

Kanta pou senatè
Ak depite ameriken menm, se pa pale!
Anplis Blak Kokus, gen lòt gwo depite bèl zetwal
Ki pa janm bouke plede pou Ayiti
Nou genavèk nou Depite **Joe Kennedy**
Kiteisit-la avèk nou 7 fevriye 91
E retounen sèt fwa-si ak madanm li Bèt
Depite **Foglietta, Oberstar** kanpe tennfas avè-n

Yon gwo kout chapo pou frè **Randall Robinson**
Ak madanm-li **Hazel**
Yon gwo kout chapo pou Reveran **Jesse Jackson**
Yon lavalas kout twonpèt pou **Taylor Branch**
Lonè! Respè! pou **Jonathan Demme, Ed Saxon,**
Harry Belafonte, Amy Willenz
Ak yon latriye òganizasyon ameriken
Ki toujou pote kole avè-n



Depi 19 septanm 94,
Gras a operasyon "pote kole"
Pou kore demokrasi-a,
Nou gen plis kè poze
Mwens kè sere
Plis kè kontan
Mwens kè sote

Se nan menm jaden remèsiman-an
Nou ap keyi kèk flè espesyal
pou
Sekretè Deta
Warren Christopher
Ou se yon nèg save
Lè-w pa pale, tèt ou ap travay
Mèsi pou prezans ou nan mitan-n

Et du Canada
Quelle joie indiscible !
De leur solidarité
Je me souviens
Du Premier Ministre **Jean Chrétien**
Je me souviens !
Du Ministre **André Ouellet**,
Je me souviens !
De l'ex-Premier Ministre **Brian Mulroney**,
Je me souviens !
Et naturellement des Haïtiens
Des Haïtiens qui y vivent
Je me souviens !

À la France, Paix et Bonheur
Au Président **François Mitterand**
Et à sa femme **Danielle**
Mes vœux de Bonheur
Succès continu !

Comment ne pas honorer
Le courage héroïque de
L'Ex-Président **Carlos Andres Perez**
Et de l'Ambassadeur **Jean R. Dufour**

Bon tan, move tan
Gen yon moun ki toujou la avè-n:
Se **Baena Soares**
Pou li, pou nouvo Sekretè Jeneral-la
Pou l'OEA, pou Sekretè Jeneral Nasyon Zini-an
Boutros Boutros-Ghali, pou l'ONU ak ansyen reprezantan
Sekretè Jeneral Mr. **Kaputo**
You kokenn c henn MÈSI

Nou tout peyi etranje
Ki prete pitit gason-n ak pitit fin-n
Pou fè Rezolisyon 940

Nasyon Zini an donnen bèl fwi lapè
Sou tè Dayiti
ABOBO POU NOU!

Se pou yon lavalas kè poze
Desann sou peyi-a
E sou tout zanmi Pèp Ayisyen.
Monseyè Romelus renmen di
Mayi-a ap mi, l-ap sèch
E n-ap rekolte-l
Jodi-a, nou rekolte
Mayi retou-a
Mounn ki mete mayi nan solèy
Se li ki veye lapli!
Se mèt kò ki veye kò!



Pandan limyè vijilans la ap gide-n
N-ap pwofite remèsye Gran Mèt la
Pou jan-l manifeste nan
Rezistans Pèp-la
Nan fidelite yon lavalas Pè, Mè, Frè
Espesyalman Pè **Jean-Marie Vicent**
Pè **Jean-Marie Vincent** mouri vivan
Jean Boul, ou mouri pou Ayitiviv
Onè! Respè! pou ou
Onè! Respè! pou memwa 5000 viktim nou yo
Kapitèn **Fritz Pierre-Louis**
Minis **Guy Malary**
Frè nou **Antoine Izméry**
Tankou tout lòt inosan ki tonbe yo
Nou se ero kap klere tankou zetwal

Konsolasyon pou nou menm paran ak zanmi
Ansanm avè-n e nan respè youn-n pou lòt
Nap mache nan tèt ansanm ak tout Pastè,

Monseyè, Pè, Mè, Frè, Ti Legliz,
Vodouyizan, Pwotestan, Katolik
Kap priye san rete
Pou priyè-a monte
Pou gras la desan-n

Jou va, jou vyen
Jou ale, jou vini
Jou sa-a! aaa!
Se jodi-a, 15 oktòb 1994
Jodi-a, se jou solèy demokrasi-a
Leve pou-l pa janm kouche
Jodi-a, se jou limyè rekonsilyasyon-an
Djayi pou-l toujou grandi
Jodi-a, se jou zye lajisits louvri
Pou-l pa jan-m fèmen
Jodi-a se jou pou sekirite blayi
Maten, midi, swa

Maten, sekirite agogo,
Midi, sekirite manch long,
Aswè, sekirite gratis ti cheri.
Sekirite bay la pè
La pè sa-a se oksijèn
Pou pati politik devlope,
Miltiplie, travay lib-e-libè
Se oksijèn pou Senatè
Depite, Majistra, Manm Kazèk
Akonpli misyon-yo
Jan Konstitisyon-an reklame-l.

La pè sa-a, se oksijèn
Pou tou òganizasyon sosyopwofesyonèl,
Oganizasyon peyizan,
Oganizasyon popilè
Sendika, TKL,
Platfòm dwa moun
Ki vle ponpe sewòm delivrans
nan tout mwèl Peyi-a.

Plis eleksyon ap pwoche sou nou
Plis nou bezwen oksijèn sa-a
Eleksyon pou Senatè ak Depite pa lwen
Eleksyon pwezidansyèl ap rive sou nou
Anvan lontan
Pou gen la pè, fòk gen tolerans
Tolerans pa sitirans
Tolerans se youn respekte dwa lòt.
Se nan debobinen bobin-n fil respè sa-a menm

Nou rive debouche sou **jounen 15 oktòb sa-a.**

Pandan twa zan, jou sa-a fè-n filalang

Men nou rive akouche-l

Nan respè youn-n pou lòt.

A-la yon jou ki bèl se jou sa-a!

Jou va, jou vyen

Jou ale, jou vini

Jou sa-a!

Se jodi-a, 15 oktòb 1994

Jodi-a, men-nan-men, antrenou

Men-nan-men ak Kominote Entènasyonal-la,

N'ap selebre yon jou delivrans

Yon delivranssan vyolans

Ki deplòtonnen fil rezistans nou san vanjans

Pandan twa zan, nou tan-n

Men, nou pa tounnen pwatan-n

Pito-n mize nan wout

Nou pote bon komisyon

Eske retou-a pote bon komisyon?

Eske retou-a pote kemokrasi?

Eske retou-a pote kè poze?

Eske retou-a pote rekonsilyasyon?

Eske retou-a pote espwa?

Lespwa fè viv

Retou-a ban-n anvi viv

Plis chalè retou a chaje batri lespwa-n

Plis zetwal esperans ap file monte desan-n

Seplisnou dwesèmante 77 fwa 7 fwa pou:

JAMÈ! JAMÈ! JAMÈ! Yon gout san pa koule nan peyi-a!

JAMAIS ! JAMAIS ! JAMAIS PLUS une goutte de sang !

NEVER! NEVER! NEVER again must one more drop of blood flow!

Nou tout swaf la pè

An nou tout viv an pè

Donk, fòk tout zam bèbè

Afè koudeta, fòk pa gen sa pyès!

Ak konstitisyon nou kòm bousòl,

N'ap bati yon Ayiti ki chita sou la-lwa

La-lwa se La-lwa

Se pou sa premye deklarasyon Konstitisyon-an di:

Tout Ayisyen gen dwa pou jwen lavi,

Dwa pou viv lib-e-libè,

Dwa pou viv alèz

Se men-m dwa fondalnatal sa-a-yo

Nou jwen ankò nan Atik 4 Konstitisyon-an ki di:

Tout Ayisyen se frè ak sè.

A great man once declared, "I have a dream". Twenty-eight years later and over thousand miles away, word of that dream echoed in Haïti as this proud nation dreamed of democracy. Deferred,

but never abandoned, this beautiful dream lived on the hearts of the nation. From Rev. **Martin Luther King's** homeland in the United States we continued to say that "*we too have a dream*". Home today in our beloved Haïti, we say that we "*had a dream*" and ***that our dream of democracy has become a reality***. This restoration of democracy is bringing peace for all, reconciliation among all, respect and justice for every single citizen.

Caribbeans, North Americans, Latin Americans, Europeans, Africans, Asians, the world in united to witness the restoration of democracy in Haïti. I grasp this opportunity to thank the international community for its commitment to stand by the people of Haïti in this moment of democracy.



We are grateful to President **Clinton** for his leadership in implementing the principled resolutions of the United Nations and the Organization of the American States. This leadership has helped to redefine the relationship between Haïti and the United States, offering Haïti the opportunity to build a state of law and offering the United States an opportunity to reaffirm a national pledge to uphold democracy in the world. Yesterday morning, in a moving celebration at the White House, President **Clinton** said: "The return of President **Aristide** is a victory for freedom in the world". Thank you President **Clinton** for your commitment to democracy in Haïti.

Men and women of the International Community your presence here in Haïti is welcomed. It is proof of the world's commitment to democracy. We thank you for your support, for the sacrifices that you have made to be with us.

To all those who question their dreams, remember **October 15th**. To all those who are discouraged in the pursuit of their dreams, remember **October 15th**. **October 15th** affirms the strength of solidarity, the fortitude of conviction, the power of dreams. The individual efforts of all world citizens committed to democracy share responsibility for the great hope for the future that today symbolizes. You who travelled with us home to Haïti demonstrate that your journey with the people of Haïti continues. Your words, your energy, your enthusiasm, your spirit are rewarded by this momentous first step toward lasting peace.



With you, again and again, we will continue to say:

No to violence!
No to vengeance!
Yes to reconciliation!

Today we embark on a new beginning, ready to share peace, reconciliation and respect among all our citizens. The success of this mission in this small corner of the universe will reflect the kind of new world order that we can recreate. In the words of President **Clinton**, « Bonne Chance, Haïti Thomas ! ».

To our neighbors in the CAFRICOM and in Latin America, how great it is to be participating in a process that will strengthen the historic bonds that tie us, and to promote together the cause of democracy in the Western Hemisphere.

Au seuil de l'an 2004,
Année du Bicentenaire de notre Indépendance,
Nous, Haïtiens, Haïtiennes,
Unis à la Communauté Internationale,
Pouvons relever un défi de taille :
Celui d'améliorer de façon sensible

La qualité de vie de notre population.
D'où le besoin incoercible de passer de la misère infrahumaine
À la pauvreté dans la dignité.
Ce défi nous interpelle tous.
Car, la misère nous blesse tous.

Heureux de marcher en votre compagnie vers cette nouvelle Haïti,
Permettez-moi de renouveler
Le serment que j'ai prêté devant l'Assemblée Nationale
En ce beau jour du 7 février 1991 :

Je jure, devant Dieu et devant la Nation, d'observer et de faire observer fidèlement la
Constitution et les lois de la République, de respecter et de faire respecter les droits du Peuple
Haïtien, de travailler à la grandeur de la Patrie, de maintenir l'Indépendance Nationale et
l'intégrité du territoire.

Un amanecer resplandeciente y el sueño de millones hecho realidad!
Elsol de la Democracia brillasobre Haïti
Bajo, su luz, el arbol de la Libertad
que dio los primeros frutos en 1804
con la primera nación libre de América Latina
extiende su follaje, reverdece.

Brotan capullos de esperanza.
Las palomas de la Paz comienzan a construir sus nidos.
La savia circula por el tronco al ritmo de tam-tam haïtiano.
Las raíces beben las aguas de la fuente inagotable de la vida
donde se unen el origen y el futuro.
Un instante que se convierte en infinito.
Hoy, con el día y la noche reconciliados,
se habre un nuevo futuro para nosotros.

Plantemos juntos mujeres y hombres, pobres y ricos, militares y civiles, niños y ancianos un
bosque de tolerancia y de justicia, y construyamos puentes entrelasados de amor y solidaridad.
Y cosechamos juntos día a día los frutos sagrados de la felicidad, en comunión con nuestros
hermanos dominicanos. Porque Haïti y la República Dominicana son dos alas extendidas de un
ave, dos flores gemelas, dos naciones que comparten la bella Isla de Hispañola.



Se pou sa menm jodi-a
 Nou kontan retounen
 Vin koule kafe rekonsilyasyon-an
 Nan grèg lajistis
 Pou-l pa gen ni ma voyolans,
 ni ma vanjans.
 Ak kafe rekonsilyasyon sa-a,
 N'ap jwenn ladrès pou konbat lamizè
 kwape lavi chè
 Trase vèvè pwogrè ekonomik,
 Simen travay tribò-babò nan Peyi-a

Se yon defi, men nou ka leve-l
 Men anpil, chay pa lou

Yon sèl dwèt pa manje kalalou
 Konsa, se pou lanp demokrasi-a
 Limen 48 èsou 48 è.

Kijan pou-n limen lanp demokrasi-a?
 Dabò mete gaz lajistis ladan-l,
 Answit mete yon mèch rekonsilyasyon
 Epi, top top, limen-l.
 Limyè-a ap djayi.
 Esperans ap bouyi.
 Ayi t i ap sour i .

Lè sa-a, nou gen limyè rekonsilyasyon pou piyay
 Menm si nou pa nan piyay
 Lè-w nan piyay
 Ou san lè nan deblozay.
 Lè-w nan deblozay,

Ou deja nan ayayay.

Paske mouchwa diyite nou
Toujounan pòch prestijnou,
N'ap relaks sou konpa met lòd nan dezòd.

Lòd ak disiplin! Yes.
Lòd anwo! Lòd anba! Yes.
Lòd ak disiplin tout-tan, tout-kote! Yes
Nan respèyounn poulòt! Yes.

Eben, nou mèt relaks! Relaks!
Vide siwo relaks lavalasman!
Douseman! Kalmeman! Relaks!
Veye anwo, veye anba!
Gade devan, gade dèyè,
Kadanse sou konpa demokrasi-a,
Douseman, kalmeman, Cool!
Kadanse, balanse, Cool!

Vide lapè antrenou!
Lapè nan Peyi nou!
Lapè toupatou.

Si yon atache ak zam
Tonbe anba men-w
Remèt-li bay militèn yo
K-ap mete sekirite.

Chak jou,
Kontinye mache men nan men
Ni ak militè Ayisyen ki vle lapè,
Ni ak militè Ameriken k-ap vide sekirite agogo
Ni ak fòs miltinasyonal
K-ap bay sekirite gratis ti cheri!

Ofisye, Souzofisye, Solda
Mwenvin pote kèpoze pounou.



Men nanmen avè-n
Ansanm nap rebati peyi nou-an,
Nan bonjan vanrekonsilyasyon.

Lemond antye ap swiv Ayiti pazapa.
Pami pèp ki chanpyon
Nan fè sa ki bon,
Nou se yon pèp echantiyon.

Vyolans, pa!

Vanjans, pa!

Rekonsilyasyon, wi!
Jistis ak la pè, se sa nèt!
Abobo pou pèp Ayisyen!

Chapo ba pou jenès dAyiti Toma.
Pou tout ti-mounn nan 9 depatman nou yo
Kòm nan dizyèm depatman nou an.
Anpil lanmou ak anpil bo
Ti-mounn yo, kote nou?
Ti-mounn yo, men mwen!
Ti-mounn yo, mwen renmen nou tout!
Mwen kontan wè nou anpil
Je vous aime tous.
I love all of you.
JenèsPeyi dAyiti Toma,
Konpliman pou bèl vèvè solidarite
Nou pral kontinye trase.

Fanm dAyiti
Fanm vanyan Peyi dAyiti
Kote nou?

Nou menm fanm vanyan ki pa janm bouke
Fè zantray dizyèm depatman-an bouyi
Noumenm fanmvanyan k-apponpelavi
Nan zantray 9 depatman nou yo,
Pèmèt mwen bese do-ba, do-ba,
E mache ti-pa, ti-pa,
Pou-m wete chapo devan kouraj nou!
Wi medam!
Kanta pou genyen an
Nou gentan gensou nou.
Jodi-a, meyè fason pou-n tire lareverans devan-n
pandan lemond antye
Fikse je-l sou nou,

Se ban nou yon ochan pwetik.
20 janvye 1992,
Lè Prezidan **Clinton** tap prete sèman,
Yon gwo powèt fanm te la
Pou pouse bon son pwezi

15 oktòb 1994,
Nan non tout gason ki konn valè manman
E kap pote kole ak fanm pou yon delivrans total kapital,
M'vin redi:

FANM SE FANM
Fanm se fanm ki enganm
Fanm se fanmki gen nanm
Fanm se fanm ki byen djanm



Fanm se fanm ki vanyan
Fanm se fanm ki gen fanm sou yo
Fanm Dayiti se fanm tout bon

Nan soufrans, yo gen rezistans.
Nan fè manzè mizè lagè,
Fanm dAyiti se rèn
Ki mache ak sirèn
Fanm dAyiti gen fyèl.



Dlonanje, renmare, tètchaje,
Kè sere, rèl pete, vole ponpe,
Fanm dAyiti la.
La pou di ola.
La pou di nou la.
Nou la tennfas
Nou la pi rèd.
Nou la tèktègèdèk!

Fanm se fanm,
Fanmpa kann.
Siwo kann rale founi
Siwo fanm rale lavi;
La-vi pou Ayiti kap redi pa mouri
Lavi pou demokrasi bouyi an Ayiti
Lavi pou n-sòti nan diktati.

Si fanm dyanm ak gason enganm
Pa met ansanm, nou bannann.
Si fanm dyanm ak gason enganm met ansanm
Ansanm, ansanm,
N'a fè yon Lavalas fanm ak gason
Ki se yon pil ak yon pakèt

Yon pakèt ak yon bann
Yon bann akyondal
Yon dal ak yon foul
Yon foul ak yon lavalas rekonsilyasyon,
Kè poze, kè kontan,
Lajistis ak lapè,
Pou ou,poumwen

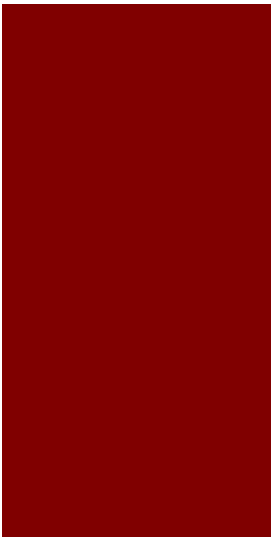
Pou nou
Pou nou tout.

Rich, pòv
Militè, sivil,
Pou ou,poumwen
Pou nou,pounou tout,
K-ap souri younn ak lòt
Zye nan zye
Men nan men, kòtakòt
Bra-d-sou, bra-d-sa, paske
Nap koule kafe rekonsilyasyon
nan grèg lajistis
Pou-l pa gen ni ma vyolans
Ni ma vanjans.



Yon sèlnou fèb,
Ansanm nou fò,
Ansanm, ansanm
Nou se LAVALAS .

Jean Bertrand Aristide





Français



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BILL A RI and there was light !

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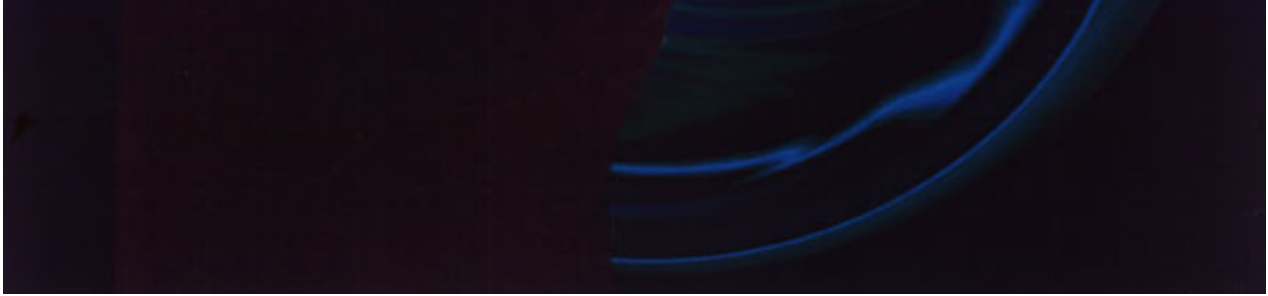
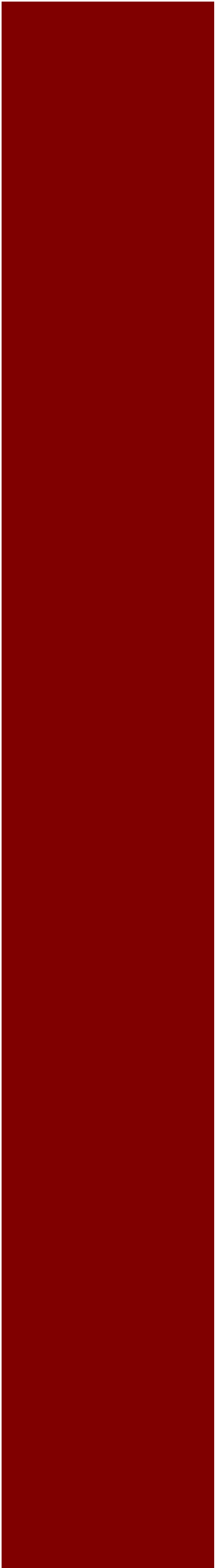
LETTER TO
PRESIDENT CLINTON

AUTHOR
OF THIS BOOK

CONTRIBUTORS

LETTER TO PRESIDENT CLINTON





Montreal, March 22, 1995

President William Jefferson Clinton
President of the United States of America
The White House
1600 Pennsylvania Avenue N.W.
Washington, DC 20500
U.S.A.

Mister President:

Please allow me to take the opportunity of your visit to Haiti, as President of the United States of America, on March 31, 1995, to pay due tribute in all sincerity to you and your distinguished wife, Mrs. Hillary Rodham Clinton.

You honor Haiti and the Haitian people with your presence and support.

Thanks to you and your allies in the United Nations and the Organization of American States, the return-to-democracy process has been successfully carried out. Now that the legitimate President, Jean Bertrand Aristide, has been reinstated in his official status, it is with legitimate pride, I am sure that he welcomes you to his country. For you, as well as for us, the “Uphold Democracy” operation is truly a beautiful historical moment.

Mr. President, I come from Haiti, that underdeveloped country.

With underdeveloped tools — a camera and a few films — I have tried, in order to serve my country’s cause, to demystify the word “light” and denounce Newton’s Theory of Colors.



With that same desire to serve constitutional legitimacy in my country, I have written the enclosed book entitled Haiti, Let There Be Light! I hope that you and Mrs. Clinton will accept this privately produced copy, especially intended for you, while you are getting ready for your trip to Haiti.

May I make a confession to you, Mr. President? I followed, closely and with intense interest, your electoral campaign, election, and swearing-in ceremony as 42nd President of the United States. What a great nation you represent! Please believe me: your courageous commitment to facilitate the restoration of democracy in my country has escaped no one. On the very day of your swearing-in ceremony, I wished to send you my book, Haïti, Que La Lumière Soit!, which questions Newton’s Theory of Colors. I did not do so, because I felt an English-language version would be more appropriate.

Since I could not send you a copy of the yet-to-be-published English version of my book, I

contented myself with dreaming — dreaming that on one of your first evenings in the White House, you were seated in the Oval Room with Mrs. Clinton and your daughter Chelsea. You were reading Haïti, Que La Lumière Soit! I imagined you carefully examining certain passages of that work in its English version, which is now in preparation — typed by a sightless, multilingual Haitian. Those paragraphs deal with the so-called missing matter, darkness in space, “black holes” — in a word: the invisible mass of the Cosmos. You notice Dr. Carl Sagan’s research on Exobiology and the DNA found in the dark matter in the universe, and you suddenly remember a Time article from April 10, 1978 entitled “Black Holes and Martian Valleys”, which contained the following passage:

“A while later, astronomer Carl Sagan (The Dragons of Eden) found himself lugging his slide box into the Vice President’s big new house and, after coffee, taking the Mondale and Carter families on a journey through the heavens.

Jimmy Carter is the closest thing to a scientist we have had in the White House since Thomas Jefferson.

Nixon could not run a tape recorder.

Johnson could not fully figure out his alarm wrist watch.

Not Jimmy. He was fascinated by the discussion of “Black Holes” and the speculation that they might provide answers to what holds the Universe together.”

“Well,” you exclaimed, “O.K. for former President Carter. It is normal for the President of a star-spangled republic to choose between “Star Peace” and “Star War”. As to the former President’s inclination toward Einstein’s physics and/or Planck’s Quantum Theory, there is a great temptation to apply certain laws of the Cosmos to politics and diplomacy. Consider the “Tunnel Effect”, the way that energy escapes from black holes.

“Carter goes back to the sources and draws inspiration from them. That makes me think about Aristide — both of them are well at ease in both the Western world and the Black world: the visible and the invisible. However, there is one difference: the Haitians follow Aristide everywhere, like a comet’s tail. If Aristide is considered as a “Black Sun”, then the Haitians are “space refugees”.

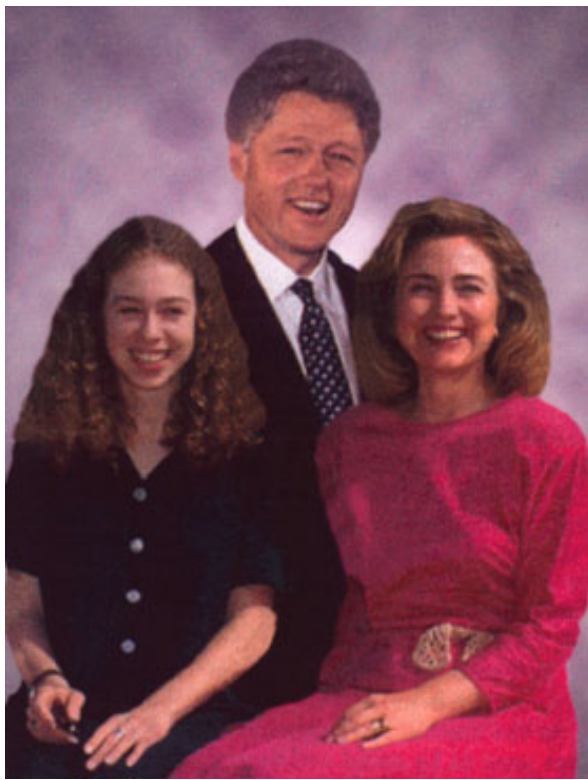
“Yes, Haiti! We are pulled down to earth. Democracy... the exodus of the Boat People... with the Law of Probabilities, whether we think about Planck or Carter, it doesn’t seem that a solution will be found tomorrow...

“What business did the Haitians have in that “boat”?”

“Say, there above, the Black Twin! Is it still broad daylight in the shadow of the “Black Sun”?”

“Oh God,” you say aloud to Mrs. Clinton: “Eureka! I have found it! Fiat lux! Let there be light! Que la lumière soit! Black holes, black sun, tunnel effect, Aristide effect, boat people, space refugees, Carl Sagan, Jimmy Carter... six of one and half a dozen of the other.”

There is loud laughter in the Oval Room.



Bill a ri
Hillary a ri
Chelsea a ri aussi

Bill laughed
Hillary laughed
Chelsea laughed too

Humor is American, Mr. President, and so are dreams. Let my book **Haïti, Que La Lumière Soit!** be the “dark matter”, **arguing in favor of the development of the Black world — visible and invisible!**

In the area of science, high technology, creative innovation, and space exploration, I think there is nothing that America cannot deal with. That is why, in that spaceship of universal energy, I dare sail with a dream.

In my dream, it is your first trip inside your SPACE AIR FORCE ONE, propelled by the energy of invisible and concentrated dark matter, like black holes. Amini black hole of an avant-garde design whose motor sequence develops **inertia, spectral speed, speed equal to or higher than that of light, and scientifically controlled reversibility of the phenomenon.**

What a new synthesis, but also what a liberation!

Synthesis and analysis of two wings of the same bird — contracted and unfolded at the same time, following the heartbeat of the Universe tamed inside the infinitely small: “One small step for man, one giant leap for mankind!”

This would be the natural and constructive counterpart of Newton’s Theory of Light and Colors, which slows down that impulse. This is a necessary change in the name of development and progress humbly submitted on behalf of Haiti: a testimony of gratitude toward mankind. Let us go further, to the other side of the Universe, as suggested by an eyewitness: the Hubble telescope, with its camera.

“... Hubble focused on the centre of the galaxy [M87], an area 500 light-years

across. The pictures revealed a spiral structure formed by fast-moving gas clouds being drawn toward the centre, rather like water going down a drain.”

Dr. Harms said the Hubble spectrographic camera was then focused on points 60 light-years across on opposite sides of the spinning disc. This camera breaks down light into its wavelength parts, rather like a prism separates colours in sunlight.”
(The Globe and Mail, Thursday, May 26, 1994)

Let us in the long run, replace the camera by a motor run by the ENERGY OF THE YEAR 2000, transforming the DARK MATTER from the invisible to the visible and vice versa. We would there by take advantage of the sequence of colored and colorless light speeds, so as to better visit the Universe, where law and order are transcendent, just as in democracy.

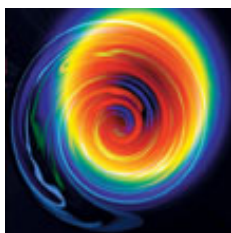
I have decided to write this letter because your leadership, Mr. President, like an inevitable and immeasurable energy, has practically absorbed me, allowing me to express myself.

On October 4, 1994, in the General Assembly of the United Nations, a voice echoed the power of your leadership. In new words, on March 31, 1995, that same voice will repeat:

“Even now, with the peaceful launching of the operation “UPHOLD DEMOCRACY” on 19 September last year, a tropical smile has shed light upon the faces of those who espouse and love peace — Peacemakers, Peacekeepers, and Peacelovers. Together, President Clinton and we have managed to open up a “tunnel” of hope after so much suffering.”

That testimony by President Aristide at the U.N. emphasizes the magnitude of the efforts needed to bring about such a happy conclusion.

Your present trip to Haiti is the strongest confirmation of that sequence of events, and illustrates an unprecedented chapter in the annals of Haiti, as well as in the life of the Haitian people.



Thank you, Mr. President, for associating Haiti with your Strategic Development Initiative (S.D. I.) at the dawn of the “Star Peace”.



Lucien Bonnet



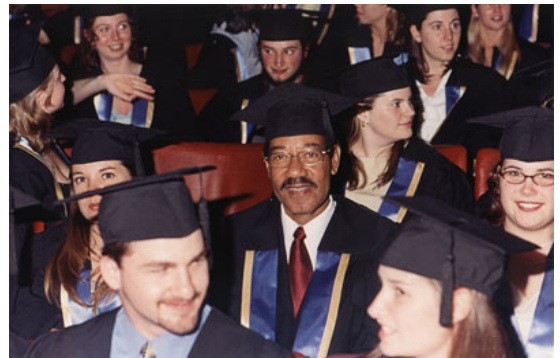
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The author of this book : Lucien Bonnet

I am of the age group of the Prime Minister of Canada who governed the destinies of the country from 1993 to 2003, the Right honorable Jean Chrétien.

Yes! I coasted along with him during one year, about 1954 -1955, as student and finishing my studies at the Saint-Joseph Seminar of Trois-Rivières. I was the only Haitian student in Trois-Rivières (Three Rivers) at that time and undoubtedly he remembers it... Perhaps! But I, "the little guy from Haiti", I do recall "The Little Guy from Shawinigan"! How can that be forgotten, his visual image remains in my memory? He was at that time the only student whom I knew who told jokes in the playground with his inseparable pipe at the corner of his lips!



Of course, nowadays, he has gotten rid of it, whereas I, from 1959 to 1962 I left Quebec and Canada to return to Haiti, to work in Tele-Haiti. That move, that three - year stay in Port-au-Prince certainly did modify thoroughly my circle of friends and acquaintances. Those comings and goings, I was going to say a must then, between Haiti and Canada, surely were for me the occasion of experiences described today as unusual.

Some events in Trois-Rivières in particular, return to my memory as if they happened only yesterday.

The Director of the college, with great courtesy, found



for me a boarding house not far. To attend the courses at the college, it was imperative for me to be housed and nourished. I was nineteen years old. I aspired, in my weekend's leisure, to hang out with the young people of my age. My classmates were sympathetic. As in break time, on Saturdays I wished to be with them in their environment. Thus, the buddies of Trois-Rivières took me out to visit the Bournival at Saint-Étienne-des-Grès, **the Chrétien** and the Trudel at Shawinigan.

Lucien Bonnet



PRIME MINISTER • PREMIER MINISTRE

Ottawa (Ontario)
K1A 0A2

Le 15 avril 1997

Monsieur,

J'ai bien reçu votre aimable lettre et je vous remercie de vos félicitations et de vos encouragements.

De toute évidence, je ne peux pas me souvenir de toutes les personnes que j'ai rencontrées au cours de ma vie. Cependant, tout comme vous avez été frappé par mon «inséparable pipe», j'ai le souvenir d'un unique étudiant noir au séminaire de Trois-Rivières il y a de cela plus de 40 ans.

À mon tour, je tiens à vous féliciter de votre désir de défendre l'unité nationale et de contribuer à assurer l'avenir du Canada. C'est grâce à des personnes dévouées comme vous que notre pays est aujourd'hui parmi les meilleurs du monde.

Veuillez agréer, Monsieur, l'expression de mes sentiments distingués.

A handwritten signature in blue ink, which appears to read "Jean Chrétien".

Monsieur Lucien Bonnet
4390, boulevard Samson
Laval (Québec)
H7W 2G9

As this site shows it, Lucien Bonnet appears here as being a tested expert in what is conventionally called, in **Communication Sciences**, Economy of the Gift.

Here he is seen:

1. sometimes in company of its school-mates during the conferring of degrees at the University of Montreal on June 19, 2002;
2. sometimes surrounded by the members of his family, who join him in this evening of commencement;
3. sometimes between the Rector and Vice Dean who chair this ceremony, accentuated with thoughts and colors, which brings to their apex those years of studies and formation, at the Faculty of Arts and Sciences of the University of Montreal.

Curriculum Vitae

Personal information

Name: Lucien Bonnet
Address: 4390, boulevard Samson App.1
Laval, Quebec, Canada
H7W 2G9
Telephone: (450) 687-8406
Marital status: Married (2 children)
Birthplace: Moron (Jérémie) - Haïti

Education

Higher education:

1998 - 2002 : University of Montreal, Quebec, Canada
 Faculty of Arts and Sciences
Baccalaureate specialized in Communication Science..

1965 - 1967 : University of Montreal, Quebec, Canada
1956 - 1958 : Department of Political Sciences
 Studies and credits accumulated
toward baccalaureate in Political Sciences.

1955 - 1956 : Seminar of the Foreign missions, Pont-Viau, Laval, Quebec
Theological Studies and Works of the Vocations of the Diocese of Montreal.

Secondary studies:

1954 - 1955 : Seminar of Trois-Rivières, Quebec, Canada
Supplemental courses in Philosophy.

1946 - 1951 : Petit séminaire Collège St-Martial, Port-au-Prince, Haïti
Baccalaureate 1e and 2nd Parts.

Études Primaires :

1941 - 1946 : École des Frères de l'instruction Chrétienne, Moron (Jérémie), Haïti
Certificate of primary studies.

Specialized studies

1971 - 1998 : Studies and Research in the field of optics, applied to the traditional concept of "Light" and relating to photography, printing works, the cinema and television.

avril - mai 1974 : Television of Radio-Quebec, Montreal, Quebec, Canada
Training course in audio-visual technique and televised medium.

août - septembre 1959 : Television of Radio-Canada, Montreal, Quebec, Canada
Training course in journalism.

juin - juillet 1959 : National office of Film, Montreal, Quebec, Canada
Training course in Cinematographic Technique, documentary film direction and Narration.

Professional employment and experience

Teaching:

1967 - 1971 : University of Montreal, Montreal, Quebec, Canada
Librarian at the Library of Human and Social Sciences.

1963 - 1965 : College St-Denis, Montreal, Quebec, Canada
Professor of Religious Science.

1962 - 1963 : College des Pères Eudistes, Montreal, Quebec, Canada
Professor of Literature and assistant-prefect of discipline.

Journalism:

1961 - 1962 : Télé-Haïti, Port-au-Prince, Haïti
Technician, reporter and commentator.

1959 - 1961 : Télé-Haïti, Port-au-Prince, Haïti
Creator, animator and director of various programs, particularly of the program "Arts and culture".



Contact
CANADA-HAÏTI

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The following people contributed to this publication:

Corbeil, Maurice	Graphic Designer
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Verrando, Carlos	Desktop Publisher
Brien, Mélanie	Webdesigner / Webmaster

The paintings are the work of the well-known Haitian painter, Guerdy Préval.