

Haitian Historical and Cultural Legacy

A Journey Through Time

A Resource Guide for Teachers

HABETAC

The Haitian Bilingual/ESL Technical Assistance Center

HABETAC

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Introduction

At HABETAC, we came to the realization that there was a need to create a teacher's Resource Guide that provides information on Haiti and its people. This guide was also designed to help teachers construct learning activities that are aligned with New York State and New York City learning standards. We hope that this guide will inform and enlighten its users on the major contributions made by Haitians throughout the world, and that it will foster mutual respect, greater understanding, and deepened appreciation for the Haitian people, particularly Haitian students. This book is intended for use in bilingual and ESL classrooms, as well as monolingual classrooms. It is a great tool for infusing multiculturalism in the instructional plan.

Haitian students are found in every district in New York State, even if only in small numbers in some areas upstate. Certainly, in the larger cities of the State, Haitians are represented in large numbers. Like other immigrants in this country, Haitians come in search of a better life. And like other groups, Haitians maintain close ties to relatives in the motherland, in addition to holding to the values that have sustained them and their families.

While working on this book, it was clear that Haitian children, just like other children, bring strengths that derive from prior experiences and an inner ability to learn and adapt to the environment. When a student arrives from Haiti with limited or no prior schooling, that student will have had experiences in areas such as farming, fishing, housework, selling, caretaking, and more. It is important to have an open mind in order to better see the whole child. Our responsibilities as their educators require that we gather the information about the child so that his or her prior knowledge is incorporated into classroom activities. In this way, we embrace the whole child, using the constructivist approach, and validate his or her very person and life story.

This book is divided into four chapters, which focus on immigration, history, culture, and ecology. Each chapter has several subsections. After each subsection, there are suggested activities. Teachers can adjust the activities when necessary. Additionally, these multidisciplinary activities were designed to cover all major subject areas: social studies, science, math, ELA, ESL, and NLA. Please make use of the extensive appendices and bibliographies.

Myriam Augustin
Former Director of HABETAC (1996–2003)

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Chapter 1

Haitian Immigration into the United States

The First Wave of Haitians in Colonial America

It can be said that most history books about Haiti are written from the perspective of the country's former colonizers. As a result, the contributions of Haitians in the history of the world have systematically been left out. The true history of Haiti must continuously include the voices of primary contributors: Haitians and Haitian descendants. Ayiti, Kiskeya, and Boyo are the original names given by the native Tainos and Arawaks to the landmass that was renamed Hispaniola by Christopher Columbus upon landing inadvertently on this Caribbean island in 1492. Through the Treaty of Ryswick, signed by France and Spain in 1697, the western part of the island became a colony of France and was renamed Saint Domingue. Today, two republics are found on this landmass: the Dominican Republic and the Republic of Haiti.

According to some historians, there was migration from Hispaniola into North America as early as 1526. Before and after the Haitian Revolution, a good number of people moved back and forth between Saint Domingue and Louisiana. Many of those Saint Domingueans experienced harsh racism in New Orleans. Michel Laguerre relates a striking incident. One evening Mr. La Rue, a proud free mulatto from Saint Domingue, met three white soldiers on a street in New Orleans. One of them said, "Good evening, Mr. Little Negro." Mr. La Rue answered, "Good evening, Mr. Fool"—and was brutally beaten and taken to jail.

Saint Domingueans of African origin played an important role in helping the original thirteen colonies obtain their independence from England in 1779. During that year, a group of 800 colored soldiers from Saint Domingue fought at the battle of Savannah in defense of the imminent American independence. Laguerre explains that these soldiers were disciplined and courageous men who believed in the freedom of nations to choose their own form of government. Their stiff resistance to the British troops was an important factor in the American victory.

When soldiers go to war in foreign lands, it often happens that they father children with the local women. It was no different for many of those soldiers from Saint Domingue. Their history is found more in the oral traditions of Georgia than in history books.

During the earlier part of the Haitian Revolution, many colonists emigrated from Haiti to the United States with their slaves, in the hopes that they would go back to the island as soon as the situation settled down. Many free people of color also came to America during that period with the same hope. It is estimated that more than 10,000 immigrants from Saint Domingue settled in New Orleans during the Haitian Revolution. Among them were French colonists, mulattoes, free people of color, and slaves. Laguerre explains that the development of vodou in New Orleans as an organized religion was probably due to the immigration of Saint Dominguean slaves to Louisiana.

Among the Saint Domingueans who established themselves in New Orleans was the famous playwright Victor Séjour, the biracial son of a Saint Dominguean immigrant. He wrote many plays that were presented on the stages of Paris, and he became a secretary of Napoleon III.

In 1809, the size of the African American community in New Orleans greatly increased with the arrival of approximately 2,100 Haitian mulattoes. At the same time, a similar number of slaves arrived from Haiti, including many who were relatives of free blacks. By 1810, blacks outnumbered whites in New Orleans, 10,500 to 4,500. Such a population expansion necessitated new housing. As many carpenters, masons, and inhabitants were Saint Domingueans, it was only natural that they modeled their new homes on

those they left behind. Immigrants from Saint Domingue have significantly influenced the architecture of Louisiana and South Carolina. Even today, in cities like Charleston and New Orleans, one can see buildings that resemble old buildings in Cape Haitian, which was called Cap Français during colonial times.

Most noted among the early contributors to United States history are Pierre Toussaint, John James Audubon, and Jean Baptiste Point Du Sable. Pierre Toussaint was one of the slaves brought from Saint Domingue to New York by a Frenchman named Bérard. Pierre Toussaint was born in 1766 on a plantation in Saint-Marc, Saint Domingue. Michel Laguerre notes that Bérard, on his way to New York City in 1787, “took with him five servants, including Toussaint and his sister Rosalie.” Before returning to Haiti, Mr. Bérard paid a local coiffeur \$50 to teach Pierre the art of hairdressing. Pierre was able to buy both his freedom and his sister’s freedom with his earnings. A very pious man, Pierre is said to have been very generous in general, and particularly toward the Catholic Church. In 1951, Francis Cardinal Spellman of New York submitted Pierre Toussaint’s name to the Vatican for consideration for canonization. Since then, a continuing effort has been made to publicize Toussaint’s life and work among churchgoers and the people of New York.

The naturalist John James Audubon was born in Les Cayes, Saint Domingue, in 1785. He immigrated to the United States in 1803, and became an American citizen in 1812. He greatly influenced American natural history through his observations and drawings of birds in America. Today, naturalists and ornithologists still consider him an invaluable source of information.

Jean Baptiste Point Du Sable: Settler of Chicago



Jean Baptiste Point Du Sable was born in Saint-Marc, Saint Domingue, in 1745, the son of a French sea captain and an African-born ex-slave. His father sent him to France for his education, and there he learned to speak English and Spanish in addition to French. As a young man, he and his friend Jacques Clemorgan undertook a voyage to New Orleans; the vessel sank but the men survived. They arrived in New Orleans but did not stay there. They traveled up the Mississippi River to what is now Peoria, Illinois, where they built a trading cabin at the mouth of the Chicago River in 1772. Du Sable called it “Chikagou,” a Native American name meaning something like “stinky-smelly place” (a reference to the swamps). He met his Native American wife, Kittahawa, of the Potawa-tami nation. They married and settled there, and thus became the first permanent settlers at the site of what was to become the city of Chicago.

In 1780, Du Sable was appointed liaison officer between the territorial government and the Port Huron Indians. Later, he established a trading post, which was very successful. It became the main supply source for trappers, traders, and Indians in the area. After a few years, Du Sable’s trading post also supplied staple food items to trading posts in Canada and Detroit. His trading post expanded to become a community with a church, a school, a store, and a big house with fruit orchards and livestock. Du Sable’s granddaughter was born in 1796; she was the first baby born in Chicago.

In 1800, Du Sable sold his property in Chicago for \$1,200, a sizable sum at the time, and moved to Missouri, where he died in 1818. Jean Baptiste Point Du Sable was a remarkable human being who came to a new land and managed to make a life for himself, during a time when people of his race were not considered human beings. His intelligence, courage, and vision helped him to create a community that grew to be Chicago, one of the cornerstones of America’s heartland.

Haitian Immigrants: 1915–1956

Between 1915 and 1956, not too many Haitians came to live in the U.S. For the most part, those who did were educated and came to hold white-collar jobs in the U.S. During the 1920s, many Haitians were active in both the Harlem Renaissance and Marcus Garvey's back-to-Africa movement. At that time Jacques Roumain, an internationally acclaimed Haitian novelist, was well known in the black American writers' circle of the Harlem Renaissance. Roumain became good friends with Langston Hughes. Haiti was occupied by the United States from 1915 to 1934. Many educated Haitians traveled throughout the world and specifically to the United States for advanced studies.

Haitian Immigrants: 1957 to Present

Due to political and economic tensions in Haiti, involuntary or forced migration has been a common practice among Haitians. In the late 1950s, the first major wave of Haitians started arriving in the United States. This group, made up principally of middle- and upper-middle-class Haitians, fled for social and political reasons. A second wave, arriving between 1967 and 1975 for economic and political reasons, was comprised of technicians, businesspeople, and skilled workers. During this same period, Haiti had lost most of its medical doctors, engineers, and teachers, many of whom went to work in Africa, Europe, Canada, and later in the United States. The third major influx of Haitians reached the American shores between 1986 and 1994. This group included both skilled and unskilled workers, most of whom had little formal education. The population of immigrants has grown from 50,000 in 1957 to more than two million 42 years later. (La Semaine de la Diaspora, 1999)

During the 1960s, many educated middle-class Haitians were invited to teach in the new Republic of Congo. During that same period, middle-class Haitians and intellectuals started fleeing in large numbers due to the reign of terror of the country's dictator, François Duvalier. Many of these immigrants, arriving with little knowledge of English and even less understanding of how to navigate the American system, had to hold jobs that were not up to par with their prior academic preparation or their social class at home.

The Haitian Diaspora in the U.S.—as this immigrant community is called—plays an important role in sustaining Haiti's economy. Haitians abroad are valuable human resources, and many of them support their family members back home. This group of immigrants is considered to be relatively new when compared to other ethnic groups that have been in this country in large numbers for over 100 years.

In 1980, an estimated 680,000 Haitians, or approximately 12 percent of Haiti's population, were living outside their homeland. For that reason, the Haitian Diaspora is sometimes called "The Tenth Department*," an acknowledgment of its political and economic clout in Haiti. Haitians are found in Canada, many countries of the Caribbean, Latin America, Europe, Africa, and even some countries in Asia, but the majority have settled in the United States. Some two million Haitians live in the United States today. Most of them live in urban areas along the East Coast, from Boston to Miami. However, during the last 20 years many Haitians have begun to move inland and further west, particularly to Texas, Louisiana, and California.

*The country of Haiti consists of nine regions called "departments."

Haitian Legal Immigration

Statistics from the U.S. Immigration and Naturalization Service

<i>Year of Entry</i>	<i>Number of Haitian Immigrants</i>
1820	20
1821–1830	20
1831–1840	20
1841–1850	20
1851–1860	20
1861–1870	20
1871–1880	20
1881–1890	20
1891–1900	20
1901–1910	20
1911–1920	20
1921–1930	20
1931–1940	191
1941–1950	911
1951–1960	4,442
1961–1970	34,499
1971–1980	56,335
1981–1990	138,379
1991–1994	80,867
1995	13,872
1996	18,185
1997	14,841
1998	13,318

Haitians in New York State

NEW YORK CITY:

90% of New York State total = 455,000

BROOKLYN	305,000
QUEENS	105,000
MANHATTAN	32,000
BRONX	11,000
STATEN ISLAND	2,000

UPSTATE NEW YORK:

5% of New York State total = 25,000

ROCKLAND COUNTY	11,000
WESTCHESTER COUNTY	8,000
ORANGE COUNTY	1,200
ALBANY	1,000
POUGHKEEPSIE	1,000
ROCHESTER	1,000
SYRACUSE	500
TROY	400
SCHENECTADY	300
BUFFALO	200
CAYUGA COUNTY	150
SAINT LAWRENCE COUNTY	150
OTHER COUNTIES	100

LONG ISLAND:

5% of New York State total = 25,000

NASSAU COUNTY	14,000
SUFFOLK COUNTY	11,000

Estimated* New York State Total: 505,000

* The data presented on this page does not necessarily reflect the actual number of Haitians living in New York State. It was collected from the Bureau of the Census. Actual numbers could be considerably higher.

Estimated Haitian Population in the U.S. in 1999

State	Born in the USA	Naturalized	Resident Noncitizen	Total	Rank
ALABAMA	118	6	107	231	38th
ALASKA	92	7	25	124	42nd
ARIZONA	316	143	261	720	26th
ARKANSAS	555	10	25	90	44th
CALIFORNIA	5,230	2,740	2,320	10,290	10th
COLORADO	77	42	46	165	41st
CONNECTICUT	9,600	2,620	6,140	18,360	6th
DELAWARE	215	60	155	430	30th
FLORIDA	451,020	222,590	146,890	820,500	2nd
GEORGIA	3,410	1,030	2,720	7,160	11th
HAWAII	160	20	96	276	34th
IDAHO	32	8	20	60	48th
ILLINOIS	9,900	2,990	3,960	16,850	8th
INDIANA	430	105	165	700	27th
IOWA	147	60	43	250	36th
KANSAS	340	30	120	490	29th
KENTUCKY	520	140	140	800	24th
LOUISIANA	2,730	560	910	4,200	14th
MAINE	210	18	72	300	33rd
MARYLAND	12,870	1,180	4,100	18,150	7th
MASSACHUSETTS	49,550	5,050	23,610	78,210	4th
MICHIGAN	310	25	65	400	31st
MINNESOTA	570	106	194	870	23rd
MISSISSIPPI	990	120	750	1,860	19th
MISSOURI	1,110	170	470	1,750	20th
MONTANA	38	20	23	81	46th
NEBRASKA	39	6	13	58	49th
NEVADA	340	90	90	520	28th
NEW HAMPSHIRE	860	99	256	1,215	22nd
NEW JERSEY	85,080	2,550	37,600	132,230	3rd
NEW MEXICO	55	15	18	88	45th
NEW YORK	551,640	13,060	156,100	840,800	1st
NORTH CAROLINA	1,590	280	660	2,530	17th
NORTH DAKOTA	52	8	20	80	47th
OHIO	900	70	300	1270	21st
OKLAHOMA	250	15	25	360	32nd
OREGON	140	44	56	240	37th
PENNSYLVANIA	7,650	1,280	2,550	11,480	9th
RHODE ISLAND	3,370	300	1,130	4,800	13th
SOUTH CAROLINA	1,200	350	720	2,270	18th
SOUTH DAKOTA	10	5	5	20	51st
TENNESSEE	1,420	560	730	2,710	16th
TEXAS	14,990	3,240	5,580	23,810	5th
UTAH	90	44	36	170	40th
VERMONT	110	30	40	180	39th
VIRGINIA	3,170	530	1,210	4,910	12th
WASHINGTON	440	100	190	730	25th
WEST VIRGINIA	70	8	22	100	43rd
WISCONSIN	180	28	52	260	35th
WYOMING	15	8	7	30	50th
DIST. OF COLUMBIA	1,630	900	970	3,500	15th
TOTAL	1,225,331	390,470	401,877	2,017,678	
Sources: 1) Bureau of the Census, U.S. Department of Commerce 2) Haitian Embassy and Consulates in the U.S. 3) Haitian Community Organizations in the U.S.					

Haitian Immigration into the United States

Suggested Classroom Activities

Making the Connection

The majority of people living in the U.S. today are immigrants or descendants of immigrants. Students studying this unit will participate in several activities that will help them understand the migration of Haitians and give them a sense of the process, the hardships, and the successes experienced by this group.

All Grades

Conduct several brainstorming activities with students on the word *migration*. Ask them what the word means to them. Begin to complete a KWL chart with their responses. Students can develop questionnaires and conduct interviews with older family members who migrated to record their experiences as immigrants in this country. They can conduct surveys within their communities to develop their own data bank. Younger students can complete these activities through drawings and picture graphs to show the number of family members who migrated. Students can write plays and skits showing what life might have been like for the immigrants during the 1500s–1800s, during the 1900s, and in the present. They can include the feelings the immigrants may have had, such as the feeling of isolation. How did the change of climate affect their health and life in general? Field trips can offer the students a broader perspective of the black experience in the New World. Class visits to places such as the African Burial Ground in Lower Manhattan, the Census Bureau, the Statue of Liberty and Ellis Island, and the Haitian Consulate Office can help students acquire knowledge, understanding, and appreciation for the contributions of African people in the building of this nation. Research projects can include profiles of the different African tribes and their destinations in the New World. Neighborhood walks can also provide a valuable curricular connection: students can visit areas where there are large Haitian populations to observe and collect information on lifestyles, availability of cultural products, and businesses owned and operated by Haitians. Students can play a “Who’s Who” game, using data found about Haitians who have migrated and contributed historically to American society. They can also read books that reflect the experiences of Haitian immigrants. Edwidge Danticat and Jean Robert Cadet are two authors who have written on this subject.

Early Childhood

Present the information in this section to students in several parts. Brainstorm with them on what migration is and the different reasons why people migrate from one place to another. Ask them if their parents came from another country.

Show students a map of Haiti, and ask them if they know specifically where in Haiti their parents came from. They may write a group letter asking their parents to share background information with the class such as where they came from in Haiti, whether other family members migrated to the United States, when they came, and where they first landed. Show pictures of different cities and provinces in Haiti, and specific foods (fruits and vegetables) grown and produced in these areas. Invite parents to talk to the class about their towns and tell relevant stories. Students may create a mural with the information their parents shared with them. If pictures are available, they may create a picture album or possibly a slide show to be presented to the entire school. They may role-play a day in the life of a child who has to migrate to another land. They may discuss the various feelings they might have, such as how they feel about limitations on what may be brought along.

Elementary

Brainstorm with students on what migration is and why people migrate from one place to another. Ask them whether their parents came from another country or state before settling where they live now. Make a group graph of where in Haiti their parents—and in some cases they themselves—came from. Develop questionnaires for both parent and community interviews to accumulate current facts regarding Haitians in the students' families and around their communities. After reading the literature included in this section, begin a group discussion on reasons Haitians left Haiti, and why they went to places such as the Congo, the Dominican Republic, Canada, and the United States. Record the responses on an “experience chart” for further analysis. Students may complete graphic organizers on which they compare and contrast the countries where Haitians migrated. They may use their findings to analyze the advantages and the appeal of each destination. Further research can help clarify conclusions. They may complete a word scramble of the different names or words associated with the Haitian experience.

Middle School

After being presented the literature in this section, students may be divided into small groups to brainstorm and respond to the following questions:

- What conditions existed in Haiti that affected the wave of migrants in the various periods of immigration?
- What social, economic, and political conditions did the immigrants encounter in the new land?

Students may then complete a written report that can be presented to the class. They may conduct further research on individuals cited in the text (e.g., Jean Baptiste Point Du Sable). They may report on the contributions those individuals made to American culture. They may create a timeline of the events that occurred during the period of heaviest Haitian immigration to the U.S. They may write autobiographies of their personal experiences as immigrants in the United States. From the table showing the estimated number of Haitians living in the U.S., students may create a graph representing the numbers of Haitian immigrants in various states.

High School

Students may interview Haitians who migrated many years ago. They may use the necessary media outlets to locate older immigrants who are still living in the United States. They may write or present a report on their findings. Students may research documentaries related to the subject of immigration or Haitian history.

Home-School Connection

Students may develop questionnaires and conduct interviews with older family members who migrated to record their experiences as immigrants in this country. Parents may be invited to present their own immigration stories to students.



Against all odds, Haitians confront the ocean.

The Boat People

The saga of the Haitian “boat people” started on September 15, 1963, when a fishing boat arrived at West Palm Beach, Florida, with twelve Haitian passengers on board. Some of them near death, they had been in their tiny craft on the open seas for weeks. They all claimed political asylum, but it was not granted. Since that year, thousands of Haitians have attempted to reach American soil by boat, enduring intense hardship and danger on the high seas in order to escape even worse hardship and danger at home. For example, on December 13, 1972, 65 Haitians arrived at Pompano Beach after a three-week journey aboard a leaky 56-foot sailboat.

According to figures released by the Immigration and Naturalization Service (INS), more than 50,000 Haitians arrived in the United States by boat between 1972 and 1981. At first, the United States government granted these refugees parole (permission to stay in the United States until their cases were heard and decided). However, most of the claims for permanent residence were denied. The Haitians were declared economic, not political, refugees. The U.S. government contended that the majority of Haitian boat people did not demonstrate that they were fleeing political persecution, which would have entitled them to asylum. The United States defines a political refugee as a person who flees his country due to fear of persecution on account of race, religion, nationality, or membership in a particular social or political group.

As the number of Haitians seeking residence in the United States continued to increase, the American government designed new ways of dealing with the problem: faster deportations, more detentions, and more interdictions (stopping boatloads of refugees at sea and turning them back). Haitians were detained on U.S. Coast Guard cutters, in navy bases, and at a detention camp in Guantanamo Bay, Cuba. Haitians awaiting decisions on their cases were incarcerated for months—sometimes for years. Places such as the Krome Detention Center in Florida and the Metropolitan Correctional Center (MCC) in New York City have housed quite a number of Haitian detainees.

INS policy under the Carter and Reagan administrations had systematically denied asylum to Haitian boat people and deported them. This policy was challenged by human rights groups in the U.S. and abroad, including the National Council of Churches and the Emergency Civil Liberties Committee. In 1981, the U.S.

Coast Guard was authorized to interdict vessels carrying Haitians at sea before they reached American shores. President Reagan explained that such measures were necessary because the uncontrolled flow of refugees posed a “serious problem detrimental to the interests of the United States.”

Opposition to the policy of deportation became more widespread during the 1980s. Many human rights, religious, immigration, labor, and political organizations put pressure on the government through massive demonstrations, picketing, petitions, and hunger strikes to change their policy. Their principal argument was that the policy toward Haitian boat people was biased, since the U.S. government encouraged and welcomed Cuban refugees who came to Florida by boat without legal entry documents. President Carter welcomed 125,000 Cuban “Marielitos,” declaring on May 5, 1980: “We as a nation have always had our hearts open to receiving refugees in accordance with American laws. Those of us who have been here for a generation or six or eight generations ought to have just as open a heart to receive the new refugees like our ancestors were received in the past...but we’ll continue to provide open hearts and open arms to refugees seeking freedom....”

U.S. Immigration Plays Favorites: Accepting Cuban Immigrants over Haitian Immigrants

Some say that Cuban immigrants were granted permanent residence as political, not economic, refugees, because they were fleeing Fidel Castro’s communist regime, against which the U.S. government had waged a low-level war for decades. Once given political asylum, the Cubans were also granted permanent resident status. Advocates argued that Haitian boat people had not been provided full and fair hearings on their claims for asylum as required by American laws and international law. If such hearings were granted, advocates contended, the vast majority of boat people would have been released from INS detention centers in the United States and refugee camps in Guantanamo Bay.

An executive order signed by President George H. W. Bush on May 24, 1992, required the Coast Guard to interdict Haitian vessels and forcibly repatriate Haitians to their homeland. None of the 4,000 Haitians processed during this accelerated program were granted permanent resident status.

To date, the United States continues with its policy of not granting parole to Haitian refugees, considering Haitians “economic migrants” fleeing poverty rather than persecution. The position of all the administrations since has been that the interdiction and forced repatriation programs are put in place out of concern for the safety of Haitian boat people and to discourage them from attempting the perilous ocean journey to American soil.

HAITIAN STORIES AND POEMS

When My Shame Washed Ashore

by Gary Pierre-Pierre

Until October 26, 1981, I enjoyed an exotic reputation among my schoolmates. I was known as the “Black Frenchman.” In school in Elizabeth, N.J., the other kids would gather around my Haitian friends and me and ask us to “say something in French.” The girls would giggle, the boys would laugh and ask for more of whatever banalities we offered. It didn’t much matter what was said. Most of the kids were fascinated simply by seeing a black person speaking a foreign language.

Most of the Haitians at the school were middle-class and well behaved. We fit in well in Elizabeth, an immigrant city of about 100,000 people, 16 miles south of New York City. It is located in an industrial area whose smokestack industries have eroded, causing a chronic lack of jobs. But among these smokestacks is a city where ethnic groups are well represented. Jews, Irish, Germans, Asians, Hispanics, and blacks coexist peacefully, if not always harmoniously. The Haitian community in Elizabeth during the early 1980s was relatively small. It consisted of about a dozen close-knit families. Our hassles came mostly from black school children who were puzzled by our accents and our fondness for rice and beans. In October of 1981 I was a freshman at Rutgers University, living at home. Once again I was looked upon as the Black Frenchman.

On a cool Monday morning, however, that curious façade was shattered as we caught our first glimpses on television of 33 dead Haitians lying on a pristine beach in South Florida. The reporter said that a small boat carrying Haitians had capsized offshore. Details were sketchy. The numbers of survivors and dead were not yet known. But instead of feeling pain and sorrow for my compatriots, I immediately—and selfishly—felt disgust, humiliation, and embarrassment. I wondered how I was going to face my friends, and answer the awkward questions they were bound to ask.

Like many middle-class Haitian emigres, my parents had instilled in me the immigrant zeal to excel and the Puritan zeal to do right: work hard at school, I was told, and the rest would fall into place. Like most Haitians, we cherished the glorious part of our history epitomized by the Haitian Revolution, where a ragtag group of slaves defeated Napoleon’s formidable French army. Like most people, we ignored the sordid part. But on that Monday morning, no matter how much I tried, the lessons could not be ignored. The news became more unbearable as television reporters began telling viewers the hard facts about life in Haiti. “It is one of the poorest countries in the Western Hemisphere,” a newscaster said. “A land of terror and tyranny.” Once again I cursed those Haitians lying dead on the beach. Over and over again I cursed those Haitians lying dead on the beach.

Over the next few years, I watched as the word “Haitian” became a pejorative expression. Haitians became known as carriers of AIDS. A kid at school would insult another by calling him a Haitian. Knocked off my pedestal, I attempted to create a different type of Haitian. I tried as best as I could to impress people with tales of my travels around Canada, Europe, and Africa. I always made sure that everyone knew I was not one of those destitute “boat people,” but rather a well-read, middle-class Haitian.

Inside, I felt good when someone would tell me I did not sound or look like a Haitian, though outwardly I would be outraged. Feeling defensive, most people would then reinforce what I wanted to get across. “It’s just that you dress so nicely and the way you speak and all,” most of them would say. In time, I came to realize how wrong I had been. Now I know I am indebted to the people who were aboard *La Nativite*. How else can I explain landing my first job in journalism at such a large daily newspaper as the *Sun-Sentinel*? These people, the countrymen cursed 10 years ago, came through for me. They have carved a niche for themselves in South Florida, and in the process, opened career doors for me. Two months ago I was

assigned to work on a project about the 10th anniversary of *La Nativite*'s voyage. Searching through Miami for the 30 survivors and discovering how they lived, I once again felt disgust and shame—but this time because of my own ignorance. I had underestimated the plight of these people, and I quickly learned that they are still struggling today to make better lives for themselves and their children.

In trying to chronicle their experiences in the decade since *La Nativite* capsized off Hillsboro Beach, I came to realize that these people are heroes in the mold of thousands of other boat people who have washed up on America's shores in hopes of escaping oppression in their homelands. I am fortunate to have met these fellow Haitians and to have heard their stories. I had to probe deeply into their emotions, asking them to recall the day they lost relatives and friends in a deadly sea. The only thing they knew about me was that I spoke their language and that I was wearing a plastic badge identifying me as a newspaper reporter. Yet they opened their homes and hearts, and trusted me enough to reveal their innermost thoughts.

In my own experiences, my only brush with hardship had been a two-year stint in the Peace Corps, when I lived in a West African village. I thought then that I had seen the worst kinds of suffering known to man. But what those 63 Haitians went through aboard *La Nativite*, I could not even imagine bearing. Ten years ago, I cursed these Haitian heroes. Shame, shame, shame.

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Freedom Bound

Freedom here I come.
Raise your lamp beside the golden door.
Welcome my hopes and my dreams ashore.
It's for you that I forsake my home,
Freedom O Freedom.
Since I have never seen you before,
I don't really know what to look for,
But ready or not here I come.

I set my sail across the dawn
To take me away from my fears.
I turn my face toward the morning sun
So the sunshine can dry up my tears.
There'll be nothing to hold me down
In my traveling freedom bound.
I'll cross the border of many nations
And burn holes in the four horizons.

Freedom O Freedom,
We're so thirsty for you where I'm from
That someday I'll take you by the hands,
And invite you to dwell in my land.
But everybody agrees, it seems,
To keep me away from their doors.
And when I manage to make it ashore
I have no time to unpack my dreams.

I worked the cane fields and I swear
I have found no sugar in there.
Although I came begging for liberty
I am jailed in the Land of the Free.

Freedom O Freedom,
Now I know I can't call you my own
Till the day I build you with my hands
With the color and shape of my land.

Jean Claude Martineau

Boat People¹

We are all in a sinking boat
It happened before in Saint-Domingue
Yet, we are the only ones they call boat people

We've all been dead for a long time
There's nothing left that can scare us
Let them call us boat people

We've been fighting with poverty forever
On islands in every sea
It's others who call us boat people

Agawou² says no matter how long the night
Daybreak will come
We never say that we are not boat people

In Guinea, they unleashed dogs to capture us
We were chained and shipped across the sea
Who else would call us boat people

Half the cargo died at sea
They sold the rest in Mache Kwa Bosal³
It's others who call us boat people

The day we stomped our feet the earth trembled
All the way to Louisiana, to Venezuela
Who would have dared to call us boat people

Our country went through hard times
Hunger forced the dogs to eat cactus
They hadn't yet called us boat people

We went looking for jobs and freedom
They stuffed us into a boat bound straight for Miami
Others began calling us boat people

We were running away from Fò Dimanch⁴
Only to end up on Krome Avenue
It's others who call us boat people

The heat of Miami puts us in a stupor
The cold of Chicago chills us to the bone
Boat people boat people boat people

And yet except for the Native Americans
Name one American who is not an immigrant
It's us they want to call boat people

We don't bring drugs with us
We bring our strength in order to work
Boat people that's right boat people

We don't come to cause trouble
We come with our self-respect
It's others who call us boat people

We're not going to raise our voice or scream
But all boat people are equal
All boat people are boat people

One day we'll rise up and stomp our feet
As we did in Saint-Domingue
They'll find out who the boat people really are

That day be it Christopher Columbus
Henry Kissinger they'll find out
Whom we call boat people.

Felix Morisseau-Leroy

¹ Original version reprinted from *Dyakout 1, 2, 3, 4* in Haitian Creole version of this guide. Translated by Yves Raymond. Permission pending.

² Vodou god

³ Open-air market where slaves were traded during colonial times

⁴ Notorious Haitian prison

Exile⁵

Many leave, it's true
But how many never get there?
Some fall on hard times,
Some are thrown overboard.
Some fall by the roadside
To be swallowed up by the dust.
Some ask for directions
To be shown the way to hell.

In many places where we end up,
They don't give us the right to stay;
We go from house to house,
We go from ordeal to ordeal;
We sleep under bridges
In many wretched cities
They make us say uncle
In every language known to humankind.

But our wandering
All over the roads of the earth
Has taught us the secret of life
And we finally discover
We are a race of people
We are a class of people
Who carry the earth on our backs
Who carry the whole world on our backs.

Serge Madhère

⁵ Translated from the Haitian Creole by Yves Raymond

Boat People

Suggested Classroom Activities

Making the Connection

From 1963 to the present, some Haitians have been leaving Haiti by boat to enter the United States. The policies established by the U.S. government regarding Haitians seeking asylum have been different from the policies for asylum seekers from other countries. Students studying this section can systematically and critically analyze findings regarding this situation. They may hold debates and organize mock trials on the boat people situation. They may research the immigration laws in the United States. They may brainstorm actions that can effect change regarding government policies relating to Haitians in either country. They may discuss the application of these laws to Haitians.

All Grades

Students may create a timeline of periods when Haitians left Haiti by boat. They may conduct case studies, write reports, and make graphs of those Haitians who were deported, those who were washed ashore, and those who were allowed to remain in the U.S. They may research and assess the conditions that exist in Haiti causing Haitians to flee by boat. They may create line graphs, bar graphs, and pictographs showing the number of people leaving Haiti by boat. They may complete graphic organizers comparing the treatment of Haitians who land in the United States to the treatment of people from other countries who arrive here.

Early Childhood

Since this situation is a sensitive one, the information should be shared with the youngsters in ways that are not too graphic. Teachers should edit and carefully select all materials presented to the children. They will also develop a KWL chart at the beginning of this unit to assess students' prior knowledge of and interest in this issue. In order to develop a clearer understanding of the situation, newspaper articles, photographs, and video documentaries may be shown to students. If there are any families who came to the U.S. by boat and are willing to share their experiences, invite them to the school. Students may compare different types of boats (e.g., the *Mayflower*) with those in which the Haitians traveled. They may tally the number of people who boarded each boat and compare that information with the actual capacity of the boat itself. They may identify and make a list of items needed when taking such a trip. They may research whether those items were present or not. They can write about their feelings regarding this situation.

Students may brainstorm and write about the living conditions that must have existed in Haiti to make people undertake such perilous journeys in search of a better life. They may draw pictures showing their understanding of the situation. Using clay and other art media, they can make replicas of the types of boats Haitians have used to travel to the United States.

Elementary

Develop a KWL chart at the beginning of this unit to assess students' prior knowledge of and interest in this issue. Students can interview family members and friends about the situation. Students can compare the boats the Haitians boarded for the trip to those used by other groups. Students can research and answer the following questions:

1. What do you think about people who do this?
2. What do you think drives people to do this?
3. How were the places reserved on the boats?
4. Who made the contact for each individual to get a place on the boat?

5. How much did it cost to board the boat?
6. How were the people able to pay for passage?

Middle School

With the assistance of teachers and community members, students may interview Haitians who were boat people in order to get a firsthand account of the living conditions that led people to risk their lives on the open seas. Students may research living conditions in different detention centers where Haitian boat people were detained by the U.S. government. They may collect data regarding the number of Haitians detained there and the treatment they received. Students may also research the asylum process. They may create a mock trial demonstrating the process of obtaining asylum. In small groups, they may also research the immigration and deportation policies of the U.S. government, and write a report on their findings to share with the rest of the class.

High School

Students may interview people from various nations who were boat people and are now living in the United States. They may record their responses in written and graphic format. Students can research and find answers to the following questions:

1. What conditions existed in Haiti that would cause people to go to these extremes?
2. How did people prepare for the trip?
3. What feelings emerge from these types of separations?
4. Was the life they were seeking in fact what they hoped and dreamed it would be?
5. What were they met with at the end of their journey?

Students may write poetry, essays, and plays showing the plight of Haitians in both Haiti and the United States. Students may create a three-dimensional replica of the typical boat used. They may compare the journey of the boat people to that of Africans during the Middle Passage.

Home-School Connection

Students may conduct interviews with members of their own family to ascertain their opinions and feelings about the plight of the boat people. Families can assist youngsters in organizing and gathering information and presenting it to classmates. Parents may participate in the artistic presentation of the situation to the school and community.

Haitians in the Dominican Republic

Each January, 15,000 Haitian men reach the border town of Malpasse by truck. They cross the border, arriving in the town of Jimany to cut sugarcane for six months in the Dominican Republic. From Baraona to San Pedro de Macoris, from Haina to Puerto Plata, Haitians are the primary cane cutters in the Dominican Republic. They are paid eight Haitian gourdes (approximately eighteen American cents) for every ton of sugarcane they cut. A hard-working *bracero*—the Spanish name for a sugarcane cutter—can cut about three tons a day.

Haitians began going to the Dominican Republic to cut sugarcane around 1920. Some were migrant workers, but many stayed. Those who remained encountered not only harsh economic realities but also racism and discrimination.

The workers live in cramped wooden huts, some of them literally built on top of others. These crowded living quarters, called *bateys*, lack running water, indoor plumbing, electricity, and cooking facilities. *Braceros* don't have access to medical care or legal protection. Their children born in the Dominican Republic are not entitled to Dominican citizenship. The company store sells overpriced food and supplies to the *braceros*, who are captive consumers while they work in the remote fields cutting cane.

The political tension between Haiti and the Dominican Republic goes back at least to 1820, when Haitian President Boyer sent troops to occupy the eastern portion of the island. Boyer justified the occupation as a preemptive military action to protect Haiti from attack by France, England, Spain, and the U.S.—in fact, those countries had imposed an embargo on Haiti during that period. Critics say that Boyer's action toward the eastern part of the island was not consistent with the ideals that inspired the Haitian Revolution.

Starting with the American occupation of Haiti in 1915, many peasants lost their land, and were forced by the American occupiers to perform communal work called *kòve*. The Americans encouraged Haitian peasants to leave the countryside. As a result of this policy, strong anti-American feelings developed, and organized popular resistance grew. The *Cacos* were the most militant of these groups. Led by Charlemagne Peralte and Benoit Batraville, they used guerilla tactics to challenge the U.S. occupying force.

During the American occupation, a large number of rural Haitians left their land to work on sugarcane plantations, owned by American entrepreneurs, in the Dominican Republic. At that time, Rafael Molina Trujillo ruled the Dominican Republic with an iron fist, controlling every aspect of life in that country. In 1937, Trujillo ordered the massacre of over 30,000 Haitian *braceros*, all of whom were harmless sugarcane cutters working in Dominican *bateys*.

There are many Haitians living in the Dominican Republic today, and not all of them are *braceros*. Some work in the production of crops such as coffee, cotton, cacao, and tobacco. Others work as middlemen, buying and selling agricultural products. Another emerging sector for Haitian workers in the Dominican Republic is construction. Increasing numbers of Haitian women work as household servants or street vendors. There is also a prominent middle class of Haitian professionals in the Dominican Republic.

Haitians in the Dominican Republic

Suggested Classroom Activities

Making the Connection

Whether willingly or not, Haitian people for centuries have migrated to other countries. One of the countries they have migrated to is the Dominican Republic. In 1920, they began leaving Haiti to cut sugarcane in the Dominican Republic, where many of them were brutalized, demoralized, and killed by the Dominicans. Exposing students to this very sensitive issue will enable them to critically analyze the different conditions that existed and continue to exist in Haiti that would cause Haitians to leave and subject themselves to inhumane conditions abroad. Through the activities that arise from this unit, students will better understand life on a *batey*, and develop some sensitivity toward inhumane conditions that cane cutters face in the Dominican Republic.

All Grades

Through letter writing and interviews, students will become more familiar with the situation of Haitians in the Dominican Republic. They may gather firsthand information from actual Haitians who are living these traumatic experiences. After reading the literature in this section, students may reflect by writing essays on their feelings and views regarding this issue. They may write reports. They may research living conditions both in Haiti and in the Dominican Republic. They may reflect on strategies that can positively and permanently change the lives of Haitians in both countries. Students may conduct a food and clothing drive to send needed essentials to families in Haiti and the Dominican Republic. They may also arrange to collect and ship educational materials to schools in those two countries.

Early Childhood

After listening to portions of the literature, students may draw images that express their understanding of the situation. They may write group letters to the government of the Dominican Republic to request changes in the situation for Haitians. They may create a mural of what life could be like for the Haitians who want to remain there, and what life could be like for those who remain in Haiti. They may analyze pictures representing different living conditions.

Elementary

Students may invite activists in the Dominican community who are living in the United States to do a presentation to Haitian students and parents on the points of view of the Dominican government regarding this situation. They may research other materials written on this subject. They may write letters to both the Haitian and Dominican governments to inquire about changes in policies and living conditions for the Haitian people in the two countries. They may write essays about their feelings regarding this situation. They may view documentaries about this issue, and respond to specific questions such as:

1. What would make anyone leave his/her own country for another?
2. What conditions existed in Haiti that caused Haitians to leave their homeland?
3. Why did Haitians agree to cut cane and live under such poor conditions in *bateys*?
4. Why were the Haitians treated so unfairly in the *bateys*?

Middle School

Students may invite Dominican and Haitian political officials living in the United States to a group discussion on the situation. They may reflect about living conditions causing Haitians to migrate to the Dominican Republic. They may write letters to the governments of Haiti and the Dominican Republic to inquire about improvements in living conditions for Haitians in both countries. They may conduct surveys to identify Haitians in the various employment sectors, and critically analyze the differences between the various employment categories. They may write plays, stories, and poems about Haitians' living conditions. They may conduct performances based on their writings.

High School

Students may further research the American occupation of Haiti in 1915. They may brainstorm about the conditions that led to this military action, focusing on what was happening in Haiti at the time that allowed the occupation to take place. They may weigh the pros and cons of the occupation, and identify the changes that occurred in Haiti after the occupation. They may write and dramatize a skit depicting this era.

Students may conduct a debate on the social and political issues involving Haitians in Haiti and the Dominican Republic. They may collect data on the number of Haitians living in the Dominican Republic, and create graphs of those findings. They may organize a trip to the Dominican Republic, and to Haiti as well, to complete their own documentation of the situation. They may develop ongoing communication with students in the same age group in Haiti and the Dominican Republic to create projects that would promote better living conditions for migratory workers in both countries.

Home-School Connection

Parents can assist youngsters with personal information where applicable regarding this situation. They may participate in dialogues, group presentations, and discussions. They may help youngsters survey different needs of migratory workers in both countries and organize collection drives to assist those communities.

Building on Ancestral Legacy at Home and in the Diaspora

The Arts

Raoul Peck, filmmaker, was born in Port-au-Prince. His parents left Haiti, fleeing the Duvalier dictatorship. He spent his youth in the United States, France, and the Congo, and later studied economics and industrial engineering. After receiving his diploma, Peck worked for a year as a taxi driver in New York City while awaiting his acceptance at the prestigious German Film and Television Academy in Berlin. He was one of only seventeen students in the class of 1984.

Peck has taught at the Berlin Film and Television Academy, New York University, and the French National Film School, where he worked with Krzysztof Kieslowski and Agnieszka Holland. He returned to Haiti in the 1990s as minister of culture in the post-Duvalier government.

Peck resigned from his government post after eighteen months and resumed his career as a filmmaker with the award-winning feature-length documentary *Lumumba: Death of a Prophet* (1992) and *Man by the Shore* (1993), the first Caribbean film to be selected in competition at the Cannes Film Festival. *Lumumba* also won the Paul Robeson Prize for best film by a director of African descent outside the continent at the 17th Pan-African Cinema and Television Film Festival in 2001.

Peck is the founder of the Foundation Forum Eldorado, dedicated to cultural development in Haiti and the Caribbean; he regularly works with schools and disadvantaged communities in Haiti. His awards include the 1994 Nestor Alemendros Award and the 2001 Irene Diamond Lifetime Achievement Award from Human Rights Watch. He has been decorated with the Order of Honor and Merit (knighthood) in France.

Jean-Michel Basquiat, artist, was born in New York to a Haitian father and a Puerto Rican mother. Basquiat came to prominence as a self-taught painter, having gained notoriety as a graffiti artist using “SAMO” as his tag. In 1981, Basquiat’s paintings were exhibited at a show alongside internationally known artists such as Andy Warhol and Keith Haring. Overnight he became one of the most successful, controversial, and glamorous artists in the world. He died in 1988, at the age of 27, of a drug overdose. The *New York Times* described him as “the art world’s closest equivalent to James Dean.” BBC culture critic Tony Parsons called him “perhaps the greatest Black artist of the twentieth century.”

Wyclef Jean, musician and singer, was born in Croix-des-Bouquets, Haiti. He spent his early years in Port-au-Prince until his family immigrated to Brooklyn when he was 9. Later, they moved to Newark, New Jersey, where his father was a pastor.

In the early 1990s, Jean formed the hip-hop trio, the Fugees, with his cousin Pras Michel and friend Lauryn Hill. The name of the group was a tribute to the courage and perseverance of the thousands of Haitian refugees (“fugees” in slang) who came to the U.S. in the 1980s. The first Fugees album, *Blunted on Reality*, released in 1994, was followed by the monumentally successful *The Score* in 1996, which sold more than fifteen million copies worldwide. Blending singing, rap, and lush instrumentation, the CD featured a chart topper, which featured a remake of Roberta Flack’s “Killing Me Softly.”

In 1997, Jean released a solo album, *Wyclef Presents the Carnival*, containing four songs in Haitian Creole. With his ex-bandmates, the Fugees, he returned to his homeland to play a benefit concert for repatriated Haitian refugees in front of 80,000 fans in Port-au-Prince. In 2000, Jean released a second solo album, *The Eclectic: Two Sides of a Book*. Jean has worked with Whitney Houston, Carlos Santana, Sinéad O’Connor, Mary J. Blige, and Tom Jones.

Business

Dumas Siméus, entrepreneur, was born in the small rural village of Pont-Sondé, Haiti. Siméus, the oldest of twelve children, attended school in Saint-Marc and Port-au-Prince. The son of illiterate parents, he became an agronomist, and received a scholarship to pursue his studies in agronomy at the University of Florida in Tallahassee. Deciding to change careers and stay in the U.S., he came to New York City for a year, working at odd jobs. The next year, he attended Harvard University, studying electrical engineering. After graduating, he landed an engineering position with Standard Oil. Siméus was still looking for the job that would capture his imagination and match his ambition.

Siméus believes that a solid academic background is crucial to the success of any young person in this country, especially young Haitians. “Luck smiles,” he says, “only at those with a strong academic preparation who are ready to embrace it.”

Siméus has held leadership positions in a number of Fortune 500 companies. He was vice president of international operations at Atari, the well-known electronic game pioneer. He later became a director of Beatrice International, the parent company of Avis Rent-A-Car, Culligan Water, and Tropicana Orange Juice. In 1996, Siméus bought his own food distributing company. He is now president and CEO of Siméus Food International, a multimillion-dollar company based in Mansfield, Texas.

Today Siméus, who realizes from personal experience that there is vast untapped human capital in his homeland, is helping poor Haitian youngsters have a chance to succeed as he has. He built a medical center in Pont-Sondé.

Politics and Human Services

In November 2002, **Yolly Roberson** became the first Haitian American woman elected to the Florida legislature. Ms. Roberson was born in Haiti. Her mother passed away when she was two years old. Like many young Haitians whose mothers died early, she was raised by her grandmother. Roberson immigrated to the U.S. 30 years ago and settled in Boston. As a high school student there, she faced the same challenges as any newly arrived immigrant student from a country where English is not spoken. She went on to become a nurse, and later a lawyer.

Twelve years ago she moved to Miami-Dade County, Florida. After many years of hard work defending the rights of Haitians in Florida, Roberson represents District 104 in the Florida House. As a public servant, she strives to balance her role as a spokesperson for the Haitian community in South Florida with her responsibility to represent the 41,000 voters in her district.

Based on an article written by Jacqueline Charles in the Miami Herald, November 2002.

Human Rights

Solange (Sonia) Pierre, social worker and activist, was born in a dairy community on a *batey* (sugarcane plantation) in Villa Altagracia, Dominican Republic. After her father passed away when she was just a few months old, her mother assumed the roles of both father and mother. This was especially challenging in the harsh, hostile environment of the *batey*. As a young child, Sonia knew the hardship of child labor. The fourth of eleven siblings, she had to help with daily chores from a very young age to lighten the burdens of the family. It may be that this early childhood experience created within her the fighting spirit that has characterized her for nearly three decades.

Sonia has founded several membership organizations to support and defend the rights of workers in the *batey* communities. She is an advocate and defender of Dominican women, particularly those of Haitian

descent, and has developed programs in the *batey* communities to address issues of health, housing, education, job training, and environmental protection. She has testified before the Inter-American Court Hearings on Human Rights on the abuse suffered by Haitian workers and their families in the Dominican Republic.

Sonia is a social worker, human resources manager, conflict resolution specialist, financial analyst, program developer, and program evaluator. She has received numerous awards, including the 2003 Amnesty International Sagan Fund Award.

Science and Medicine

Dr. Rodrigue Mortel, medical researcher, was born in Saint-Marc, Haiti, of humble parents. Dr. Mortel rose to become perhaps the most respected and renowned Haitian scientist of the century. His pioneering research on uterine cancer is the basis of state-of-the-art treatment for the disease. Dr. Mortel is now the coordinator of the Cancer Center at the Pennsylvania State University Medical Center.

In 1978, he took a sabbatical leave from his position at the Hershey Medical Center, and went to work in Paris in the laboratory of Professor Etienne Beaulieu, the father of the contraceptive pill. He eventually became director of research at the Curie Institute. Twenty years later, his research findings were adopted as the protocol for standard treatment for uterine cancer in the United States.

Dr. Mortel has not forgotten his roots. He built a school in Saint-Marc, Haiti, to help children from poor families.

Community Advocacy and Arts

Ruth Rosier, actress and poet, is a graduate of the National Conservatory of Dramatic Arts in Haiti. Ruth is a perfect example of a person who has given of herself to assist others. As an artist, she is always ready to offer her talents on stage to raise funds in the Haitian community for those in need, whether they are in New York City, Haiti, or elsewhere.

Ruth is passionate about human rights: she has been outspoken about the injustice that exists when men batter women, and has also spoken against women who batter men. She has volunteered her time to help Haitians newly arrived in New York to find a job and a place to live. She has provided resources and guidance to those looking to become legal residents.

Ruth also loves children. She meets with parents and helps them understand the need to speak to their children in Haitian Creole, and to pass on Haitian culture. She strongly believes these practices can boost children's self-esteem and pride. A selfless and love-filled woman, Ruth encourages parents to support their children so that they can achieve their highest goals.

Education

Carole M. Berotte Joseph, Ph.D., educator and advocate, was born in Port-au-Prince and grew up in Haiti and New York. She has worked tirelessly not only for the Haitian American community but for all underrepresented ethnolinguistic communities. Dr. Joseph has taught at the City College of New York School of Education, the Bank Street College Graduate School of Education, New York University, and Indiana University's Creole Institute.

Currently, she is president of MassBay Community College in Massachusetts. Prior to that, she was dean of academic affairs at Dutchess County Community College. She also was the chief academic officer and dean of faculty and academic affairs at Eugenio Maria de Hostos Community College, CUNY. She also served as associate dean of academic affairs at Hostos for two years. Before that, she worked for more than 20 years at City College as associate professor in the Bilingual Teacher Education Program, and as the 24 Haitian Historical and Cultural Legacy: A Journey Through Time

principal investigator and first director of the statewide Haitian Bilingual/ESL Technical Assistance Center (HABETAC). In 1997, she was named a Kellogg Fellow for the Expanding Leadership Diversity in Community Colleges program. Currently she serves as the president of the Haitian Studies Association, an international educational organization that promotes research on Haiti and Haitians.

Dr. Joseph is the author of several articles, including “Haitian Creole in New York” and “The Child, the Family and the School in Haitian-English Bilingual Education.” She has lectured extensively and has written or translated numerous articles on educational policy issues facing Haitian communities in the United States as well as in Haiti. She serves on the editorial boards of several scholarly journals.

She holds a B.A. in Spanish with minors in French and Education from York College, CUNY; an M.S. in Education, with specialization in Curriculum and Teaching and Bilingual Education, from Fordham University; an Advanced Certificate in Administration and Supervision, as well as a Ph.D. in Sociolinguistics and Bilingual Education, from New York University.

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The above list provides only a partial listing of Haitian organizations in the U.S. The original list was compiled by the Bridges Project of the National Coalition for Haitian Rights.

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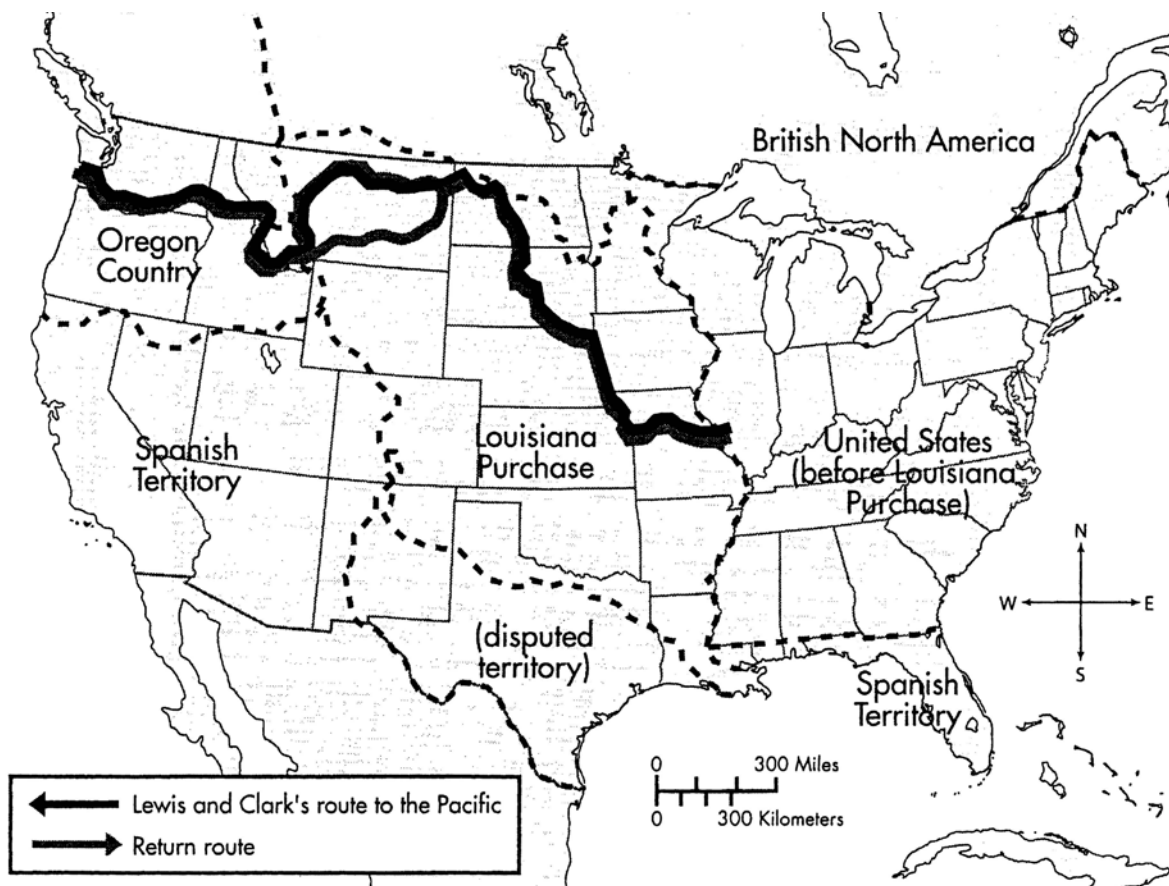
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Chapter 2

Pages from Haiti's History



The Louisiana Purchase

The contributions of blacks to the development of the New World are not always brought to light in history books. People of African origin have been in the Americas since 1503—although involuntarily—and were present at the time of Columbus's second voyage to this continent. Much of what has enriched, and has been built in, the Americas relied heavily on the sweat, blood, and creativity of black men and women. Sugarcane, the Old World gold, was planted and harvested in the Americas with the free labor of black slaves. Cotton, the backbone of the Southern economy in the United States, was cultivated, picked, and spun by slaves. To correct the historical record, it is important to acknowledge the contributions of blacks in the evolution of the Americas. The role of Haiti in the story of the Louisiana Purchase is a case in point.

The year 2003 marked the bicentennial of the Louisiana Purchase. This single act allowed the United States to double its size. Many celebrations took place in the fifteen states carved out of this territory: Louisiana, Arkansas, Missouri, Iowa, North Dakota, Texas, South Dakota, New Mexico, Nebraska, Kansas, Wyoming, Minnesota, Oklahoma, Colorado, and Montana. By any standard, this deal was the greatest real estate bargain in history. President Thomas Jefferson bought the Louisiana Territory (more than 800,000 square miles of land) from Napoleon Bonaparte for a total of nearly fifteen million dollars, or about four cents an acre. Many see this as an opportunity to celebrate French culture in America, but little is known about Haiti's contribution to the Louisiana Purchase.

The year 1803 also marked the culmination of the Haitian Revolution. In 1791, the slaves on the island of Saint Domingue rose up against their French masters. Napoleon became concerned about the impact of the slave revolt on the French economy. After all, Saint Domingue was responsible for nearly 75 percent of the gross national product of France in 1791. On October 23, 1803, Napoleon ordered his brother-in-law, Captain-General Charles Leclerc, to lead an expedition of 20,000 men to the island. This force would later be doubled. Leclerc's mission was to put down the rebellion, reestablish slavery, and take possession of Louisiana, which the French had reacquired from Spain in 1800. France wanted to use Louisiana as a source of food for Saint Domingue in order to free all of the island's land for the cultivation of sugar and coffee.

On November 18, 1803, the French suffered their final defeat at the battle of Vertières. Once they lost Saint Domingue, they also lost interest in the Louisiana Territory. In his book *Haiti et l'indépendance des Etats Unis*, Gérard Laurent attributed the following quote to Napoleon: "If a few negroes from the distant island of Saint Domingue can destroy my legions, I will not be able to hold on to Louisiana in case of war. I must sell her immediately." Besides, Napoleon needed money to maintain and extend his forces in Europe. As a result, he sold the Louisiana Territory to the United States. Clearly, the Haitian Revolution was a key factor in bringing Napoleon to sell this land.

The Louisiana Purchase was a pivotal moment in the early history of the United States; not only did it vastly increase the size of the American territory, it also accelerated the country's march toward the Pacific Coast.

The Louisiana Purchase

Suggested Classroom Activities

Making the Connection

History lessons are not only found in textbooks. Every adult and every child on our planet are history makers. Educators may empower students by helping them understand that history is what we do and say every day, whether in our personal lives, community, or nation. Presenting portions of history that are relevant to our students' historical backgrounds will further engage the learners and enrich their understanding of themselves.

Gaining familiarity with historical facts and details is important. Being able to memorize and recall this information is a useful skill. But analyzing and questioning history is even more powerful. Teaching students that writers of history are not always impartial when presenting their facts and/or observations liberates students. These historical texts will help teachers and students engage in historical dialogues.

All Grades

Teachers may start a history lesson on the Louisiana Purchase by doing a KWL lesson with their students. They may ask them what they know about the Louisiana Purchase and what they want to know. At the end of the lesson, students should evaluate what they have learned.

On a classroom map, teachers may locate the state of Louisiana, and explain to students that the Louisiana Territory is not the same as the state of Louisiana. They can enumerate the number of states that made up the Louisiana Territory. Teachers may share with them the physical map to show that the Louisiana Territory doubled the size of the United States.

Early Childhood

Teachers may show students a map of the United States with a line marking where the boundaries of the United States stood before the Louisiana Purchase. They may compare the differences in size and determine the bigger and the smaller parts. Students may color all the states created after the Louisiana Purchase in one color and the remaining states in another color to be better able to compare the sizes. They may learn to write and spell the names of the fifteen states that were carved out of the Louisiana Territory. Students may learn one fact about each of the fifteen states. They may create a book of states of the Louisiana Territory.

Elementary

Teachers can show students a map of the United States with a line marking the boundaries of the United States before the Louisiana Purchase. Students can research the different states and create travel brochures for one of the states. The travel brochure should contain historical information on the state: its origin, size and shape, population, state flower and bird, and other facts. Groups of students can research and do oral presentations on one or two states for their schoolmates and parents.

Students may research the history of the Louisiana Territory and share their findings with their classmates.

Middle School

Teachers may show students a map of the United States with a line marking the boundaries of the country before the Louisiana Purchase. Students may research the different states, and create postcards and travel brochures on any one of them. The travel brochures should contain historical information on the state: its origin, size and shape, population, most important sites and monuments, state flower and bird, and the

like. Groups of students may research and do an oral presentation on one or two states for their schoolmates and parents. Students' works can be exhibited throughout the school.

Students may reproduce maps of the United States before and after the Louisiana Purchase, complete with names of the states, scales, and compass guides. They may write reports on the historical events leading to the purchase and on the actual purchase itself. Students' work should be shared with the school community.

High School

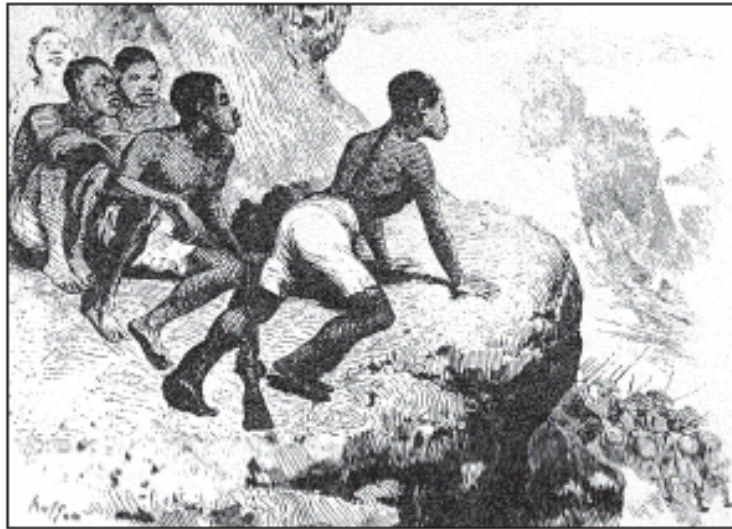
Using a map that indicates the size of the United States prior to the Louisiana Purchase, students can role-play encounters between the envoys or other major players of the two nations (France and the United States), discussing the land deal. They can research, discuss, and analyze correspondence and other primary documents available online or in libraries on the Louisiana Purchase. Research interests can include topics such as the changes and impacts on the lives of Native American nations who occupied the territory, first seized by France and later sold to the United States. Students can also investigate changes that occurred in the map of the United States and look for traces and influences of French and Saint Dominguan cultures in a city like New Orleans.

Groups of students can research and do oral presentations on world historical events that may have prompted the land deal between France and the United States. In collaboration with the technology teacher, students can design a Web site with their research and creations.

Home-School Connection

Parents, school community members, and members of the community-at-large may be invited to attend student presentations and exhibits.

The Revolutionary Period in Haiti



Maroons on the lookout

Haiti: The First Independent Nation Established by Former Slaves

Two centuries ago, on January 1, 1804, Jean Jacques Dessalines, commander in chief of the indigenous army of Saint Domingue, declared this former French colony an independent, sovereign nation. He also renamed the island “Haiti,” giving it back its original name. Thus, Haiti became the first slave society to experience a successful revolution by defeating Napoleon Bonaparte’s army in 1803, and to establish the first black republic (1804) in the Western Hemisphere.

This unprecedented historical event was the culmination of a twelve-year war led by African slaves rebelling against their French masters in colonial Saint Domingue. The notion of a revolution of black slaves claiming universal rights was, as Haitian anthropologist Michel-Rolph Trouillot has argued, unthinkable. In order to better appreciate and understand the monumental political and societal transformation that occurred in Saint Domingue between the start of the revolution in 1791 and the defeat and departure of the French in 1803, it is important to recall that revolutions were brewing in France and America in the late eighteenth century. Although these three revolutions were politically intertwined in the revolutionary ideals set forth by the political philosophers and abolitionists of the period, the Haitian Revolution was unique because it brought about a total transformation of a colonial slave society into an independent nation free of slavery.

Economics played an important role in Haiti’s revolution. By the second half of the eighteenth century, Saint Domingue had become the world’s leading producer of both sugar and coffee. It was regarded as the most valuable tropical economy of its size in the world. The wealth of the French colony, however, was based on slavery, and the planters who ruled the island were unaware that a revolution was brewing beneath their own feet. At its height, the colony claimed 800 huge sugar estates, and thousands of smaller coffee, tobacco, sisal, indigo, and cotton estates.

The slave society existed purely to enrich Europeans. In 1789, there were nearly 500,000 slaves in Saint Domingue, half of them African-born. The other half consisted mainly of Creoles—men and women born in the New World, some of whom had a white father. By contrast, the colony had only about 30,000 whites. Race as well as economic standing and social position separated the three distinct groups in Saint Domingue.



A sugar manufacturing plantation in Saint Domingue

Slavery Challenged

On August 14, 1791, a marooned religious leader named Boukman gathered other maroons (escaped slaves) and slaves at a vodou ceremony at Bois Caïman, and called for an armed insurrection against the French colonists. A week later, fueled by the passions of men and women who had been enslaved, over 100,000 slaves rose up against the vastly outnumbered white French population. In the weeks that followed, Boukman was captured and beheaded. However, slaves burned every plantation and killed many Frenchmen.

Many planters fled to the seacoast towns and asked France to come to their rescue. The once rich colony that had been dubbed “the Eden of Sugar” was in smoldering ruins. By 1792, France was itself in the midst of a bloody revolution. A French National Assembly civil commission, composed of three men and headed by Léger Felicité Sonthonax, arrived in Saint Domingue to negotiate a compromise with the rebellious freed slaves. He offered them a decree granting citizenship to free men of color. Still, relationships among whites, mulattoes (men and women of mixed race), freemen of color, and slaves in the colony worsened. Squeezed between a British military force attempting to take control of Saint Domingue, and France’s desire to maintain possession of the island, Sonthonax realized that drastic action was necessary if France were to avoid losing control of its profitable colony. Consequently, Sonthonax unilaterally decreed the emancipation of all slaves in Saint Domingue on August 29, 1793, hoping that they would fight for the French against the British. Out of this popular upheaval rose an able leader, François Dominique Toussaint Louverture.

François Dominique Toussaint: The Haitian Spartacus

Toussaint, a former slave and the grandson of an African Arada king, joined the insurrectionist forces at the age of 50. He did not participate in the burning of the plantations and the executions of slave owners. Toussaint’s primary concern was the abolition of slavery on the island. As he rose to prominence, he became more concerned with his own ambition, focusing on political leadership and military strategies. His genius was to derail the aims of the imperialist powers by playing them against one another, either through military alliances or wars. He succeeded in forcing the English to abandon Saint Domingue, and in reestablishing French control of the Spanish eastern half of Hispaniola. By August 1800, Toussaint had become governor general of the whole colony; there was no foreign power on Saint Domingue for the first time in hundreds of years. On July 26, 1801, he promulgated a constitution for Saint Domingue; this document empowered him as governor for life, and maintained French dominion over Saint Domingue. He established trade relations with both England and the United States.

By 1801, Napoleon Bonaparte had seized power in France in the wake of that country’s own revolution. Under pressure from reactionary forces in France and Hispaniola, he sought to reinstitute slavery in Haiti. As French first consul, Napoleon gave his brother-in-law, Charles Leclerc, command of a massive, well-outfitted expeditionary force of 12,000 soldiers, and commanded him to regain total control of the island and to deport all black army officers. Napoleon’s ultimate goal was to disarm the black insurrectionists, remove Toussaint as leader, and reimpose slavery on the island. In 1802, Toussaint was arrested and deported to France, where he died in jail a year later.

Jean Jacques Dessalines: Father of the Haitian Nation

Meanwhile, Napoleon's forces in Haiti faced fierce resistance. Out of the brutal fighting emerged a new leader, Jean Jacques Dessalines, one of Toussaint's lieutenants. General Leclerc died in an epidemic of yellow fever, and was replaced by Donatien Rochambeau, who was finally defeated by Haitian fighters at the battle of Vertières on November 18, 1803. The next day, French forces under Rochambeau surrendered.

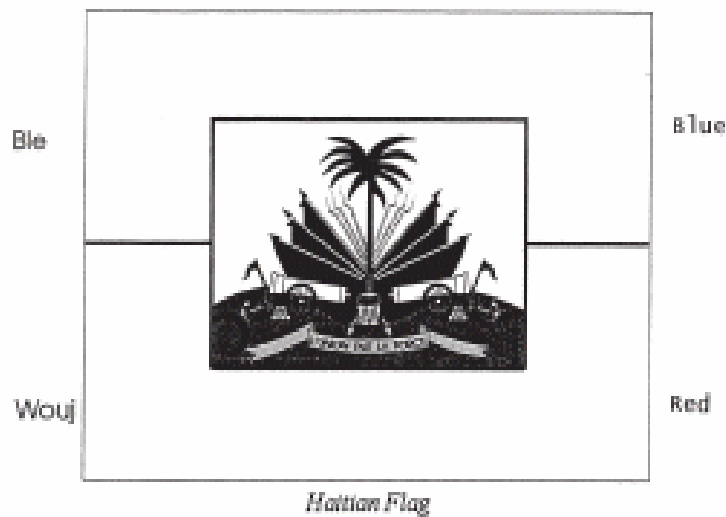
Now the new nation needed a symbol. Dessalines removed the white stripe from the middle of the French tricolored flag to create the Haitian bicolored flag, which is blue and red. On January 1, 1804, Dessalines officially proclaimed Haiti independent, making it the second republic in the Western Hemisphere. In the years following Haiti's independence, Simon Bolivar, known as the liberator of Latin America, was inspired by the slave revolution of Saint Domingue, and with the help of Haitians, brought independence to former Spanish colonies in Latin America.

Haitian Revolution

Suggested Classroom Activities

Making the Connection

We are history-making agents and recorders of our history. However, our traditional history books are far from perfect. They are written from the perspectives of the individual writers, despite efforts to recount events objectively. Therefore, history writing is not a perfect science. At times, we even have to go back and make corrections; however, the omissions of the participation of women and other minorities in many key human historical events are blatant. The Haitian Revolution has no equal in the history of revolutions in the world. No other place on Earth has experienced successful slave revolts whereby oppressed people liberated themselves and their land from the claws of slavery. It is important to teach students this world-changing event along with the democratic ideals of rights to freedom, liberty, and the pursuit of happiness. The Haitian Revolution has exemplified those principles. Furthermore, it must be highlighted that the Haitian Revolution became a beacon for the rest of the Americas. Oppressed individuals throughout the two continents, then and now, use the Haitian example as a model and a source of inspiration.



Early Childhood

Teachers may help students understand the plight of slaves and the conditions under which Saint Domingans lived during that time. Teachers may share the picture of the slave market provided in this section and help students interpret the details. What is wrong with the picture? Students may analyze the scenes depicted. Use a world map to explain to students that about 500 years ago in the Americas, African men, women, and children were sold like goods and mistreated. Locate Haiti and the Dominican Republic and use the pictures to talk about the landscapes and explain how the slaves routinely escaped to the mountains. Discuss what happened to the children of slaves. Explain that children were forced to work in the fields and were sometimes sold and separated from their parents.

Teachers may read the United Nations declaration of children's rights to the class. In groups of four or five, students may make a list of ten laws that protect children. Children may exhibit their work on the bulletin board and read their work during school assemblies.

Elementary

Teachers may introduce the word *revolution* to the students. In groups, students may create a web to record the group members' definitions and understanding of the word, and then report to the class. A portion of the text provided on the Haitian Revolution can be read with the students. Teachers may discuss with students the reasons for the slave revolt in Saint Domingue and consider the many ways the slaves revolted. Students may create a timeline of the events in Saint Domingue from 1791 to 1804.

Students may research the participation of women in the revolutionary war. They may learn about the lives of the women closest to the uprisings and revolution: Défilé, Catherine Flon, Sanite Belair, Claire Heureuse Dessalines, and others. Students may write a play on the revolution in which men, women, and children are important characters. Students may research and write reports about the heroes and heroines of Haitian history and illustrate their work.

Middle School

Teachers may distribute the text “The Revolutionary Period in Haiti” to the students. In cooperative groups, students may read assigned paragraphs and come together to discuss their portions, recalling specific details and information. In groups, they may create a timeline of the events in Saint Domingue from 1791 to 1804. Students may research and write biographies about Toussaint Louverture, Jean Jacques Dessalines, Défilé, Catherine Flon, and other important figures in the revolutionary period. Using the Internet, students can research French museums or archives to locate information (e.g., correspondence, articles, pictures, paintings) on colonial Saint Domingue and its people.

High School

In groups, students can read, discuss, and analyze the text “The Revolutionary Period in Haiti.” Students may write a play on the revolution in which men, women, and children are all important characters. They may plan to commemorate the bicentennial anniversary of the Haitian Revolution. Teachers can distribute the Haitian Declaration of Independence to students to be read, analyzed, and compared with other countries' constitutions. Students can research and write reports about the people who signed the Haitian Declaration of Independence. Teachers and their students can establish correspondence with students from other parts of the United States, France, Haiti, etc., to exchange information and ideas on the Haitian Revolution.

Home-School Connection

Parents with knowledge of Haitian history may be invited to speak to the class or the school. Teachers and students can seek out Haitian historians, experts on Haitian history, or local representatives of the Haitian government to invite to school as guest speakers. Students' reports and artworks may be exhibited at local community centers. Parents and their children could work on a project to donate their artworks to a school in Haiti.

François Dominique Toussaint Louverture



A former slave, Toussaint Louverture became a brilliant military and political strategist. Under his leadership, the slaves repelled both Spanish and British invasions of the island of Saint Domingue and forced France to abolish slavery. He is recognized as the forefather of Haitian independence. Toussaint is also a man of international stature. He is credited with having put an end to French ambitions in the Western Hemisphere. Referring to Toussaint Louverture and the destiny of the United States, historian Henry Adams wrote: "... he [Toussaint] held their future in his hands. If he and his Blacks would succumb easily to their fate, the wave of French empire would roll on to Louisiana and sweep far up the Mississippi; if Santo Domingo should resist and succeed in resistance, the recoil would spend its force in Europe while America would be left to pursue its democratic destiny in peace." Some

historians view Toussaint as an unheralded hero of the Americas whose extraordinary contributions have been conspicuously missing from world history books.

From Slave to Heroic Leader

Toussaint Louverture was born a slave around 1743 on the Bréda Plantation near the city now called Cap-Haitien in northern Haiti. His father, Pierre Baptiste, and his mother, Pauline, raised eight children, of whom Toussaint was the firstborn. As a child, Toussaint was very skinny. His thinness earned him the nickname "*Fatras Bâton*," referring to the wood shavings produced when making a cane. Growing up on the Bréda Plantation, Toussaint learned how to swim and he became a fine horseman. He also learned how to read and write French. As a result, he spent countless hours reading books that would later inspire him to become the "Black Spartacus."

When Bayon de Libertat became the new manager of the Bréda Plantation, he made Toussaint head coachman. In 1776, Toussaint became a freedman. Around age 40, he wed Suzanne Simon-Baptiste, who already had a four-year-old son, Placide. The couple had two sons of their own, Isaac and Saint-Jean.

The Haitian Revolution began in 1791. For more than a decade thereafter, a series of wars was fought among free and enslaved blacks, colonists, France, Britain, and Spain. The slaves sought to overthrow the French colonial regime and gain independence for themselves and their nation. Concurrently, the British and Spanish tried to take the colony from French control. At first, Toussaint joined forces with Biassou, one of the earlier leaders of the revolution. In 1793, these two allied themselves with a revolutionary leader named Jean-Francois and took up arms against the French on the side of Spain. Leading an army of 3,000 black soldiers, Toussaint won many victories against the French. After capturing the city of Gonaives, he was given the title "General of the King of Spain's Army." It was during this period that Toussaint adopted the name "Louverture," which in French means "the opening." According to legend, he was always able to find an opening in enemy lines.

Toussaint: An Astute Military Man

In May 1794, Toussaint switched his allegiance and offered his services to France. The French decision to abolish slavery played a major role in his reversal. While fighting under the French banner, Toussaint managed to free the colony's slave population. However, the conflict continued as the French tried to maintain control of Saint Domingue while fighting off the Spanish and the British. Finally, Toussaint liberated Saint Domingue from the French in 1801 and established rule over the entire island. A year later, the French captured and exiled Toussaint to France, where he died in neglect in the frigid dungeon of Fort de Joux in the Jura Mountains on April 7, 1803. While he was being transported to France, Toussaint uttered these famous words: "In overthrowing me, only the trunk of the tree of liberty for Blacks has been cut down. It will spring up again by the roots, for they are numerous and deep." Indeed, Dessalines and others took over the struggle, and Haiti became the first independent black republic in the Western Hemisphere on January 1, 1804.

François Dominique Toussaint Louverture

Suggested Classroom Activities

Making the Connection

We teach leadership skills to our students in many ways. The art of communicating is one way we impart the competencies of reading, writing, listening, and speaking. Through cooperative grouping, we teach students the concept of unity, deciding as one unit and making decisions that can be expressed in a collective voice. Often, we use historical figures and leaders from other fields to provide students with examples of leadership. Toussaint Louverture (1743–1803) is an excellent example to use in class to inspire and demonstrate to students the characteristics of a great leader. Toussaint Louverture’s leadership is comparable to that of George Washington, who led his compatriots to independence in 1776. Toussaint overcame many obstacles. Toussaint was born a slave, did not learn to read and write until later in life, and was the victim of discrimination throughout his life. Still, he led the battles and negotiations that would eventually bring his people to freedom and independence.

All Grades

Slavery may be defined and questioned so students can understand one of the reasons why the Haitian slaves rose against the French masters. They may role-play master-slave relationships and be allowed to express verbally or in writing their feelings about that situation. Teachers and students may read the provided biography of Toussaint Louverture and discuss the text. The experiences that inspired Toussaint Louverture could be highlighted: the life and plight of a slave, his intelligence and capacity to think critically about a situation, his vision. There should be discussions of his role and importance in the Haitian Revolution and independence. Students can compare Toussaint Louverture with other heroes such as George Washington, Nat Turner, and Harriet Tubman.

Early Childhood

Teachers may read brief excerpts from the biography of Toussaint Louverture to students, and then share pictures and drawings of slavery and of Toussaint with the class. Using a map of Haiti, teachers can show Louverture’s place of birth and point out sites of important events during the revolutionary war of Haiti. Students can read and memorize Toussaint Louverture’s famous quote.

Elementary

After reading the biography of Toussaint Louverture, students can discuss his role in Haitian independence. Students may compare and contrast Toussaint Louverture with other leaders of the New World, such as Nat Turner and Simon Bolivar. They can research and write reports about the life of Toussaint Louverture and black heroes in the New World, both men and women. They may write letters from the perspective of children whose mothers or fathers were soldiers in the Haitian Revolution. Students may make drawings to illustrate revolutionary battles. They may draw portraits of Toussaint Louverture and other heroes of the time. They may write an autobiographical essay in which they express some of the qualities of Toussaint Louverture or other heroes that they would like to develop in themselves.

Middle School

After reading the biography of Toussaint Louverture, students may discuss and analyze the circumstances and events that influenced his development. They may analyze the preparations and plans that allowed Saint Dominguan slaves to carry on with their struggle for freedom, despite Toussaint Louverture’s deportation to France by Napoleon. Students may pretend they are Toussaint Louverture and write

persuasive letters to Napoleon Bonaparte to convince him to abandon slavery in the French colony of Saint Domingue. They may also write a speech to Saint Domingans to convince them to join the struggle for freedom and independence. They may write short plays and skits in which Toussaint Louverture meets other leaders of the time or from the present. Students may write letters to Toussaint Louverture, expressing their thoughts and feelings about his capture and his unwavering commitment to the ideals of freedom. They may create a timeline from the Haitian revolutionary war period to independence (1791 to 1804).

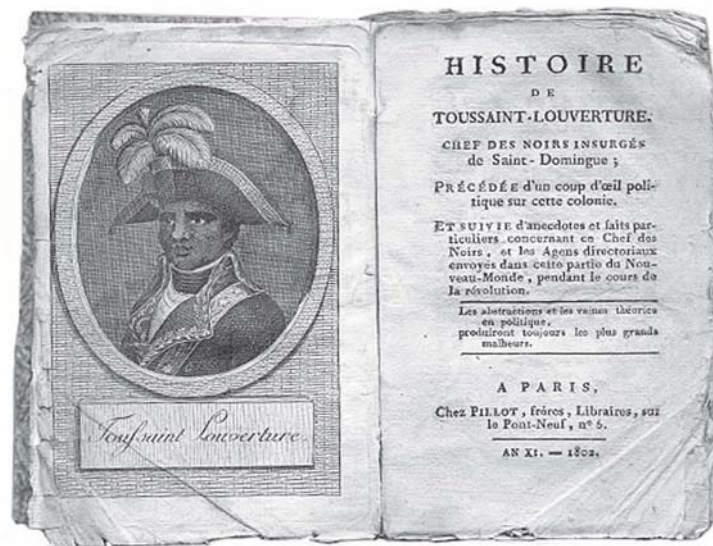
High School

After reading the biography of Toussaint Louverture, students may discuss and analyze the circumstances and events that led to his emergence as a leader. They can analyze the preparations and plans that allowed the Saint Dominguan slaves to carry on with their struggle for freedom, despite Toussaint Louverture's deportation to France by Napoleon. Students may write poems eulogizing Toussaint Louverture and his deeds.

They may research the events that took place after the independence of Haiti in 1804. They may write a plan of action to articulate their visions for Haiti from 2005 on. Students may organize their classmates to write to the French government to return to Haiti and Haitians all written records, books, and artifacts related to Toussaint Louverture. They can petition the French government to issue an open apology to Haiti and Haitians for the enslavement and mistreatment of their foremothers and forefathers. Students may discuss and write about their position on Haiti's claim for "reparations" from France. The students can write research papers on Haiti, before and after slavery. They can write biographies or profiles of other Haitian heroes and heroines.

Home-School Connection

Students should be encouraged to talk to their parents about what they know of the Haitian revolutionary period and its heroes. Parents who are well imbued with the nation's history can visit the class.



The U.S. Occupation of Haiti (1915–1934)



The United States Marines invaded Haiti on July 28, 1915, and stayed almost 20 years. This chapter in history is neither pretty nor pleasant for either nation. But while the episode is virtually unknown to Americans, the impact on Haiti endures to the present day.

The pretext for the invasion was instability in Haiti. There is no denying that the political situation immediately preceding the occupation was quite chaotic. Between 1911 and 1915, six Haitian presidents ruled in rapid succession. The crisis reached a climax under the reign of the last of these fleeting presidents, Vilbrun Guillaume Sam. Opposition forces led an attack against his regime; his troops resisted briefly but were quickly overtaken. In a desperate move, President Sam ordered the execution of all political prisoners being held at the National Penitentiary. One hundred sixty-three prisoners were summarily executed. Port-au-Prince exploded.

The people took to the streets and invaded the Dominican embassy where Charles Oscar Etienne, the man who had carried out Sam's order, took refuge. He was shot three times by Edmond Polynice, the father of three men who had lost their lives in the massacre. The crowd then dragged Etienne's body into the streets and burned it. The next day, the people stormed the French embassy where Sam had taken refuge. He was taken out of the embassy by force and brought to justice in the streets of Port-au-Prince. Some historians relate these events as the cause for the American occupation of Haiti; but others believe they only serve as a backdrop for the true motive of the intervention, which was the desire of the United States to control Haitian affairs.

After Haiti became an independent country in 1804, the colonial powers never quite seemed to accept the fact that a small, black country was able to defeat Napoleon's army. The Americans, in particular, decided to make an example out of Haiti in its application of the Monroe Doctrine; the U.S. had embargoes against trade with Haiti for nearly 50 years.

Haiti's importance to the U.S. increased with the opening of the Panama Canal in 1914. The Windward Passage, the 60-mile stretch of water between Haiti and Cuba, was critical to U.S. security interests. On several occasions, the United States had expressed its desire to have a military presence in St. Nicolas Bay, a key position in northwestern Haiti that faces the Windward Passage. An American delegation was even sent to Haiti under President Hyppolite to negotiate the sale of the bay to the U.S.

At the same time, business interests such as sugar producers and fruit growers were expanding south into the Caribbean. They wanted to counteract European commercial interests in Haiti as exerted by the Germans, the French, and the British. They especially feared extensive German commercial involvement in Haiti.

Soon after they occupied Haiti, the Americans orchestrated a bogus election and installed a puppet president by the name of Sudre Dartiguenave. The Haitian-American Convention promulgated in 1915 granted the U.S. complete political and administrative control over Haiti. As a result of this treaty, the Haitian army was disbanded, replaced by a "gendarmerie d'Haiti" that was trained and controlled by U.S. Marines. The new Haitian constitution of 1918 revoked the ban on foreign ownership of land and property in Haiti—and an immediate land grab by American corporations and individuals ensued. Franklin D. Roosevelt claimed to have written the 1918 constitution while serving as secretary of the navy. With the arrival of multinationals such as HASCO (Haitian-American Sugar Company), investments in Haiti tripled between 1915 and 1930.

Charlemagne Peralte: An Anti-Occupation Leader and a Haitian Martyr

One of the most notorious figures of the occupation was High Commissioner John Russell, a former American general. He took control of all three branches of the Haitian government; implemented racist policies that fostered division among Haitians; replaced all dark-skinned Haitians in government positions with mulattoes; disarmed the peasants; and restored a practice called *kòve* that required peasants to work for the government for six days a year without compensation.

Many Haitian intellectuals protested the occupation. Their voices reached the United States, Latin America, and Europe. The peasant army called the “Cacos” rose up in arms under the leadership of Charlemagne Peralte. He was captured and killed by the Americans. However, resistance to the occupation did not end with his death. Benoit Batraville emerged as his successor but, in the end, he too was killed. According to writer Jacques Barros, about 10,000 Haitians lost their lives as a direct result of the occupation.

The occupation grew more and more unpopular. On November 4, 1929, university students from the agronomy school in Damiens went on strike against the U.S. presence in Haiti. The massacre of peasants in Marchaterre on December 6 of the same year did nothing to help the cause of the Americans. These and other events created a tense situation for Haitian President Louis Borno. President Hoover was forced to send the Forbes Commission to Haiti to organize new elections, and Stenio Vincent, the leader of a nationalist movement against the occupation, became the new president of Haiti. On August 21, 1934, President Vincent lowered the American flag from the Dessalines barracks and raised the Haitian flag in its place.

In spite of its many negative consequences, the American occupation provided some benefits. Hospitals were built; a telephone system was installed; sanitation services were improved; the agronomy school was built in Damiens; a nursing school was inaugurated; and roads were built or upgraded.

The Americans left behind Protestant missionaries whose objectives were to counteract certain elements of popular culture, especially vodou. They also trained and controlled the Haitian army, whose job was to keep in check anyone opposed to the good neighbor policy between Haiti and the United States.



The U.S. Occupation of Haiti

Suggested Classroom Activities

Making the Connection

Throughout history there have been events that have generated much controversy. The United States' first occupation of Haiti was one such event. Many Haitians saw the U.S. Marines as a racist invasion force, which did not understand and respect the culture of the country. In July 1915, the United States entered Haiti, supposedly to end the political unrest that had plagued the country for a number of years. Yet, Haitians to this day continue to question the nineteen-year U.S. occupation of Haiti. Many feel that the reasons for the U.S. presence had more to do with its own interests than with the mediation or resolution of the instability in Haiti. It remains essential and empowering for teachers to present these events to students and encourage them to analyze what happened. Students should be given the opportunity to express their thoughts and opinions about that historic event.

Early Childhood

Teachers may adapt or read portions of the text on the U.S. occupation of Haiti to the students as they listen for and interpret the information. They may use graphic organizers to record details on the important characters in the U.S. occupation of Haiti. The children may make a cause-and-effect diagram for the U.S. occupation. They may devise a skit to show how the events might have unfolded. Children may use available materials to create hats that represent the United States and Haitian governments. Maps of Haiti and the United States should become very familiar to the students. Children may discuss how the Haitian and American people are alike and different. They may discuss the ways that the U.S. intervention was positive and negative for the Haitian people. They may draw or make the flags of both countries. They may create place mats, using either one or both of the flags.

Elementary

Teachers may read aloud parts of the text as students take notes. Students may individually or as a group read and discuss the information in the text. They may hold mock debates, discussing and analyzing the pros and cons of the invasion. One group of students may represent the United States and another group Haiti. They may discuss what could have happened if the United States did not go into Haiti. Students may write a persuasive article or letter from the point of view of a political activist of that time. They may interview someone in their family who lived during that time. They may create an illustrated timeline. Students may do artwork, using existing models. They should be encouraged to search the Internet for data related to the subject.

Middle School

Teachers may encourage students to take notes as they listen. Students may read the passage in groups or individually. They may discuss and analyze the information it contains. They may analyze the internal conflict in Haiti that brought about the intervention. They may compare the U.S. intervention in Iraq with the U.S. intervention in Haiti in 1915. Students may create a poster indicating the significant people and events before and during the intervention. They may research the character of Charles Oscar Etienne, and discuss the meaning of the presence of this character in Haitian carnival. Students can do research on the lives of people who played key roles during the intervention. Students may create a newspaper addressing social and political issues raised both in the U.S. and in Haiti about the intervention. They may draw cartoons to show the different viewpoints inside Haiti and the United States. Teachers may assign oral reports to

groups. Students should be encouraged to use the Internet to do research and to present their information using technology such as PowerPoint.

High School

Teachers may distribute the text on the U.S. occupation to the students. Teachers may dictate the text to students as they take notes. They could have follow-up discussions on the text in groups. Students may research the U.S. occupation by analyzing correspondence between U.S. and Haitian officials prior to entering Haiti and during the occupation. They may try to locate primary and secondary documents dealing with the intervention and occupation.

They may prepare written and oral reports on the events and people using technology. Students may examine and analyze the Monroe Doctrine. Students may find out what this doctrine is, and how it relates to U.S. interventions in Latin America and the Caribbean. A timeline of the events that took place may be done. Artwork can depict the July 15, 1915, encounter between the Haitians and the Americans on Haitian soil. Students may compare the U.S. occupation of Haiti (1915–1934) with the recent U.S. intervention (1994–1998). They may research the character of Charles Oscar Etienne, and discuss the meaning of the presence of this character in Haitian carnival.

Home-School Connection

Grandparents or other elders in the community who are knowledgeable about the first U.S. occupation may be invited to share their experiences. Students may exhibit their essays and artwork at local community organizations. Copies of official documents, photographs, and paintings could be exhibited in schools or community centers. Students may correspond on the subject with family or schoolchildren in Haiti.

A Chronology of Haitian History

Before Christopher Columbus Landed

The Ciboneys were the first people to inhabit the island we call Hispaniola. Over time, they were replaced by the Tainos, a subgroup of the Arawaks from the northern part of South America. The Tainos were followed by the Caribs. Together, these two peoples shared the island for a long time before the arrival of Columbus. They used several names to refer to their land: Ayiti, Kiskeya, or Boyo.

The Arrival of Christopher Columbus and Slavery

- 1492** Christopher Columbus lands on the island the natives called Ayiti, Kiskeya, or Boyo. He changed the island's name to Hispaniola, which means "Little Spain."
- 1503** The first African slaves arrive in Hispaniola.
- 1697** Treaty of Ryswick. Spain cedes the western part of the island to the French, who call this territory Saint Domingue. Known as the "Pearl of the Antilles," it became their most prosperous colony.
- 1776** France sends troops from Saint Domingue—the first black contingent to serve in a white army—to support the Americans in their War of Independence. The troops fight at the battle of Savannah.

The Haitian Revolutionary Period and Independence

- 1791** August 14: Ceremony of Bois-Caïman. Boukman, a vodou priest, presides over the ceremony and exhorts the slaves to revolt against the French. August 22: The slaves revolt. The Haitian Revolution begins.
- September: Toussaint Louverture joins the slave revolt.
- 1803** May 18: Haiti's blue-and-red flag is created in Arcahaie. November 18: Battle of Vertières, the last decisive battle in the war for Haiti's independence. This was the only successful slave revolt in history.
- 1804** Haiti's independence is declared by Jean Jacques Dessalines in Gonaives. The country's former name, Haiti, is reclaimed. Haiti becomes the world's first black republic.
- 1815** Simon Bolivar comes to Haiti, seeking help in his quest to liberate South America. President Alexandre Petion offers him troops and ammunition. Bolivar later leaves Haiti with an expeditionary force to free Venezuela, Bolivia, and Colombia.
- 1804–1829** During the 25 years following independence, the new nation lives in fear of invasion. Dozens of fortresses are built, including La Citadelle, which is considered by many the eighth wonder of the world. These construction projects devastated the embryonic economy, and focused the people's efforts on military readiness instead of economic development.

- 1804–1865** The United States and other slaveholding nations such as Britain, France, and Spain maintain a total economic embargo against Haiti, which they consider a rebellious nation. A trade blockade further destroys the emerging sugarcane and tobacco industries. Thomas Jefferson signs the embargo act on February 13, 1806. Haiti is not given a chance to export its products—or its revolutionary ideas.
- 1838** France recognizes Haiti’s independence in exchange for a large financial indemnity, which proves a heavy burden for the new country’s fragile economy.
- 1860** A concordat is signed between the Vatican and Haiti. As a result of the concordat, education in Haiti will be shaped and dispensed to a large extent by a number of French Catholic denominations.
- 1862** The United States recognizes Haiti.
- 1915–1934** American occupation of Haiti.
- 1934** President Stenio Vincent lowers the U.S. flag and raises the Haitian flag once more.

The Rise and Fall of the Duvalier Dictatorships

- 1957** François “Papa Doc” Duvalier becomes president in a fraudulent election. In 1964, he declares himself president for life.
- 1971** François Duvalier dies and is succeeded by his nineteen-year-old son, Jean-Claude “Baby Doc” Duvalier. The constitution is amended to lower the age requirement for the presidency.
- February 7, 1986** Jean-Claude Duvalier and his family flee into exile in France.

The Never-Ending Transition

A chronology of events, marked by the fall of the Duvalier dynasty, the Haitian people’s hope for a new beginning, a coup d’état, a period of brutal repression, the deployment of a multinational force in Haiti, the return of a deposed president to his functions, and the present political situation.

- 1987** National Governing Council, headed by Lieutenant General Henri Namphy, is formed.
- March 29, 1987** A new constitution is adopted in a national referendum. For the first time in Haiti’s history, Haitian Creole, in addition to French, is recognized as one of the official languages of the country.
- November 29, 1987** Voters are massacred as they attempt to vote in presidential elections. The election is canceled.
- January 17, 1988** Leslie Francois Manigat is elected president in military-run elections boycotted by the population and all of the major candidates.
- 1988** Manigat is overthrown by General Henri Namphy. Namphy is overthrown by General Prosper Avril. Avril is installed as president.

March 10, 1990	General Avril resigns after nationwide protest. As a constitutionally designated successor, Supreme Court justice Ertha Pascal-Trouillot becomes the first woman president of Haiti.
December 16, 1990	Haiti successfully holds its first democratic elections. Father Jean-Bertrand Aristide wins with 67 percent of the popular vote. Among his major contenders is Marc Bazin, who has the support and financial backing of the United States government.
February 7, 1991	Jean-Bertrand Aristide is inaugurated president. Haitians celebrate, seeing an opportunity for a new beginning. The flow of refugees to the United States slows to a trickle.
September 29, 1991	The army seizes power in a coup d'état. Thousands of unarmed Aristide supporters die, trying to fend off the coup. Aristide goes into exile. Severe repression is unleashed against democratic and grassroots organizations. Thousands of refugees begin fleeing Haiti by boat.
October 4, 1991	The Organization of American States (OAS) unanimously condemns the coup, calling for Aristide's return, and imposes a trade embargo against the illegal military regime.
October 8, 1991	Soldiers storm the Legislative Palace to force parliamentarians to accept Supreme Court justice Joseph Nérette as the new president.
May 1992	President George H. W. Bush orders the U.S. Coast Guard to intercept all Haitians leaving the island by boat and return them to Haiti.
July 1992	July: Marc Bazin is sworn in as prime minister.
June 8, 1993	Marc Bazin resigns as prime minister.
July 3, 1993	General Cédras, one of the authors of the coup, and President Aristide sign the Governor's Island Accord in an attempt to solve the political crisis generated by the coup d'état. According to this agreement, President Aristide will name a new commander in chief of the armed forces to replace General Cédras and will return to Haiti on October 30, 1993. In addition, a new political dialogue will begin under the auspices of the United Nations and the OAS. This agreement also outlines that the Haitian president will name a new prime minister. All sanctions would be lifted after these conditions have been met.
July 24, 1993	President Aristide informs the Parliament of his intention to appoint Robert Malval as prime minister. Malval is confirmed by the Parliament on August 25, 1993.
1993–1994	In an attempt to thwart the Governor's Island Accord, the military resorts to escalating violence and repression. A paramilitary group known by the acronym FRAPH creates a state of insecurity throughout the country. An infamous FRAPH leader, Emmanuel (Toto) Constant, admits to being on the CIA payroll. Many well-known Aristide supporters, including Antoine Izméry, Guy Malary, and Jean-Marie Vincent, are assassinated. The international community reacts with sanctions and the deployment of observers inside the country.

- May 11, 1994** Emile Jonassaint is installed as provisional president and prime minister with the backing of the armed forces.
- September 15, 1994** President Bill Clinton announces that it may be necessary to resort to force to restore President Aristide to power.
- Sept. 17–18, 1994** In a last-ditch diplomatic effort, President Clinton dispatches a delegation to Haiti headed by former President Jimmy Carter. Faced with the prospect of an imminent invasion, the military leaders agree, after two days of intense negotiations, to relinquish power.
- September 19, 1994** As authorized by UN Resolution 940, the deployment of a multinational force begins in Haiti with the arrival of 2,000 U.S. soldiers. Ultimately, 20,000 U.S. troops are deployed to Haiti. The Haitian army is disbanded and U.S. trains a new police force.
- October 15, 1994** President Aristide returns to Haiti under U.S. military escort.
- October 25, 1994** President Aristide names Smarck Michel as prime minister.
- December 17, 1995** As President Aristide's term of office comes to an end, a new presidential election takes place in Haiti. René Garcia Préval is elected president.
- 1995–2000** President Préval's tenure is marred by permanent crises and political paralysis. Critics claim that Préval assumed the role of president simply to keep the presidential chair warm for Aristide, who could not constitutionally serve for two consecutive terms. Préval's stated goals are to restore state authority, implement an agrarian reform, and privatize state enterprises that are not profitable.
- May 21, 2000** Parliamentary elections are held to replace senators whose terms in office were shortened in order to keep the electoral calendar on schedule. The Convergence Démocratique, a coalition of political parties opposed to Aristide's Lavalas government, contest the election of seven senators, claiming the elections were fraudulent.
- November 26, 2000** Jean-Bertrand Aristide becomes president for a second time in an election marked by a low level of voter participation.
- February 7, 2001** President Aristide is inaugurated for a second term. The Convergence Démocratique appoints its own president, Gérard Gourgue, along with a parallel government.
- 2001–2004** A political stalemate develops between the Aristide government and the Convergence Démocratique. The international community reacts by withholding economic aid from the Lavalas government until the two parties can reach a power-sharing agreement.
- February 2004** The second term of President Jean-Bertrand Aristide is interrupted by mounting protests and insecurity coupled with armed uprisings in the north and increasing threats by former army officers. Aristide is escorted aboard a U.S. plane, first to the Central African Republic, then to Jamaica, and finally to South Africa, where he remains in exile. Gerard Latortue is named prime minister and Supreme Court judge Alexandre Boniface is named interim president.

A Chronology of Haitian History

Suggested Classroom Activities

Making the Connection

Historical dates are important. They help us situate the time, place, people, and events that make up history. It may not be essential for a student to memorize these dates, yet exposure to them is enriching. History becomes meaningful when students have the ability to question and examine historical facts. A better understanding and interpretation of history can foster the improvement of the human condition while building on the dignity of the individual and of the nation.

Early Childhood

Teachers may show the students pictures of Ciboneys and Tainos, their homes, and some artifacts. Students may share pictures of the Haitian landscape and sketch or draw their own pictures. They may read native Haitian folk stories. Have each student illustrate a page from the tale and then put the drawings together in narrative form. Students may create Haitian hats, using construction paper and feathers for decorations. Students may build a model of a Haitian home, using ice cream sticks. As the class progresses through the chronology, students may examine and talk about pictures that will help them visualize the time, the place, and the people behind the events. Students may draw or make a Haitian flag, or a paper mural that tells the story in pictures.

Elementary

Have students write a paragraph describing how they think Haiti looked 600 years ago. Who and what lived there? A few selected students may be asked to read their paragraphs. The class may read and discuss information from the chronology of Haitian history. Students may write an imaginary letter to one of the fathers of the independence: Toussaint Louverture, Jean Jacques Dessalines, Henry Christophe, and Alexandre Petion. They may write a thank-you letter to Catherine Flon for the creation of the flag and to Défilé for burying Dessalines, father of the Haitian nation. Students may create a timeline to be posted in their classroom.

Middle School

The class may read and discuss the different periods presented in the chronology. Students may analyze the Haitian constitution, and the Haitian act of independence. They may identify the basic rights granted to all Haitians under the constitution. They may conduct imaginary interviews with the Haitian nation's forefathers: Toussaint Louverture, Jean Jacques Dessalines, Henry Christophe, Alexandre Petion. Research on the contributions of the nation's foremothers—Henriette St. Marc, Claire Heureuse Dessalines, Défilé, Catherine Flon, and others—will add substance to the unit.

High School

The class may read and analyze information presented in the chronology. Students may create a newspaper or hold mock news conferences, debating and commenting on historical events. Students may compare the Haitian constitution to the American constitution. What are the similarities and the differences? Do both documents contain a bill of rights? What are the procedures for amending each constitution? Identify flaws in each constitution and propose a list of amendments.

Home-School Connection

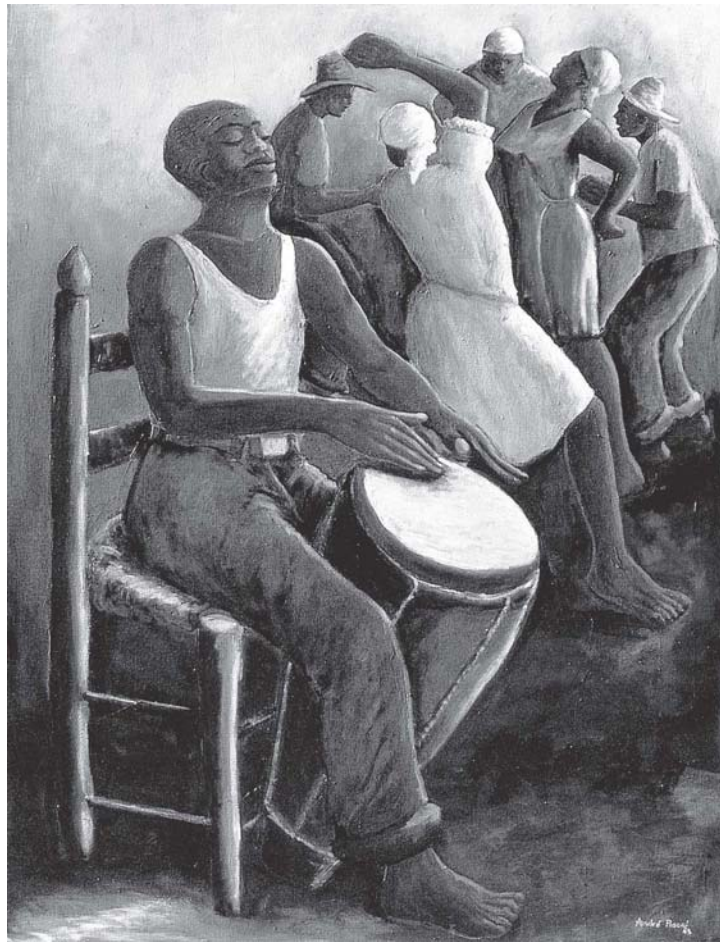
Students may superimpose their family history onto the chronology of Haiti's history.

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Chapter 3

Pages from Haitian Culture



The Many Roles of Proverbs in Haitian Culture

Proverbs enliven and greatly enrich the Haitian Creole language and way of life. They make it vivid and beautiful with imagery. In Haiti, which has a strong oral tradition, proverbs are used to teach life's lessons to the offspring and children of the *lakou* (the communal center of life in many Haitian communities—a combination of a town square, a public park, and a playground). Many Haitians derive their philosophy of life from these proverbs.

These old and wise folk sayings have similar beginnings and roles as folktales, stories, and fables. Passed down from generation to generation, they are vehicles to teach values, norms, and morals. Haitian parents use them to warn their children about the dangers of life or as a yardstick to measure appropriate societal behavior. In a conversation among adults, people bring up proverbs to support their point of view, in the same way that lawyers quote legal precedents. The majority of Haitian proverbs contain figurative language, double entendres, word plays, and comparisons that are captivating by the power of the images they evoke. In many proverbs, Haitians apply situations from nature or animal life to human experience. In short, proverbs can provide a window through which the outsider may view Haitian perspectives on life, love, death, nature, friendship, and work.

Proverbs

For each of the following Haitian proverbs, a *literal translation* is given, and in certain cases a free translation or a similar proverb is provided to further clarify meaning.

1. **Dan pouri gen fòs sou bannann mi.**
Rotten teeth have power over ripe plantains.
The weak take advantage of those who are still weaker.
2. **Twou manti pa fon.**
The hole of a lie is not deep.
It's easy to see through a lie.
3. **Sa w fè se li ou wè.**
What you do is what you see.
You reap what you sow.
4. **On jou pou chasè, on jou pou jibye.**
One day for the hunter, another for the prey.
Every dog has his day.
5. **Kabrit anpil mèt mouri nan solèy.**
The goat with many masters dies tethered in the sun.
Too many chefs spoil the broth.
6. **Aprè bal tanbou lou.**
The drum feels heavier after the dance.
7. **Kwoke chapo ou kote men w ka rive.**
Hang your hat no higher than your hand can reach.
8. **Sak vid pa kanpe.**
An empty bag can't stand upright.
One cannot work on an empty stomach.
9. **Bèt ak ke pa janbe dife.**
Animals with tails don't jump over a fire.
The man who has children should refrain from taking too many risks.
10. **Lè chat pa la, rat danse kalinda.**
When the cat's not here, the mice dance.
When the cat's away, the mice will play.
11. **Ou kab fòse bourik janbe dlo, ou pa kab fòse l bwè dlo.**
You can force a donkey to cross a river, but you can't make him drink.
You can lead a horse to water, but you can't make him drink.
12. **Chemen long pa touye moun.**
A long journey does not kill anybody.
13. **Baton gomye miyò pase de men vid.**
(Even) a gumtree stick is better than two bare hands.
A bird in the hand is worth two in the bush.
14. **Wòch nan dlo pa konn doulè wòch nan solèy.**
Rocks in the water are not aware of the agonies of rocks in the sun.
15. **Lavi se kòd sapat, ou pa ka konte sou li.**
Life is a sandal strap—you never know when it's going to snap.
Life is fragile.

Proverbs

Suggested Classroom Activities

Making the Connection

Proverbs can be used to teach critical thinking and reasoning skills. The earlier you introduce your students to activities that can help develop these skills, the more likely they are to use them in their social and academic lives. The interpretation of proverbs requires that students move from mere comprehension to analysis, tapping into the higher-order thinking skills. The study of proverbs can foster a better understanding of a people and its culture.

All Grades

Ask students to contribute or tell of proverbs that they know or have heard their parents use. List all their responses (proverbs) on chart paper. Younger students, using crayons or paint, may draw the images that these proverbs evoke for them. Students may create collages, using magazine pictures to illustrate their proverbs. They may create a paper quilt, using the finished illustrations. Individually or in groups, students may act out or mime proverbs for other students to guess their meanings.

Older students may have an oratory contest in which they debate the merit of different proverbs, or they may challenge each other in a game of opposites. For example, “*Pi bonè se granm maten*,” which can be translated as “the early bird catches the worm,” can be opposed with “*Pito ou mize nan wout, men ou pot bon nouvèl*” (“slow and steady wins the race”) or “*Twò prese pa fé jou louvri*” (“the sun will rise in its own time”).

Early Childhood

Ask students why they think people of long ago used proverbs. Guide them to understand that like folktales or fables, proverbs were used to teach children about their society’s code of acceptable behaviors, values, virtues, and real-life dangers. From a generated list of proverbs, have students categorize proverbs that teach values and those that warn of dangers. Children may create and illustrate their personal book of proverbs. The class may create a proverb alphabet book. They should be encouraged to memorize some new proverbs.

Elementary

Form cooperative groups of three to five students and give them one or two Haitian proverbs to discuss, categorize, and interpret. A reporter from the group can be chosen to report the results of the discussion: agreements and disagreements and the final interpretation. Students may research proverbs from other countries or cultures and prepare reports with their own interpretations. The class may create a book of collected proverbs from around the world. The proverbs can be used to teach figurative language. Children may ask parents and grandparents to contribute to their personal book of proverbs.

Middle School

Arrange students in cooperative learning groups. Present each group with two or three proverbs to be discussed, and ask students to come up with descriptive phrases to express an idea, thought, or feeling. They should also write explanations for the phrases they have created. The proverbs can be used to teach figurative language.

High School

Students may discuss different proverbs and their impact on students' lives. Students may compare their interpretation of the proverbs with that of their parents. They may examine the figurative language of the proverbs, and analyze similarities and differences between the proverbs found in Haiti and those found in the United States. Using their technology skills and the assistance of the technology department, students may produce a pamphlet of proverbs.

Home-School Connection

Encourage students to talk to older family members about proverbs. Children could ask parents and other adults in their lives to share with them the images and feelings that a particular proverb might bring up. They could also create a family book of proverbs.

Literature: Profiles and Excerpts

How paradoxical that a country with such a high rate of illiteracy has also produced its share of remarkable literary works that are read throughout the African Diaspora and beyond! Haitian writers have made their contribution to the literary world. Jean Price-Mars is called “the father of negritude,” a Pan-African literary movement that took the African Diaspora in Europe by a storm. The negritude provided a framework to analyze and interpret black literature. Jacques Stephen Alexis is credited with inventing the genre of Haitian marvelous realism, and is recognized the world over as a master storyteller.

Among the Haitian literary luminaries are Jacques Stephen Alexis, Marie Vieux Chauvet, Marie-Thérèse Colimon, Edwidge Danticat, René Dépestre, Anténor Firmin, Louis-Joseph Janvier, Jean Price-Mars, Felix Morisseau-Leroy, Jacques Roumain, and Virginie Sampeur. These writers have gained international recognition because of their scholarly works and contributions to world literature. Following are brief biographies of three of Haiti’s most important writers: Marie Vieux Chauvet, Jacques Roumain, and Jean Price-Mars.

Marie Vieux Chauvet: Haiti’s Beloved Daughter



Marie Vieux Chauvet was born in Port-au-Prince in 1916. One of the most popular and prolific Haitian novelists, Chauvet is best known for her trilogy of novellas, *Amour, Colère et Folie* (*Love, Anger and Madness*), published in 1968. In 1954, she was awarded the Prix de l’Alliance Française for her first novel, *Fille d’Haïti* (*Haitian Girl*). Three years later, her novel *La Danse sur le Volcan* (*Dancing on the Volcano*) depicted the events leading to the Haitian Revolution. Many of the works of Marie Vieux Chauvet are translated into English and other languages. Her novel *Fonds des Nègres* (*Valleys of the Negroes*), published in 1961, won the Prix France Antilles. She died in New York in 1973.

Jacques Roumain: Haiti’s Literary Jewel



Jacques Roumain is a giant of Haitian literature. Born to an upper-class family in 1907, Roumain attended Saint-Louis de Gonzague, a prestigious school for boys in Haiti. At age sixteen, he went to Switzerland and studied at the Institut Grumeau. Upon his return to his home country in 1927, Roumain joined the struggle against the U.S. occupation of Haiti, and became president of the Patriotic Youth League. His political militancy caused him to be arrested several times. In 1927, Roumain started the literary magazine *La Revue Indigène: Les Arts et La Vie* (*The Indigenous Review: Arts and Life*). His goal was to encourage Haitian writers to break away from the French style of poetry and develop a literature that reflected the life and culture of the Haitian people.

A poet, novelist, and journalist, Jacques Roumain is one of the most widely read Haitian writers. The year 1930 saw the publication of *La Proie et L’Ombre* (*The Prey and the Shadow*), a collection of short stories. *La Montagne Ensorcelée* (*The Bewitched Mountain*) and *Fantoches* appeared the year after.

In 1934, Jacques Roumain founded the Haitian Communist Party, and for this he was arrested and served three years in prison. After his release, he went to Belgium and France, where he studied ethnology. Roumain moved to the United States at the beginning of World War II, and continued his training in ethnology at Columbia University. Traveling in Europe and the United States, Roumain developed close friendships with many prominent writers. Langston Hughes, an African American writer and poet, translated

some of his poetry. Hughes and Mercer Cook cotranslated Roumain's masterpiece, *Gouverneurs de la Rosée* (*Masters of the Dew*). When Roumain returned to Haiti in 1941, he established the Bureau d'Ethnologie in an effort to legitimize the study of Haitian culture and peasantry. In 1943, he went to Mexico as chargé d'affaires of Haiti. In 1944, at the age of 37, Jacques Roumain died of cirrhosis in his native land.



Jean Price-Mars: Father of Negritude

Jean Price-Mars (1876–1969) had a long and productive life as a public servant, physician, and writer. He was a senator during the presidencies of Stenio Vincent and Elie Lescot. He served as inspector general of public education from 1912 to 1915. He held the posts of rector of the University of Haiti (1956) and minister of foreign affairs (1956–1957). As a diplomat, Price-Mars represented the Haitian government in various countries in Europe and the Caribbean, and was the leader of many diplomatic missions.

He taught history and geography at the prestigious Lycée Alexandre Pétion for twelve years. In 1941, he founded the Institute of Ethnology. He was its president for four years, and held the chair of the Department of Africology and Sociology there. In addition to political essays, biographies, pamphlets, and articles, he wrote a dozen books. His major publications include: *La Vocation de l'Elite* (1919), *Ainsi Parla l'Oncle* (1929), *La République d'Haiti et la République Dominicaine* (1954), and *Joseph-Anténor Firmin*, published posthumously in 1978.

Many renowned intellectuals, including Leopold Sedar Senghor, consider Jean Price-Mars to be the father of negritude, a literary movement aiming to restore the cultural identity of black Africans and their descendants throughout the world. Price-Mars, an influential scholar, proposed to the Haitian elite a new way of thinking and being that acknowledged and embraced the whole Haitian experience. He encouraged artists and intellectuals to honor their African heritage and incorporate the culture of the poor masses into their work. As a result of his efforts, a new literary movement, l'école indigéniste (the indigenist school), emerged in Haiti. This movement led to a Haitian literary renaissance.

In 1960, at a gathering of black writers, the famous Senegalese writer and later statesman Leopold Sedar Senghor and the celebrated Senegalese writer Amhed Touré hailed Price-Mars as the “incomparable master.” He was undoubtedly a pioneer in the fields of Caribbean and Afro-American studies and Afrocentrism.

Love, Anger and Madness

by Marie Vieux Chauvet

An excerpt (translated from the French by Betty Wilson)

Seeking to ruin the peasants and to avenge myself, that year I myself fixed the price of my coffee and gave Monsieur Petrolé the option to buy.

“Who fixed the price of the coffee at twelve centimes? Who is the greedy glutton who’s pushing us into bankruptcy?” the peasants cried at Monsieur Petrolé’s door the next day.

Hiding in my room, I could see the peasants from my window shaking their fists at our house.

“You don’t want to sell?” Monsieur Petrolé asked them, “Then return home with your coffee. If the Morne au Lion offers its coffee at twelve centimes, why should I pay more for it?”

“Maybe the Morne au Lion possesses the secret of making money multiply,” cried one peasant, “big secrets that took the lion and his wife to their graves. Thank God we are still on our feet. The Morne au Lion will pay for this unscrupulous deed.”

My father’s tenants paid for my brilliant idea with their lives. They were assassinated by twenty-odd farmers who entered our lands armed with machetes. The next day, stiff and straight on my horse, I saw the mutilated, still bleeding corpses of our tenants, their wives and their children. The assassins were denounced and taken to prison. The police, represented by a soft-spoken and inexperienced lieutenant, had been unable to prevent the reprisals. No one dared openly attack me—the daughter of the despotic and pitiless planter—but I was responsible, and they knew it.

Masters of the Dew

by Jacques Roumain

An excerpt (translated from the French by Langston Hughes and Mercer Cook)

Laurelien would ask again, “Tell me about Cuba.”

“It’s a country five times, no ten, no, perhaps twenty times as large as Haiti. But, you know, I’m made out of this I am.” He touched the earth, caressing its soil. “That’s what I am, this very earth! I’ve got it in my blood. Look at my color. Folks say the color has faded on me, and on you too. This land is the black man’s. Each time they’ve tried to take it from us, we have cleaned out injustice with the blades of our machetes.”

“Yes, but in Cuba there is more wealth. Folks live more at ease. Here we’ve got to struggle hard with life, and what does it get us? We don’t even have enough to fill our bellies, and we’ve no rights at all against the crookedness of the authorities. The justice of the peace, the rural police, the surveyors, the food speculators live on us like fleas. I spent a month in prison with a bunch of thieves and assassins, just because I went in town without shoes. And where could I have gotten the money to buy them, I ask you, brother? What are we, us peasants? Barefooted Negroes, scorned and mistreated.”

“What are we? Since that’s the question, I’m going to answer you. We’re this country, and it wouldn’t be a thing without us, nothing at all. Who does the planting? Who does the watering? Who does the harvesting? Coffee, cotton, rice, sugarcane, cacao, corn, bananas, vegetables, and all the fruits, who’s going to grow them if we don’t? Yet with all that, we’re poor, that’s true. We’re out of luck, that’s true. We’re miserable, that’s true. But do you know why, brother? Because of our ignorance. We don’t know yet what a force we are, what a single force—all the peasants, all the Negroes of plain and hill, all united. Some day, when we get wise to that, we’ll rise up from one end of the country to the other. Then we’ll call a General Assembly of the Masters of the Dew, a great *coumbite* of farmers, and we’ll clear out poverty and plant a new life.”

“You’re talking sense, oui,” Laurelien said.

So Spoke the Uncle **by Jean Price-Mars**

An excerpt (translated from the French by Magdaline W. Shannon)

And now how worthwhile is the substance itself of our tales?

In our opinion it is at the very least diversified. If one makes an intensive study of it, it is not unusual to encounter quite varied literary styles mingling with each other: the epic, drama, comedy and satire. It appears nevertheless that the last two genres dominate in being more expressive in our state of mind. Moreover, the comic and the satiric aspects of our tales flash forth most often, not in the usual simple and naïve plot of the story, but rather in the realism and picturesqueness of the characters.

Thus, the projection of the characters will be more or less distinctive according to the ability of the storyteller himself to enliven and intensify their roles. In other words, it is necessary that the narrator play his characters, an aptitude which is difficult to acquire, given the style of complex formation of the characters. For everything contributes to it, all of nature is the theater: the sky, earth, men, animals, vegetables and so forth. These personages express themselves in parables and in maxims. They assume almost always a symbolic character. Such, for example, is the conception of *Bouqui* and *Ti Malice*. It has been properly said of these two inseparable heroes that one is the personification of the typical rustic person, of unintelligent but sincere Force, while the other is that of the Ruse.

Literature: Profiles and Excerpts

Suggested Classroom Activities

Making the Connection

Students of all grades should be exposed to all types of literature, including the nonfictional genres of biography and autobiography, to meet language arts and social studies requirements. The two biographies provided can be used individually or together to teach the skills of comparing and contrasting, and memoir writing. The excerpts of these writers' works of fiction can be used for character analysis, and interpreting and responding to literature, among other literary activities.

All Grades

Introduce the students to the pictures of Marie Vieux Chauvet, Jacques Roumain, and Jean Price-Mars. Ask students what they can tell by looking at these pictures. What kinds of captions could they write for these pictures after having heard or read the biographical texts? Young students can create a portrait of one of these writers, using the pictures as models. They can sign and frame their pictures to be exhibited. Older students can have an imaginary interview with one of the three authors. They can formulate a list of questions for the interview. They can inquire about the author's early life experiences, his or her schooling, his or her favorite authors, and his or her literary works.

Early Childhood

Teachers may read simple biographical pieces of information to their students. On their own, students use pictures of Marie Vieux Chauvet, Jacques Roumain, and Jean Price-Mars to sketch portraits of these writers. They may write simple biographical texts to go with their drawings. Discuss with students the title of a selected book. On the basis of the title, students predict what kind of stories they think the book could tell. Have students design a cover for the book. Examine the different book covers with them. Design a rubric with them to use in selecting the top covers for a prize.

Elementary

Students may silently and individually read the biographical texts. Together as a class, they may discuss and recall facts about the lives of these writers. Using a Venn diagram, students may compare and contrast the works of different authors. Each student may do additional research to create a literary timeline or to write a brief summary about the author of his or her choice.

Middle School

Discuss and recall facts about the lives of these writers. Read the excerpts and write a literature response. Have students create a timeline using the authors' lives and works. Students may write a report and make presentations in class.

High School

Students may read the biographies of various writers and compare their works. Students may select one of these writers to further research his or her life and works. Students may create a literary timeline, highlighting dates in Haitian literature. They may explore different genres.

Ask students what they think of the fact that various writers used their craft to express discontent with the political situation of their times. Ask them if they agree or disagree that a novelist should use the medium of writing to express political positions, and whether this impacts the art. Pretending to be in Haiti at the time

of Jacques Roumain's arrest, students may write a letter to the president, articulating their opinion on his incarceration.

Using the following quotes, students will interpret and explain what the authors are trying to communicate.

Quote 1: "Here we've got to struggle hard with life, and what does it get us? We don't even have enough to fill our bellies, and we've no rights at all against the crookedness of the authorities. The justice of the peace, the rural police, the surveyors, the food speculators live on us like fleas."

Jacques Roumain, *Masters of the Dew*

Quote 2: "No one dared openly attack me—the daughter of the despotic and pitiless planter—but I was responsible, and they knew it."

Marie Vieux Chauvet, *Love, Anger and Madness*

Home-School Connection

Students may present the information learned in class to members of their families. They may also ask parents or other adults at home about Haitian artists in different media (e.g., sculptures, paintings, music) and share their findings with the class. If a parent is an artist, students and their teachers can invite that parent for a presentation at their school.

Religions in Haiti

Haitians often say, “We are 90 percent Catholic and 100 percent Vodouist.” *Vodou* is a word from the Dahomeyan language of West Africa that means spirit, god, or “the sacred.” Dahomeyan vodou is reportedly the oldest of all vodou religions, stretching back as far as 10,000 years. Thus, Haitian vodou and other vodou religious practices have their ancestral roots in the ancient West African culture of Dahomey. Haitian vodou developed in the eighteenth century after Africans were brought to Saint Domingue to work as slaves on sugarcane plantations. After their arrival, slaves from the same tribe, family, or clan were split up to prevent them from having any contact with one another. In early colonial times, Christian priests were not allowed to preach the Gospel to slaves. The European planters, fearful that religious practices might serve as catalysts for slave uprisings, also prohibited vodou assemblies. Nevertheless, the slaves were able to hold on to their own religious beliefs, and gradually blended them with elements of the Catholic faith.

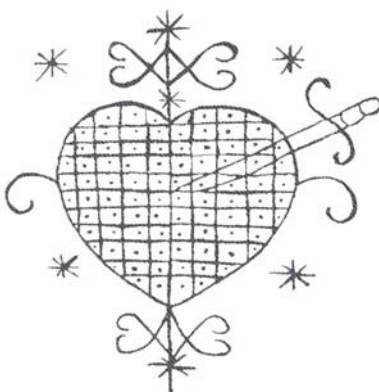
Following the Haitian Revolution, vodouists—those who practice the vodou religion—continued to incorporate beliefs and rituals from Catholicism into their own religious practices. Haitian vodou was already deeply rooted in the Haitian culture when the Vatican established relations with the Haitian government in 1860. Since then, there have been several campaigns to eradicate vodou. In 1949, a “holy war” was waged against vodou practitioners by members of the Catholic Church. Vodou went underground for some time, but it did not disappear. In the early 1950s, the Catholic hierarchy began allowing vodou drums and melodies into Catholic Church services. In 2003, the Haitian government recognized vodou as a religion with the legalities of its rites.

Vodou represents a major theme in the works of Haitian painters such as Hector Hyppolite and André Pierre. Its rhythms and music have inspired American jazz and rock ’n’ roll musicians.

There is no separation of the physical and spiritual world for practitioners of Haitian vodou. “*Les morts sont bien vivants*” is a saying that captures the essential belief, “the dead are very much alive.” Spirits, known as *loa*, walk among the living, and the living can be transported into the realm of the spirits. Ceremonies and rituals are the vehicles by which people move in and out of these worlds.

Vodou followers believe in a supreme being they call *Bondye* (the Beneficent God, or literally, “Good God”). The priesthood of vodou includes both men (*houngan*) and women (*manbo*). Vodou priests use herbs and totems to heal both the body and the soul. They perform other functions, such as predicting the future, casting spells, performing ordination and initiation ceremonies, reading dreams, creating protective amulets, and preparing curative and love potions.

Religious services are usually held outside in the *ounfò*. In the middle of the *ounfò* is the *peristil*, where the ceremonies take place. The *poto mitan* is at the center of the *peristil*. Visitors and *ounsi* sit around the *poto mitan*.



Glossary of Vodou Terms

Agwe—*Loa* of the seas, protector of sailors.

Ason—The magic rattle of the *houngan* or *manbo*.

Danmbala—The father figure. He is the god snake, the source of peace and tranquility. His wife is *Aida-Wèdo*.

Èzili—The earth mother. Spirit of the goddess of love associated with feminine beauty and jealousy. She can read the future in dreams.

Govi—A sacred earthen jar in which the *loa* reside.

Kalfou—*Kalfou* is a dangerous *loa*. He is the spirit of the night and the origin of darkness. The moon is his symbol.

Kanzo—The initiation ceremony for those moving to a higher level of vodou practice.

Lave tèt—An initiation rite; literally, “washing of the head.”

Legba—An old man who is the gatekeeper of the two worlds, the natural world and the invisible. He must be invoked at the beginning of each vodou ceremony.

Lenglensou—A violent spirit.

Loko—*Loa* associated with vegetation, the *loa* of healing and herb medicine.

Ogoun—Master of firearms and war—very violent. His favorite color is red.

Ounfò—A vodou sanctuary.

Ounsi—A vodou follower who has already undergone initiation.

Papa Gede—*Loa* of death and resurrection. He is portrayed as a clown.

Peristil—A vodou temple, where vodou ceremonies and dances take place.

Poto mitan—The center pole in a vodou *peristil*. It represents the center of the universe. All dancing revolves around the *poto mitan*.

Taking of the ason—The final initiation ceremony before becoming a *houngan* or *manbo*.

Vèvè—A symbolic drawing that shows the mystical attributes of the *loa*. It is made by a *houngan* or *manbo* by sprinkling flour on the earthen floor of the temple.

Haitian Religions

Suggested Classroom Activities

Making the Connection

All the religions of the world contain certain similarities. There is usually an omniscient, all-powerful being at the helm and some distinctive codes of behavior (practices) that must be evident in order to be considered an adherent to a specific religion. Like many other faiths, vodou and its practitioners believe in a supreme being. In ways that are similar to Catholics' use of saints, vodou practitioners have a number of *loas*, which are spirits that play similar roles. The *loas* are intermediaries between the living and *Bondye* (Good God). There are rites and feasts associated with vodou. Some celebrate the day of a *loa* or there may be a feast to thank a *loa* for a good deed or favor. Vodouism and Catholicism, the other predominant religion, coexist peacefully in Haiti. There are also many Protestant churches scattered throughout the country. It is important to help students understand that the Hollywood image of Haiti is not a true portrait of the vodou religion in Haiti. In fact, the Haitian *houngan* (vodou priest) or *manbo* (vodou priestess) often plays the role of a community leader. They help negotiate disputes between families and friends in the area. They counsel on illnesses. Their extensive knowledge of herbal medicines contributes to maintaining the health of communities that are often devoid of any medical facilities or trained professional personnel. Plus, their peristyles—houses of worship—are gathering places for members of the compound (Haitian *lakou*) and at times serve as places where newly evicted members of the community can find refuge until better days.

All Grades

Introduce the concepts of diversity and tolerance. Ask students what they think the world would be like if everyone had the same shape, skin color, or hair color. Ask them how it would make them feel if all the flowers of the world were roses. Ask students to compare themselves with their best friends and decide if they would like their friends to be exactly like them. Ask them to list all the things they like about each other. Present students with different belief systems—for example, Animism, Hinduism, Christianity, Shintoism, Islam. Define Animism and its African roots and help students understand how the Saint Dominguan slaves traveled from Africa to the New World with their belief systems. Using the text, investigate with students the syncretic aspect of Haitian vodou and what caused the changes.

Early Childhood

Use the pictures provided in this section of water, the sea, and the waterfall to engage students in seeing and discussing the different forms of water in nature. Show students people from different religions worshipping and models of religious temples, and then discuss the pictures. Students may draw two or three things that pictures can tell. Using coffee cans, students may build Haitian drums and decorate them with tissue paper, cloth, etc. Small milk cartons (from the cafeteria), beans, and ice cream sticks may be used to make a rattle (*ason*). Students may use materials such as strings, beads, and tissue paper to decorate the outside of their created objects (drums or rattles). Let them use their creative energy. Using the models of different items used in vodou ceremonies, students may create their own objects and artworks to exhibit at the school or a community center, along with their written works.

Elementary

Read the text on Haitian vodou with students. Using the graphic organizer provided, students may identify symbols and their meanings in Haitian vodou. Discuss with students the similarities and differences between Haitian vodou and other religions (e.g., Catholicism, Judaism, Buddhism, Islam). Students may work in cooperative groups to write “compare and contrast” essays on Haitian vodou and any of the religions discussed. They may research an assigned or chosen religion and do oral presentations. They may draw a

vèvè and write how that specific *vèvè* relates to the *loa* it symbolizes. They may paint scenes of a vodou ceremony on the basis of the work of Haitian painters. Using the provided models of different items used in vodou ceremonies, students can create their own objects and artworks to exhibit at the school or a community center, along with their written works.

Middle School

Have groups of students read and discuss the text on Haitian vodou and present their interpretations and understandings. Many films and videos are available on Haitian vodou, and with the help of school librarians, teachers and their students can identify and locate appropriate videos to view in school. Students may write reports on Haitian vodou to be presented and displayed. Using papier-mâché, students may create certain ritual objects to decorate their classroom. Objects can also be described and exhibited. Class may invite guests who are knowledgeable on the subject of Haitian vodou to speak to the class or at an assembly.

High School

Have students read and discuss the text on Haitian vodou among themselves. Have them express orally their findings and understandings, as well as the similarities they perceive between Haitian vodou and other familiar religions. Students can investigate the religious practices of the Arawaks, Tainos, and pre-Columbians. Research how their beliefs and practices were merged with those of the Africans, who came later. Discuss what makes Haitian vodou a syncretic religion. As individuals or as groups, students can prepare and present a research paper. They may research and react to documentaries on the subject.

Home-School Connection

Parents and community members who are knowledgeable about the vodou religion may be able to provide authentic documents, books, and artworks. Students may establish written contact with known personalities who have studied or written about vodou, such as Dr. Henry Frank of the Haitian Centers Council in Brooklyn, or Karen McArthur-Brown, the author of the book *Mama Lola*, which chronicles the life of a Brooklyn vodou priestess.

Music: “Tanbou Frape, Ayisyen Kanpe”

Foreigners who visit Haiti often say, “Haitians love to sing and dance.” Street vendors sing to advertise their products. Haitians in the countryside follow the rhythm of beautiful melodies when they are farming and harvesting. A young man in love often reveals his feelings through a serenade. Even feuding neighbors exchange invectives through song. Singing is a part of storytelling, wakes, and religious ceremonies. Music is integral to life in Haiti. As the proverb states, “*Tanbou frape, Ayisyen kanpe*” (“the sound of the drum gets a Haitian moving”).

Saint Domingue is considered the crossroads where several rhythms—*yanvalou*, *kongo*, *petwo*, *djouba*, *nago*, *ibo*—from various African tribes met to produce Haitian music. Over the years, Haitians have enriched their musical heritage by borrowing from a great variety of Western musical idioms, from classical to rock. This phenomenon has engendered many trends in Haitian music: *meringue*, *konpa dirèk*, *twoubadou*, *mini djaz*, and *rasin* (roots music). Vodou rhythms have also inspired rock 'n' roll and jazz. American jazz masters have been influenced by Haitian musicians; for example, legendary American jazz drummer Max Roach traveled to Haiti in the 1960s to study with Haitian master drummer Ti Wowo.

Popular big bands like Jazz des Jeunes and Orchestre Saïeh experimented with combining Western instrumentation and harmonies with traditional Haitian melodies and rhythms. In the 1950s, Nemours Jean-Baptiste, a saxophonist and bandleader, created *konpa dirèk*, which became the standard for Haitian ballroom music. Around the same time, Webert Sicot, another prominent Haitian saxophonist, modified the *konpa dirèk* rhythm slightly and named it *kadans ranpa*.

Vodou rhythms represent the foundation of most Haitian music. Haitian guitarists such as Frantz Casseus, Amos Coulanges, Marc Mathelier, and Ti Plim, and pianists such as Fabre Duroseau, Ludovic Lamothe, and Justin Elie, infuse Haitian folk music with their classical training and modern sensibility. Since Vatican II, the drum has made its way into the Roman Catholic Church in Haiti. As a result, most spiritual songs today reflect the influence of the various vodou rhythms.

In the 1980s, a new movement emerged in Haitian music. Proponents of that school of music believe that vodou rhythms in their purest form should be the essence of Haitian music, whether for dancing or listening. *Rasin* or “roots music” bands such as *Ayizan*, *Boukman Eksperyans*, *Boukan Ginen*, *Sanba Yo*, *Rara Machin*, *Foula*, *Sa*, *Djakout*, and *Ram* have all developed followings in Haiti and throughout the international community.

Traditional Haitian Musical Instruments

Idiophones *(Instruments that are shaken)*

Tchatcha

To make a *tchatcha*, which resembles a rattle, Haitians remove the insides of a calabash and fill the empty shell with grains of corn or millet, beans, sand, or pebbles. A wooden handle is inserted through a hole in the shell. The *tchatcha* is used in music, in vodou ceremonies, and in healing rituals.

Graj

The *graj* is a piece of tin that has been pierced with many little holes or corrugated. The musician rubs a metal rod along the bumps and holes to play the *graj*; playing the *graj* is a little like playing a washboard.

Membranophones *(Instruments that are struck)*

Tanbou

The *tanbou* is the backbone of Haitian music. It is a drum made from a hollowed-out tree trunk, with an animal skin stretched over the opening.

Aerophones *(Instruments that are blown into)*

Klewon

The *klewon* is a brass-like horn, made of tin. It is a mainstay of a *rara* band.

Lanbi (conch shell)

During colonial times, the slaves used the *lanbi* to communicate with one another. Vodou followers use it to address *Mèt Agwe*, the vodou god of the sea, and to summon a gathering. It is also a musical instrument.

Vaksin (bamboo reed)

The hollow stems of the bamboo tree are widely used as a musical instrument.

Cordophones *(Stringed instruments)*

Banza

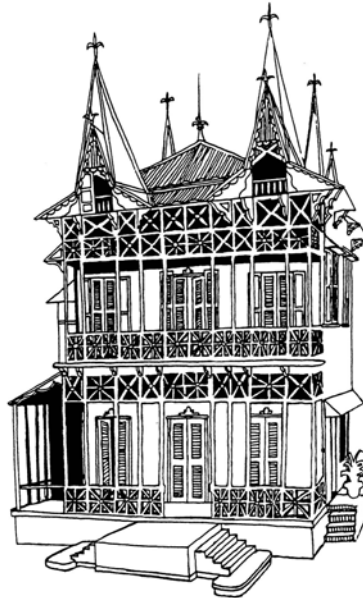
The *banza* is a four-string guitar, closely related to the banjo and other West African stringed instruments. It has a deep sound that is used in accompaniments, but is rarely heard today.

Architecture in Haiti

Much diversity can be seen in Haitian architecture. It ranges from the traditional to the modern, the rudimentary to the luxurious. It also reflects various colonial influences as well as the building traditions of the indigenous and African peoples. The architecture also exposes the great economic divide that separates the country's tiny wealthy minority and the vast impoverished majority.



The hut of the Haitian peasant, bearing close resemblance to the *ajoupa* of the Tainos, is a small dwelling made of wooden posts planted in the ground for structural support. It is enclosed with plaster walls and its roof is either thatched or made of sheets of galvanized iron.



The shotgun house, a prevalent architectural style in both urban and rural areas of Haiti, is a dwelling with a gabled entrance. It is one room wide and two or three rooms deep, and is a blend of West African and West Indian aboriginal architectural styles.

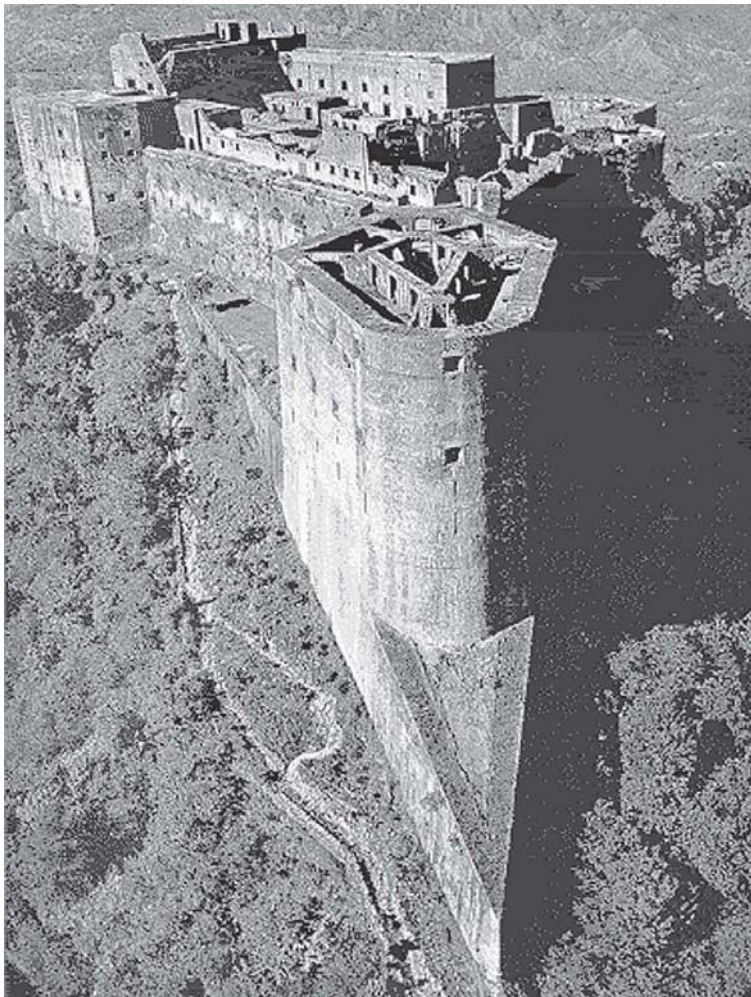
In the major cities are found different types of housing ranging from ordinary brick and concrete office buildings, gingerbread houses, and modern homes in affluent areas, to tin huts and cardboard houses in the poorest neighborhoods. Haitians take great pride in the few Victorian-style gingerbread houses that have withstood the test of time and are found throughout the Haitian cities. High up on the hills of Port-au-Prince are perched the splendid modern villas of well-to-do families.

Citadelle Laferrière: The Impenetrable Fortress

At an altitude of 3,000 feet, atop Mount Bonnet-à-l'Evêque in northern Haiti, stands La Citadelle Laferrière in all its majesty. Designed by a French architect known as Laferrière, this massive fortress is the largest in the Western Hemisphere and Haiti's most recognizable landmark. It stretches over 450 feet and covers an area of four acres, with walls that are 274 feet high and 12 feet thick. The Citadelle can hold enough supplies to outfit 5,000 troops for an entire year.

Construction on the Citadelle began in 1804, following General Dessalines's command to build a chain of fortresses to protect the Central Plateau region against foreign invasions. Work was halted several times for financial reasons during the fifteen years of its construction. After General Henry Christophe established the Republic of the North and proclaimed himself king in 1811, he was determined to finish building the fortress to provide more protection for his kingdom. He hired Henri Barre, a Haitian architect, to complete the hazardous project, which required transporting heavy building materials and artillery to the mountaintop through narrow and treacherous paths and along steep cliffs. It has been estimated that 20,000 of the 200,000 workers who were forced into service to build this fort lost their lives in the process. King Henry I was buried in the courtyard of the Citadelle by his family after his tragic death in 1820.

Guillermo de Zendegui wrote in *Image of Haiti*, "If the Laferrière Citadelle had been built in ancient times, it would most likely have been considered the eighth wonder of the world." In 1982, Citadelle Laferrière was added to UNESCO's World Heritage Structures.



Music and Architecture in Haiti

Suggested Classroom Activities

Making the Connection

The arts should be an integral part of the curriculum. All students should be exposed to paintings, drawings, and music, among other forms of artistic expression, during their school experience. The arts nourish creativity and reinforce all other subjects. It is important to tell students that although the academic emphasis is on reading, math, social studies, and science, these disciplines are not the sole measures of one's intelligence. Students need to understand that a talented musician or a visual artist is intelligent and gifted. Teachers may use currently popular artists to illustrate this form of musical and artistic intelligence.

Early Childhood

Teachers may use the proverb "*Piti, piti zwazo fè nich li*" ("practice makes perfect") to tell students that artists must practice a long time to master their craft. Students and teachers can talk about the aesthetic quality of a Haitian gingerbread house. Students may copy and color the gingerbread houses. Teachers and their students can build a replica of the Citadelle in papier-mâché. Using the models provided, children may create a book/catalog of the different types of houses in Haiti including an *ajoupa* and a gingerbread house, constructing them with ice cream sticks and tissue paper or other materials.

Introduce students to the different types of music and instruments used in Haitian music. Teachers and students can log on to the Internet to listen to Haitian music, if they have no access to the music of Haiti. Using available materials, students can build models of Haitian musical instruments. They can make instruments and exhibit them at school. A catalog of Haitian instruments can be compiled into a book.

Elementary

Read the texts on music and architecture. Discuss why the natural resources were used in the building of the *ajoupa* houses. Did the tropical weather of Haiti have something to do with the type of construction and the materials used? Compare the houses in Haiti with houses in similar climates. Using available materials, students may create replicas of a gingerbread house, the Citadelle, or an *ajoupa*. Students may create a diorama that incorporates the *ajoupa*, complete with a garden and animals. In groups, students may prepare and deliver oral presentations on the different types of houses found in Haiti.

Acquaint students with the different types of Haitian music and instruments. Using available materials, students may build models of musical instruments used in Haiti. They may make instruments and exhibit them at school. A catalog of Haitian instruments may be compiled into a book.

Introduce the students to the different types of Haitian instruments: idiophones, membranophones, aerophones, and cordophones. Students may research how these instruments are made. They may create these instruments, using papier-mâché to make replicas, and exhibit them in school.

Middle School

Read the texts on music and architecture. Discuss which materials were used in the building of the *ajoupa*. Students may compare the houses in Haiti with those of places in similar climates. Using available materials, students can create replicas of a gingerbread house, the Citadelle, or an *ajoupa*. Students may create a diorama that incorporates an *ajoupa* of the countryside, complete with garden and animals. In groups, students may prepare and deliver oral presentations on Haitian architecture.

Expose students to different types of instruments used in Haitian music. Teachers and students may log on to the Internet to listen to Haitian music. Using available materials, students may build models of

Haitian musical instruments. They may make instruments and display them in the classroom. They may do research on the origin of these instruments and invite Haitian musicians to speak to the class. In collaboration with the music teacher, students may learn to play *La Dessalinienne* and popular Haitian songs. Students should be able to identify the different types of Haitian instruments: idiophones, membranophones, aerophones, and cordophones. They can create these instruments, using papier-mâché, and display them in school.

High School

Students may research the following Haitian musical styles: *konpa direk*, *kadans ranpa*, *mini djaz*, *mizik rasin*, *mizik twoubadou*. They may identify the origin of these styles including the time period in which they evolved. Students may research the major musical trends that led to their origins, and the musicians who pioneered the various styles. They may present their findings to the class, using timelines, pictures, artifacts, sample recordings, etc.

Home-School Connection

Students with their parents can present information on Haitian architecture and music during an assembly at school. Students' findings on Haitian architecture and music, along with models created, can be shown at local community centers. Students can invite Haitian musicians or artists to come visit their schools.

A Culinary Journey Through Haiti

Haitian cuisine owes a great deal to West African and European cultures. Haitians inherited the barbecue techniques of the natives who inhabited the island during precolonial times. The Tainos raised corn, yucca, yams, taro root, and peanuts. Guavas, pineapples, black-eyed peas, and lima beans are indigenous plants. The Spaniards introduced sugarcane, coconut, chickpeas, eggplant, onions, and garlic to the natives. During the slave trade, West African crops such as okra, pigeon peas, plantains, and breadfruit were brought to the island. The slaves continued some of their culinary practices in the colony of Saint Domingue and enhanced the cuisine of the island. Neighboring peoples and cultures have contributed passion fruit, potatoes, papayas, avocados, and cocoa to the diet of present-day Haitians.

The Haitian saying “*manje kuit pa gen mèt*”—which can be loosely translated as “the food’s on the table; come and get it, there’s enough for everyone”—reflects Haitians’ deeply rooted tradition of sharing food with friends, neighbors, and all in the community.

Recipes

Bonbon Siwo (Molasses Cookies)

- 1 cup sugarcane syrup
- 4 cups flour
- ½ cup brown sugar
- 1 teaspoon ginger
- 1 teaspoon cinnamon
- 1 teaspoon vanilla
- 1 teaspoon nutmeg
- ¼ teaspoon baking soda
- 1/3 teaspoon ground cloves
- 2 teaspoons margarine
- ½ cup water
- 2 teaspoons shortening

Mix all ingredients in a large bowl until creamy. Pour mixture into a greased and lightly floured pan. Bake at 350 degrees for approximately 30 minutes.

Note: A reasonable approximation of this recipe can be made by substituting molasses or maple syrup for sugarcane syrup.

Mayi Moulen ak Pwa (Cornmeal and Red Kidney Beans)

- 1 cup dried red kidney beans
- 1/4 cup coconut milk
- 2 tablespoons oil
- 1 small onion, minced
- 3 garlic cloves, crushed and minced
- ¼ green bell pepper, minced
- 2 parsley sprigs, de-stemmed and minced
- 2 teaspoons salt
- ¼ teaspoon black pepper

4 cloves
2 cups coarse cornmeal
3 stems fresh thyme

Pour 6 cups water in pot. Add beans. Leave uncovered on medium heat for 1½ hours or until beans are fork tender. Add liquid as necessary to keep beans moist. Strain beans and keep liquid. Fry cooked beans with the onion, garlic, green pepper, and parsley for 5 minutes. Add coconut milk and bean water (total 4 cups), salt, black pepper, cloves, and all other seasonings. Bring to a boil and add cornmeal. Cover and cook for 40 minutes, stirring every 5 minutes to avoid clumps.

Akra

1 egg
vegetable oil for frying
1 tablespoon coarse salt
6 peppercorns
½ medium onion, chopped
2 garlic cloves
1 cup finely grated malanga root

In a mortar, pound into a paste the salt, onion, and garlic. Add paste and egg to grated malanga root. Mix until turned into a batter. Pour batter by spoonfuls into a pan of heated oil. Fry until golden brown on both sides.

Benyen

1 cup mashed ripe banana
1 teaspoon all-purpose flour
¼ teaspoon baking soda
¼ teaspoon vanilla extract
sugar to taste
vegetable oil for frying

Combine all ingredients in large bowl. Beat until well blended. Drop by spoonfuls into hot vegetable oil. Fry until golden brown. Remove excess oil by placing on paper towel. Sprinkle with sugar (optional).

Tchaka

4 cups split corn kernels
2 quarts water
4 cups red kidney beans
4 smoked pigs' feet or ham bones
½ lb. beef or pork for stew
1 whole green bell pepper, sliced
1 sprig of parsley, finely chopped
scallion
garlic
2 teaspoons butter
¼ cup Crisco oil
1 teaspoon cayenne pepper
2 teaspoons salt
1 onion, chopped

1 oz. vinegar
1 lb. cooked squash
salt to taste

Combine corn, water, and kidney beans in large pot. Cook on high heat for 1 hour. Add water if necessary. Wash meat, and season well with vinegar and spices. Heat oil in skillet. Add chopped onion and meat. Sauté meat in hot oil until brown. Remove from heat. Pour into pot containing cooked beans and corn. Add squash and other ingredients. Cover and cook over low heat for 20 minutes, stirring occasionally.

Legim Berejèn

3 eggplants, peeled and sliced
4 carrots, diced
1 large onion, diced
2 plum tomatoes
1 tablespoon tomato paste
3 tablespoons olive oil
1 lb. beef chunks

Season and cook meat to desired taste. Add peeled and steamed eggplants, carrots, tomatoes, onions, and the olive oil to meat. Cover and simmer for 20 minutes, then mash all the ingredients together. Keep on the fire for 5–10 minutes and serve over rice. Add salt and other spices to taste.

Haitian Cuisine

Suggested Classroom Activities

Making the Connection

Cooking is often overlooked as a teaching tool, but it can be a wonderful catalyst for learning. Cooking incorporates in an authentic way some of the core subjects that we teach every day: science, mathematics, and reading. It engages students in the practical application of skills such as observing, experimenting, measuring, and timing. Though it may be a little difficult at times to find the appropriate tools and ingredients to carry out a lesson or unit involving cooking in your class, it is not impossible, and the rewards are great. A simple hot plate can go a long way ... and your students will have memorable learning experiences.

All Grades

Begin the unit or lesson on cooking by talking about the food guide pyramid (<http://www.nal.usda.gov:8001/py/pmap.htm>). Teachers may emphasize the importance of eating right and selecting from a variety of food types to be healthy. Discuss with students the principle that one should eat in moderation to keep a fit and strong body. Explain to students that a thorough understanding of the food pyramid will help them make smart decisions about the foods they eat. Share a copy of the food pyramid with students. Ask students from which part of the pyramid they eat the most. Ask about their favorite foods and their origins.

Early Childhood

Students may name and describe the various foods featured at each level of the food pyramid. They may use or draw pictures to illustrate what they had for breakfast. The teacher will visit the school cafeteria with the class; the students will ask questions and take notes about the foods being served for lunch. After they return to the classroom, they may classify the different foods into the appropriate levels of the food pyramid. The students may discuss their food preferences.

Elementary

Students can make a list of the foods they eat for breakfast, lunch, and dinner for a period of one week. They may compare their diet with the FDA's recommended guidelines to determine the extent to which their diet is balanced. Are they eating enough fruits and vegetables? Are they limiting their intake of fats and proteins? Students may write a report to evaluate their diet and suggest ways in which they can improve their eating habits.

Middle School

Students may interview their parents and/or other relatives to find out if they suffer from any chronic ailments such as high blood pressure, diabetes, etc. They may inquire about the patient's treatment plan, including medication, exercise, and diet, and find out whether (s)he has any difficulty following the prescribed plan. They may do research to document if a poor diet, food, or other factor may have contributed to the patient's medical condition. They may make a presentation of their findings to the class.

High School

Students in living environment classes may review the structure and function of organic molecules such as fats, proteins, and carbohydrates. They may distinguish between saturated and unsaturated fats, poly- and monounsaturated fats, high-density and low-density lipoproteins. They may make a presentation to the class outlining their findings.

Students may also become members of the school nutrition committee and offer their advice on how to create school lunches that are both tasty and nutritious. Students may create a balanced menu to submit to the school cafeteria staff.

Home-School Connection

As a culminating activity, students may hold a “healthy food festival.” They may invite nutritionists from local hospitals to talk about the importance of healthy diet, proper rest, and exercise. Students may assist the PTA in creating a “health information corner” with appropriate brochures and leaflets.

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Chapter 4

Haiti's Ecology and Physical Geography



A bird's-eye view of Haiti indicates all there is to say about the degradation of this once lush and rich land. The hills that were a deep green a century ago are now brown with dirt and rocks. The once flowing rivers have become trickling streams, blocked with silt from the eroding hills. Thick forests are now little more than desolate deserts, with dead stumps sticking up from the land like tombstones. Haiti, once known as the Pearl of the Antilles, has lost its luster. Today, it struggles to feed, sustain, and shelter its people.

Haiti's environment—its seas, its forests, its soil—has always given its inhabitants just about everything they needed. Until recently, Haiti's ecology was solid, balanced, and sustainable. The conch nourishes the body, and later the shell sustains the soul, as Haitians use it as a musical instrument. Trees are another source of sustenance from the natural world: the bamboo tree is a plant from which Haitians make furniture and the flute-like musical instrument called a *vaksin*. Haitian drums, called *tanbou*, are visibly connected to the natural world as well—they are made from a hollowed-out tree stump covered with animal skin and bound with rope made from sisal. The beautiful woven baskets, chairs, and thatched houses that line the mountainsides are all made of materials from the Haitians' immediate environment. In a Haitian home one might notice in a corner of the house a huge earthen vase about two to three feet tall. That vase, called a *kanari*, keeps the water cool, just as a refrigerator does, and without the electricity bill. It is literally made from the earth of Haiti—from clay that is commonly found in many parts of the island. On any kitchen counter or dining room table might be a smaller version of that container with an elongated neck, called a *krich*, which holds drinking water that is kept on hand for continuous use. Made of the same clay is the *madoken*, a cooking pot used by people in the northeastern part of the country.

Over the past century, overpopulation, land mismanagement, and governmental neglect have brought the people to their knees. Soil has been eroded and depleted. Forests have vanished. Water has turned muddy and undrinkable, and lakes have dried up. The land of Haiti is in crisis, and Haitians can no longer rely on Mother Nature to provide for them and their families.

Topography, Physical Features, and Climate

Hispaniola, nestled in between North and South America, is the second-largest island in the Caribbean and is shared by two countries. The eastern part is the Dominican Republic. The western third of the island is the Republic of Haiti.

The strategically important Windward Passage, a sea lane that ships have used for centuries, separates Haiti from Cuba. Near the center of the West Indies, about 594 miles south of Florida, Haiti has two large peninsulas, the northern and southern claws, which are separated by the Golfe de la Gonâve. The Republic of Haiti is bordered to the north by the Atlantic Ocean, to the south by the Caribbean Sea, and to the east by the Dominican Republic, which occupies the eastern two-thirds of the island. The Dominican border is 165 miles long. Slightly larger in area than the state of Maryland, Haiti spans an area of 27,750 square kilometers (10,714 square miles) with a population approaching eight million. The terrain is consistently mountainous: the highest elevation is 2,680 meters. Haiti's name comes from the Arawak word for mountainous land; 60 percent of all terrain is on a gradient of 20° or higher. Major mountain ranges—or “*massifs*” in French—include the Massif de la Hotte on the southern claw, boasting the 2,347-meter-high (or 7,700-foot-high) Pic Macaya. The Massif de la Selle mountain range running west to east, just southeast of Port-au-Prince, reaches its peak at Pic la Selle (2,674 meters or 8,770 feet high). In the north rises the spectacular Chaîne du Bonnet, visible from the Citadelle. Numerous mountain streams burble down the hillsides, but the only navigable river today is the broad Artibonite, which begins at the Dominican border and empties just north of Saint-Marc.

Haiti contains a few remaining cloud-forested mountains and some fertile river valleys, although much of the countryside suffers from erosion. In the Golfe de la Gonâve is the largest of Haiti's offshore islands, Ile de la Gonâve. It is easily accessible. There are three other smaller islands off Haiti's coasts: Ile de la Tortue, Ile à Vache, and Ile de la Navase.

Four national parks struggle to survive: Forêt-des-Pins, in the southeast next to the Dominican border; Parc La Visite, with limestone caves and rain forests, 40 kilometers (25 miles) southwest of Port-au-Prince; Parc Macaya, at the western end of Haiti's southern claw; and Parc Historique La Citadelle, in the center of the mountain range known as Massif du Nord, near Cap-Haïtien. The country's long economic crisis has drained needed funds for the maintenance of these parks.

The capital city, Port-au-Prince, is home to one of every four Haitians. The country's wealthiest citizens live there, as do its most destitute. Many neighborhoods lack even the basic amenities, like sewage systems and running water. Port-au-Prince is the nexus of the country's transportation system, and its seaport and airport make it Haiti's doorway to the rest of the world.

Haiti lies in the middle of the Caribbean hurricane belt and is subjected to severe storms from June to October. It has a four-month-long hurricane season. Flooding, earthquakes, and periodic droughts are common to the country. Haiti's climate is generally hot and humid, and temperatures vary more over the course of a day than from season to season. The temperature is fairly constant year-round, with highs averaging around 34°C (95°F) in the summer and 30°C (85°F) in the winter. Haiti is a tropical country with semiarid mountains in the east, which cut off trade winds. The summer months can be slightly hotter than the winter months, when temperatures drop markedly at higher elevations. Haiti has two rainy seasons, April to May and September to October, with most rain falling in the mountains.

Introduction to Haiti's Environment

Suggested Classroom Activities

Making the Connection

In a changing world where global warming threatens the human race, it is imperative that our approach to teaching the environment gets expanded beyond our own backyard. Students can begin to learn about the environment at home and abroad as they hone their skills in geography and explore their world in an interdisciplinary adventure. Though the basis of environmental studies is scientific, it lends itself to consideration in other disciplines as well. Teachers may enhance children's curiosity about the world around them, as they compare their own environment to that of the country discussed. Data in the text may be used to make charts that can be displayed in the classroom as reference material for other projects.

All Grades

Use a *krich* or the picture provided in this manual to help students replicate it, using quick-drying clay. Students can make thatched houses, using raffia, corn husks, and clay. They can make *kanari* or *madoken* out of clay.

Give students a topographical map of Haiti and ask them to identify diverse physical features, using what they already know. Do a KWL chart to activate prior knowledge. Compare and contrast the topographical data given to your own environment. Locate the highest and lowest peaks in Haiti featured on the map. Use the map scale to approximate distance. Review knowledge of geography with students as you display a wall map and point to the country of Haiti. Call on students to identify specific borders in all directions on the map, and then have them find and identify the oceans and the other countries around Haiti. Compare and contrast the environment on a chart with the students. Name the southernmost departments. Name the departments that have boundaries with the Dominican Republic. Students will write a how-to paragraph explaining how to make diverse artifacts.

Early Childhood

Teachers may read the text to their students. Children may draw different landscapes—mountain ranges, seas, and the like—to illustrate the text. Students may make books, describing and illustrating some of Haiti's physical features. Teachers may create puzzles, using the map of Haiti to encourage students to interact with the geography of the place. Along with students, teachers may graph the different mountains to give students a visual representation of their relative elevations. Teachers may also trace and draw a map that shows Haiti's parks, forests, and mountains.

Elementary

Students may read the texts and make a chart of the facts found, and then share with other classmates. The teacher may work with students to make a graph of the different mountains, placing them in order of elevation. Students may trace and draw a map that shows Haiti's parks, forests, and mountains. They may also write a letter to the Department of Tourism in Haiti, requesting brochures, posters, maps, and any other available material.

Middle School

Students should read the texts in groups and plan to report fact-findings in a chosen format (e.g., placing the information on a large chart around a map of the country). Students may write a comparative report, researching a physical feature of interest in their own country and describing it in relation to one of the physical features in Haiti (e.g., Long Island and Ile de la Gonâve). Students may construct a graph to

show the highest mountains in Haiti. Activities may include making a topographical map of Haiti with salt, paper, and flour. Another activity is making a diorama depicting the mountains or Haiti's location in the Greater Antilles, and finding the differences in the heights of the mountains.

High School

Students may read the text, pull out pertinent information, and make a topographical map using plaster of paris, papier-mâché, and other media. They may paint and label the map. Students may write a report on the physical features of Haiti. Research on further specific features might be included and used to compare with other countries and landscapes. Students may research particularities of the nine departments, establish the smallest and the largest on a chart, and list the kinds of agricultural goods that come from the different departments. One activity may be constructing a map of Haiti and labeling the major departments, rivers, and lakes.

Home-School Connection

Engage parents in the research and ask them for advice. Students might also ask their parents to share their own experiences. The facts that they have learned might be shared with everyone at home before presenting them to the class.

The Role of the Sea in Haitian Life



The sea has played an important role in the life of Haiti and her people. A country with an extended coastline, Haiti has always depended on the sea for its survival. The coastal cities are generally important both economically and politically. The sea constitutes a major source of food, employment, and trade for a large segment of the population. Until the late twentieth century, the sea was the means by which Haitians traveled and conducted commerce with the outside world. As of late, aquaculture, or “fish farming,” is developing in some coastal cities. This nascent industry provides employment and a reliable supply of protein for the townspeople.

Every coastal town develops a light industry around this plentiful resource that is the sea. Shipbuilding, net making, and fishing, as well as providing accessories for self-employed fishermen, ensures economic self-reliance for many families. Young men who are excellent divers—known as *dayivas*—are perhaps the most colorful part of this web of maritime economic activity. At the major seaports, such as Port-au-Prince, Jacmel, Saint-Marc, les Cayes, and Cap-Haitien, the *dayivas* reign supreme. They face the sea day after day with confidence and skill rivaling that of Olympic divers. Their swift navigational skills get them jobs with fishermen and also attract the marvel of onlookers. The *dayivas* are capable of retrieving coins and other items that people have thrown into the sea for them to find. *Dayivas* are also known to rescue drowning swimmers. Their bravery and skills are of mythic proportions. These divers are as young as seven or eight years old.

The Role of the Sea in Haitian Life

Suggested Classroom Activities

Making the Connection

Through this text the students will learn the many ways that Haitian people use the sea as a means of survival. Children will learn how the sea sustains Haitians living in the coastal regions. Teachers may use this text to elicit from students the challenges that these people may face. The story of the *dayivas* can be used as a springboard to research the types of creative activities that children from other parts of the world have been known to do.

All Grades

Teachers may create word search games, using geographic vocabulary words such as *dayiva*. Children may use a map of Haiti to identify the diverse ports. In groups or individually, they may research seafood recipes from the different coastal areas. They may write a book of Haitian seafood cuisine and draw a chart to show bodies of water surrounding Haiti. Students may make a chart and display the natural resources found in the sea, such as conch shell. Students may construct nets out of rope and raffia. The teacher may set up a tropical aquarium with fish that students researched and chose to observe and care for.

Early Childhood

Students may make dioramas of sea life. They may make papier-mâché replicas of fish found in Haiti. Students will either draw or make clay fish that they will glue onto the inside of the tray and the teacher will wrap the tray in blue plastic wrap and display it as a mini aquarium. Children may make a collage of sea life. They may draw pictures of *dayivas* diving at sea. Fishing boat models may be constructed out of a variety of materials. Students may also color pictures of sea life.

Elementary

Students may read the text silently and participate in discussions. Additionally, they may identify coastal towns, and use a map of Haiti to learn the names of coastal towns.

Middle School

Students may make a replica of fish and aquatic life, and research coral reefs in Haiti. They may create a chart of aquatic life in Haiti. They may research species of fish that are found in the waters that surround Haiti, and then make a report to share with the class.

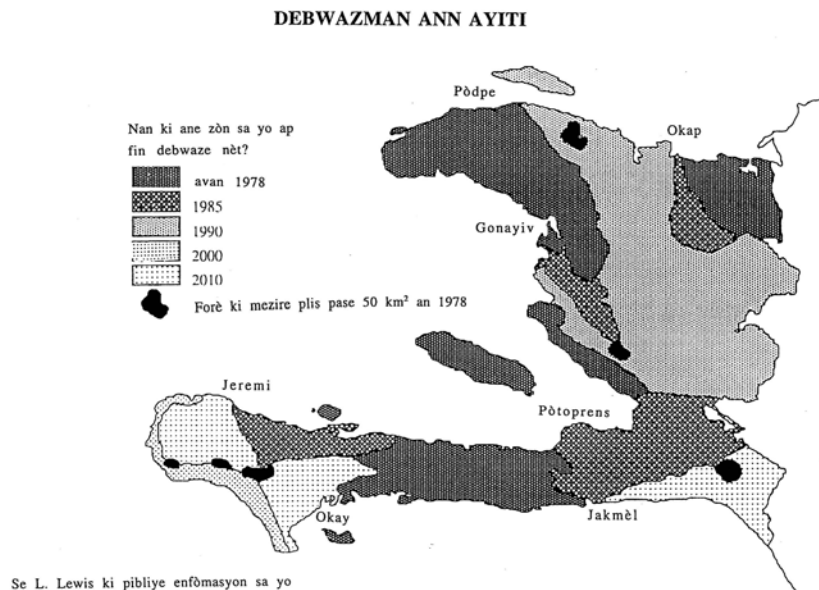
High School

Students may conduct research on aquaculture in Haiti. They may research one species of fish that lives in Haiti's waters and then write a report to share with the class. They may research sea voyages to Haiti. A fishing center can be set up, and students can learn to rig up their poles or throw their nets as fishermen in Haiti do. Students may research Caribbean aquatic life, and look into the business of importing tropical fish from the region to the U.S.

Home-School Connection

Share knowledge of *dayivas* with parents. Ask parents if they have seen a *dayiva* prior to hearing this. Ask parents to share a seafood recipe for a class recipe book.

Mountains and Deforestation



“Behind Mountains There Are Mountains”

The Haitian proverb “*Dèyè mòn gen mòn*” (“behind mountains there are more mountains”) has numerous interpretations; “there’s always more than meets the eye” is the most common meaning. But the expression itself speaks to the prevalence of mountainous terrain in most regions of the country, and the ways that mountains dominate not only the topography but also the daily lives of most rural Haitians. Over the centuries, Haitians have learned to live in harmony with the often ruggedly steep forested hillsides.

Sadly, in the last 50 years, a frightening process has been evident as desperately poor rural Haitians have cut down the trees of Haiti’s forests. The topsoil of the mountains has literally begun to slide into the sea. The rivers fill up with silt, choking plant and animal life. The richest soil ends up being carried by the rivers into the sea.

Ayiti, the original name for Haiti, means “mountainous land,” and the early inhabitants couldn’t have chosen a better name for their country. Haiti is a land that gave birth to four major mountain ranges, covered with lush tropical vegetation. But the green of the island, which mesmerized many, is no longer so apparent. The two countries of the island—the Dominican Republic to the east and Haiti to the west—now have their distinct coloration: the eastern mountains still shine green as one flies over them in an airplane, but in the west the mountains are a sad, bare brown. Accelerating deforestation and land erosion leave Haiti baring it all.

Deforestation in Haiti

This problem is more than a matter of physical beauty; it has affected Haiti’s major crops, and threatens its economic well-being. The coffee industry, growing a lucrative crop usually farmed at the bottom of the forest, is now at risk. Haitians of all ages enjoy a good cup of Haitian coffee daily, and the island has exported coffee beans since colonial times.

Many blame the peasants for this decline, but behind their desperate actions is a fundamentally unfair and unequal economic system that forces rural people to scavenge the hills for any type of fuel that they might use. The peasants know how to till and tend their soil; other challenges have forced them to do the unthinkable in order to survive. Many say that one of the major causes of deforestation is the peasants’ cutting of trees to make charcoal.

While it is true that this has occurred, the root cause goes much deeper. In order to pay for their

indemnity to France in the nineteenth century, the Haitian government generated revenue by cutting valuable forest land. The government's action was in fact the catalyst for the deforestation that ensued at the hands of destitute peasants.

The process that was triggered by humans has been accelerated by nature. Rain, wind, and other natural forces gradually wear away topsoil, leaving the ground bare and void of quality. This process is called erosion. Normally it occurs slowly over time, but people have greatly increased the rate of soil erosion by cutting trees for charcoal. Plants keep soil in place, protecting it from the ravages of rain and wind with their underground network of roots. When trees are cut down and their roots dry up or are pulled up, soil loosens up and gets washed away. Plants also absorb rainwater. When plants are removed from a hillside, more water runs down the hillside, and more soil is carried away. This is a natural process that occurs over millennia, but a failure of human stewardship of the land can make the thousand-year process occur in less than 100 years.

"One of the greatest environmental tragedies of all time" were the words Jacques Cousteau uttered when he witnessed Haiti's ecological crisis during his exploration of the sea off Haiti. Whether the finality of this crisis can be averted depends not only on the will of the government and the people of Haiti, but on the goodwill of the international community.

Mountains and Deforestation

Suggested Classroom Activities

Making the Connection

Teachers and students will gain insights into the ways in which human geography impacts physical geography. Rivers, lakes, springs, forests, wetlands, waterfalls, forts, and historical sites will be situated, studied, and evaluated. At the culmination of this learning experience, both teachers and students will be able to talk about and visualize the environment from a strengthened perspective.

All Grades

Students may brainstorm in small groups ways to slow the pace of erosion and deforestation. They may make fact sheets for others to consult by researching diverse areas of Haiti. Students may undertake projects to help alleviate deforestation and erosion in Haiti with environmental organizations such as Greenpeace. Students may send seedlings to Haiti through adopt-a-forest projects. They may compare New York State's forests to Haiti's forests. Students may build a rain forest biome. Deforestation projects may include adopting areas of the country by sending plants, shrubs, and other seedlings to replenish Haiti's forests. Students may write a plan for the protection and conservation of Haiti's natural resources after researching other similar challenges. Teachers may have maps available to enable students to identify and show approximate locations of agricultural and natural areas. Teachers may display replicas that are products of Haiti's flora; they should label each and be ready to answer questions. They may also bring in replicas or actual objects from Haiti. Students should find out the scientific names of some of Haiti's plants and make a chart of their findings.

Early Childhood

Teachers may show students a video on Haiti, and then ask them to make posters and postcards to give to their parents and friends. Teachers may get some postcards of Haiti's natural parks so that students may draw a large mural. Students may name the country's major parks, forests, and mountains. On a map generated by the teacher, students may compare and contrast the different natural resources available in all nine departments. Teachers will help students generate specific environmental data for each department.

Elementary

Teachers may give students a list of birds native to Haiti, and have them research a group of birds. Students may then write a report and present it to the class with graphs showing where the species are found and their growth rate. Students may build a replica of a banana, sugarcane, or coffee plantation. They may make a mask, using natural resources that are part of Haiti's flora or fauna, such as corn husks, sugarcane peel, etc. They may write letters to the Department of Tourism in Haiti to ask for brochures, posters, and maps, especially those related to Haiti's forests.

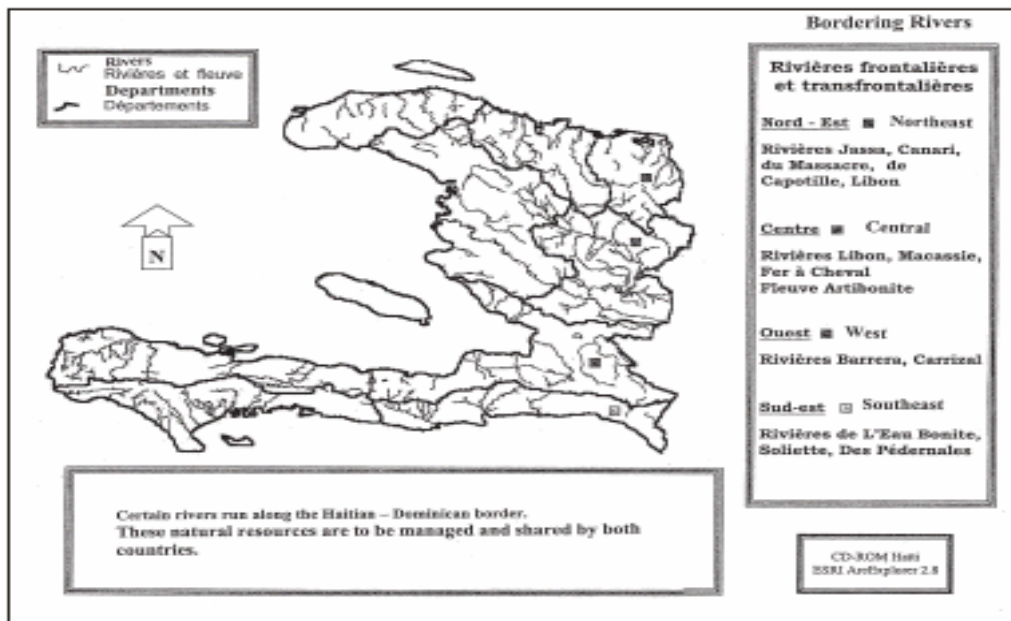
Middle School

Students may research and display replicas of Haiti's flora in a box. Teachers may bring in replicas or actual objects from Haiti made from plants and create a word search using words that name physical features in Haiti. Students may relate mountainous land to deforestation and erosion, and illustrations of the impact of deforestation at diverse levels can be presented by a group of students. Students may compare and contrast the environment before and after deforestation. Students may write letters to NGOs such as Rain Forest Alliance, 270 Lafayette Street, Suite 212, New York, New York 10012, asking for information on the phenomenon of deforestation worldwide, and situate Haiti in the context of this global problem.

High School

Teachers may collect newspaper and magazine articles and copies of Web pages that address the environmental crisis in Haiti. Students may have access to centers where they may construct terrariums of a specific region of Haiti after research, or they may make straw hats or baskets using corn husks and other resources from Haiti. Students may use flour, salt, and water to make topographical maps that show specific features of Haiti. Students may create centers for charting and graphing specific parts of the country. Students may examine Haiti's forests and mountains, and compare and contrast different departments' features and resources. With the assistance of the technology department, students may create a Web site featuring information on Haiti's ecological state, needs, and concerns.

Natural Resources



The natural resources of Haiti are many and varied. Still, however abundant these resources may be, they are largely untapped. The bauxite of Miragoane, in the southern peninsula, is undoubtedly the most thoroughly mined of all of Haiti's mineral deposits. Bauxite is processed to extract aluminum for various manufacturing ventures.

The mining of clay and limestone for the production of cement is probably the next most sustained exploitation of minerals. Besides the above-mentioned minerals, according to the Bureau of Mines and Energy Resources, Haiti—particularly northern Haiti—has deposits of chromium, calcium carbonate, marble, copper, gold, iron ore, lead, manganese, silver, sulfur, tin, and zinc. Furthermore, three regions of the country are said to have substantial resources of gold, which remains buried deep in the earth.

Another untapped resource in Haiti is hydropower. Haiti's physical features—an abundance of rivers, along with mountains that create the slopes for the water to run rapidly downhill—make an ideal combination to take advantage of this resource. Ironically, most Haitians spend long hours each day without electricity. The explanation for this may lie in Haiti's political and economic history. Years ago, President Paul-Eugene Magloire initiated a project to use hydropower to overcome the challenge, but after his departure, François Duvalier did not continue in the same vein. Today, one hydropower plant provides electricity for the entire nation, explaining why blackouts are a common feature of life.

As Haiti looks to the future to meet its energy needs, there is at least one ray of hope. Haiti is ideally located in the sunny Caribbean, where promising developments in solar technology may make the sun an abundant source of energy for the whole country.

Haiti: In the Eye of the Hurricane

Haiti lies in the middle of a hurricane belt. From June through September each year, hurricanes occur frequently around the island of Hispaniola. Most of them are minor storms, expending their fury before they touch land. But from time to time, a powerful hurricane makes landfall and brings death and destruction to the island.

Because of Haiti's geographical location, it is very prone to hurricanes. A hurricane touches down on the Haitian coast every once in a while. Regardless of the storm's strength, coastal cities and towns are usually the most affected. Damage to the transportation infrastructure (roads and bridges), crop loss, and the cost of repairing damaged power lines and drainage canals can overwhelm a country that is already operating on a shoestring budget.

Older Haitians recall with grief three serious hurricanes in their lifetime. The last major one to roll through the island was Georges in 1998. It left 250 dead, destroyed thousands of homes, and caused millions of dollars in damage. Before that, in 1979, Hurricane David turned out to be one of the most violent hurricanes that have ever touched Hispaniola. It traveled at 150 miles per hour. Most of the damage from Hurricane David was confined to the northeastern part of Haiti and the Dominican Republic. More than 1,000 people were killed and close to 80,000 were left homeless. Prior to Hurricane David, Hazel battered Haiti in 1954, killing as many as 1,000 and leaving a large swath of destruction behind. Hazel tore up Haiti on its northward movement with winds of 95 miles per hour. It was reported that Hazel's winds accelerated to a 150-mph high. Several towns were leveled. The hurricane also brought with it substantial economic devastation: 40 percent of the coffee crop and 50 percent of the cacao crop were ruined.



Hurricanes

Suggested Classroom Activities

Making the Connection

Students will realize through this passage how damaging natural disasters can be. Compare the effect of these same hurricanes in the United States and Haiti. Research hurricane paths, how they come about, and why some areas are more affected than others.

All Grades

Students may be given materials to build a weather vane. They may make lists of the elements of a hurricane, listing data collected from each of the three hurricanes, side by side, to see how each affected the country. The teacher may chart the number facts about past hurricanes to see if students can identify a pattern. These numbers may be used for comparison and calculation. Students may replicate the hurricane, using two two-liter soda bottles, one filled with colored water; they will connect the bottles with masking tape and then shake them vigorously to see the turbulence and watch the path that the water takes as it funnels through to the other bottle. That is a simulation of the eye of the hurricane.

Early Childhood

Discuss children's reactions to the text and alleviate any fears they have about hurricanes. The students may learn drills used during natural disasters. Students may mime movements of the hurricane. They may make up a hurricane dance. They may use colors to express their feelings about hurricanes.

Elementary

Students may write letters to the weather bureau to find out patterns of hurricanes. They may research the effects of hurricanes on their town. Students may learn drills used during natural disasters. The teacher can have students mime movements of the hurricane. They can make up a hurricane dance. They may explain what happens in a hurricane after they have done group research on patterns of hurricanes.

Middle School

Students may draw pictures or make models of the effects of hurricanes. Students may do research, using resources from the National Weather Bureau to graph the strength of hurricanes that have affected certain regions (coastal and mountainous areas) of Haiti. Students may research hurricanes that occurred in the United States during their lifetime.

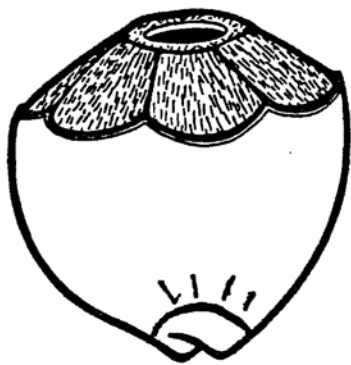
High School

In groups, students may do a study on a specific hurricane that has hit in the past. They may each be responsible for collecting data, which they may present to the class. Students may draw pictures or make models of the effects of hurricanes. They may use colors to express their feelings about the hurricanes. Students may write letters to the weather bureau to find out patterns of hurricanes. They may research the effects of past hurricanes on their town. The students may learn drills used during natural disasters. They may build a miniature hurricane-proof home, after investigating building materials that can withstand hurricanes. Students may create movement to a song to show the devastation or feelings associated with hurricanes. They may write a play.

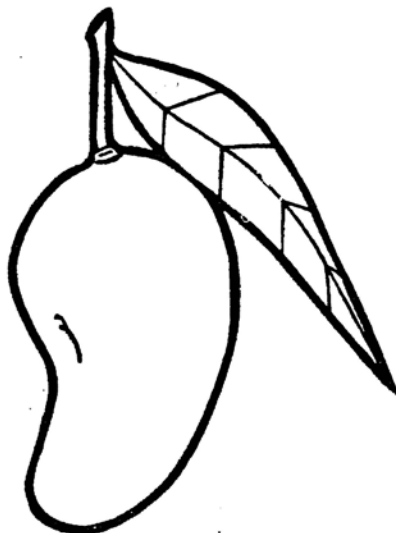
Home-School Connection

Students may ask parents to tell them about a hurricane that affected them or someone they knew. Parents may be invited to the classroom to share their knowledge of hurricanes.

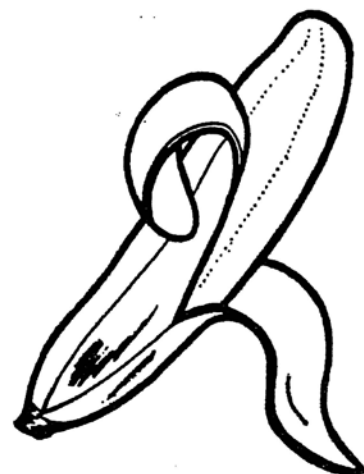
Haiti's Natural Resources: Staple Food



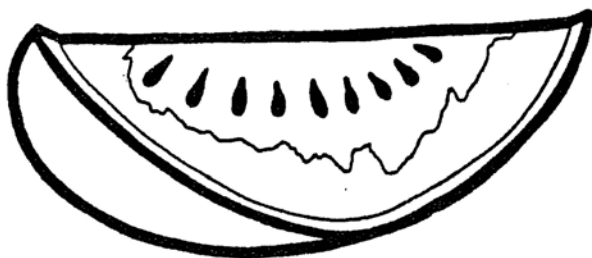
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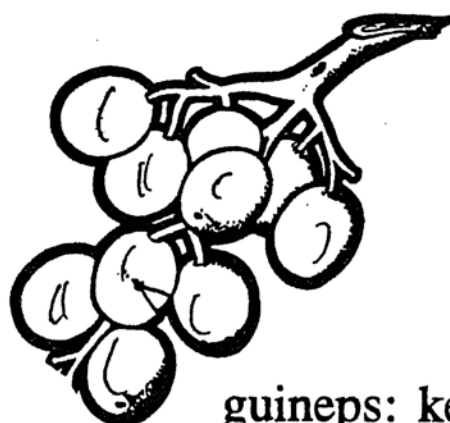
mango : mango



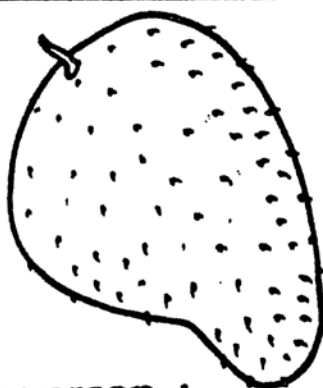
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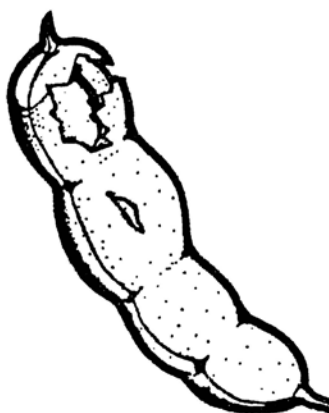
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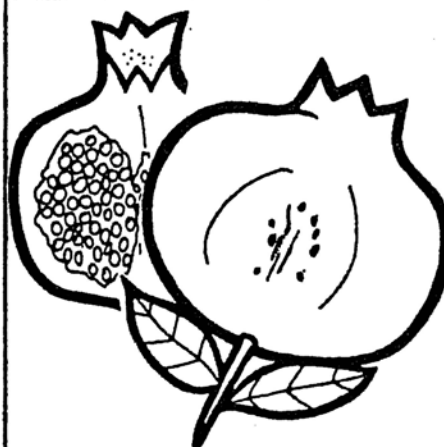
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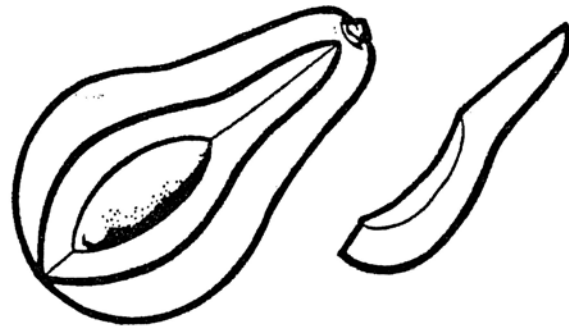
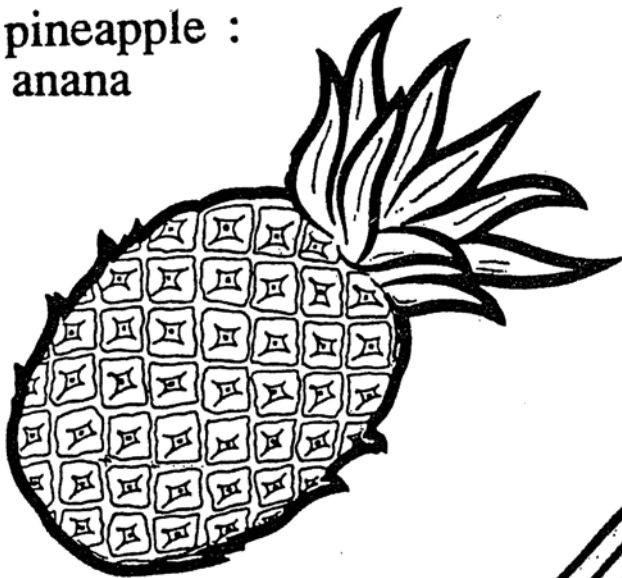


sugar apple : kachimán

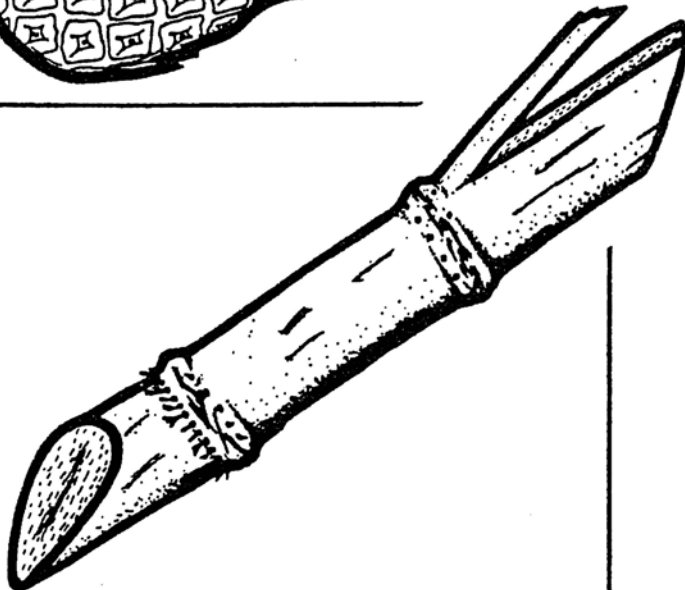


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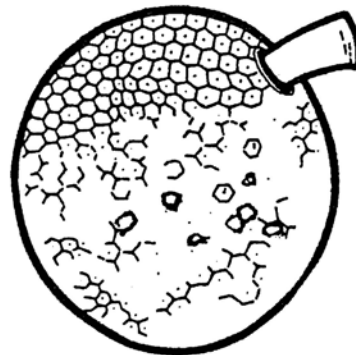
pineapple :
anana



avocado: zaboka



sugar cane stick : kann



breadfruit : lam veritab

Haitian Relationship with the Flora and Fauna

With their head kerchiefs neatly tied and their backs propped against tree trunks, colorfully dressed men and women are swapping the latest gossip, telling a story, or discussing life-threatening matters. This is a common scene in Haiti.

Haitians today, very much like their ancestors, are strongly drawn to nature and particularly to trees, especially on a hot day—which is almost every day. Trees along the dusty trails that crisscross the land are a source of respite from the scorching sun. They are the source of nourishment for a people much in need. They provide shade and sweet breezes that cool the head and relieve the mind of its toils and troubles. Many rural Haitian houses, as well as urban ones, are constructed with wood. Haitian artists and sculptors rely on trees for their crafts. Many vodou practitioners conduct religious rituals under a tree. Trees are essential to the very way of life of Haitians.

When turned into charcoal, trees are a source of energy and a building material, used by many a Haitian to cook and iron. From trees, Haitians get wood to make beds and other furniture. It is also the tree that comforts them and contains them in their journey to the next world. Trees are gathering places as well as parting places. Trees bear for Haitians succulent and exotic fruits, second to none in the world; that is why the *Madan Fransik*, the Haitian mango, has an open visa to travel abroad. The best known of the more than 100 species of Haitian mangoes, the *Madan Fransik* is found in many supermarkets in the United States and Europe.

The mango tree is the most common fruit tree in the country, yielding 45 percent of all crops harvested. Besides fruit trees, there are some magnificent trees that are significant in Haitian life. Four of the most renowned trees are the *mapou*, *bwadchèn*, *flanbwayan*, and the *bougainvillea*. These trees are said to have mystical powers. Many celebrations and ceremonies take place under these trees, especially under the *mapou*.

These trees are a good source of shade not only for the Haitian people but also for their goats, cows, and other livestock. While some animals such as dogs, cows, and goats are often found under a tree, there are myriads of others that live in the trees. Some of these are the *zandolit* (a small greyish or green lizard), other reptiles such as tree frogs, and spectacularly colored tropical birds.

Flora and Fauna

Suggested Classroom Activities

Making the Connection

One need not travel to Haiti to get the flavor of the country. Its art and people—accessible from anywhere in the world, thanks to the Internet, the library, and the several Haitian Diaspora communities in North America—are great ambassadors to entice anyone with minimal curiosity or imagination. It is advisable that teachers have a variety of resources on hand. Public libraries offer an abundance of travel guides and travel videos the students will find fascinating. Travel agencies are also a good source. The teacher may collect the brochures in advance, or assign teams to collect visuals for the class. It is suggested that a basic collection of resources be available for students, to accommodate those who cannot access the libraries or travel agencies.

All Grades

Students should be introduced to the country through art, brochures, videos, films, and other resources. Have students discuss their feelings and views about what they have seen. Students may create paintings, dioramas, or even plays to replicate scenes from Haiti. They may re-create and role-play dialogues that take place between two friends (adults or children) sitting under a mango tree.

Early Childhood

Following the reading of the text to students, teachers may ask students to draw illustrations. Students may make a pictorial book to show a town gathering or an evening of storytelling under a tree. Teachers may take students to local grocers, and after purchasing Haitian produce, students may extract seeds and prepare them for planting. Once the seeds are planted, students may keep observation logs and growth charts. Fruits such as mangoes and soursops may be used to make popsicles. The class may hold a tropical-fruit-tasting event.

Elementary

Students may research the differences between areas where conservation projects are taking place and areas that are environmentally neglected. The children may draw murals of a Haitian storytelling or cooperative work gathering. Students may write skits in which they make the trees talk about their importance and the need to be nurtured and protected.

Middle School

Students may read the text in groups or alone and discuss its content. They may research life in Haiti. They may interview Haitians to find out their connection to trees through a class-generated questionnaire. Students may research the trees listed in the text and present their findings to the class. Students may collectively write poetry about Haiti and the close relationship that its people hold with its flora. Students may create crafts, using fruit peels, seeds, or leaves. They may make tropical-fruit-flavored jellies, ice cream, and other fruit-based dishes and desserts.

High School

Students may read the text, and write an opinion piece about the importance of conservation (trees) in Haiti and on a global scale. They may research alternative sources of energy that could relieve the Haitian people of the necessity of cutting their forests and trees. They can interview Haitians to find out

their connection to trees through a class-generated questionnaire. They can locate international conservation organizations. Students may establish contact with Haiti-based environmental groups, working to preserve land and marine life. Students may draw Haitian landscapes and seascapes to exhibit in class or local community centers. Students may compare tropical fruits such as mangoes and soursops to nontropical ones. Students may paint still-life renditions of fruits or create papier-mâché fruit baskets.

Home-School Connection

Students may invite parents who had been farmers to visit their class or school and talk about farming in Haiti. Classes may visit local grocers who sell produce, and organize the sale of fruit baskets on Mother's Day or Valentine's Day as schoolwide activities.

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INTERNET SITES

bcorbett@netcom.com
Bluepoint.egenet.net/fok/cousteauhtml
Blockbuster.com
Forest.org
Geocites.com/birdreports/Haiti-oct2000.text

Organizations Working to Protect Our Environment

Children's Atlas of the Environment (Rand McNally) & Co. (<http://www.randmcnally.com>)

Cousteau Society (<http://www.cousteau.org>)

Defenders of Wildlife (<http://www.defenders.org>)

Earth Books for Kids: Activities to Help Heal the Environment (Linda Schwartz)
(<http://www.earthbooksforkids.com>)

Ecology and Environment: The Cycle of Life (New Encyclopedia of Science; Sally Morgan)
(<http://www.newencyclopediaofscience.com>)

Environmental Defense Fund (<http://www.edff.org>)

Environmental Protection Agency (<http://www.epa.gov>)

National Audubon Society (<http://www.audubon.org>)

Sierra Club (<http://www.sierraclub.org>)

Students Environment Action Coalition (<http://www.seac.org>)

3-D Atlas (<http://www.3datlas.com>)

The Nature Conservancy (<http://www.tnc.org>)

The Natural World (<http://www.nytimes.com/learning/general/specials/natural/I>)

World Wildlife Fund (<http://www.worldwildlife.org>)

Appendix

English Books on Haiti

History

Abbott, Elizabeth. *Haiti: The Duvaliers and Their Legacy*. McGraw Hill, 1988, 381 pp., ill. \$19.95 (hardcover).

Avril, Prosper. *From Glory to Disgrace: The Haitian Army, 1804–1994*. Miami: Universal Publishers, 1999, 413 pp., ill. \$30.00 (paperback).

Beard, John R. *The Life of Toussaint L'Ouverture: The Negro Patriot of Hayti*. Michael W. Perry, ed. Inkling Books, 2002, 160 pp. \$12.95 (paperback).

Bell, Madison Smartt. *All Souls' Rising* (novel). Pantheon, 1995. \$25.00 (hardcover).

Bell, Madison Smartt. *Master of the Crossroads* (novel). Penguin USA, 2001, 732 pp. \$30.00 (hardcover).

Buckley, Roger N., ed. *Haitian Journal of Lieutenant [Thomas Phipps] Howard, York Hussars 1796–1798*. \$18.75 (hardcover).

Carnegie, Charles V. *Post-Nationalism in the Caribbean: Caribbean Borderlands*. Rutgers University Press, 2002, 288 pp., b & w ill. \$25.00 (paperback); \$60.00 (hardcover).

Cooper, Anna Julia. Frances Richardson Keller, translator. *Slavery and the French Revolutionists: 1788–1805. (Study in French Civilization, Vol. I)*. Edwin Mellen Press, 1988, 228 pp. \$89.95 (hardcover).

Daguillard, Fritz. *A Jewel in the Crown: Charles Sumner and the Struggle for Haiti's Recognition*. Foreword by Fritz Longchamps. Washington, 1999, 58 pp., ill. Paperback.

Daguillard, Fritz. *Journey Towards Freedom: A Bicentennial Celebration of the Haitian Revolution*. Foreword by Géri Benoît-Préval. 2000, 48 pp., ill. Paperback.

Daguillard, Fritz. *Mystérieux dans la gloire / Enigmatic in His Glory: Toussaint Louverture 1743–1803*. Bilingual, 2003, 52 pp., b & w and color ill. \$18.00.

Dayan, Joan. *Haiti: History and the Gods*. University of California Press, 1995, 339 pp., ill. \$35.00 (hardcover).

Diederich, Bernard, and Al Burt, Jr. *Papa Doc: Haiti and Its Dictator*. Markus Wiener Publishers, 1991, 424 pp. \$30.00 (hardcover).

Dixon, Chris. *African America and Haiti: Emigration and Black Nationalism in the Nineteenth Century*. Greenwood Press, 2000, 200 pp. \$65.00 (hardcover).

Educa Vision. *Haitian Heroes* (four charts illustrating T. Louverture, Dessalines, Christophe et Pétion). Educa Vision, ISBN 1-881839-65-6. \$24.00.

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Educa Vision. *The History of Haiti*. (B026). \$14.00.

Ferguson, James. *Papa Doc, Baby Doc: Haiti and the Duvaliers*. Blackwell Publishers, 1989, 204 pp., map. \$11.95 (paperback).

Fick, Carolyn E. *The Making of Haiti: The Saint Domingue Revolution from Below*. University of Tennessee Press, 1991, 355 pp., maps. \$21.50 (paperback).

Firmin, Anténor. *The Equality of the Human Races*. 2002, 536 pp. \$29.95 (paper cover).

Gaspar, David Barry, ed. Geggus, David Patrick, contributor. *A Turbulent Time: The French Revolution and the Greater Caribbean (Blacks in the Diaspora)*. Indiana University Press, 1997, 262 pp. \$45.42 (hardcover).

Geggus, David Patrick, director, R. J. Sparks, and R. Brana-Shute. *The Impact of the Haitian Revolution in the Atlantic World (The Carolina Lowcountry and the Atlantic World)*. University of South Carolina Press, 2001, 256 pp. \$34.95 (hardcover).

Geggus, David Patrick. *Haitian Revolution Studies*. Bloomington: Indiana University Press, 2002, 384 pp., map, appendix, index, ill. \$55.00 (hardcover).

Geggus, David Patrick. *Slavery, War and Revolution: The British Occupation of Saint Domingue, 1793–1798*. Clarendon Press, 1993, 504 pp., appendix, index, ill. \$50.00 (hardcover).

Gillespie, C. Richard. *Papa Toussaint: A Novel*. IUniverse. Com, 2000, 400 pp. \$14.95 (paperback).

Gilliam, E. W. *1791: A Tale of San Domingo*. Ayer Co. Publishers, 1989. \$26.95 (hardcover).

Hall, Gwendolyn Midlo. *Social Control in Slave Plantation Societies: A Comparison of St. Domingue and Cuba*. Louisiana State University Press, 1996, 166 pp. \$14.95 (paperback).

Hannon, James Jesse. *The Black Napoleon: Toussaint L'Ouverture Liberator of Haiti (a novel)*. First Books Library, 2000, 492 pp. \$24.91 (paperback).

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James, C. L. R. *The Black Jacobins: Toussaint l'Ouverture and the San Domingo Revolution*, 2nd ed. revised. Vintage Books Ed., 1989, 427 pp. \$16.00.

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Lemoine, Patrick. *Fort Dimanche: Dungeon of Death*. New York: Fordi, 1999, 285 pp. \$15.00 (paperback).

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Myers, Walter Dean. *Toussaint L'Ouverture: The Fight for Haiti's Freedom*. Jacob Lawrence, illustrator. Simon & Schuster, 1996. \$25.99 (hardcover).

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Pachonski, Jan et al. *Poland's Caribbean Tragedy*. Columbia University Press, 1986, 378 pp. \$63.00 (hardcover).

Pamphile, Leon D. *Haitians and African Americans: A Heritage of Tragedy and Hope*. Foreword by Richard K. Seckinger. University Press of Florida, 2002, 256 pp. \$55.00 (hardcover).

Paquin and Brax, eds. *Histoire d'Haiti / History of Haiti, 1492–2000*. PAP, 2002, 172 pp., ill.

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Renda, Mary A. *Taking Haiti: Military Occupation and the Culture of U.S. Imperialism 1915–1940*. University of North Carolina Press, 2001, 414 pp., map, ill. \$49.95 (hardcover). Reprint, 1998. \$19.95 (paperback).

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Cassagnol, Paula. *Recipes and Handy Advice for Young People Residing in Campus*. Culture jeunesse, 2000, 150 pp. (Also available in French.) \$15.00 Cat. #B002, \$17.50.

Children's Songs from Haiti (with musical notations). ISBN 1-881839-55-9. Cat. #B048 (pack of 15). \$25.00.

Crosley, Réginald. *The Vodou Quantum Leap*. Llewellyn Pub., 2000, ISBN 1-56718-173-2. 325 pp. \$16.95.

Cyr, Matt. *Something to Teach Me: Journal of an American in the Mountains of Haiti*. Educa Vision, 256 pp., color ill. \$19.50.

Educa Vision. *Bilingual English / Haitian Creole Dialogue*, Cat. #BT300. \$24.50.

Educa Vision. *English Haitian Creole Medical Dictionary / Diksyonè Sante Anglè Kreyòl*. English medical terms with their equivalents in Haitian Creole with illustrations. Useful for health care workers, students and patients. ISBN 1-58432-072-9. 138 pp., ill. Cat. #B125. \$19.50.

Educa Vision. *Science Dictionary / Diksyonè Syans Anglè Kreyòl*. Bilingual English Haitian Creole Dictionary; contains 3,000 English terms used in science, mathematics, medical, geography, and other fields with Haitian Creole translation. ISBN 1-881839-59-1. 134 pp. Cat. #B051. \$17.50.

Educa Vision. *English Haitian Creole Legal Dictionary*. English legal terms with their equivalents in Haitian Creole. Cat. #B132. \$25.00.

Educa Vision. *Haiti Notebook*. ISBN 1-881839-60-5. Cat. #B042. \$14.00.

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Jeannopoulos, Peter. *Port-au-Prince en Images / Images of Port-au-Prince*. Next Step Technologies, 2001, ISBN 0-9704555-0-X. Bilingual, 102 pp. \$33.00.

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The Center for Applied Linguistics. (CAL): *English-Haitian Creole Phrasebook with Useful Word List*. ISBN 0-087281-351-7. 138 pp. Cat. #B032. \$7.50.

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Védrine, Emmanuel. *Dictionary of Haitian Creole Verbs. With Phrases and Idioms*. ISBN 1-58432-071-1. Cat. #B030. \$19.50.

Vilsaint, F. *Creole-English Dictionary*. 10,000 entries. ISBN 1-881839-01-X. 208 pp.

Vilsaint, F. *Idiomatic English-Creole Dictionary*. If you understand the word in a sentence and yet fail to understand the meaning, welcome to idioms. This book contains phrases and idioms in English with Haitian-Creole equivalents. ISBN 1-881839-03-6. 78 pp. Cat. #B004. \$17.50.

Vilsaint, F. *English-Creole Dictionary*. Contains: Entry, part of speech, translation, and sample sentences showing in-context uses. 10,000 entries. ISBN 1-881839-00-1. 300 pp. Cat. #B001. \$17.50.

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