

# Haitian Culture Curriculum Guide Grades K-5

 Broward County  
Public Schools



Francis J. ...



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# **Haitian Culture Curriculum Guide**

**Grades K-5**

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# INTRODUCTION

Over the last thirty years, changes in immigration patterns have made South Florida a thriving multicultural community. Today, Broward public school classrooms reflect the cultural and linguistic diversity of the South Florida region.

Haitian students have been among a growing Caribbean population in Broward County Public Schools since the 1980s. Young people growing up, attending school, and living in a multicultural society need to be aware of their own cultural identities; they also need to understand and appreciate the cultures of others. To foster cross-cultural awareness among elementary school students in Broward County Public Schools, the Multicultural Department developed the Haitian Culture Curriculum Guide Grades K-5.

The purpose of the Haitian Culture Curriculum Guide Grades K-5 is to provide:

- background information for teachers on Haitian culture to enrich class activities and discussion on Haiti and its people;
- literacy-based lessons and activities for students to explore the richness of Haitian culture and their own;
- resources to support instruction and extended learning opportunities.

Every culture has a heritage of challenge, triumph, and perseverance. By learning about other cultures, students may understand the universality of the human experience, communicate across cultural lines, and may work together to ensure equity for all citizens.



# BACKGROUND INFORMATION

## HAITIAN HISTORY

by Roger E. Savain

*Onnè . . . Respè . . .*

**Dyedonne** (God given) **knocks at the door and says: “Onnè”** (Honor). **Inside his home, Selòm** (This is the man) **answers: “Respè”** (Respect).

This form of greeting is traditional among Haitians, especially those living outside of the cities. It is like a password that opens the door for the visitor. It lets him or her know that he or she is welcome. Many Haitian speakers also use this greeting before addressing an audience.

Following the Haitian tradition let's say, *“Onnè . . . Respè . . .”* and begin our story about Haitian history.

### **Ayiti – Kiskeya**

In 1492, the people of Europe were not aware that an entire continent lied to the West, separating Europe from Asia.

On October 12, 1492, when Christopher Columbus arrived in the Americas he landed in a small island of what we know today as the Bahamian Archipelago. He named the island San Salvador and claimed it for Spain.

The different people that inhabited this continent lived in small villages and also in large cities with sophisticated political and social structures.

The people Columbus first encountered were the **Tainos** who also inhabited the islands of the Caribbean known today as the Antilles.

Columbus named these people Indians, as he believed to have arrived in Asia, in the Indies.

On October 26, he landed in Cuba; continuing his voyage on December 6, he arrived at an island he named Saint Nicholas in honor of the feast of the saint celebrated on that date.

Columbus had landed on an island called by its various inhabitants, **Ayiti** and **Kiskeya**. He was so impressed by its beauty that he named it **Hispaniola** and claimed it for Spain as he had done with the other newfound lands.

The people he encountered in Ayiti were **Taino** as well.

It is believed that the **Tainos** traveled from the northern coast of South America where they were part of the groups of the **Arawak** language family.

The Taino took over the Island from the **Siboney** who had almost disappeared by the end of 1492.

A few years after the arrival of the Spaniards, the **Taino** population had disappeared. This was due in part to the forced labor to which they were subject and in part to the diseases brought by the Spaniards to which they had no immunity.

By 1625 there were no more indigenous people in Hispaniola, and new manpower was needed for agricultural work.

When Columbus arrived, the island was divided into five independent territories called **Kasikas**. Each Kasika was under the authority of a **Kasik** or chief. They were:

<b>Kasika</b>	<b>Location</b>	<b>Kasik</b>
Maryen	Northwest	Gwakànagarik
Magwana	Center	Kawonabo
Magwa	Northeast	Gwayonnèks
Zaragwa	Southwest	Boyekyo/Anakawona
Igwe	Southeast	Kotibànama

On the northeast of Magwana there was a small area which was like an independent territory called **Sigwe**. It was occupied by **Caribs** who came from South America and invaded islands in the Antilles, particularly **Cuba**. One Carib, Kawonabo, became Kasik of Magwana. The Caribs were proud warriors always ready to defend their land, their rights, and their freedom.

The Kasiks lived in perfect harmony. Kawonabo married Anakawona, Boyekyo's sister. When one of the kasikas was under outside attack, all the kasiks would join forces to drive off the common enemy.

In the large villages, the population was under the authority of a deputy kasik or an elder called **nitayino**. They had no police forces.

The indigenous people were mainly farmers. They grew tobacco, cotton, sweet potatoes, corn, manioc (cassava), and fruit trees. Some used to go fishing; others went hunting. Sometimes, they ate fish, fowl, and iguana. Their favorite sport was a soccer-like game they played with a ball made of animal intestines.

They knew how to mold red clay to make pipes, artifacts, **krich** (pitcher/stoneware) to conserve water, and all kinds of utensils. Cotton was woven to make hammocks for sleeping. Hatchets made with rocks as hard as iron were used with fire to dig into soft logs and make small boats (**bwa fouye**).

They wove cotton and straw to make **pagnes**, a sort of skirt adults wore from the belt to the knee. They covered the rest of their body with **rocou** and adorned their hair with parrot feathers.

The **Tainos** had a rich and articulate language that was suited for rhythmic songs composed by their **Sanmbas** (poets) for public celebrations and to honor their gods, the **Zemès**. They believed in the power of nature.

The priests of their religion, the **butios**, were highly respected and had multiple duties. Presiding over the ceremonial events, they served as medical doctors or healers, foretellers, and interpreters of the Zemès' will. They vaguely believed in one God and in the immortality of the soul. Their invocation to the Zemès was mainly to request their intercession. Naively, they dreamed of a paradise at the extreme point of the south peninsula where, after death, they would all go to enjoy savory apricots under leafy trees.

## The Slave Trade

The slave trade in the Spanish colonies began in 1503 shortly after the Portuguese had obtained the first charter to bring slaves to the new possessions.

The trade of African slaves was spread throughout Asia and Europe before Columbus' arrival in the Americas. African kings in central and western Africa engaged in the slave trade as their way of disposing of the prisoners from battles among different groups as well as a type of trade.

The first Africans brought to Hispaniola as slaves were imported from Spain in 1499, seven years after Christopher Columbus set foot on the island. The Slave Trade began in 1503. Interrupted for a few years, it resumed in 1517, and continued despite constant uprisings.

Around 1625, there were no more indigenous people in Hispaniola. Around that time, some French adventurers, known as Buccaneers, settled on the island of Tortuga not far from the northwest shores of Hispaniola. Gradually, they spread from North to South of the deserted western area, bravely defending their settlements against the furious attacks of the Spaniards, who were mainly located on the eastern part of the island. On occasion, the Spaniards would successfully destroy everything that reminded them of the Buccaneers.

With the Treaty of Ryswick signed in 1697, Spain ceded the Western third of the island to France. The new possession was renamed Saint Domingue (*not to be confused with Santo Domingo, capital of the Dominican Republic*). At once, France undertook the reorganization, among other things, of the colony's manpower and regulated the Slave Trade for maximum efficiency.

According to well-documented historians, some slaves knew how to read and write, and some were priests in their lands. Others came from noble and royal families.

## The Maroons of Liberty

Marooning began with the first blacks imported from Spain to Hispaniola. As early as 1503, blacks were inciting the Indians to revolt. **Kasik Anri** began the marooning movement when he took refuge in the mountains of Bahoruco.

Anri was the son of a deputy "kasik" of the Bahoruco. Orphaned since the extermination of the chiefs in Zaragwa, he received instruction from Dominican monks who taught him reading and writing. He became the slave of a master called Valenzuela.

Determined like this brave couple to "live free or die," several other well-trained and well-armed slaves joined them and proclaimed the **Independent State of Bahoruco**. They held out there fourteen years (1519-1533) until Kasik Anri was killed by Valenzuela's men. He was only thirty-five years old.

During the next 200 years, thousands and thousands of black slaves from all over the colony fled the plantations and factories to become maroons. One of them earned a great and notorious reputation as a leader. His name was Francois Makandal.

Makandal was a slave from Guinea. After he lost one arm in a sugar-cane mill, he was assigned to care for animals on his master's land. One day, he fled to the mountains and soon became a maroon leader. His charismatic leadership impressed and impassioned the other slaves. Makandal was known as a powerful speaker and predictor of the future.

He believed marooning was the center of an organized resistance of blacks against the colonial system and those who were part of it. He did not have time to carry out his plan of complete

extermination of all those involved in slavery. After eighteen years of marooning, he was captured by the colonists and put to death in 1758.

## **In Pursuit of Freedom**

On July 14, 1789, the people of Paris, France took over *The Bastilles* in the names of Liberty, Equality, and Fraternity. This famous French Revolution did not take long to echo on the shore of Saint Domingue, where the colonists and the second class whites had begun to rebel against the French Metropolis.

In Saint Domingue at that time, there were three classes of people: the slaves, the freedmen, and the whites. The slaves were mainly black, most freedmen were mulattos, and the whites included the “great whites” (*plantation owners and administration officials*) and the “little whites” (*artisans and others*).

The “great whites” were speaking of autonomy, the “little whites” of equality, the mulattos of political rights, and the blacks of freedom. Then came Boukman Dutty.

Boukman, a slave smuggled from Jamaica to Saint Domingue, was well acquainted with colonial life. He rose to the position of foreman and coachman before becoming a maroon.

Although rebellion was the trademark of Africans ever since they had been shipped from Africa to Saint Domingue, a general call for liberty had not yet been voiced. Indeed many maroons fled to the mountains and to the deep forests in order to avoid the wickedness of the plantation masters. However, they were runaway slaves, not liberty warriors.

Vodou priests understood the essential importance of organizing and launching a viable insurrection for liberty. In 1679, it was Padrejan; in 1734, it was Plidò; and in 1758, it was Makandal. African religious traditions were the biding force behind Haiti’s Independence.

Well informed about these attempts, Boukman Dutty decided to use the resourceful power of the vodou organization to, once and for all, make the slaves realize that insurrection should not mean running away from slavery, but fighting for liberty.

The slaves swore to solidarity, trust, secrecy, and a fight to the finish. By August 23, 1791, the general insurrection of the slaves had spread all over Saint Domingue.

## **On the Road to Victory**

In November 1791, while fighting for liberty against the forces of colonialism, Boukman died. This same month of November 1791, **Toussaint Louverture** surfaced and became leader of the general insurrection during thirteen years on the road to victory.

The births of slaves’ children were not always registered immediately so it is difficult to determine the exact age of an individual. In some other instances records were misplaced or destroyed for a variety of reasons.

It is believed that Toussaint Louverture was born between the years of 1743 and 1746 in Saint Domingue. He was the grandson of *Gaou-Guinou*, king of *Allada*, from Dahomey, known today as Benin in West Africa. Today in Benin at the kingdom of Allada, a monument and park honored the spirit of Toussaint Louverture. This grandson of an African king spent fifty years of his life in slavery.

Humane masters employed Toussaint's parents as personal servants, and he was allowed to receive instruction while working as a coachman. Toussaint became one of the few literate black revolutionaries. When he heard of the slave uprising, he secured the safe expatriation of his master's family before joining the revolutionary forces. His leadership ability brought him to prominence quickly.

During his childhood, Toussaint was a laughing stock because he was small and weak. They used to call him *fatra baton* (rubbish rod). Infuriated by so much ridicule, he strengthened his body with energetic exercise, such as horseback riding and swimming. Still a young man, he became an outstanding horseman and won the title of *Centaure de la Savane* (Centaur of the Savannah).

Toussaint was forty years old when his godfather, Pierre Baptiste, an old black man, taught him how to read and write. He became so fond of reading that, before 1789, he had read *l'Histoire Philosophique des Indes* (The Philosophic History of the Indies) several times. The author's prediction about the coming of a Spartacus avenger of the black race profoundly impressed Toussaint.

Toussaint took advantage of every opportunity to educate himself. From his father he learned simple traditional medicine, and while caring for the horses on the plantations, he became a veterinarian.

From the Spanish army he had joined during the spring of 1793, he learned how to discipline troops and prepare for war. In appreciation of his military performance, the Spaniards honored him with a sword, a decoration, and the rank of Lieutenant-General in the Armies of the King of Spain.

At the beginning of 1794, the Governor of Saint Domingue invited Toussaint to join the French Army, telling him that the Republic of France would allow him to pursue his fight for the freedom of blacks. By October 1795, he became Brigadier General of the French Army. Only his remarkable talent as an organizer surpassed his outstanding military activities.

Toussaint was recognized as the General-in-Chief of Saint Domingue, on January 12, 1799. He came to realize that he could reunite the two regions of the island under his sole political and administrative authority. He engineered the invasion of the eastern part of the island and proceeded with his plan in early January 1801.

On January 27, 1801, before the government officials, the army and the people, Toussaint raised the French Tricolor and received the keys to the city of *Santo Domingo*, the capital of the eastern region, from Don Joaquin Garcia, the Spanish Governor. As he entered the old cathedral, the hymns of a victory, *Te Deum*, reverberated throughout with solemnity. After the ceremony, before an enormous crowd assembled on the main square of *Santo Domingo*, Toussaint declared slavery abolished for all without exception.

With extraordinary tenacity and political savvy, Toussaint began the reorganization of the eastern region. The amazing spectacle of a poor old black man showing such remarkable administrative talent astonished the white men of Saint Domingue.

Toussaint's way of life was prodigious. He slept only two hours a day and ate very little. Quite often, he would have a cassava and a glass of water as his only meal of the day.

He took his only relaxation during long rides. Always on horseback, he would crisscross the island and would never hesitate to sanction an unscrupulous or negligent public servant.

Toussaint became convinced that the island could not continue to be solely regulated by French law. In the spring of 1801, he convened a handpicked "Constitutional Assembly" composed of seven

whites and three mulattos. Their mission was to prepare a constitution for the island of Saint Domingue.

On May 9, 1801, the assembly presented the island's first constitution to Toussaint. He was named Governor General for Life with power to choose his successor. Everything was centralized under his sole authority. He would propose and promulgate laws; make all appointments, control finances, and command armies.

Toussaint's constitution was authoritarian, centralizing, and largely despotic. It did not take long for those who were most affected by his decisions, especially the cultivators who were afraid of the return to slavery, to enter into rebellion. He reacted strongly and too often abusively. He gradually lost the support he needed for a productive and successful administration.

In France, people were fearful of Toussaint and unhappy about his leadership of the one time richest French colony. Napoleon himself was enraged against the Governor General for Life and his arrogance. Determined to annihilate the government of the blacks in Saint Domingue, he ordered an expedition of 22,000 French, Spanish, and Dutch soldiers who sailed on eighty-six warships from several ports in Europe. Napoleon appointed his twenty-nine-year-old brother-in-law, Victor-Emmanuel Leclerc, to arrest and deport Toussaint Louverture.

About six months after his arrival, Leclerc led Toussaint into a trap, arrested him on June 7, 1802, and "shipped" him to France, where he was incarcerated at *Fort de Joux*, on the glacial top of the *Jura* mountain. On the morning of April 7, 1803, Toussaint Louverture was dead. He was found seated in a chair near the fire, his head resting against the chimney.

## **Independence at Last**

Toussaint's right arm, Jean-Jacques Dessalines, succeeded him as General-in-Chief of the rebels after an agreement with General Alexandre Petion for the love of liberty and independence. Petion was a mulatto born free who returned from France to Saint Domingue with Leclerc's army. Dessalines was born in slavery on *habitation Cormiers* between 1746 and 1758, and was named Jacques Duclos after his master.

Rebellious and disobedient, the young slave grew up under the whips and lashes of the plantation commanders. He became a young man of medium height with powerful, muscular limbs. His face and body were covered with furrows encrusted on his skin by frequent lashings.

When he was thirty-three years old, Jean-Jacques was sold to a black slave owner whose name was Des Salines. This new owner was a carpenter. Jean-Jacques learned from this master, who considered him a good worker. Their relationship was so cordial that Jean-Jacques was pleased to have a new name, which became Dessalines.

His former master, Duclos, may have sold him because of his possible participation in the *Bwa Kayiman* gathering of August 14, 1791, along with Toussaint Louverture, supposedly Reverend P. Cabon, a catholic priest, reported that Dessalines participated in the slave uprising of 1791 and joined the French army with Toussaint Louverture in 1794.

As General-in-Chief of the rebels, Dessalines proposed to finish the work begun by Makandal and Boukman.

The same forces that molded Toussaint's genius had helped the emergence of his black and mulatto senior generals and officials. The most famous among the black generals was Dessalines. He was

one of the two Generals of Division, the other was Clairveaux, a mulatto. By some, Dessalines was thought to excel Toussaint in military genius although he learned to sign his name quite late in life. In May 1803, Alexandre Petion suggested some formal act of unification that could secure the allegiance and effective collaboration of the congo chiefs. The generals and the chieftains met on May 14. With Christophe, Petion, and Clerveaux beside him, Dessalines stressed the need for unity. Up to this moment, the rebels had fought under the flag of France. On May 18, the last day of what later was called the Congress of Archaie, all participants swore allegiance to Dessalines.

Seizing the French Tricolor which draped the table at which he stood, Dessalines ripped out the white band and handed the blue and red ones to stitch to Catherine Flon, goddaughter of his wife. The revolutionaries now had their own flag.

Dessalines governed the territories under his command with an iron rod, and in spite of limited constructive capacity for government, he had a shrewdness and ruthless determination that were of service to his people. He mobilized the courage and bravery of his officers and soldiers into a common love for liberty and an eagerness for independence.

In the early morning of November 18, 1803, Dessalines sent General Capois to take position on the hills of Charrier, between *Haut-du-Cap* and *Cap-Français*. The approach to Charrier ran up a long ravine under the guns of Vertières, occupied by the French army. Capois lost his hat to a grapeshot, and then his horse went down. Capois picked himself up, drew his sword, told his soldiers to go forward, and began to lead them again.

This was the ultimate battle of the war for independence. The following morning, captain general Rochambeau sent his assistant to negotiate the terms of a surrender. On January 1, 1804, Dessalines, along with Christophe, Petion, and thirty generals and superior officers, proclaimed the independence of Saint Domingue, which they renamed Haiti. They established the second republic in the Americas, the first independent black republic in the world. Haiti and its people had begun a new era in history.

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# CONTEMPORARY HAITI

## **The Occupation**

Jean-Pierre Boyer became president of the Republic of Haiti in 1820; in 1821, he invaded the city of Santo Domingo after its declaration of independence from Spain. Haiti controlled the entire island until 1844.

In 1844, the island split into two countries, Haiti and the Dominican Republic. Haiti was in a state of anarchy with a prevailing class system, and had no leader with the support or ability to govern fairly.

In 1915, the United States Marines occupied Haiti to try to calm the situation. This occupation had positive and negative effects. The infrastructure of the country was enhanced. Roads were paved; hospitals and sewage systems were built. However, once again, the Haitians found themselves under white rule, which gave greater power to lighter skinned Haitians.

## **The Duvalier Era**

The U.S. forces withdrew in 1934, but the country was in disarray. The Catholic Church and the followers of vodun (vodou) were battling. The United Fruit companies were a source of tension. The nation was not moving forward.

In 1957, Francois Duvalier (Papa Doc) declared himself President for life and ruled the country with his Tontons Macoutes through terror and police repression. This structured government did not help the country. After his death, Duvalier's son Jean Claude took over power. While the situation improved slightly under him, his government repressed and depleted the country's riches. Eventually he was exiled to France.

## **Haiti Today**

For years, power had gone from one leader to the next. In 1990, a priest from Port-au-Prince named Jean Bertrand Aristide was elected by sixty-seven percent of the people. In 1991, he was deposed by a military coup and went into exile. The Organization of American States imposed a strict embargo against Haiti, which brought hardship to the already impoverished country. This forced many Haitians to escape by boat, only to perish at sea or to be relocated at camps in Guantanamo, Cuba. They became known as the "boat people."

Haiti is still trying to overcome poverty and political uncertainty. The Haitian community in South Florida is successfully struggling to establish itself in the U.S. while preserving its Haitian heritage.

## **Geography**

Haiti is located in the Caribbean Sea and occupies the western one-third of the island of Hispaniola, west of the Dominican Republic, which occupies the eastern two-thirds.

To the north is the Atlantic Ocean. To the southwest is Jamaica, also in the Caribbean Sea. Cuba lies to the northwest with Puerto Rico to the southeast of Haiti. As a group, these islands are called the Greater Antilles.

Haiti occupies an area of 27,750 sq. km (10, 800 sq. miles) including the adjacent islands of La Tortue, La Gonave, L'île à Vache, les Cayemites, and La Navase. Haiti is slightly larger than the state of Maryland.



## **Climate**

The climate is tropical except in the east where the mountains cut off the trade winds and semiarid conditions prevail. The terrain is primarily rough and mountainous. Haiti lies in the middle of the hurricane belt and is subject to severe storms from June to October, which cause occasional flooding. Earthquakes and periodic droughts also affect the area.

Extensive deforestation is causing soil erosion and inadequate supplies of potable water. Much of the remaining forested land is being cleared for agriculture and use of fuel.

## **Population**

At the end of 1996 the population of Haiti was estimated at more than 7,000,000 people: ninety-five percent black and five percent mulatto and white.

## **The Labor Force**

The 2.3 million labor force is divided as follows:

Sixty-six percent - Agriculture: coffee, sugar cane, fruits, and rice

Twenty-five percent - Services: Tourism

Nine percent - Industry & minerals: assembly line, bauxite, and marble

## **Currency**

The currency of Haiti is called "gourde" or "goud."

## **Economy**

Agriculture is the mainstay of the Haitian economy. It accounts for over half of the land, two-thirds of the labor force, and one-third of the gross domestic product.

Sugar cane used to be an important cash crop. Most sugar cane is distilled to produce a low-quality rum called "clairin." Cacao, rice, mangoes, bananas, and sisal, a fiber used in making rope, are other exports. Haiti is also known for the aromatic plants grown in the south that provide essential oils used to make perfume.

Seventy-nine percent of the people use their lands to grow corn, beans, sweet potatoes, peanuts, fruits, and vegetables for their own needs. Food production in Haiti has not kept up with demand due largely to the soil infertility caused by widespread deforestation.

Most of Haitian industry is dedicated to producing light consumer items, such as clothes, baseballs, and electronic components for export. The country's gold reserves were exhausted in the sixteenth century. Bauxite has been mined in the south since the 1950s. The country's natural supply of silver, copper, manganese, and coal is not abundant enough for commercial use.

Haiti's major port is Port-au-Prince; the other, Cap-Haitien has recently been upgraded. Haiti's chief imports are food, machinery, and oil. Coffee is the largest export. Two-thirds of Haiti's trade is with the United States, and the rest is with the Caribbean, Europe, and Japan.

## **Haitian Culture**

The following are key aspects of Haitian culture:

**Language:** All Haitians speak Haitian Creole. Approximately fifteen percent of the population learns both French and Haitian Creole. In the Constitution of 1987, French and Haitian Creole

became the two official languages of the country. The importance of speaking English is increasing, especially in technical areas.

Close to eighty percent of the Haitian Creole vocabulary is based on the French language vocabulary. The other twenty percent is borrowed from African and indigenous American languages, Spanish, English, and Portuguese. The grammatical structure of Haitian Creole is largely African.

**Education:** Since 1980, efforts have been made to organize a bilingual educational system of Haitian Creole and French. In 1981, the government made Haitian Creole the basic language for the first four years of schooling. All students must now pass an Haitian Creole Official exam at the end of the sixth and ninth grades.

The education system is very rigid. Classrooms are crowded. Teachers conduct their classes in a lecture only format. The teacher is master; children do not ask questions.

**Religion:** The predominant religions in Haiti are: Catholicism, Protestantism, and Vodun. The practice of vodun is based on African religious beliefs. During slavery, they provided slaves of different backgrounds with the opportunity to bond.

**Community:** Family ties are strong among Haitians. Parents are very ambitious for their children and hope they will enjoy a successful lifestyle.

In rural areas of Haiti, the people work cooperatively in an effort called "konbit." They work together and then share a good meal. The konbit comes from the African tradition of work exchange. It has become a vital source of strength and unity in Haiti's rural communities. It has also found its way into Haitian folktales and literature.

**Life of the Haitian Child:** There are three types of Haitian childhood: (1) childhood in the mountains or countryside; (2) childhood in the provinces; and (3) childhood in the capital. The types of Haitian childhood are primarily the products of differences in cultural milieus, educational backgrounds, religious differences, and the maternal approach to raising children.

In Haiti, the boundaries between adults/parents and children are clearly drawn. Adults are the authority figures. Children understand this and are expected to abide by the rules of the home. Children should speak only when spoken to and in low, formal tones.

### ***Childhood in the Countryside***

Haitian peasant life is deeply linked with nature, and the people are an integral part of it. This is evident in many aspects of the child's informal education and also through the mother-child relationship.

From birth, children in the countryside are in direct contact with nature. Childbirth is assisted by traditional birth attendants, midwives, or "doktèfèy," (herbalists with extensive knowledge of medicinal treatment). Among the child's playmates are the dogs, chickens, goats, and other animals owned by the family. Although the mother would protect the child if an animal attacked, she would not prevent the child from exploring nature, nor would she be concerned with letting her child play in natural surroundings.

The life of the mountain peasant child is very rigorous. From early childhood girls and boys are subjected to rigid discipline and have numerous responsibilities. By the age of five, the male child works in the field with his father. Very often, some of the boy's responsibilities may involve taking

physical risks. For example, he must drag bulls to the field to feed them, and take donkeys across the river and bring them back to the field. The female child helps her mother with household chores, including cleaning the house; going to the river for water and carrying back the buckets on her head; and helping with the cooking. Sometimes the weight children carry on their shoulders or heads exceeds their body weight. As a result, their backbone is stronger and more developed than that of children from other geographic areas.

Music and cooking are important in child rearing. Children learn about domestic activities and play an active part in the preparation of family meals by starting the fire to cook food, placing three stones in a triangle, and setting branches over it. Once the fire is started, they place the pot over the stones. Family meals include various roots, rice, beans, and fish but little meat because family-raised cattle and its by-products are sold at the market for profit.

Children are exposed to music at an early age. They hear their parents beating the drums and singing the songs and see the family dancing at social gatherings and ceremonies. The children in the countryside learn how to use medicinal treatments early on to participate in the handling of certain plants for medicinal purposes or for special celebrations.

Children in the countryside do not often have access to formal education. Their education comes from personal experiences and listening to stories passed from generation to generation.

### *Childhood in the Province*

The children in the provinces have access to the countryside lifestyle and some type of formal education. They can attend elementary school in their hometown, and after this they may be sent to larger cities or Port-au-Prince, the capital, to further their education while staying with a family member. Children visit their parents during the holidays or summer. During these visits, they resume their domestic chores. Some children remain in the capital while others will go back to the countryside to live with their parents.

A substantial number of children are not so lucky. For economic reasons, some parents entrust their children to relatives living in large cities, thinking they will have a chance to improve their living conditions. Unfortunately, these children often end up as domestic servants (*restavec*). Until recently, there was no legal structure present in Haiti to protect children or penalize abusive adults.

### *Childhood in the Capital*

Street and working children who are dramatically increasing in number, live in the urban slums and in the marginal areas of Port-au-Prince. They survive by doing odd jobs, such as washing cars or carrying large loads for people; they sometimes resort to begging for food to survive. They have very little access to education.

Many Haitian children often live within an extended family structure where grandmothers usually take care of the young while the parents work. These children have the opportunity to have an education even though their parents are forced to send them to expensive but mediocre private schools. Their diet usually consists of porridge (*labouyi*) made of sweetened ground cornmeal in the morning

Other Haitian children attend school at an early age and usually have the choice of attending private, religious, or state-owned schools. They walk a short or long distance to school or ride to school in buses or private cars.

The schools that these children attend are slowly moving away from the European educational model of strict, lecture format to the American educational model, where students may voice their opinions and engage in cooperative learning.

In the cities, the family raises the children in Christian faiths, but largely resorts to traditional vodun beliefs in times of medical or spiritual crises or for special celebrations. The family structure is extremely close knit.

**Residences:** In Haiti today there are very few architectural remains from colonial times. This is because the French colonists considered Haiti a transitional home, rather than a place of permanent settlement. Their goal was to become rich and return to France, so they built few sturdy houses and left no monuments. The few palaces that were the residences of the administrators and the military were destroyed during times of turmoil.

During colonial times, a typical colonist residence was a large house, “Le grande case” and the satellite buildings attached to it -- workshops, sanitary facilities, kitchens, warehouses, etc. This residential arrangement still exists today. For the past fifty years, modern concrete houses have been built in the larger towns, integrating the facilities that made up the satellite buildings of the colonist residence. However, the general residential pattern remains a central home, usually with one or more rooms depending on the owner’s wealth, but typically with the kitchen and bathrooms outside. Usually there is a “galerie,” a porch or veranda in the front or back of the house where people gather. This residential model is found throughout the country.

In the rural areas, there is also “la tonnelle,” an open construction of poles supporting a room covered with coconut palm leaves. This is also a place for social gatherings and children’s play time.

Peasants in the rural areas often live in a home called “Ajoupa,” a one-room hut with thatched roof and mud walls (the residence of the former Indian population). However, many of these homes today have sheet iron roofs.

The “Lakou” is a significant aspect of Haitian residential patterns and is nearly universal in Haiti. There are three types of lakou:

- (1) Descendents of a common ancestor live on a piece of property left to them by the ancestor. Through generations, the descendents intermarry and create alliances for a perpetual extended family. People in the same lakou are considered relatives even if they move away or are not of the same blood.
- (2) During the colonial period there were sugar mills; and the slaves who worked in the sugar mills lived around the mill. Today, the areas around the sugar mill may be a residential setting where friends and descendants of the former slaves continue to live. The cluster of residences is considered a lakou.
- (3) In the urban area, the lakou is a similar concentration of homes with all people living together as close friends or family members. This type of lakou is found primarily in lower socioeconomic neighborhoods.

The lakou concept adds neighbors and close friends to the extended family. When new individuals join the lakou, they are offered housing, food, and job sponsorship until they can live on their own. Some form of lakou life can be observed in Little Haiti in Miami, and Broward County.

**Haitian Cuisine:** The women of Haiti have retained nearly all the African customs of preparing food. Grain is first pounded in an African-like mortar, with an aboriginal type of pestle, while the

shelled kernels are kept in a large basket-weave tray. In rural areas, cooking is either done on a raised mud platform in the cooking shelter as in West Africa, or on three stones, employed as rests for the pots, a method that is also from Africa.

The prevalence of stews, deep fried foods, and the generous use of pepper as seasoning are typically African. Even the names of certain dishes such as “acasan,” a Nigerian-Dahomean term used for cooked balls of cornmeal, are African. One of the few European imports is white bread. Cassava cakes, also important in the Haitian diet, were derived from early Native American inhabitants.

For the most part, Haitian food is boiled. Examples are cereal, beans, meats, and vegetables. The “boucanage” is fairly common and consists of roasting ears of corn or plantains. The cook usually adds some oil or lard to broths or soups; in some regions of Haiti, grated coconut may be added to rice, broths or soups. Little frying is done at home. Fried meat and beignets, or Haitian pancakes, can be bought on the streets.

Some of the commonly used spices are hot peppers, pickles, cloves, onions, and laurel leaves. Very often meat is cleansed with lemon juice or a sour orange before cooking.

Although Haitian cuisine has maintained its African roots, table manners, fine pastry, and table manners are typically French in nature.

Haitian Art: In the late 1940s, Haiti, one of the poorest countries in the western hemisphere, attracted international recognition with a dynamic art movement created by unschooled painters. Successive generations have continued to produce artists with genuine, innovative talent whose work reflects the Haitian experience. In 1944, DeWitt Peters, an American artist on a wartime mission to teach English to the Haitians, discovered in the countryside a number of Haitians whose paintings attracted his admiration. He opened Le Centre d'Art in the capital city of Port-au-Prince to encourage them. At Le Centre d'Arte, Haitians could take studio art classes and sell their work. To DeWitt's surprise, artists with styles of their own began to bring their work to him. Within a year or two, the work of talented painters had enormous appeal with its genuine expression of the Haitian experience.

The kind of art produced by the Haitian artists has been labeled "primitive," "naive," or "folk" art. Without formal art training, the "folk" artists handle the elements of art (line, shape, color, texture, space), and the principles of design (balance, contrast, tension, proportion, emphasis) according to their individual vision.

Andre Breton, the European Surrealist poet and ideologue, visited Port-au-Prince in 1946. He bought several paintings and exhibited them in the first UNESCO exhibition with the prediction that they would revolutionize modern art. All of this was surprising to the outside world, for Haiti's “folk” art had been ignored by Haiti's ‘elite’ who bought their art in Paris, the world center for western art until the onset of World War II.

Haitian art is filled with allusions to Vodun ceremonies and symbols of traditional Haitian life and the seen and unseen forces of nature and the surrounding world. Haitian artists primarily seek inspiration from traditional Haitian culture. The cultural sources originated in Africa among the Fon, Yoruba, Igbo, Bamana, and Mende tribes. The works have become a sign language with abstract symbols used in ceremonial flags and ground paintings similar to the sand paintings of some Native American tribes.

In addition to inspiration from their African past, Haitian artists depict everyday life and folklore. These works are primarily infused with symbolism known and understood only by the Haitian people, (e.g., the mapou sacred tree represented as a traditional gathering place).

Regardless of the source of inspiration, the best Haitian art shares a special understanding of the world. It expresses a fundamental belief in the unity of visible and invisible reality. The interdependence of elements in Haitian native art is not limited to the physical but extends to the cultural and unseen world as well. Haitian artists' expression of a multilayered view of their surroundings has received acclaim in the world artistic community.

The first generation of Haitian artists painted primarily to express themselves in an honest, naive, primitive, or folk style. The five painters who emerged in 1946 were Hector Hyppolite Philome Obin, Castera Bazile, Rigaud Benoit, and Wilson Bigaud. In 1948, Selden Rodman arranged for them to paint murals in the Episcopal Cathedral, Sainte Trinite. Photographs of the apse murals in *Time* and *Life* magazines led to donations for the painting of the transepts. The murals won worldwide acclaim.

A second generation of "folk" artists emerged in the 1950s and won recognition in the 1960s, a period of isolation for Haiti under the political rule of "Papa Doc" Duvalier. Their art was more introverted and concerned with traditional beliefs. The dominant painter of this period was Andre Pierre who painted representations of figures from the unseen world with a new richness of texture, sensuous color, and compositional skill new to Haitian art. Other visionary artists such as Gerard Valcin, Robert St. Brice, and Prefete Duffaut emerged during the 1960s.

At the end of the 1960s, the austere regime of "Papa Doc" gave way to the rule of his relaxed, fun-loving son, Jean Claude ("Baby Doc"). As a result, Haitian art became more joyful. Artists such as Montas Antoine depicted city and country life.

What has given the greatest hope that Haitian art will escape the commercialism toward which street vendors and proliferating galleries threaten to turn it, is the constant surfacing of remarkable new talent, painters and sculptors with fresh statements, among them Gerard Paul and Darbouze.

The arts of Haiti shine as a cultural gift to the entire world. These artists celebrate Haitian life along with the beauty of Haiti's people, landscape, and traditions.

**Oral Tradition:** In West Africa, lessons in the history, beliefs, and values of a people are taught through the age-old tradition of storytelling. Long before there was written language, the elders of an ethnic group passed on knowledge, wisdom, and legends to the next generation through stories, proverbs, and songs. The people gathered around a storyteller, called a griot, to hear familiar tales. Frequently, the stories were about animals that had human characteristics and behaviors. The stories, still in use today, were often cautionary tales told with wit; the stories included moral lessons well understood by the listener. When Africans were enslaved and transported to the New World, they brought their oral traditions with them.

Anansi, the spider, is among the favorite story characters of the Caribbean. Anansi is a brash and greedy trickster with the ability to change form. Today he is still a popular figure in stories told throughout the Caribbean Islands. In various guises he remains Anansi in Jamaica. In Haiti he is two characters: 1) Uncle Bouki who represents Anansi's boastful, foolish, and greedy nature and 2) Ti Malice, who is the clever trickster. The duality of this character in Haiti is not surprising given the close ties to African cultural and spiritual beliefs still held by the Haitian people. In the southeastern United States, Anansi again changes form and becomes a duality, Brer Rabbit and Brer Fox of the Tales of Uncle Remus. Most cultures have tricksters, but few have developed such a rich folklore surrounding them.

"Krik?"

"Kraak!"

These words begin a story in Haiti. The storyteller calls out "**Krik?**" (pronounced Creek), which means, "Shall I tell a story?" The people at the gathering respond "**Krak!**" (pronounced Crack) in agreement. The response is good, but not good enough. Again, the storyteller cries out, "**Krik?**" now with more enthusiasm; the group responds "**Krak!**". Sometimes, more than one storyteller is in the same place so the storytellers compete for the acceptance of the group. Once those present acknowledge a storyteller by responding "**Krak!**" they must give their full attention to the storyteller.

The story begins. The storyteller is an entertainer, who incorporates prescribed gestures, expressions, and songs into storytelling. Each storyteller has his or her unique version of the story. Embellishments are permitted, but the group listens carefully to be certain that no details central to the story are omitted. They participate gleefully, reacting vocally and joining in the story with familiar phrases and songs.

## HAITIAN FOLKLORE

<b>Grade:</b>	Kindergarten
<b>Topic:</b>	Haitian Folklore: “Baby Cat Meets the Family”
<b>Objective(s):</b>	To show comprehension of “Baby Cat Meets the Family” through retelling the story in one’s own words; writing of a class summary of the story; and acting out the story.  To understand the similarities between the Cat’s family and human families.
<b>Time Frame:</b>	2 Periods
<b>Area of Infusion:</b>	Language Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers 3.2 Effective Communicators 3.4 Creative and Critical Thinkers 3.8 Cooperative Workers 3.9 Effective Leaders	LA.A.1.1 LA.C.1.1

**Benchmark:** LA.A.1.1.4

**Corresponding Grade Level Expectation:**

The student uses strategies to comprehend the text (for example, retelling, discussing, and asking questions).

**Benchmark:** LA.C.1.1.4

**Corresponding Grade Level Expectation:**

The student listens for specific information, including sequence of events.

**Teacher Resources:**

- Oral Tradition – in Background section of Haitian Culture Curriculum Guide Grades K-5
- Folktale “Baby Cat Meets the Family” – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Chart paper

**Background:**

Folktales are beloved and familiar stories told and retold to teach cultural values or to provide entertainment. “Baby Cat Meets the Family” is a folktale about a family celebration, which has been passed down through generations in Haiti’s oral tradition. The importance of family is central to Haitian culture. In Haiti, the meaning of family extends beyond the immediate family to include relatives, friends, and neighbors. In short, “family” embraces everyone you hold dear.

**Procedures/Activities:**

1. Discuss the meaning and importance of family with the class. Explain the meaning of extended family and its importance in various cultures.



2. Tell students that today the class will explore a story from Haitian culture about an extended family. Explain that this story is from Haitian oral tradition. Use the Oral Tradition (in Background section of Haitian Culture Curriculum Guide Grades K-5) to inform your discussion. Point out that the story you will tell students today is a folktale. Define a folktale. Talk with students about folktales told in American culture. Give examples.
3. Review unfamiliar vocabulary from “Baby Cat Meets the Family” (celebration, arranged, introduce, ceremony, embarrassing, properly).
4. Orient students to the traditional opening of a Haitian story: “Krik?” “KraK!” Use the Oral Tradition background to inform your explanation. Tell the story “Baby Cat Meets the Family” to students, using the Krik? Krak! opening, traditional in Haitian culture. (Folktale is in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5.)
5. The following questions may be used for class discussion:
  - What does Uncle Growler do to make Grandfather Cat angry?
  - What do the other family members do when Uncle Growler keeps repeating his Meow?
  - What do you think of Uncle Growler's behavior?
  - How do you feel about the Cat's family getting into a fight?
  - In what other ways could the family handle their problem?
  - Why do you think Baby Cat is important to the family?
  - How is the Cat's family like our families?
6. Have volunteers tell the story in their own words. Then, as a class, write a paragraph summary of “Baby Cat Meets the Family” on chart paper; display the summary at the front of the classroom.
7. Discuss the value of disagreement, and brainstorm appropriate ways to resolve conflict. Write student answers on the board, asking the students to explain their answers.
8. Tell students that they will make cat hand puppets to act out the story and that acting out the story may help them better understand characters' feelings.
9. Make cat paper bag hand puppets and use them to act out the "Baby Cat Meets the Family" story. Students will need the following materials:
  - small paper bag
  - broom straws or construction paper
  - thick dark yarn for tail
  - crayons or cut out paper parts (small and large circles for body and head and two ear triangles per student)
  - glue
  - scissors.
10. Students can either draw the cats on the bags, or you can provide cut-out paper pieces to glue onto the bag (two cut-out circles of larger and smaller sizes for the cat's body and head, triangles for the ears, broom straw for the whiskers, and yarn for the tail.)
11. Place students in small groups to act out “Baby Cat Meets the Family.” Assign parts, or allow students to volunteer for parts.
12. In small groups, students act out “Baby Cat Meets the Family.” After each rendition of the folktale, engage in a class discussion with small group members about how they felt as particular characters in the story.

**Assessment:**

- Answers to discussion questions on “Baby Cat Meets the Family”
- Students’ retelling of story in their own words
- Cat paper bag hand puppets
- Small group work

**Follow-up Activity:**

Each student could draw a picture to illustrate a particular part of the story. Pictures could be collected and bound into a picture book, which could be reread throughout the year.

## HAITIAN TRADITION

<b>Grade:</b>	1
<b>Topic:</b>	Respect: “Papa Leader First, Man Next, Tiger Last”
<b>Objective(s):</b>	To show comprehension of the folktale, “Papa Leader First, Man Next, Tiger Last” by retelling the story in one’s own words; writing a class summary of the story; and participating in class discussion.  To draw pictures to illustrate the folktale.
<b>Time Frame:</b>	2 Periods
<b>Area of Infusion:</b>	Social Studies

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers	LA.A.1.1
3.2 Effective Communicators	LA.A.2.1
3.4 Creative and Critical Thinkers	LA.B.2.1
3.10 Multiculturally Sensitive Citizens	LA.C.1.1

**Benchmark:** LA.A.1.1.4

**Corresponding Grade Level Expectation:**

The student uses strategies to comprehend the text (for example, retelling, discussing, and asking questions).

**Benchmark:** LA.A.2.1.1

**Corresponding Grade Level Expectations:**

The student knows the main idea or theme and supporting details of a story or informational piece.

The student uses specific details and information from a text to answer literal questions.

The student makes inferences based on text and prior knowledge (for example, regarding traits, feelings, and actions of characters).

**Benchmark:** LA.B.2.1.1

**Corresponding Grade Level Expectation:**

The student contributes ideas during a group writing activity.

**Benchmark:** LA.C.1.1.4

**Corresponding Grade Level Expectation:**

The student listens for specific information in stories (including but not limited to sequence, story details).

**Teacher Resources:**

- Oral Tradition – in Background section of Haitian Culture Curriculum Guide Grades K-5
- “Papa Leader First, Man Next, Tiger Last” - in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Chart paper

**Background:**

Folktales are beloved and familiar stories told and retold to teach cultural values or to provide entertainment. “Papa Leader First, Man Next, Tiger Last” is a folktale about respect for elders, which has been passed down through generations in Haiti’s oral tradition. Haitian culture holds respect for elders in high regard.

**Procedures/Activities:**

1. Have the class sit in a circle. Tell students that today the class will explore a story from Haitian culture called “Papa Leader First, Man Next, Tiger Last” about respect for elders, those persons who are older than ourselves or who are leaders. Discuss the concept of elders in a family and in American culture. Give examples of elders in a family (e.g., a grandmother, a father or mother) and elders in American culture (e.g. George Washington, the President of the United States, Dr. Martin Luther King, Jr.).
2. Explain that the story, “Papa Leader First, Man Next, Tiger Last,” which you will tell today is from Haitian oral tradition. Use the Oral Tradition (in Background section of Haitian Culture Curriculum Guide Grades K-5) to inform your discussion. Point out that the story you will tell students today is a folktale. Define a folktale. Talk with students about folktales told in American culture. Give examples.
3. Review unfamiliar vocabulary from “Papa Leader First, Man Next, Tiger Last,” (relatives, furious, surrounded).
4. Orient students to the traditional opening of a Haitian story: “Krik?” “KraK!” Use the Oral Tradition background to inform your explanation. Tell the story “Papa Leader First, Man Next, Tiger Last” to students, using the Krik? Krak! opening, traditional in Haitian culture. (Folktale is in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5.)
5. Ask volunteers to retell the story in their own words.
6. As a class, write a paragraph summary of “Papa Leader First, Man Next, Tiger Last” on chart paper; display the summary at the front of the classroom.
7. You might use the following questions to guide your discussion of the folktale and values issues:
  - Why do you think the mother tiger reacts the way she does?
  - What do you think the saying "Papa Leader First, Man Next, Tiger Last" means?
  - Should we respect our elders and leaders? Why?
  - What is a rule?
  - What do you think this story says about rules?
  - Should we always respect rules? Why?
  - When do you think we should change a rule?
  - What are some good ways to change a rule?

Ask your students to discuss some rules they have in the classroom and why it is important to observe them.

**Assessment:**

- Answers to discussion questions on “Papa Leader First, Man Next, Tiger Last”
- Students’ retelling of story in their own words
- Student illustrations of folktale

**Follow-up Activity:**

Students might draw pictures to illustrate a particular part of “Papa Leader First, Man Next, Tiger Last.” Pictures could be collected and bound into a picture book.

# COUNTING

**Grade:** 1

**Topic:** Counting in English and Haitian Creole

**Objective(s):** To count up to 10 in Haitian Creole.  
To show understanding of counting to ten in target languages through bean cluster activity.

**Time Frame:** 1 Period

**Area of Infusion:** Mathematics

Goal 3/Core Competencies	Sunshine State Standard
3.6 Resource Managers	MA.A.2.1

**Benchmark:** MA.A.2.1.1

**Corresponding Grade Level Expectation:**

The student uses concrete materials, pictures, and numerals to show the concept of numbers to 10 or more.

**Student Resources:**

- 1 sheet of construction paper
- 1 cup containing 30 beans
- Glue
- Pencils

**Teacher Resources:**

- 1 sheet of construction paper
- 1 cup containing 30 beans
- Glue
- Pencils

**Background:**

Your classroom is a community of students from diverse cultures. A first step in learning about each other is to become familiar with the different ways we do the same things. Even when residing in the United States and speaking English on a daily basis, individuals from other cultures tend to count in their first language all their lives.

<u>Numeral</u>	<u>English</u>	<u>Haitian Creole</u>
0	zero	zewo
1	one	youn/en
2	two	de
3	three	twa
4	four	kat

<u>Numeral</u>	<u>English</u>	<u>Haitian Creole</u>
5	five	senk
6	six	sis
7	seven	sèt
8	eight	wit/uit
9	nine	nèf
10	ten	dis

**Procedures/Activities:**

1. Tell students that a first step in learning about each other is to become familiar with the different ways we do the same things. Even when residing in the United States and speaking English on a daily basis, individuals from other cultures tend to count in their first language all their lives. Explain that today students will learn how to count to ten in Haitian Creole.
2. On the board, write numerals and the English and Haitian Creole words for them. Count from 1 to 10 in Haitian Creole, asking students to repeat each number after you in the target language. You might also have native speakers of Haitian Creole assist you.
3. Place students in pairs or triads. Give each group a cup of 40 beans. Have each group count out three clusters of beans representing 1 through 10. Make sure each group has three clusters of beans, representing 1 through 10.
4. Count to ten in English and in Haitian Creole, using the clusters of beans.
5. Each group glues the clusters to the construction paper, leaving enough room below the cluster to write the numeral and the English and Haitian Creole words for it.
6. Post student work around the room.
7. Practice counting objects in the classroom in Haitian Creole.
8. See "Counting" activity sheet in Lesson Handouts section.

**Assessment:**

- Pronunciation of numbers in Haitian Creole
- Small group work

## TRANSPORTATION

**Grade:** 1

**Topic:** Bus Transportation in Haiti and the United States

**Objective(s):** To show comprehension of *Tap-Tap* (1995) through writing of a class summary of the story and answering discussion questions.

To develop an understanding of the cultural implications of riding a Haitian Tap-Tap bus through class discussion.

To compare and contrast the Haitian Tap-Tap bus with the U.S. bus transit system.

**Time Frame:** 2 Periods

**Area of Infusion:** Language Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers	LA.A.1.1
3.2 Effective Communicators	LA.A.2.1
3.4 Creative and Critical Thinkers	LA.B.2.1
3.10 Multiculturally Sensitive Citizens	LA.C.1.1

**Benchmark:** LA.A.1.1.4

**Corresponding Grade Level Expectation:**

The student uses strategies to comprehend the text (for example, retelling, discussing, and asking questions).

**Benchmark:** LA.A.2.1.1

**Corresponding Grade Level Expectations:**

The student knows the main idea or theme and supporting details of a story or informational piece.

The student uses specific details and information from a text to answer literal questions.

The student makes inferences based on text and prior knowledge (for example, regarding traits, feelings, and actions of characters).

**Benchmark:** LA.B.2.1.1

**Corresponding Grade Level Expectation:**

The student contributes ideas during a group writing activity.

**Benchmark:** LA.C.1.1.4

**Corresponding Grade Level Expectation:**

The student listens for specific information in stories (including but not limited to sequence, story details).



**Teacher Resources:**

- Chart paper
- *Tap-Tap (1995)* by Karen Lynn Williams
- Tap-Tap bus pattern - in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Markers
- Milk cartons
- Construction paper
- Glue
- Scissors
- Aluminum foil or art foil
- Tag board
- Optional: acrylic paints/brushes

**Background:**

One of the most interesting and complex Haitian art forms is evidenced in the Tap-Tap. Haitians are well known for bright metal designs and sculptures. They apply this to functional objects such as the Tap-Tap, a small bus with brightly colored designs inspired by everyday life and by religion.

The Tap-Tap bus is unlike any bus in the U.S. The bus is like a truck, transporting people, farm animals, picked vegetables and fruits in baskets, etc. Sometimes the bus is decorated with political and/or religious mottoes. The people hit the side of the bus, “tap, tap,” to let the driver know where to stop. While riding the bus, the people discuss social issues and share everyday news.

**Procedures/Activities:**

1. As a class, brainstorm about different types of transportation. Display student input on chart paper.
2. Ask the students the following questions:
  - What type of transportation would you need if you lived in the countryside/mountains? A very busy city? The province (fields)?
  - Do you think it would be easy to ride up the mountain road? Why or why not?
  - Do you think a donkey is a safe way to travel in the city? Why or why not?
3. Read *Tap-Tap (1995)* by Karen Lynn Williams aloud to students and emphasize the following:
  - new vocabulary (Tap-Tap bus, province, countryside, city, mountains, transportation)
  - types of transportation
  - picture of the Tap-Tap bus in the text
  - items (e.g., animals, fruits, etc.) transported and how they are transported
4. As a class, write a paragraph summary of *Tap-Tap* on chart paper; display the summary at the front of the classroom.
5. Discuss the following issues in the text:
  - What Sasifi sees on the Tap-Tap bus - Encourage students to list a variety of things that are transported on the bus
  - What the bus looks like (i.e. color, graphics, etc.)
  - How the Tap-Tap bus passengers make the bus stop for them
  - How the bus gets its name

6. Students could complete one or more of the following activities:
- Students design their own Tap-Tap bus. (Materials: Tap-Tap bus pattern, markers, milk cartons, construction paper, glue, scissors, aluminum foil or art foil, tag board, (optional): acrylic paints/brushes. Students may write a sentence or two describing their Tap-Tap bus.
  - Students make mobiles with the Tap-Tap bus. They place words describing the bus hanging from the mobiles. Use yarn or three strips of paper of varying lengths.
  - Alternative Activity with class of set of buses: Make a border around the classroom or bulletin board and add additional information, or display work about Haiti.
  - Shoe box activity with the Tap-Tap bus. Make a Tap-Tap bus diorama. The students make items that are transported on the bus with clay moldings, construction paper cut-outs, magazine pictures, etc. Add wheels made from cardboard or tag board. Use brass fasteners to make the wheels turn.
  - Create an original song about the Tap-Tap bus, i.e., familiar tune - The Wheels on the Bus:

The wheels on the Tap-Tap bus go round and round  
The chickens go cluck, cluck, cluck  
The people go tap, tap, tap  
The goats go bah, bah, bah

7. Compare and contrast the Haitian Tap-Tap bus with the U.S. bus transit system. You might focus on bus design, items/people transported, etc. Display student answers on the board.

**Assessment:**

- Participation in class discussion.
- Completion of one or more Tap-Tap activities.

## COLORS

**Grade:** 2

**Topic:** Naming Colors

**Objective(s):** To name at least 10 colors in Haitian Creole.  
 To understand the importance of color in Haitian culture by viewing and discussing slides of Haiti; creating a model Tap-Tap; and writing a description about riding in a Tap-Tap.

**Time Frame:** 2 Periods

**Area of Infusion:** Language Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers 3.2 Effective Communicators 3.4 Creative and Critical Thinkers 3.5 Responsible Workers 3.8 Cooperative Workers 3.9 Effective Leaders	LA.B.2.1 LA.C.1.1

**Benchmark:** LA.B.2.1.1

**Corresponding Grade Level Expectation:**

The student extends previously learned knowledge and skills of the first grade with increasingly complex texts and assignments and tasks.

**Benchmark:** LA.C.1.1.1

**Corresponding Grade Level Expectation:**

The student listens for information and pleasure.

**Student Resources:**

- Crayons
- Markers
- Milk cartons
- Construction paper
- Glue
- Scissors
- Aluminum foil or art foil
- Tag board
- Permanent markers
- Optional: acrylic paints/ brushes

**Teacher Resources:**

- Slides – Paintings and Photographs of Haiti – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Teacher-created color chart with color words in Haitian Creole
- Teacher-created cassette tape with color words in Haitian Creole
- Chart paper
- Haitian Creole Color Words Worksheet – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Tap-Tap pattern – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5

**Background:**

Haiti is a land of colors. Public buildings, schools, and houses are all painted with beautiful, bright colors. Functional household objects and furniture may be painted with animal, flower, and fruit designs. Real vegetables and fruits, sold in the open-air markets, add to the colorful atmosphere. Flowering plants are always in bloom.

In Port-au-Prince, and the countryside, Tap-Tap transport people around the city. Their wildly original decorations are limited only by the imagination of their owners.

Haiti is renowned for its great paintings and sculpture. Vivid paintings, metal sculpture, and other art forms sell in abundance. Famous artists exhibit in museums, public buildings, arts centers, and galleries.

Artists without established reputations show and sell their art outdoors from street stalls. Tourists from cruise ships are their best customers.

**Procedures/Activities:**

1. Discuss the importance of color in Haitian culture. Use the background notes in for this lesson and show the slides of paintings and photographs of Haiti to inform your discussion. Ask students to name some of the colors that they see on the slides. Inform students that in today’s lesson, they will learn how to say colors in Haitian Creole and they will make a model of a Tap-Tap. Define a Tap-Tap for students.
2. Play a cassette tape and listen to the colors in Haitian Creole once. Display the color list below on the board or on overhead transparency. Play the tape again; this time students repeat the words. Ask the students if they notice any sounds similar to those in the English language.

**COLORS**

<u>English</u>		<u>Haitian Creole and Pronunciation</u>
red	-	wouj (wouge, “j” sounds like “ge” in rouge)
pink	-	wòz (was)
orange	-	zoranj (zo-runge, “j” sounds like “ge” in rouge)
yellow	-	jòn (jun, “j” sounds like “ge” in rouge)
green	-	vèt (pronounced like “vet” in veteran)
blue	-	ble (blay)
purple	-	mòv/vyolèt (mauve/veeyolet)
black	-	nwa (noua)
brown	-	mawon (“a” as in cat, “wo” sounds like “wa” want, n is soft)
white	-	blan (“a” sounds like “u” in hut, n is soft)
gray	-	gri (gree)

3. Play a word game whereby you match the Haitian Creole words to the English words. Practice pronouncing the words again. Then, display the color chart with color words in Haitian Creole and have the students identify colors on the poster. Also, have the student point to the Haitian Creole color word and try to pronounce it.
4. Display the slide of the Tap-Tap again. Point to some of the colors on the Tap-Tap and have volunteers name the colors in English and then Haitian Creole. You might allow students to complete the Haitian Creole Color Words Worksheet as a review. This worksheet is in the Supplementary Materials section of the Haitian Culture Curriculum Guide Grades K-5.
5. Students make models of Tap-Tap buses using milk cartons. Keep the slide of the Tap-Tap on display. Emphasize bright colors and what/who is being transported. Alternate materials: Make a pattern of a Tap-Tap by drawing the Tap-Tap on tag board and cutting out the windows. Then, cover with foil and decorate with markers or acrylic paint. You might show your own or student samples of model Tap-Taps. You might also use the Tap-Tap pattern in the Supplementary Materials section of the Haitian Culture Curriculum Guide Grades K-5.
6. After students finish making their model Tap-Taps, they write about riding in one. Students pretend they are riding in the Tap-Tap. They write a four-sentence description about how it feels to ride in a Tap-Tap crowded with animals and people. Students should focus on what they see, smell, and hear. You might show your own Tap-Tap and a sample four-sentence description about riding in one.
7. Students show and tell about their model Tap-Taps, reading their descriptions about riding in one. With the help of the class, students name the colors on their model Tap-Tap in English and Haitian Creole.
8. Display student Tap-Taps and descriptions throughout the room.

**Assessment:**

- Correct pronunciation of colors in Haitian Creole
- Model Tap-Tap
- Four-sentence description of riding in a Tap-Tap
- Tap-Tap presentation to class

## A HAITIAN FOLKTALE

<b>Grade:</b>	2
<b>Topic:</b>	Haitian Folktale: “Uncle Bouki Gets WOW-EE”
<b>Objective(s):</b>	To define oral tradition and relate it to personal experiences.
<b>Time Frame:</b>	2 Periods
<b>Area of Infusion:</b>	Language Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers 3.2 Effective Communicators 3.4 Creative and Critical Thinkers 3.10 Multiculturally Sensitive Citizens	LA.A.1.1 LA.A.2.1 LA.B.2.1 LA.C.1.1

**Benchmark:** LA.A.1.1.4

**Corresponding Grade Level Expectation:**

The student uses a variety of strategies to comprehend text (for example, self-monitoring, predicting, retelling, discussing, restating ideas).

**Benchmark:** LA.A.2.1.1

**Corresponding Grade Level Expectations:**

The student knows the main idea or theme and supporting details of a story or informational piece.

The student uses specific details and information from a text to answer literal questions.

The student makes inferences based on text and prior knowledge (for example, regarding traits, feelings, and actions of characters).

**Benchmark:** LA.B.2.1.1

**Corresponding Grade Level Expectation:**

The student extends previously learned writing knowledge of the first grade with increasingly complex texts and assignments and tasks.

**Benchmark:** LA.C.1.1.4

**Corresponding Grade Level Expectation:**

The student listens for specific details and information (including but not limited to logical sequence and flow of events, story elements, concluding events).

**Student Resources:**

- Colored pencils/markers
- Drawing paper

**Teacher Resources:**

- Oral Tradition – in Background section of Haitian Culture Curriculum Guide Grades K-5
- “Uncle Bouki Gets WOW-EE” - in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Chart paper

**Procedures/Activities:**

1. The class sits in a circle. Tell students that today the class will explore a story from Haitian culture called “Uncle Bouki Gets WOW-EE” about the unexpected. Explain that the story, which you will tell today, is from Haitian oral tradition. Use the Oral Tradition (in Background section of Haitian Culture Curriculum Guide Grades K-5) to inform your discussion. Point out that the story you will tell students today is a folktale. Review the definition of a folktale. Talk with students about folktales told in American culture. Give examples.
2. Review unfamiliar vocabulary from “Uncle Bouki Gets WOW-EE” (tremendously, politely, delicious).
3. Orient students to the traditional opening of a Haitian story: “Krik?” “KraK!” Use the Oral Tradition background to inform your explanation. Tell the folktale “Uncle Bouki Gets WOW-EE” to students, using the Krik? KraK! opening, which is traditional in Haitian culture. (Folktale is in Supplementary Materials section Haitian Culture Curriculum Guide Grades K-5.)
4. Ask volunteers to retell the story in their own words.
5. In pairs, students write a four-sentence summary of the folktale. Inform students that you will ask volunteers to share their writing. Write along with your students.
6. Volunteer pairs share their summaries. Use the summaries to find gaps in students’ comprehension of the folktale. Then, engage in class discussion of “Uncle Bouki Gets WOW-EE.”
7. As a class, write a paragraph summary of “Uncle Bouki Gets WOW-EE” on chart paper; display the summary at the front of the classroom.

**Assessment:**

- Answers to discussion questions on “Uncle Bouki Gets WOW-EE”
- Students’ retelling of story in their own words
- Student illustrations of folktale

**Follow-up Activity:**

Students draw pictures to illustrate a particular part of “Uncle Bouki Gets WOW-EE.” Pictures could be collected and bound into a picture book, which could be reread throughout the year.

## CHILDREN’S LIVES

**Grade:** 3

**Topic:** Children’s Lives in Haiti and in South Florida

**Objective(s):** To understand the lives of children in Haiti through class discussion.

To compare and contrast the lives of Haitian children to the lives of children in South Florida, using a Venn diagram.

To construct a diorama of the student’s life in South Florida.

To write a four-sentence paragraph describing the student-created diorama.

**Time Frame:** 3 Periods

**Areas of Infusion:** Language Arts and Visual Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers	VA.A.1.2
3.2 Effective Communicators	LA.B.2.2
3.4 Creative and Critical Thinkers	LA.C.3.2

**Benchmark:** VA.A.1.2.1

**Benchmark:** LA.B.2.2.1

**Corresponding Grade Level Expectation:**

The student writes notes, comments, and observations that reflect comprehension of third-grade or higher level content and experiences from a variety of media.

**Benchmark:** LA.C.3.2.1

**Corresponding Grade Level Expectation:**

The student uses strategies to speak clearly (for example, appropriate rate, volume, and pitch).

**Benchmark:** LA.C.3.2.2

**Corresponding Grade Level Expectation:**

The student asks and responds to questions and makes comments and observations (for example, clarifies ideas, paraphrases information shared by others).

**Student Resources:**

- Student-created Venn diagram

**Teacher Resources:**

- Chart paper
- Books on Haiti from school media center
- Web Sites on Haiti - Resources section of Haitian Culture Curriculum Guide Grades K-5
- Venn diagram transparency
- Life of the Haitian Child – Background section of Haitian Culture Curriculum Guide Grades K-5



**Procedures/Activities:**

1. Discuss what life is like for children in the United States. Use pictures from newspapers, magazines, and web sites. You may want to focus on children from various cultures and regions of the United States. Post student answers on the board or on chart paper.
2. Ask students, "Why do you think it is important to know about the lives of others?" You may focus upon other cultures in the United States, immigrants to the United States, and people in other countries.
3. Tell students that you will focus on life for children in Haiti, the homeland of Haitian immigrants in South Florida. Discuss life for children in Haiti according to region of residence in the country. Use "Life of the Haitian Child" (in Background section of Haitian Culture Curriculum Guide Grades K-5) to inform your discussion. You might also use pictures from books on Haiti in your media center or from web sites on Haiti to depict the lives of children in various regions.
4. As a class, note the important elements of life in the countryside/mountains, life in the province, and life in the capital of Haiti. You could write these on overhead transparency or chart paper.
5. As a class, compare and contrast the life of the Haitian child to the lives of students in South Florida using a Venn diagram. Label the left circle, "Lives of Haitian Children" and the right circle, "Lives of Students in South Florida." Students may use their completed handout on life for children in Haiti to inform their answers. Focus on the similarities between the lives of Haitian children and the lives of students in your classroom.
6. Allow students to take a closer look at their own lives. Students make dioramas depicting their own lives in South Florida; students also write a four-sentence paragraph explaining the diorama. Students could type and print their paragraphs using a word processing program.
7. Students present their dioramas and paragraphs to the class. Discuss similarities and differences among the lives of students. You might focus upon cultural similarities and differences.
8. Display student dioramas and paragraphs.

**Assessment:**

- Participation in class discussion
- Diorama on student's life in South Florida
- Four-sentence paragraph explaining diorama
- Completion of Venn diagram

**Follow-up Activity:**

The class could revisit the comparison/contrast between the lives of children in Haiti and in South Florida and discuss possible reasons why Haitians immigrate to our community.

## HAITIAN PROVERBS

<b>Grade:</b>	3
<b>Topic:</b>	Proverbs: Popular Wisdom of Haiti
<b>Objectives:</b>	<p>To understand the definition of <u>proverb</u> through class discussion.</p> <p>To interpret a selected Haitian proverb by completing a collage and supporting five-sentence paragraph in a small group.</p> <p>To reflect upon proverbs in class discussion.</p> <p>To create a list of proverbs in an all-class setting.</p>
<b>Time Frame:</b>	2 Periods
<b>Area of Infusion:</b>	Language Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers 3.2 Effective Communicators 3.4 Creative and Critical Thinkers 3.5 Cooperative Workers	VA.A.1.2 LA.B.2.2 LA.C.3.2

**Benchmark:** VA.A.1.2.1

**Benchmark:** LA.B.2.2.1

**Corresponding Grade Level Expectation:**

The student writes notes, comments, and observations that reflect comprehension of third-grade or higher level content and experiences from a variety of media.

**Benchmark:** LA.C.3.2.1

**Corresponding Grade Level Expectation:**

The student uses strategies to speak clearly (for example, appropriate rate, volume, and pitch).

**Benchmark:** LA.C.3.2.2

**Corresponding Grade Level Expectation:**

The student asks and responds to questions and makes comments and observations (for example, clarifies ideas, paraphrases information shared by others).

**Student Resources:**

- Haitian Proverbs (<http://nonviolence.org/pcusa/haititaskforce/proverb.html>) – handout in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Markers
- Glue

**Teacher Resources:**

- Haitian Proverbs (<http://nonviolence.org/pcusa/haititaskforce/proverb.html>) – handout in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Teacher/Student Example of Collage and Paragraph on Haitian Proverb
- Chart paper

**Procedures/Activities:**

1. Begin class by discussing the definition of a proverb. Ask students to give examples of a proverb from their culture or American culture, such as “Don’t count your chickens before they hatch.” As a class, discuss what students think each proverb example means. Record and display student proverbs and interpretations on the board or on chart paper.
2. Discuss why people use proverbs. Then, explain to students that as a class, you will examine proverbs from Haitian culture, a key culture in South Florida.
3. Discuss the role of proverbs in Haitian culture. Use the Haitian Proverbs web site <http://nonviolence.org/pcusa/haititaskforce/proverb.html> as a resource.
4. You might distribute the Haitian Proverbs handout, or allow students to access the Haitian Proverbs web site in small groups and print handouts for the group.
5. In small groups, students complete the assignment below. Each group has a leader, who keeps the group on task; a recorder, who writes group answers for the assignment; a materials person, who obtains materials for the project and distributes them to the group; and a timer, who monitors the group’s progress for the assignment due date. You may want to show students a sample collage and corresponding paragraph to clarify your expectations for the assignment.
6. Choose one Haitian proverb. In your group, talk about what you think the proverb means. Your group recorder should write down the group’s thoughts on what the proverb means. Then, as a group, use poster board and pictures and words from magazines to make a collage that shows what you think your Haitian proverb means. Be sure to write your proverb at the top of your poster board. After finishing the collage, the group writes one five-sentence paragraph explaining what the collage means to them. You should type and print your paragraph on computer. Group leaders will present group collages and paragraphs to the class.
7. Group leaders present their collages and paragraphs to the class. Post student collages and paragraphs in the classroom.
8. Allow students to reflect on the project by asking them what they learned about proverbs and about working in a group. (Note: You may want to display select student work in your school media center.)
9. As a class, create a list of your own proverbs. Display them on the board or on overhead transparency. The class might want to choose three to five of its own proverbs and post them in the classroom.

**Assessment:**

- Participation in class discussion and small group
- Collage and paragraph on Haitian proverb
- Reflection on assignment

## HAITIAN COOKING

**Grade:** 4/5

**Topic:** Haitian Cooking – “Bonbon sirop”

**Objective:** To appreciate Haitian food by making and eating “bonbon sirop” (a Haitian snack).

To compare and contrast “bonbon sirop” with snacks from other cultures.

**Time Frame:** 2 Periods

**Area of Infusion:** Language Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers 3.2 Effective Communicators 3.4 Creative and Critical Thinkers	LA.B. 2.2 LA.C.1.2

**Benchmark:** LA.B.2.2.3

**Corresponding Grade Level Expectation:** The student writes for a variety of occasions, audiences, and purposes.

**Benchmark:** LA.C.1.2.5

**Corresponding Grade Level Expectation:** The student uses strategies to respond to speakers.

**Student Resources:**

- Ingredients for bonbon sirop
- Cooking utensils
- 9” x 12” pan
- Kitchen

**Teacher Resources:**

- Bonbon sirop
- Ingredients for bonbon sirop
- Cooking utensils
- 9” x 12” pan
- Kitchen
- Chart paper

**Procedures/Activities:**

1. Brainstorm typical snacks that students enjoy. Display student answers on the board or on chart paper. Ask students why they enjoy their snacks.
2. Discuss snacks enjoyed in American culture and various cultures, such as plantain chips (Hispanic culture) or pork rinds (African American culture). If possible, bring in some of these snacks for display. If your class is culturally diverse, students may bring in snacks from their cultures and present them to the class.
3. Tell students that today the class will make and enjoy a snack from Haiti, the homeland of many students in Broward County.
4. In small groups, students will bake bonbon sirop. You may want to have sample bonbon sirop already prepared for students to see before they begin cooking. You should list step-by-step instructions for making the bonbon sirop on the board for students to copy.

**Ingredients:**

1 cup sugar cane syrup or maple syrup	4 cups flour
1 cup brown sugar	1 tsp. ginger
1 tsp. cinnamon	1 tsp. vanilla
1 tsp. nutmeg	1/4 tsp. baking soda
1/3 tsp. ground cloves	2 tsp. margarine
1 lb. raisins	2 tsp. shortening
1/2 cup water	

5. Students should mix all ingredients. Then bake the mixture in a greased and floured 9" x 12" pan at 350° for approximately 30 minutes.
6. Students eat the bonbon sirop, and write a four-sentence paragraph describing the bonbon sirop in terms of taste, smell, and appearance. Each group shares its writing with the class.

**Assessment:**

- Participation in class discussion
- Participation in small group
- Four-sentence paragraph describing bonbon sirop

**Follow-up Activity:**

Students could bring in snacks from their own cultures for the class to sample, and discuss the similarities and differences between snacks from various cultures. The class could also cook a Haitian meal.

## HAITIAN ART

<b>Grade:</b>	4/5
<b>Topic:</b>	Interpreting Haitian Paintings
<b>Objectives:</b>	<p>To understand the importance of color in artwork through class discussion.</p> <p>To interpret paintings through writing and class discussion.</p> <p>To create an artistic interpretation of a student-selected Haitian painting.</p>
<b>Time Frame:</b>	2 periods
<b>Area of Infusion:</b>	Art

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers 3.2 Effective Communicators 3.4 Creative and Critical Thinkers	VA.A.1.2 VA.D.1.2 LA.B.2.2 LA.C.3.2

**Benchmarks:**

- VA.A.1.2.1
- VA.A.1.2.2
- VA.A.1.2.3
- VA.A.1.2.4
- VA.D.1.2.1
- VA.D.1.2.2

**Benchmark:** LA.B.2.2.1

**Corresponding Grade Level Expectation:**

The student writes notes, comments, and observations that reflect comprehension of grade level or higher level content and experiences from a variety of media.

**Benchmark:** LA.C.3.2.1

**Corresponding Grade Level Expectation:**

The student uses strategies to speak clearly (Grade 4: for example, rate, volume, tone, and projection; Grade 5: for example, rate, volume, phrasing, and enunciation).

**Benchmark:** LA.C.3.2.2

**Corresponding Grade Level Expectation:**

The student asks and responds to questions and makes comments and observations. (Grade 4: for example, clarifies understanding of content, processes, and experiences; seeks the ideas and opinions of others; supports own opinions; Grade 5: for example, gives feedback; draws conclusions; reflects on information; clarifies understanding of content, processes, and experiences).

**Student Resources:**

- Slides – Paintings and Photographs of Haiti – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Paints, brushes/fingerpaints
- Colored pencils
- Drawing paper
- Poster board
- Journal

**Teacher Resources:**

- Information on Haitian art in Background section of Haitian Culture Curriculum Guide Grades K-5
- Books on Haitian art from your media center or local library or web sites on Haitian art
- Slides – Paintings and Photographs of Haiti – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5
- Sample artistic and written interpretation of a selected Haitian artist's work
- Blank transparencies

**Procedures/Activities:**

1. Display works of art or pictures of works of art from various cultures in your classroom. You will want to include works from the Caribbean and possibly Florida.
2. Ask students to choose their favorite work of art among those displayed in the classroom. Then, ask volunteers to point out their favorite work of art and to explain why that particular work is their favorite.
3. Discuss the importance and use of color in a work of art. You may want to focus on the Caribbean works of art displayed.
4. Tell students that today you will focus upon some works of art with vibrant color, those of Haitian painters. Justify your choice by pointing out that the Haitian people are an integral part of our community. (Note: This lesson may be one in a series on art from diverse cultures, such as Hispanic, African American, Asian, etc.)
5. Discuss the importance of color in Haitian culture. You might use the information on Haitian art in the Background section of the Haitian Culture Curriculum Guide Grades K-5, books from your media center or local library, and web sites on Haitian art as resources.
6. Show the nine slides of Haitian paintings to students. Ask students what they notice about each painting. Display student answers on overhead transparency.
7. You may want to revisit slides of particular paintings. Discuss student interpretations of the paintings; compare and contrast paintings; and allow students to respond to the art through journal writing. Some key questions to guide your discussion are as follows:
  - What color(s) do you think is most important in this artwork? Why?
  - Do you think this artist is successful in communicating feelings and/or ideas? Why or why not?
  - What do you think is the artist's main idea in this work?
  - What do you think is happening in this artwork?
8. Allow students to choose one painting from the slides shown. Students create their own artistic interpretations of their chosen painting. Students write a four-sentence paragraph explaining their artistic creation.

9. Students present their self-created artwork and supporting paragraphs to the class. After each presentation, ask volunteers to answer three key questions: (1) What color(s) do you think is most important in this artwork? Why? (2) What do you think is the artist's main idea in this work? (3) Do you see any similarities or differences between this artist's work and the Haitian painting s/he chose to interpret?
10. Be sure to have the slides of the Haitian painting students chose on display during presentations.
11. As a class, reflect upon what students learned from the assignment. You might focus upon the use of color and how artists communicate their messages in paintings.

**Assessment:**

- Rationale for favorite artwork displayed
- Participation in class discussion
- Artistic interpretation of chosen painting
- Four-sentence paragraph on artistic interpretation of chosen painting
- Reflection on assignment



## HAITIAN ART: TAP TAP

<b>Grade:</b>	4/5
<b>Topic:</b>	Tap-Tap: Riding Around in Colors
<b>Objective(s):</b>	To create a design representative of Haitian art and tradition. To write a paragraph describing the design.
<b>Time Frame:</b>	2 Periods
<b>Area of Infusion:</b>	Language Arts and Visual Arts

Goal 3/Core Competencies	Sunshine State Standards
3.1 Information Managers 3.2 Effective Communicators 3.4 Creative and Critical Thinkers	VA.A.1.2 LA.B.2.2 LA.C.3.2

**Benchmarks:**

- VA.A.1.2.1
- VA.A.1.2.2
- VA.A.1.2.3
- VA.A.1.2.4

**Benchmark:** LA.B.2.2.1

**Corresponding Grade Level Expectation:**

The student writes notes, comments, and observations that reflect comprehension of grade level or higher level content and experiences from a variety of media.

**Benchmark:** LA.C.3.2.1

**Corresponding Grade Level Expectation:**

The student uses strategies to speak clearly (Grade 4: for example, rate, volume, tone, and projection; Grade 5: for example, rate, volume, phrasing, and enunciation).

**Benchmark:** LA.C.3.2.2

**Corresponding Grade Level Expectation:**

The student asks and responds to questions and makes comments and observations (Grade 4: for example, clarifies understanding of content, processes, and experiences; seeks the ideas and opinions of others; supports own opinions; Grade 5: for example, gives feedback; draws conclusions; reflects on information; clarifies understanding of content, processes, and experiences).

**Student Resources:**

- White drawing paper
- Colored markers
- Pencils
- Tap-Tap pattern – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5

**Teacher Resources:**

- Map of the Americas
- Books on Haiti and Haitian art from school media center
- Background on Haitian artists – in Background section of Haitian Culture Curriculum Guide Grades K-5
- White drawing paper
- Colored markers
- Pencils
- Tap-Tap pattern – in Supplementary Materials section of Haitian Culture Curriculum Guide Grades K-5

**Background:**

Haitian artists are known for their flat metal sculptures made from recycled oil drums and painted in very bright colors.

One of the most interesting expressions of Haitian art is the Tap-Tap, which is a small bus with brightly colored designs. The artist always plans designs on paper before transferring them to the metal for cutting and painting. The subjects of these paintings are usually found in everyday life and religion.

Haiti has exported art all over the world. Contemporary Haitian art is greatly valued and collected and is also part of museum collections.

**Procedures/Activities:**

1. Point out Haiti on the map of the Americas, and discuss Haitian art and traditions. You might want to use books on Haitian art and traditions from your school media center and the Background Information on Haitian artists in the Haitian Culture Curriculum Guide Grades K-5.
2. Review vocabulary (Haiti, Hispaniola, Tap-Tap, Tainos, Haitian Creole) with students.
3. Distribute materials for students to create a painting representative of Haitian art by designing their own Tap-Tap. Students will write a five-sentence paragraph that describes the meaning of their designs. Students could type and print their description paragraphs using word processing software.
4. Students present their Tap-Taps to the class and read their five sentence paragraph descriptions of their designs.
5. Students post their Tap-Taps on class bulletin boards.
6. As a class, review the display of Tap-Taps, and write a class paragraph that discusses the similarities and differences between the Tap-Taps.

**Assessment:**

- Participation in class discussion
- Completion of Tap-Tap design
- Five-sentence paragraph describing Tap-Tap
- Class paragraph on similarities and differences between Tap-Taps

**TREES, TREES EVERYWHERE:  
They're our friends, too!**

**Grade:** 4/5

**Topic:** Tropical and Exotic Trees in Haiti and Florida

**Objectives:** To research and compare exotic and tropical trees found in Haiti and Florida.

To understand the importance of exotic and tropical trees in Haiti and Florida.

To read the story “My Friend the Tree” and discuss with the class some of the trees grown in Haiti delineated in the story and why it is important for those trees to exist.

**Time Frame:** One to two weeks

**Area of Infusion:** Language Arts

Goal 3/Core Competencies	Sunshine State Standard
3.1 Information Managers 3.2 Creative and Critical Thinkers 3.8 Cooperative Workers	LA.A.2.2

**Benchmark:** LA.A.2.2.7

**Corresponding Grade Level Expectation:**

The student recognizes the use of comparisons and contrast in a text.

**Benchmark:** LA.A.2.2.8

**Corresponding Grade Level Expectation:**

The student selects and uses a variety of appropriate reference materials, including multiple representations of information.

**Student Resources:**

- Book: My Friend the Tree, by Roger Savain
- Use reference materials from the public and school libraries on exotic and tropical trees grown in Haiti and Florida
- List of types of trees grown in Haiti

**Teacher Resources:**

- Slides - Paintings and Photographs of Haiti in Supplementary Materials section of Haiti Culture Curriculum Guide Grades K-5
- List of types of trees grown in Haiti
- Field trip information for Fruit and Spice Park in Homestead, Florida.  
24801 S.W. 187<sup>th</sup> Avenue, Homestead, Florida  
Phone Number: 305-247-5727  
Hours: 10:00 a.m. to 5:00 p.m., entrance fee for students: \$1.50  
Time Frame: Driving time to the park is approximately 45 minutes to an hour

This park has a wide selection of exotic and tropical trees grown all over the world, particularly tropical islands.

- Teachers can request pamphlets and information about exotic/tropical Floridian trees by writing to: Agriculture Division and Extension Education Division, 3245 College Ave., Davie, Florida 33314.

### **Procedures/Activities:**

1. Discuss the importance of trees in general. Then, discuss why exotic and tropical trees are necessary. Discuss what are their uses and why is it necessary to grow those trees. Show the slides and photographs from the Haitian Culture Curriculum Guide make reference to exotic/tropical trees shown on the slides/photographs.
2. Discuss the types of fruit trees grown in Florida. Compare various types of trees and/or fruit trees grown in Haiti with the ones in Florida. Read the story of My Friend the Tree by Roger Savain. Use a Venn Diagram or other types of organizers.

An example of an exotic fruit tree grown in Haiti and Florida is the Carambola tree. It is also known as a Star Apple tree. Ask why do you think it is called a Star Apple. Also, coconut trees are another good example to use.

3. Have the students locate pictures from nature magazines of various types of trees that grow in tropical islands and Florida. Have the students create a portfolio of pictures. Then, have students work in small cooperative groups and research two or three types of trees grown in Haiti and Florida. Finally, have them draw the trees and explain to the class the uses and why these trees are necessary for our environment and livelihood.

As a creative and critical thinking skill activity, have the students present it in a “Informative News Format.” They can pretend to be an environmentalist or agronomist being interviewed by Channel 10 news commentators. The trees could be drawn on poster board, mural style, or overhead transparencies.

Have them outline the information and create a short script delineating the information that is going to be presented to the class. Videotape the session for future reference. Start a videotape library with informational news and facts.

4. Brainstorm some ideas on how the class could help save these exotic and tropical trees from possible extinction. Ask questions, such as: What if the citrus trees were in possible danger of extinction, what would you do?; What would we do if the Florida orange and grapefruit trees needed to be cut down due to some “unusual” disease it contracted?; What would you do to try to save the Florida orange and grapefruit trees and what kind of impact will it have for Floridians and the world?; What kind of campaigning would the class do to save the trees?; How will it effect people who use citrus fruits on a daily basis for cooking, daily food intake, etc.?; How will it effect our economy?

Have the students create a plan of action to save those trees and/or any trees from extinction. Have them write to various environmental organizations and fruit growing businesses that specialize in citrus fruits. Think about local fruit growers like Indian River. Write to your local and state agriculture division for pamphlets and information.

### **Assessment:**

- Final projects: Information news script and oral presentation as well as the action plan.

## ACTIVITIES

1. Investigate the different types of pottery, carved figures, canoes, tools, and artifacts crafted in Haiti.
2. Study and report climate and weather patterns of Haiti, especially hurricanes.
3. Create a map of Haiti, labeling major cities and bodies of water.
4. Students from Haiti and other Caribbean islands speak to the class about their homelands.
5. Invite a guest speaker from Haiti to tell stories that are part of his/her culture. Explain to students what oral tradition is and its influence on our lives today.
6. Write letters/email to students in your school, or other schools in the county, who come from Haiti and other Caribbean islands.
7. Discuss the languages, Haitian Creole (Kreyol) and French, spoken by people in Haiti.
8. Invite someone from the Haitian community to demonstrate native storytelling. Students compose and sing their own story songs.
9. Show a video depicting dances from Haiti and other Caribbean islands. Students practice and perform them.
10. Research historical sites in Haiti, such as the Citadelle and the Presidential Palace.
11. Compare and contrast family life in American and Haitian cultures. Identify family customs and ethnic traditions represented in your classroom. Students draw pictures of and identify family members in their households and complete a journal entry about their families.
12. Students compare and contrast how holidays, such as New Year's Day and Independence Day are celebrated in Haiti and in American culture.
13. As a class, compare and contrast the Haitian flag, French flag, and American flag, using a Venn Diagram. Focus upon the flag colors and emblems. Students make a Haitian flag. The class/grade could have a flag parade with flags from other countries. (Grade 1)
14. Learn the meanings of simple Haitian Creole (Kreyol) greetings and how to pronounce them. (Grade 1)

### English

- |                 |                          |
|-----------------|--------------------------|
| 1. Hello        | 7. My name is _____.     |
| 2. Good-bye     | 8. Good morning          |
| 3. Thank you    | 9. You're welcome.       |
| 4. Please       | 10. Yes                  |
| 5. How are you? | 11. I'm fine, thank you. |
| 6. No           | 12. Pardon me.           |

### Haitian Creole

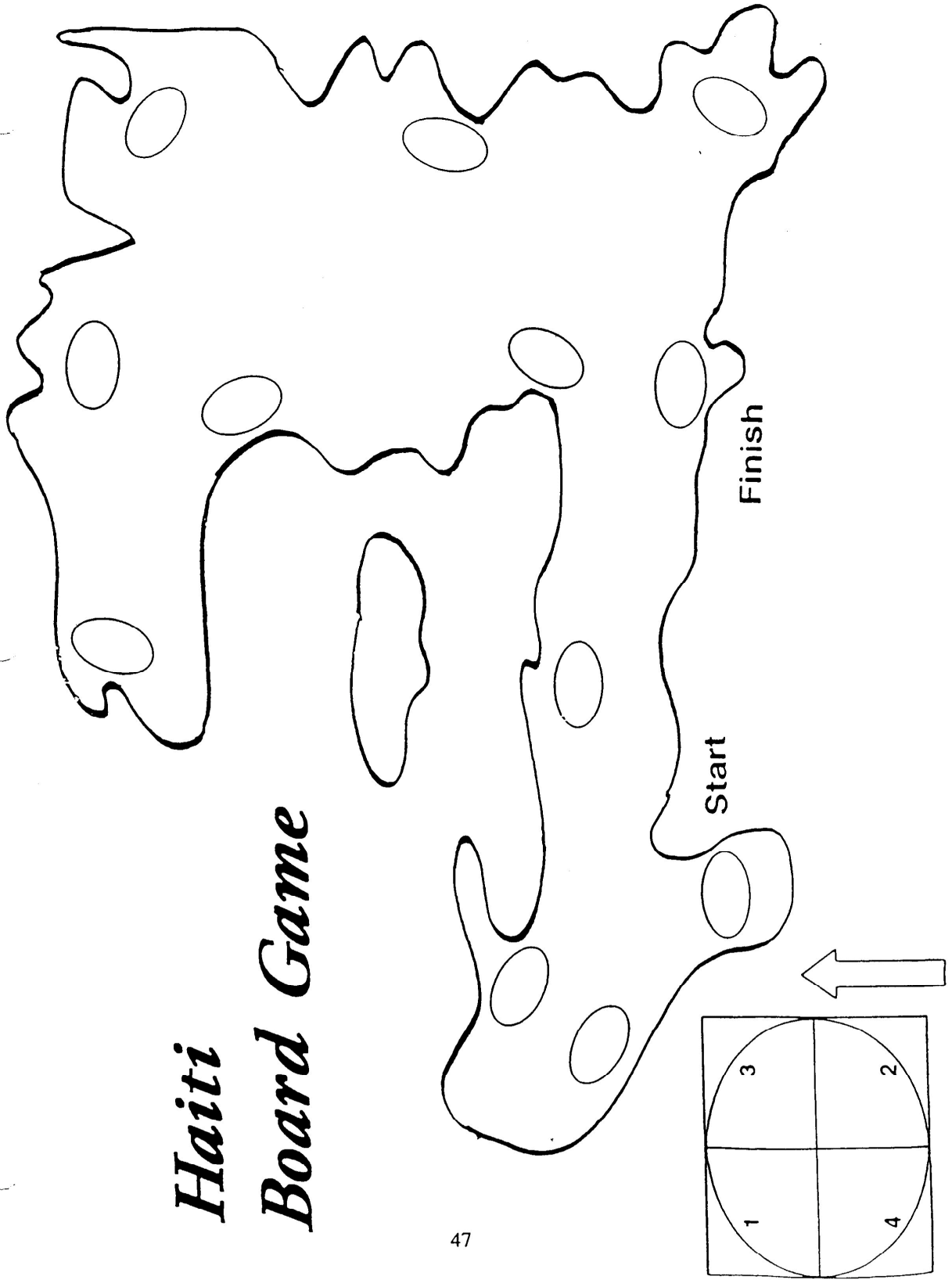
- |                  |                           |
|------------------|---------------------------|
| 1. Onè           | 7. Mwen menm mwen rele... |
| 2. Orevwa        | 8. Bonjou                 |
| 3. Mèsi          | 9. Padekwa                |
| 4. Souple        | 10. Wi                    |
| 5. Kouman ou ye? | 11. Mwen byen, mèsì       |
| 6. Non           | 12. Eskize-m              |

### Pronunciation Key for Haitian Creole Greetings

- |                  |                         |
|------------------|-------------------------|
| 1. o-ne          | 7. mwen-mem-mwen-rele   |
| 2. o-rev-waw     | 8. bon-joo              |
| 3. me-se         | 9. pa-koo-waw           |
| 4. soo-ple       | 10. we                  |
| 5. koo-maw-oo-ye | 11. moo-ven-be-en-me-se |
| 6. non           | 12. es-ke-zem           |

15. Create a class booklet of immigrant stories entitled, "What It's Like to Be an Immigrant." If ESOL students are in the class, stories may be written in students' native languages and if necessary, translated into English. You might invite immigrants from Haiti and other countries to discuss their experiences as immigrants to the United States. (Grade 2)
16. Compare and contrast the lives of Haitian children to the lives of students in South Florida. Make dioramas depicting life in the countryside, province, or city in Haiti. Students could also make dioramas depicting their lifestyles in South Florida. (Grade 3)
17. Show the video *Haitian Visions: A Diverse Cultural Legacy* (1993), by Crizmac Art and Cultural Education Materials. It includes a teacher's guide, student workbook, and map of Haiti. This video gives an overview of Haiti's history, people, and art. Students may complete activities on Haitian art. (Grades 4 and 5)
18. Students complete one or more activities from "Experience Haiti," a Newspaper in Education supplement by the *Sun-Sentinel*. To obtain copies, please call 425-1134. (Grades 4 and 5)
19. Students create a "Current Events of Haiti and Its Immigrants" display for the classroom/school media center. This activity could be one in a series on current events of Caribbean nations and their immigrants. (Grade 5)
20. Show slides of Haitian art to students. Discuss student interpretations of the artwork; compare and contrast the artwork; and allow students to respond to the artwork through writing. Some key questions you might ask are: (1) What do you think is happening in this artwork? (2) What color(s) do you think is most important in this artwork? Why? (3) Do you think this artist is successful in communicating feelings and/or ideas? Why or why not? (4) What do you think is the artist's main idea in this work? (Grades 4 and 5)
21. Students create a class web site, a compilation of what they learn about Caribbean nations, particularly Haiti, and their immigrants to the United States. (Grade 5)

# Haiti Board Game



# HAITI BOARD GAME DIRECTIONS

Haiti is just 600 miles off the coast of Florida. To the North of Haiti lies the Atlantic Ocean, to the South is the Caribbean Sea. Learn more about Haiti by playing this board game shaped like the map of Haiti.

## **Directions:**

- Color the board game.
- Photocopy (two-sided) game cards on cover stock paper and then cut out.
- Make photocopies of the board game on tag-board or glue the copy on construction paper.
- On the lower left-hand side of the board game is a spinner.
- Insert the paper arrow with a brass fastener to the board game spinner.
- Use cardboard disks as board markers.
- Study the cards and place them, question side up, on the board game.
- If the question is answered correctly, the player spins and moves on the board game (answers are on the flip side of each card).

Note: Do some research and develop other additional cards with facts about Haiti.  
Answer is provided.



## HAITI BOARD GAME CARDS

**QUESTION:**

The Indian word "Haiti" means

\_\_\_\_\_.

**QUESTION:**

Haiti's heritage is mostly African and \_\_\_\_\_.

**QUESTION:**

The climate of Haiti is similar to other tropical

\_\_\_\_\_.

**QUESTION:**

Citrus fruits grow in Haiti, primarily grapefruits and oranges as well as bananas. For centuries \_\_\_\_\_ and \_\_\_\_\_ have been very popular.

**QUESTION:**

Much of the country is mountainous. The highest peak is in the south. It is called

\_\_\_\_\_.

**QUESTION:**

The nation's capital is located in the south and is the country's main port. It is called

\_\_\_\_\_.

**QUESTION:**

A massive mountaintop fortress which was built nearly two centuries ago by 20,000 men is called

\_\_\_\_\_.

**QUESTION:**

In the Gulf of Gonave, there is a large island popular with snorkelers and scuba divers for its beautiful coral reef. It is called

\_\_\_\_\_.

## HAITI BOARD GAME CARDS

**ANSWER:**

French.

**ANSWER:**

Land of the Mountains.

**ANSWER:**

Coffee and sugar.

**ANSWER:**

Caribbean Islands.

**ANSWER:**

Port-au-Prince.

**ANSWER:**

Saddle Mountain.

**ANSWER:**

Gonave Island.

**ANSWER:**

The Citadelle.

## HAITI BOARD GAME CARDS

**QUESTION:**

In the town of Jacmel on Haiti's south coast, there is interesting architecture and magnificent beaches. Also, there is a natural mountain pool fed by waterfalls called

\_\_\_\_\_.

**QUESTION:**

Known in the 17th century as the Pearl of the Antilles, this northern city is where Christopher Columbus celebrated the first Christmas in the New World. It is called

\_\_\_\_\_.

**QUESTION:**

Brightly painted buses, which are typical only to Haiti, are called

\_\_\_\_\_.

**QUESTION:**

The official languages of Haiti are

\_\_\_\_\_ and \_\_\_\_\_.

**QUESTION:**

All Haitians speak

\_\_\_\_\_.

**QUESTION:**

Independence Day is celebrated in Haiti on

\_\_\_\_\_.

**QUESTION:**

Oral tradition is very important in Haiti. When stories are told, the storyteller shouts "Krik." If the people want to hear the tale they shout, "\_\_\_\_\_."

**QUESTION:**

This famous Haitian leader abolished slavery in Haiti. His name is

\_\_\_\_\_.

## HAITI BOARD GAME CARDS

**ANSWER:**  
Cap Haitien.

**ANSWER:**  
Bassin Bleu.

**ANSWER:**  
French and Haitian Creole.

**ANSWER:**  
Tap-Tap.

**ANSWER:**  
January 1<sup>st</sup>.

**ANSWER:**  
Haitian Creole.

**ANSWER:**  
Toussaint Louverture.

**ANSWER:**  
“Krak.”

# HAITI BOARD GAME

## ANSWER KEY

1. The Indian word “Haiti” means **Land of the Mountains**.
2. Haiti's heritage is mostly African and **French**.
3. The climate of Haiti is similar to other tropical **Caribbean Islands**.
4. Citrus fruits grow in Haiti, primarily grapefruits and oranges as well as bananas. For centuries, **coffee** and **sugar** have been very popular.
5. Much of the country is mountainous. The highest peak is in the south. It is called **Saddle Mountain**.
6. The nation's capital is located in the south and is the country's main port. It is called **Port-au-Prince**.
7. A massive mountaintop fortress, which was built nearly two centuries ago by 20,000 men, is called **The Citadelle**.
8. In the Gulf of Gonave, there is a large island popular with snorkelers and scuba divers for its beautiful coral reef. It is called **Gonave Island**.
9. In the town of Jacmel on Haiti's south coast, there is interesting architecture and magnificent beaches. Also, there is a natural mountain pool fed by waterfalls called **Bassin Blue**.
10. Known in the 17<sup>th</sup> Century as the Pearl of the Antilles, this northern city is where Christopher Columbus celebrated the first Christmas in the New World. It is called **Cap Haitien**.
11. Brightly painted buses, which are typical of Haiti, are called **Tap-Tap**.
12. The official languages of Haiti are **French** and **Haitian Creole**.
13. All Haitians speak **Haitian Creole**.
14. Independence Day is celebrated in Haiti on **January 1<sup>st</sup>**.
15. Oral Tradition is very important in Haiti. When stories are told, the storyteller shouts, “**Krik**.” If the people want to hear the tale they shout, “**Krak**.”
16. This famous Haitian leader abolished slavery in Haiti. His name is **Toussaint Louverture**.

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Windows on Haiti

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# HAITIAN RECIPES

The recipes below are common and traditional recipes that are prepared on special occasions.

## **“Freedom Soup” (Soupe Giraumon)**

“Freedom soup” is the traditional breakfast in Haiti on New Year’s Day. The soup is very rich and hearty.

According to Haitian history, Dessalines, the liberator of Haiti, advised everyone to get a bowl of soup on the morning of the Independence ceremony in order to stay full during the long hours of festivities.

Only the colonists ate soup. The slaves would prepare it but were not allowed to taste it. In order to affirm their independence, the free Haitians swore to eat soup just like the colonists did. They used all the imported ingredients the masters used in their pottage. This was the birth of the traditional soup.

### Ingredients:

1 yellow squash	Beef bones or ox tail
Vermicelli	Leek leaves
Celery	Thyme, garlic
Parsley	Large macaroni
3 turnips	2 big lemons
Cabbage	Salt
3 potatoes	Oil
3 carrots	Water
Beef stew	

### Preparation:

Wash meat and bones with one lemon. Blend two cloves of garlic, lemon juice extracted from 1/2 lemon, salt, 2 leek leaves and a few sprigs of parsley. Pour the blended herbs on meat. Place the meat, a little bit of oil (2 spoons full), and 2 cups of water into a large casserole dish. Place on the stove over high heat. Reduce heat once the mixture comes to a rapid boil; allow the mixture to boil on medium heat for 1/2 hour or until dry -- fry with a little bit more oil, adding sprinkles of water from time to time, and stirring and turning the meat to prevent burning. Peel, cut, and cook squash separately. When it becomes very soft, mash and mix it together. Add 10 cups of water (or use your best judgment) to meat. Then add peeled, washed, and cut vegetables, squash, vermicelli, thyme, and salt to taste. Allow this mixture to boil for 45 minutes.

## **“Haitian Lemonade”**

Lime and lemon are found everywhere in Haiti; therefore, lemonade is very common.

### Ingredients:

Limes - One lime per 8 oz. of water  
Sugar  
Different kinds of extracts such as vanilla extract  
Water

### Preparation:

Cut and squeeze the limes into the jar of water. Add two drops of vanilla extract and sugar to taste. Add some ice, and drink cold.

## **Papaya Juice**

Papaya is a tropical fruit found on many Caribbean islands and found everywhere in Haiti. Most Haitian people have a papaya tree in their backyard. This fruit is sweet and juicy. Papaya is eaten in many different ways. It is used as a vegetable; it is also prepared with meat. When ripe, papaya is peeled and eaten like a fruit. Furthermore, it is used in juices, such as mixed fruit juice. Papaya is also used to make jam or jelly.

### Ingredients:

1 big ripened papaya  
2 cans evaporated milk (16 oz.)  
6 ice cubes or 1 c. water  
1 tsp. vanilla extract  
2 tbsp. sugar (optional)

### Preparation:

Peel and cut the ripened papaya. Blend papaya, milk, vanilla, ice cubes (or water), and sugar together. Serve immediately and very cold. This recipe makes four, one-cup servings. The juice should look like a milk shake. This juice is served fresh. It gets slightly bitter if it sits for a day or two.

## **Cremasse or Kremas**

Cremasse is a national and traditional Creole drink that originated in Haiti during slavery. It is served during holidays and on special occasions.

### Ingredients:

1 can condensed milk  
1 can coconut milk  
1 can evaporated milk  
1 pinch nutmeg powder and cinnamon powder  
1 pinch grated lime skin  
1 tsp. vanilla extract (or other kind)  
1 c. sugar or to taste

### Preparation:

Mix condensed coconut, and evaporated milk in a big bowl. Add sugar, nutmeg powder, lime, and vanilla extract. Using a big spoon, mix until thick. At this point, the Cremasse is put in a bottle and ready to be served. This drink may last for months outside the refrigerator.

## **Haitian Pancakes (Beignets aux figues)**

Unlike American pancakes, beignets are not eaten with syrup but with sprinkled sugar or salt. Beignets are eaten after a meal or as a snack when entertaining. Like most Haitian “fritay” (fried foods), beignets are sold in the streets during carnival.

### Ingredients:

3 ripened bananas  
2 eggs  
3 tbsp. sugar  
1/2 c. milk  
1 c. flour  
1/2 tsp. vanilla  
1 pinch of salt, nutmeg powder, cinnamon powder, and baking powder

### Preparation:

Mash the ripened bananas. Beat the eggs, and then mix them with the bananas. Add the sugar, milk, flour, vanilla, nutmeg, salt, cinnamon, and baking powder. After mixing all the ingredients together, measure a tablespoon of mixture to make each beignet, and fry it in hot oil. Sprinkle sugar over the fried beignets, and serve them warm.

## **French Toast (Pain Perdu)**

French Toast is one of the dishes based on French influence in Haiti. It is served as a snack or dessert.

### Ingredients:

Slices of bread  
1 egg  
1 can milk  
2 tsp. sugar  
1 pinch salt  
1 pinch cinnamon powder  
A few drops of vanilla extract  
Butter

### Preparation:

Beat egg, and add milk, salt, cinnamon, and vanilla. Soak bread in the mixture, slice by slice. Melt the butter in a flat pan, and drop a slice of the soaked bread in the hot, flat pan. Allow the bread to become brown, and turn the bread over to allow the other side to brown. Sprinkle with white sugar and serve warm.

## BIOGRAPHIES

**Michael Brudent** was born in Port-au-Prince, Haiti. At a very early age, he attended L'Ecole des beaux Arts to pursue studies in decorative art. He was requested to illustrate educational manuals for primary and secondary schools.

Brudent has proven himself to be an exceptional Haitian artist; he is well-known by Haitians as a bold artist, who uses strong brush strokes, pens, and colors. In 1983, he took an art refresher course in New York City and received certification in ancient and modern calligraphy. He currently owns and manages Solfimi Art Gallery in Haiti. Many of his works appear in art galleries throughout the United States. (Adapted from <http://belimage.com/artgallery>)

**Henri Christophe** was born a slave on the island of St. Kitts. He began to work as an apprentice to a mason at the early age of seven. He was later taken to St. Domingue (Haiti) where he was sold to a naval officer. In 1779, five hundred fifty Haitians sailed to Savannah, Georgia to support the American Patriots in their attempts to gain freedom from Britain. Among that group was Henri Christophe, who was then a mere 12 years old.

He later returned to St. Domingue and joined Toussaint's army. After Toussaint's arrest by the French, Christophe became one of the leaders of the Haitian forces. When the struggle for independence was over, Christophe became Governor of Le Cap.

Christophe was soon to succeed Dessalines as leader of Northern Haiti. In 1811, he established a kingdom in Northern Haiti, and took the title King Henry I. He built many beautiful buildings in Haiti, including Sans Souci Palace, which has been described as "the most gorgeous residence in the New World at the time."

It was during his reign that the "gourde" was first used as the name of Haitian currency. Christophe was a stern, absolute ruler. His laws were intended to improve the lives of the people, though they were at times too severe.

Haiti's economy improved under Christophe. Both coffee and sugar production increased and overseas markets were extended. Social services and communications were among his priorities. He built roads, bridges, schools, and hospitals.

**Jean-Jacques Dessalines** In June 1802, after Toussaint's arrest, he made the following prediction to his captors, "In overthrowing me, you have cut down in St. Domingue only the trunk of the tree of liberty. It will spring up again by the roots, for they are numerous and deep."

This prediction was soon to be fulfilled. The arrest of Toussaint caused great alarm among the Haitian generals. When it was revealed that Napoleon had planned to re-introduce slavery, war broke out again. Dessalines, one of Toussaint's former generals, assumed the position of leadership.

The war between the French and the Haitian forces was intense. Over a hundred thousand French and Haitians died; some as casualties of war and others from yellow fever. On November 30, 1803, the Haitian leaders declared their independence from France, and on January 1, 1804, Haiti celebrated its first Independence Day. It was on that day that Dessalines re-named the former French colony - St. Domingue as Haiti. This was the name of the island before the arrival of the Spaniards.

Dessalines became Governor General in 1804. Throughout his reign, he spent much time fighting against the mulattos and whites. In 1806, he was killed by enemy soldiers. Dessalines was succeeded by Henri Christophe.

The economy of Haiti was wrecked after many years of war. Haiti had won her independence. Slavery had ended. Freedom was won. The direction Haiti would take would be dependent on future trends - nationally and internationally.

**Cecile Fatiman** is highly ranked among the women who played a significant role in the history of Haiti. She was a key figure at the meeting where the sons of Africa's Guinea gathered to form a strategy to take Haiti out of slavery. Cecile later married Pierrot, who became a President of Haiti. She lived until the age of 112.

**Catherine Flon** will forever be associated with the Haitian flag. She offered to reunite the two pieces of the flag right before the fight for independence. The tri-colored flag symbolized the unity of the three different social classes of the colony. Dessalines decided to take out the white portion of the flag; he ripped the flag in two. Catherine Flon reunited the blue and red pieces and sewed them, using strands of her hair as threads.



**Marie Claire Heureuse** was born a slave but eventually became a free woman. She married but soon became the widow of the French artist, named Petit. After Petit's death, Marie dedicated her life to helping wounded soldiers abandoned on battlefields. There she met Dessalines, who would later liberate Haitians from slavery. She married him but retained her free spirit. She participated in the writing of the 1805 Constitution and later in the writing of a Haitian history book by Coutilien Coutard. She remained a political advisor to all the governments from 1806 to 1848, and a strong critic of the direction in which they were leading the country. Known as Marie Claire Heureuse Felicite Bonheur Dessalines, she died at St. Marc on August 8, 1858.

**Suzanne Louverture** and her husband Toussaint made a good living working on a plantation. They managed to save money and to help others who were less fortunate. After her husband became a public figure, she continued her passion for planting and growing coffee. After the arrest of Toussaint and his deportation to France, Suzanne was captured. Because her husband would never reveal names of his companions, the French tried unsuccessfully to get Suzanne to do so. Suzanne was 250 pounds when she was captured; she was released at ninety pounds. She died at the age of 67 in Jamaica on May 19, 1846.

**Toussaint Louverture** was the son of an African from Dahomey. His father received a basic education from some Jesuit Fathers. Pierre Baptiste, Toussaint's father, taught his son to speak, read, and write French. Toussaint loved to read and spent his spare time reading books borrowed from his master.

His job on the Breda Plantation was caring for horses in the stables. This gave him a great opportunity to listen to the conversations of the masters and overseers on the plantation. He gained much knowledge of the events, which were taking place in France, at the beginning of the French Revolution.

When the Haitian Revolution began, he was given the job to care for the sick and the wounded. He was well qualified for the job, having learned much from his father about herbal medicine. However, he was not satisfied with the position to which he was assigned, and so he became a soldier. He was a naturally good leader. In a very short time, he rose through the ranks to become "the leader" of the Haitian army. His mission was not to take revenge on the French, but to secure freedom for all the people of Haiti.

Toussaint was a military genius. With no formal military training, he was able to defeat the forces of France, Spain, and England. These countries were fighting to prevent the success of the Haitian

Revolution. He became Commander-in-Chief of the whole island. As leader, he began many social and economic reforms. In addition, he reformed the judicial system. Napoleon became very concerned with the measure of success Toussaint was achieving, military and politically. He planned to end the movement toward independence. He sent General Leclerc with a force of 25,000 men to put down the Revolution. At the same time, Napoleon sent Toussaint a friendly letter, which suggested a diplomatic solution between France and her former colony. Toussaint was tricked by a French officer who invited him to a meeting. He was arrested and sent to France. He was placed in a dungeon where he died.

Toussaint was a great Haitian leader. Although he did not live to celebrate Haiti's first Independence Day, January 1, 1804, he should be given credit for making that event possible. He played the greatest role in the only successful slave revolt in the New World.

## MAJOR HAITIAN HOLIDAYS

- INDEPENDENCE DAY – January 1
- ANCESTORS DAY – January 2
- CARNIVAL – February or March, beginning of Lent
- MOTHER’S DAY IN HAITI – May (last Sunday of the month)
- FESTIVAL OF BUTTERFLIES – May; St. Jean
- FLAG DAY PARADE – May 18
- SUMMER VACATION – June through October
- ANNIVERSARY OF DESSALINES’ DEATH – October 17 (1806) – Founder of Independence
- CELEBRATION OF DEATH (GEDE) – November 1 (Compared to Halloween)
- ANNIVERSARY OF THE VICTORY OF VERTIÈRES – November 18 (1803)
- CHRISTMAS EVE – December 24
- NEW YEAR’S EVE (Harvest) – December 31

## **SOME HOLIDAYS OBSERVED IN THE UNITED STATES**

- NEW YEAR'S DAY – January 1
- DR. MARTIN LUTHER KING, JR.'S BIRTHDAY – Third Monday in January
- PRESIDENTS' DAY – Third Monday in February
- EASTER SUNDAY – March or April
- MOTHER'S DAY – Second Sunday in May
- MEMORIAL DAY – Last Monday in May
- FATHER'S DAY – Third Sunday in June
- LABOR DAY – First Monday in September
- COLUMBUS DAY – Second Monday in October
- HALLOWEEN – October 31
- VETERANS' DAY – November 11
- THANKSGIVING DAY – Fourth Thursday in November
- CHRISTMAS – December 25

# **INDEPENDENCE DAY AND CELEBRATIONS IN HAITI**

## **Independence Day in Haiti (January 1)**

Independence Day is one of the most important holidays in Haiti. It is celebrated with troops marching in Port-au-Prince. Wreaths and flowers are placed at the foot of the Maroon, a symbol of freedom for all black people. Maroons were escaped slaves who fought for freedom from the hills. Schools are closed throughout the land. The Haitian flag flies in towns and villages.

A special yellow soup, the “Soup of Freedom” is served. This soup is made of squash and various vegetables and other ingredients. At one time, only rich people could eat this soup.

Independence Day is a time of many festivities and celebrations. Children listen to stories of how Haiti became an independent nation.

The Ancestors Day is in commemoration of the heroes of the independence.

## **Christmas Eve in Haiti (December 24)**

December is a time of harvest and festivities. It is a very controversial month where people experience both fear and happiness. There is fear because many believe that evil things like death and accidents might strike their family. Therefore, many people take some kind of spiritual cleansing bath for their protection.

December 24th is a very special day in Haiti. During the day, almost everyone is out shopping for groceries and clothing. Houses are clean, decorated with handmade and imported Christmas decorations and natural trees. This happens primarily in the capital city and some other big cities. Houses are lit up with lights and different kinds of “fanal” (lanterns).

Christmas is a very busy time; many Haitians from abroad go to Haiti for the festivities. There are many parties and cookouts at the beach.

In the afternoon, children are dressed up. Parents are busy preparing for a late night dinner.

In the cities, there is a midnight mass; after the mass, families gather with friends at the house or at the beach for a late night dinner. Newly harvested food such as millet, corn, pigeon beans, rice and all kinds of provisions are cooked for that late dinner. Pork, goat, and beef are main dishes. Later, when the children are asleep, Santa “tonton Nwèl” puts their toys under their pillow, next to their bed or under the tree. Christmas is largely celebrated in Port-au-Prince in the countryside. Haitian African traditions celebrate “kouche yam”.

## **New Year’s Eve in Haiti (December 31st)**

In Haiti, the 31st of December is very similar to December 24th as far as festivities and late dinners. The people are very busy and rushed. Almost everybody is out shopping in preparation for a late dinner and the squash soup for the following morning.

There are many parties and cookouts everywhere. Some people stay up late playing cards and dominoes. Others pray that the 31st will leave them alive.

## **New Year's Day** by Emie Clerveau

The first of the year is a day of freedom  
and independence for all dear  
Haitians at home and overseas.

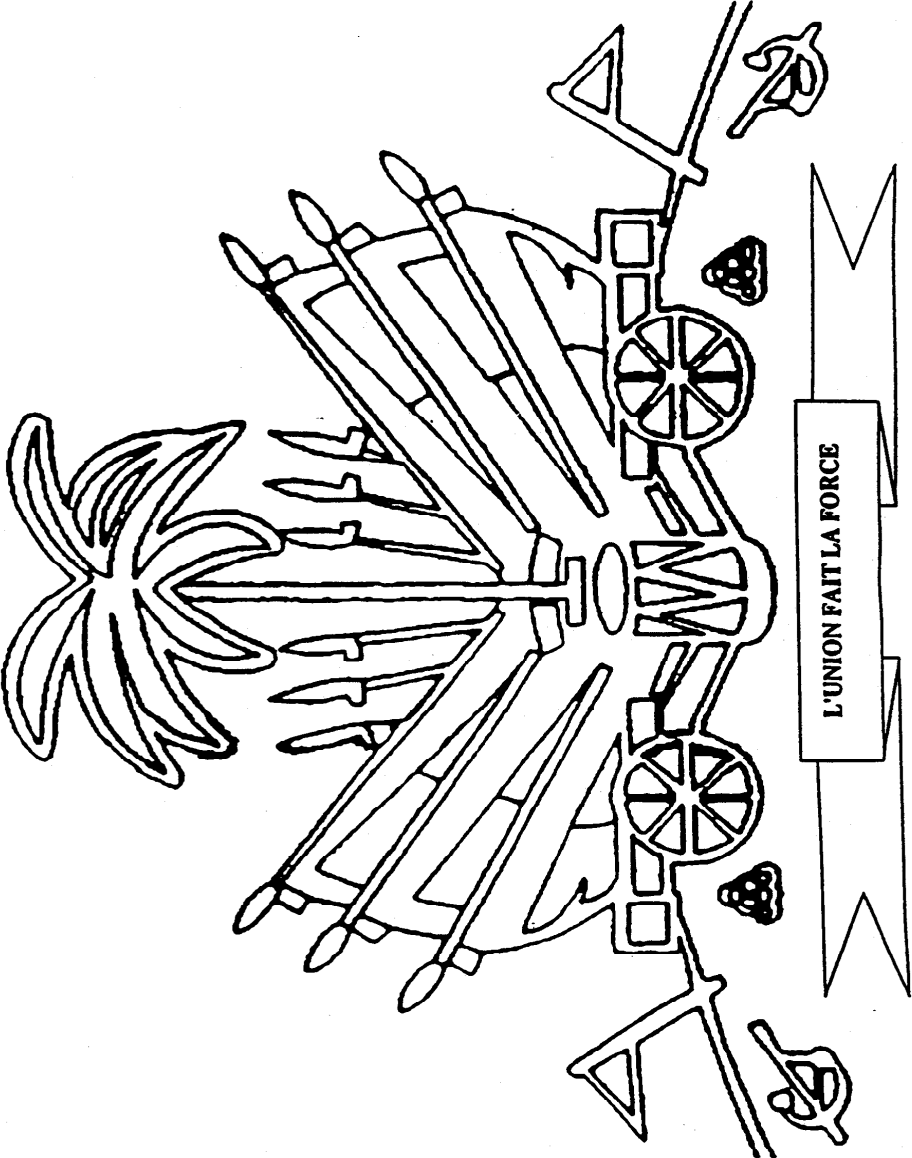
The first of the year is the day we give out presents,  
the day that we visit neighbors and families  
in order to reconcile and make good wishes.

The first of the year is the day that squash soup is eaten  
along with the exotic Haitian dishes.  
A day that cannot be forgotten.

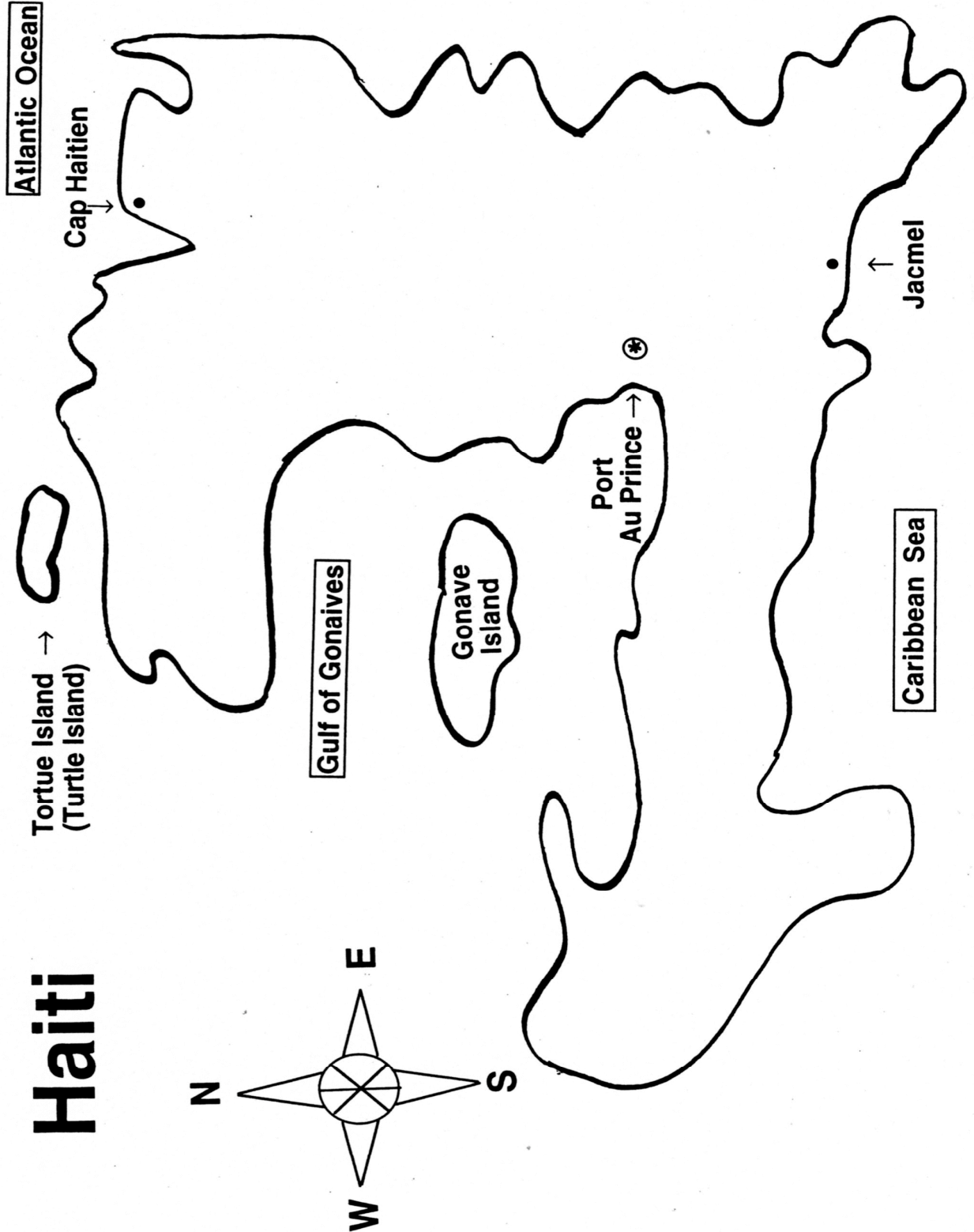
The first of the year brings joy to all little ones  
as they go from house to house,  
saluting grown-ups and eating cakes and candies.

The first of the year is the day grown-ups  
talk to each other and drink "Cremasse"  
to forget differences of the past.  
Yes, 'tis the day the rich shares with the poor  
to celebrate liberty and brotherhood.

**COAT OF ARMS ON HAITIAN FLAG**



# MAP OF HAITI





# CREATE A FORTRESS

What is a fortress or fort? A permanent army post. It is a strong or fortified place. The Citadelle fort in Haiti was used to protect the royal family from any harm.

One of the most famous landmarks in Haiti is The Citadelle. It is Henri Christophe's monumental fort. The fort is 3,000 feet above sea level with walls twelve feet thick. It took ten years to build. The Citadelle was designed to shelter 10,000 people. The royal family was allotted forty rooms. To get to The Citadelle on the roads of Haiti, you have to ride a mule or donkey up the rocky mountain.

How to make a mock Citadelle in the classroom:

## Materials needed:

1 large box or refrigerator box  
Tempera paints and a variety of paint brushes  
1 Acto razor or sharp scissors\*

\* **Warning: Acto razors or sharp scissors should be used only by adults.**

## Procedures:

1. Cut one side of the box from top to bottom.
2. Cut the top of the box with various squared-shaped designs, also varying the heights of the shapes.
3. Paint mock brick designs on the fortress.
4. Paint the road leading to the fortress and other landmark features, such as the mountains, trees, etc.

## Uses:

- Have the students display reports, drawings, and newspaper clippings about Haiti on the inside and/or outside walls of the fortress.
- Use as a prop to perform plays about Haiti's history or as a backdrop to pretend the student is in Haiti as a news commentator.
- Use as an area to display books, materials or artwork from Haiti. You may also use this area as a quiet reading area with carpet. Encourage students to make picture books and/or informational booklets for the class to read, and display in the fortress.

# CREATE A HAITIAN LEARNING CENTER

## (Primary)

Create a learning center in which your students can explore Haiti's culture and people. This learning center will allow students to work independently or in pairs on a variety of skills.

### Materials:

- Globe
- Map (Haiti, Florida)
- Books about Haiti
- Paper
- Index cards
- Pencils, color pencils
- Crayons, color markers
- Water color palettes
- Travel brochures of Haiti
- Scissors, glue
- Tape player
- Popsicle sticks
- String or yarn
- White construction paper
- Strips of color construction paper
- Multicolor tissue paper
- Modeling clay
- Square pieces of cardboard
- *The Word by Word* - Haitian Creole Dictionary (Prentice Hall Regents)

### Set-Up Ideas:

- Use a bulletin board with a table or two desks put together to set up materials.
- Display boards with folder pockets on a table, countertop or desks pushed together.
- Use a corner of the room marked off with two palm trees made with green and brown bulletin board paper.
- Use a refrigerator box covered with color paper. Each side could display work from each area of study about Haiti (language, transportation, children, geography).
- Use a variety of containers to hold materials on tables, desks, or counters (boxes, gift bags, plastic tubs, coffee cans, resealable plastic bags, etc.).

- Clothes line or plastic color chains can be used to hang activity bags with clothes pins.
- Display books about Haiti.
- Display realia or souvenirs.
- Display students' work from center and curriculum.

Activities:

- Create picture books with Haitian Creole color words.
- Use index cards to make illustrated "Fact Flash Cards" about Haiti.
- Create a butterfly mobile using popsicle sticks glued in an "X", tie yarn or string and attach cut outs of butterflies colored with water colors.
- Listening center - Have available tape recordings of family folktales.
- Create giant stuffed ocean creatures that would be found in the coral reefs of Gonave Island. Make creatures by drawing on two large pieces of white construction paper color and/or paint. After both pieces are cut out, staple around fish, stuff with newsprint and staple closed.
- Paint a coral reef mural to display ocean creatures.
- Weave strips of color construction paper. Fold, staple in place and add handle to make into baskets.
- From construction paper, color tissue, modeling clay, etc., make typical produce from Haiti to place in baskets.
- Use index cards to make postcards; illustrate and write a caption.
- Use modeling clay to mold the islands of Haiti, Turtle Island (shaped like a turtle) and Gonave Island. Place on piece of cardboard colored with water color to represent the Atlantic Ocean and Caribbean Sea. Label each physical feature.

# CREATE A HAITIAN LEARNING CENTER

## (Intermediate)

Create a learning center in which your students can explore Haiti, visit its past, and learn about the people and culture. This learning center integrates a wide variety of skills.

### Materials:

- Globe
- Atlas
- Maps (World, Haiti)
- Books about Haiti
- Encyclopedia
- Newspapers
- Paper
- Index cards
- Pencils, color pencils
- Crayons, color markers
- Color construction paper
- Travel brochures of Haiti
- Tag board
- Scissors, glue, stapler
- Aluminum foil
- Pieces of cardboard
- *The Word by Word* - Haitian Creole Dictionary (Prentice Hall Regents)

### Set-Up Ideas:

- Use a small bulletin board with a table in front to set up materials.
- Use a display board on a table. Create folder pockets and attach to board to hold instructions and materials.
- Share space with a Social Studies or Language Arts display.
- Use a refrigerator box covered with color paper and use each side to display work and maps. Attach folder pockets with activities, etc.
- Use a variety of containers to hold materials on tabletops or counters (for example: storage tubs, boxes, gift bags, resealable plastic bags).
- Create a class mural of Haiti as a background for the center.
- Use green and brown bulletin board paper to make palm trees.

- Display books about Haiti.
- Display realia or souvenirs.
- Encourage students to bring in magazine or newspaper articles to share and display in class.
- Display students' work from center and curriculum.
- Display Multicultural calendar and highlight Haitian holidays and events.

Activities:

- Make a pictiography of Haitian Creole words.
- Draw a map of Haiti and using resource materials to illustrate products from Haiti.
- Use index cards to make a postcard from Haiti. Illustrate and write a caption about a famous place in Haiti.
- Develop a travel brochure of landmarks to visit in Haiti.
- Use index cards to make "Flash Cards."
- Design your own Tap-Tap bus (pattern).
- Create an A to Z fact book about Haiti with a partner.
- Use person pattern and write and illustrate facts about a famous Haitian person.
- Design a postal stamp for Haiti.
- Draw a large map of Haiti on tag board, and use as a mat to create a collage of the people, places, products, language, etc. of Haiti using travel brochures, magazines, newspaper.
- Design a menu for your very own Creole restaurant with typical Haitian foods.
- Tin Art - Use patterns to cut out foil designs, and use tips of pencils, rulers, etc. to create facsimiles of this typical Haitian art form.

# AN INTERACTIVE BULLETIN BOARD ABOUT HAITI

- Create an interactive classroom bulletin board with trivial facts about Haiti. Label the who, what and where categories on the bulletin board. Use strips of paper or yarn to make the columns. After a unit of study on Haiti is introduced, have the students brainstorm about the places, things, and famous Haitian people in Haiti. Also, show a video on Haiti and have other written materials, such as *National Geographic* magazines and other travel magazines.
- Gather other information about Haiti by using the following web site addresses:
  - Haiti Online (Internet address)  
<http://www.haitionline.com>
  - The Haiti News (E-mail address)  
[tortora@meol.mass.edu](mailto:tortora@meol.mass.edu)
  - UHHP - The Unofficial Haiti Home Page  
On the World Wide Web (Internet address)  
<http://www.primenet.com/~rafreid/index.html>
- Have the class read the world section of the local paper, and clip articles of any Haitian news current events.
- Use the Internet or the library's laser disk for graphics and pictures. Have the class display the pictures with captions.

## Research Starters:

### “Who” Category:

- Christopher Columbus, the first European to discover Haiti
- Henri Christophe, King of Haiti
- Jean-Jacques Dessalines
- Francois Duvalier “Papa Doc”
- Jean-Bertrand Astride
- Toussaint Louverture

### “What” Category:

- The Citadelle
- Presidential Palace in Port-au-Prince
- Holidays-Flag Day, Independence Day, etc.
- Carnivals
- Creole proverbs and folk songs
- Macaya Peak National Park
- San Souci Palace
- Agriculture: Sugar cane, coffee,
- Tin artwork
- La Crete A Pierrot – Palace of 365 doors

### “Where” Category:

- Port-au-Prince
- Cap Haitien
- Jacmel
- Gonave Island

# HANDOUT FOR KINDERGARTEN LESSON: HAITIAN FOLKLORE

## Baby Cat Meets The Family

The day came when it was time to introduce Baby Cat to the world. Baby Cat's grandparents invited all their friends and all their neighbors to the party. All of Baby Cat's family would be there. Baby Cat's grandfather was to be in charge of the celebration. The family party was arranged for Sunday.

The whole Cat family and their relatives, friends, and neighbors were dressed in their best party clothes. They walked proudly to the house of Grandmother and Grandfather Cat. They sat in the living room, excited and eager to meet Baby Cat for the first time. Miss Daintypaws and Mr. Purrbox were there. So were Aunt Silkyfur and Uncle Growler. There were many other guests, but I cannot remember all their names.

Just then, Grandfather Cat, a handsome orange fellow with tiger stripes, stepped into the room holding Baby Cat out in front of him on a beautiful red satin pillow with little bunches of fresh flowers at the corners. The ceremony of welcome began. Grandfather Cat sang:

The entire family responded:

"Meow, meow, meow, meow, meow."

Grandfather Cat continued to sing:

"Meow, meow, meow, meow, meow."

And the family again replied:

"Meow, meow, meow, meow, meow."

Then Grandfather Cat held up his hand for quiet and pointed to Uncle Growler to come forward. "Please," said Grandfather Cat, "Kindly sing the song for Baby Cat."

Uncle Growler sang:

"Meow."

"I beg your pardon," Grandfather Cat said. "I do not understand you at all. That is no way to greet Baby Cat! Please sing again."

Uncle Growler sang again:

"Meow."

"What was that?" Grandfather Cat cried. "You are not singing properly at all. Sing after me."

"Meow, meow, meow, meow, meow."

Uncle Growler sang:

"Meow."

"You are embarrassing the family," cried Mr. Purrbox, as he jumped out of his chair and ran over to smack Uncle Growler.

"OUCH!" cried Uncle Growler.

Miss Daintypaws and Aunt Silkyfur rushed forward and boxed Uncle Growler on the ears. "YEOW!"

"AAAHHH!" Another family member had bitten Grandfather Cat on the tail, thinking it was Uncle Growler.

Now other members of the family joined in the fight and soon everyone was fighting. "MEOW, meow, meow, meow, MEOW, meow, meow, meow, MEOW, meow, meow, meow, MEOW... MEOW!"

Finally, Grandfather Cat said, "Enough! We are a family and must love each other and be kind to others."

"Uncle Growler," Grandfather Cat said, "Please sing the song for Baby Cat."

Uncle Growler sang:

"Meow, meow, meow, meow, meow."

And everyone applauded!!!



# HANDOUT FOR FIRST GRADE LESSON: HAITIAN TRADITION

## **Papa Leader First, Man Next, Tiger Last**

One day, Tiger saw Man by the river and asked him, "Is the old saying true: 'Papa Leader first, Man next, Tiger last?'"

"If you let me climb to the top of that tallest coconut tree, I will answer your question," Man answered.

"Alright," Tiger said, "Climb the tree."

Man climbed the tree. When he reached the top, high above the ground, Tiger asked again, "Is it true? Papa Leader first, Man next, Tiger last?"

Man shouted down to the Tiger, "It is true. Papa Leader first, Man next, Tiger last."

This made Tiger angry. He growled and snarled. Then he let out a loud roar. With that, a large group of tigers, all of Tiger's relatives, came rushing out of the bushes. Tiger told them, "This man in the tree says, 'Papa Leader first, Man next, Tiger last.'"

The tigers were furious. They surrounded the tree, jumping up, clawing and shaking it. The man felt safe because he knew that tigers couldn't climb trees.

"I know what we can do," said Tiger. "I will lay down on the ground, and the rest of you will climb on my back. We will make a ladder of tigers, and the last tiger will be high enough to grab Man."

So Tiger lay down at the bottom of the tree, and the other tigers, starting with the largest and oldest ones, began to pile on top of him. The youngest, a baby tiger, was the last to climb up to the top of the tiger ladder.

As the baby tiger reached the top of the pile of tigers, Man leaned over and whispered to him, but loudly enough to be heard by the other tigers, "If you make one move toward me, I am going to take out my knife and cut off your head!"

The baby tiger's mother was half way up the tiger ladder. When she heard Man's threat, she let out a terrible scream, - - "NOOOOO!" The pile of tigers tumbled to the ground and ran away.

Man called out to them as the last tiger disappeared into the bushes, "As I said before, 'Papa Leader first, Man next, Tiger last!'"

HANDOUT FOR FIRST GRADE LESSON: COUNTING

1



Gingerbread House (Kay)

2



Tap Tap Buses (Bis)

3



Palm Trees (Palmye)

4



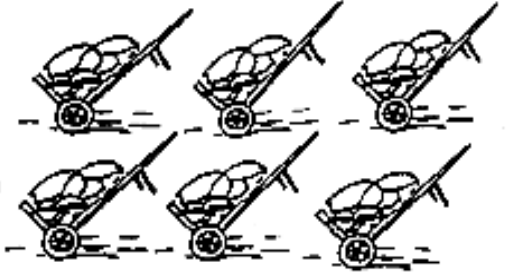
Mountains (Mòn)

5



Canoes (Kannòt)

6



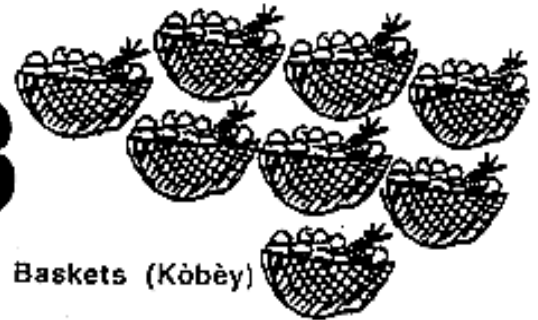
Carts (Bourèt)

7



Pestles & Mortars (ti-pilon)

8



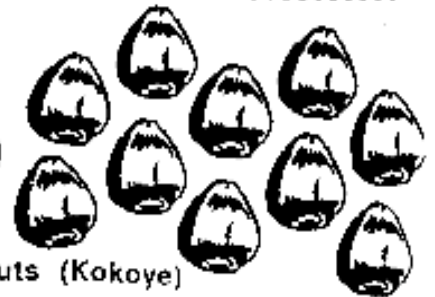
Baskets (Kòbèy)

9



Bananas (Fig)

10



Coconuts (Kokoye)