THE HAITIAN STUDIES ASSOCIATION

The Haitian Studies Association (HSA) is a tax-exempt educational organization. HSA promotes research on Haiti and Haitians, identifies and disseminates information on Haiti, and has an international network of competent experts to address Haitian issues, both from disciplinary and interdisciplinary perspectives. HSA serves as a resource for various institutions and policymakers in and out of Haiti, encourages discussion and debate on all aspects of Haitian society in Haiti and in the diaspora. The Association seeks to foster linkages and working relationships with educational, research, and civic institutions in Haiti.

Membership in the association is open to all persons interested in advancing its goals and objectives regardless of ideological persuasion, ethnic origin, occupation, residence, gender, or academic discipline. HSA is led by a Board of directors, which is responsible for establishing the organization’s policies and orientations.

Board of Directors:
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From the desk of the Director, Marc Prou

Université Quisqueya and Université Caraïbes
Hosted HSA Conference in 2002

For many of us, recent annual conferences of HSA seem light-years away from those we attended ten or so years ago. Differences abound. The conferences are now more transnational in character than they once were. There is considerably more attention paid to political, and sociocultural issues as legitimate concerns for and of Haitian scholarly studies. The participation of Haitianists from all over the globe is more apparent. Participants came from all over the U.S, the Caribbean, Canada, and Europe to attend the 14th annual conference.

This was the third annual conference HSA held in Haiti. The first one was convened in 1996, at the Holiday Inn (Le Plaza); followed by a second one in 1998, at Hotel Le Xaragua, Montrouis. The 14th Annual Conference held in Haiti on October 17-19, 2002 on the Campus of l’Université Quisqueya, with afternoon sessions at Le Plaza Hotel and l’Université Caraïbes in Port-au-Prince, attracted over 300 participants. The theme of the Conference: Images and Realities of Haiti provoked several interesting reactions. The current range of issues that deserve and receive disciplined scholarly attention makes earlier conferences of HSA seem retrospect, narrow and somewhat sterile. And the variety of methods of inquiry in the 14th Annual conference, for example, could not have been imagined a decade ago.

The 14th Annual HSA Conference held last October, in Port-au-Prince was hosted by two private institutions of higher education, along with several other local institutions like FOKAL, USIS and the MHAVE supported the conference. Several national and international scholars, students, activists, government personnel, and educators took part in the three days of intense academic exchange.
In particular, the 14th Annual conference provides an international forum for recognizing the complex interactions between images and realities. Further, the theme acknowledges that researchers and practitioners learn from one another, contribute to their own and others’ understandings and sensitivities, and are often dependent upon interactions between their communities for intellectual and practical sustenance.

HSA has changed. More members represent more disciplines and more ways of knowing. Roundtable discussion groups and specialized concurrent panels using either language (Creole, French, English) have been added to represent as fairly as possible members concerns and scholarly perspectives. The research presentations offered by both local and transnational scholars sparked lively debates and opened avenues for the future exchanges and collaboration among the haitianists at home and abroad. In addition to the academic presentations, participants enjoyed a variety of cultural activities such as: visit to Kenscoff, Plaine du Culte de Sac, Jacmel, reception at the Ambassador’s residence, HSA/MHAVE reception, the annual Award banquet. The distinguished recipient of HSA 2002 Award for excellence was the renowned artist TiGa (Jean Claude Garoute). Alex Cantave, founder of HSA received HSA 2002 Award for Service. The Guest of Honor was the internationally acclaimed writer Edwidge Danticat. Thanks to all participants, presenters and conference planning committee members for your continued support. See you in October 2003!

The 15th Annual HSA Conference will be held in October 2003 in Miami Florida, hosted by Florida International University. For more information contact the Haitian Studies Association at hsa@umb.edu or by phone (617) 287-7138, by fax (617) 287-6797. Visit our website: http://www.haitianstudies.umb.edu/

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Congratulations to two HSA members for their achievements: Ms. Louné Viaud Haitian is the Strategic Director of Zanmi Lasante (Partners in Health, a human rights activist was a 2002 recipient of the prestigious JFK Human Rights Award.

Mr. Raymond Laurent, a Haitian journalist based in Montreal Canada is the 2003 recipient of the Journalism Award in Montreal, Canada.

ANNOUNCEMENTS

Haitian Creole Language and Culture — June 23-July 11, 2003: The Haitian Creole Summer Institute will offer an intensive summer program from June 23- July 11, 2003 at the University of Massachusetts, Boston Campus. The Haitian Creole Institute has been offered in Massachusetts for the past seventeen years, since the summer of 1995, the Institute has been conducted at the Harbor Campus of UMASS Boston under the joint collaboration of the

Students help set up registration at the conference site in Port au Prince

Africana Studies Department, The Haitian Studies project, and the Division of Continuing Education. This year, the Haitian Creole Institute will offer a three-week intensive program in different levels of Haitian Creole. Also offered is a course in Techniques of Haitian Creole Translation for advance students. In addition to class work, all courses make use of language laboratory and cultural activities to enhance the study of language. For more information about the Haitian Creole Summer Institute, please contact Professor Marc Prou at the Africana Studies Department (617) 287-6796; email: marc.prou@umb.edu or Kathy Fitzpatrick at (617) 287-7913 or Kathleen.Fitzpatrick@umb.edu.

HAITIAN SUMMER INSTITUTE 2003 AT FLORIDA INTERNATIONAL UNIVERSITY

Miami: July 7th - July 24th, 2003
Haiti: August 1st - August 17, 2003
The Latin American and Caribbean Center (LACC) at Florida International University (FIU) will hold its 6th annual Haitian Summer Institute from July 7 - August 17. The thematic focus is HAITIAN LANGUAGE, CULTURE and SOCIETY. The Institute will feature intensive introductory language training as well as lectures and discussions on Haitian culture and history conducted by distinguished specialists. The program includes 3 weeks of courses in Miami and an additional 2 weeks of travel and study in Haiti. Students may register for one or both portions of the program and credit hours may count for graduate and undergraduate levels. The program is open to regular and non-degree seeking students. The Haitian Summer Institute offers the opportunity to develop knowledge of Haitian Creole structure and gain a better understanding of the social, historical and political development of Haitian society, as well as to discover various aspects of Haitian culture. For information, contact:
Dr. Jean-Robert Cadely, Director  
Phone: 305-919-5968 or E-mail: cadelyj@fiu.edu

Leisl B. Picard, Public Affairs Manager  
Phone: 305-348-2894 or E-mail: picardl@fiu.edu

New Publications Received:
Benjamin, Frantz. Valkanday. Canada: Valna Inc. 2002
Fatton, Robert Jr. Haiti’s Predatory Republic. Colorado:  
Lynne Rienner Publishers, Inc., 2002
Georges, Danielle Legros. Maroon. Canada: Curbstone  
Julien, Jean-Robert. & Repper, Lucie. L’eau qui vient du  
ciel, les arbres et Nous. Rajajinagar, India: Prabhu  
Enterprises, 2001
Latortue, François. Haiti et La Louisiane. Port-au-Prince,  
Prou, Marc, Spoken Haitian Creole for Intermediate  
Learners: Kreyol Pale Kreyol Konprann,  
EducaVision, 2002
Raphael, Stines. Bouki Nan Paradi: Miami, Florida: PVS  
Communications, Inc. 2002, (D’après la pièce de  
Frank Fouche): Audiovisual.
Talleyrand, Arnold C. Si Le Sucre Pouvait Parler.  
Petionville, Haiti: Les Editions Pleine Plage, 2002

HSA Resource Library
The Haitian Studies Association would like to thank Ms.  
Alta Mae Stevens of Falmouth, Mass., a long time mem-  
ber of HSA, for the generous contribution of her entire  
private collections of books and Xerox materials on Haiti  
and Haitians.
Also we are grateful to Frantz Voltaire, founder of CID-  
HICA for his generous contribution of books to HSA’s  
resource library.
We welcome additional book donations from all. We  
would like to invite HSA members to donate any of their  
own publications on Haiti in order to expand our collec-  
tion and we are also accepting any extra books, documents  
on Haiti that you have in your collection. The HSA  
resource library is available to all members, students or  
faculty conducting research on Haiti.

Journal Requests Manuscripts
Wadabagei. A Journal of the Caribbean and its Diaspora”  
is inviting manuscript submissions for a special issue on  
“Cultural Discontinuities in the African Diaspora.” We are  
especially interested in articles addressing such continui-  
ties and discontinuities in the Caribbean and Caribbean  
communities all over the world (esp. Canada, UK, US, and  
Continental Europe).
Rather than repeating established arguments, however,
President’s Report on the 14th Annual Conference of the Haitian Studies Association and Summary of H.S.A. Board of Directors’ meetings on October 17 and 19, 2002.

The 14th Annual Conference was hosted by the Université Quisqueya in Haiti, on October 18 and 19, 2002. The conference meetings were held at Université Quisqueya in the morning and at the Plaza Hotel in the afternoons. The choice of meeting in Haiti and having a Haitian institution as our host resulted in many unforeseen problems, but most were minor, and none detracted from the overall success of the conference. In fact, given the difficult realities of Haiti, it is accurate to say that the entire experience of the conference confirmed some of the very elements that the conference theme—Images and Realities of Haiti—was intended to highlight. However, as we planned this conference as a dress rehearsal for what we envisioned for a 2004 conference in Haiti, we learned some important lessons:

- No matter how helpful and generous an institutional host in Haiti is, the political situation of the country will prevent true collaboration among the constituencies that H.S.A. tries to bring together when we meet in Haiti.

- H.S.A. should not plan a conference in Haiti (in 2004 or at any other time) unless we secure all funding from organizations outside of Haiti. Sponsorships from Haitian sources come at too great a cost.

- H.S.A. should still consider holding its 16th Annual Conference in Haiti in 2004, but we should only do so if the newly formed task force for fundraising can obtain all the necessary funds.

Brief Summary of the Board Meetings of October 17 and 19, 2003:

Both Board meetings took place at the Plaza, and were cut short due to conference activities.

I. At the October 17 meeting,

1. The president reported on the conference planning and issues relating to last minute changes in the program required by the host institution or by the hotel.

2. The board discussed the advantages and disadvantages of having a local host in the current political climate. The president noted that too many events were cancelled (RAM, other cultural events) or moved or changed without H.S.A.’s input.

3. The president reported sending an official letter to Mr. Gamarra at FIU to accept the proposal to host the conference in October 2003. The board selected a theme and a date for the 15th Annual conference, which will be hosted by Florida International University.

4. LeGrace Benson provided an update of the Journal of Haitian Studies and Carrol Coates agreed to advertise the journal at the Plenary business meeting on the 19th.

5. The Board created two sub-committees: A subcommittee for Fundraising for 2004 and for Membership Development.

Alix Cantave suggested that the conference themes should be a good ones for fundraising both in 2003 and 2004.

II. The Board Meeting of Saturday, October 19, 2002 was held in the Plaza dining room during lunch and this resulted in a very informal and brief meeting:

1. The president confirmed that the 2003 conference would be held at Florida International University on October 9-11, 2003, and that the theme would be: “Investing in the Haitian Human Capital at Home and Abroad.”

2. Subcommittees were discussed and Lois Wilcken was appointed chair of the fundraising committee, Marie-Jose chair of the membership committee, and Leara Rhodes was appointed chair of the 2003 Conference Planning committee.

3. The Board agreed to send a letter to the membership explaining the advantages of a life membership and requesting a vote by the membership to change the bylaws, in order to add this life membership option.

4. The Board also agreed to send a letter to H.S.A. members to ask for nominations for the 3 Board openings. Carole Berotte Joseph agreed to chair a Nominations Committee.

5. The meeting adjourned with a renewed commitment to activate the task forces, especially those responsible for fundraising for the 2004 conference.

Breaks during the conference were held outside in the courtyard.
ANNOUNCEMENTS and CALL For PRESENTATIONS
15th Annual Conference

INVESTING IN HAITIAN HUMAN CAPITAL AT HOME AND ABROAD
October 9-11, 2003

One of the noteworthy characteristics of Haitians is their remarkable imagination, resourcefulness and industry at home and in the Diaspora. The 15th annual conference of the Haitian Studies Association seeks to examine the past and present accomplishments of Haitians at home and in the Diaspora and their contributions to society’s institutions and fields of learning.

The 15th annual conference is accepting proposals for papers and presentations on all aspects of the Haitian human capital at home and abroad. Among the topics that might be considered are early immigration, the so-called “brain drain,” the politics of displacement, migrant workers in the Americas and in Europe, the “restavèk” problem, etc. We also encourage historical work on such issues as state emancipation movements after the Haitian Revolution of 1804, the experience of free blacks, and the sustainable pool of human resources from the perspective of diasporic citizenry constructing democratic citizenship within a global culture.

The Fifteenth Annual Conference, INVESTING IN HAITIAN HUMAN CAPITAL AT HOME AND ABROAD, will take place at Florida International University on October 9-11, 2003. The program will consist of approximately sixty lectures of twenty minutes each. Selected papers from the conference will appear in the Journal of Haitian Studies (JOHS), a refereed academic publication of the Haitian Studies Association to be issued approximately one year following the conference. The conference welcomes proposals from authors, scholars, teachers, activists, and the general public.

Guidelines for general participation in the conference and a proposal submission form are attached. Please keep proposals to one page, excluding information on authors and presenters. To be considered, proposals must be postmarked by April 15th, 2003. Please mail, or fax, or e-mail your proposals to the Haitian Studies Association office at the University of Massachusetts at Boston.

GUIDELINES FOR GENERAL PARTICIPATION

If submitting a panel proposal, you must include a title for each paper within that panel. In addition, panels should include no more than 3 papers and a chair/discussant. Roundtable proposals should include no more than 4 participants plus a chair/moderator.

Contact Information.
When submitting any type of proposal, it is essential that the contact information be listed for all those designated in the proposal. In addition, it is important to list a primary contact person for notification of acceptance or rejection of proposals for the 2003 conference. HSA will only contact the person designated as the primary contact.

Participation Limitation
HSA tries to allow as many people to participate in the conference as possible. Therefore, each participant is limited to one paper presentation. However, a participant can perform two different roles—presenting a paper and chairing a panel, or presenting a paper and participating in a roundtable discussion.

Registration
All program participants must register for the conference. Pre-registration will begin in the month of July. You need not be a member of HSA to present at the conference, but we encourage you to join the organization.

Notification of Decision
Decision regarding acceptance and rejection of papers/panels will be announced in June. If your paper is accepted, you will be required to submit the abstract and text electronically or on a disk by September 1, 2003 to HSA and the panel chair. Papers may also be submitted for publication in the Journal of Haitian Studies. For information on the Journal, please contact Dr. Claudine Michel at (805) 893-3914, email: HYPERLINK “mailto:michel@sscf.ucsb.edu” michel@sscf.ucsb.edu.
Communicating Images and Realities of Haiti:  
The Annual Conference of Haitian Studies  
By Nadege Clitandre  
Doctoral candidate, UC Berkeley

When Alix Cantave was being honored at the 14th annual conference, he made a very touching statement, and in my opinion, is at the heart of the goals and objectives of the association. He said, “I want my children to want to come to Haiti not because they love me but because they love Haiti.” This statement was followed by an overwhelming applause by a large audience representative of not only the Haitian Diaspora but also a diverse community of scholars and artists interested in Haiti and its communities abroad.

This year, the theme of the conference was “Communicating Images and Realities of Haiti.” As Kathleen M. Balutansky, the president of HSA states, “Both the theme and the location of this year’s conference were chosen in light of approaching bicentennial of Haiti’s independence.” Indeed, this three-day conference focused on the challenges Haiti faces, as well as the visions that need to be materialized in preparation for 2004. Professors, scholars, and students from various universities and research institutions tackled issues and concerns specific to Haitian Studies from diverse fields and perspectives. The success of this conference was certainly a result of an intense dialogue and exchange among Haitianists and Haitian scholars living at home and abroad.

As I think about the significance of the Haitian Studies Association and its annual conferences, I can’t help but hear the echo of a young Haitian-born college student from Boston who, in all honesty, said to me on our first meeting at the conference that she was not even aware that Haiti was the first Black Republic in the world until her junior year.

I say all this to declare emphatically that one cannot work on issues specific to the African Diaspora without talking about the Haitian Revolution, its consequences and implications. Some may say that I am over-representing Haiti because I am caught up in my own pride as one born in that island. I cannot deny this subjective reality, but my interest in centering Haiti in African Diasporic issues is not a form of narcissism; it is a necessary task.

If you know something about the uprising of Denmark Vessey in 1822, or that of Nat Turner in 1831 and have little knowledge of Jean-Jacques Dessalines, the infamous general who led the Haitian slaves by telling them to cut the masters heads and burn their houses, you have not situated the Turner and Vessey revolts appropriately, for they are partly consequential factors of the Haitian revolution. If you had a course on Langston Hughes and the Harlem Renaissance and Haiti was not brought up in discussions, you missed something important. If you focused on the folklore of Zora Neale Hurston and ignored her anthropological study of Haiti in 1936, you have committed a grave error. If you think you know all about Frederick Douglass and W.E.B. Dubois, but can’t say anything about their active relation to Haiti, you will agree with me and cry out that Haiti has indeed been underrepresented in a positive light. Perhaps you will you will also realize that you are not looking at the whole picture if you protested against the atrocity of the 1991 Rodney King incident, but didn’t even pay attention to the brutality imposed in the Haitian immigrant, Abner Louima, by Brooklyn police officers in 1997.

I am not so self-absorbed to say that everything is connected to Haiti. I am saying that as descendents of Africans dispersed and displaced all over the world for the purpose of enslavement and colonization, we are all connected thus, need to develop a diasporic consciousness that necessitated historical, cultural, political, and social connections groups and cultures of the African Diaspora.

A university student originally from Sénégal told me that being in Haiti and at this conference made her see just a different perspective of the same collective oppression of all black people. As we move towards a more globalized society, we as black students need to become keenly aware continuous collective struggles of black people and other oppressed groups and cultures all over the globe. In the wake of 9/11, we can’t afford not to do so.
Honored for Achievement

Tiga
Jean-Claude Garoute accepting award from LeGrace Benson. Photos by Tequil Minski.

Honor to Jean-Claude “Tiga” Garoute presented at the Fourteenth Annual Conference of the Haitian Studies Association (Asosyasyon Etid Ayisyen Association des Études Haïtiennes) in Port-au-Prince, Haïti, 19 October 2002 by LeGrace Benson

Sen Soley, Sen Lalin, Sen Zetwal-yo, Sen Pyebwa, Sen Dlo, Sen Lannmè, Sen Zanzet, ak tout Gran Moun ak tout Ti Moun, vin isit ak nou kounyea.

May the holy spirits of sun and moon and stars, the trees, the waters, the sea, our ancestors, the holy spirit inhabiting all men and women and their children come here with us now. For we give praise to the inspired person, Jean-Claude Garoute Tiga and to his work.

He has done many kinds of spirited works. He and his colleagues Patrick Vilaire and Fredo Casimir founded the Poto-Mitan center (1968) where new ways of thinking about and making art could find support. Note the name, Poto-Mitan, the pole that conducts the spirit into the community. In 1972, he would work with Maud Robart, Louisiana Saint-Fleurant, Saint-Jean Saint-Juste and Richard Antilhomme in the first burgeoning of what would become the Saint Soliel project in the village of Soissons-la-Montagne where he was building a home. Soon the world would know of Saint Soliel. The poetic villagers would travel to Nancy, France to give a presentation that was painting, sculpture and theater arising out of the lived experience of the people of Soissons-la-Montagne. Tiga's part had been to provide the materials, the means and encouragement. The motifs were direct expressions out of the heart of people living and working and making art together. The presentation was a huge international success, especially recognized by André Malraux and quickly recognized in Haiti as well. The distinctive works still arising from this energy after a quarter of a century attest to an enduring consciousness, deeply rooted and authentic. Many have written about the Saint Soliel project. Interviewing those who observed the events from close up, of speaking with family members and Tiga himself, and in seeing work generated out of that community sensibility, I discover that the story of the remarkable flourishing in that corner of the world continues. One author in 1980 regretted its passing away, and yet the paintings of Stevinson Magloire were then and afterwards cited for their powerful and even dangerous messages. One hears from the original artists of continuing friendships and collaborations. The special sensibility, distinctively Haitian, clearly Kreyol, arises out of understandings of the natural world, of its joys and dangers, of good and evil in nature and in the human heart. Tiga did not make or control the artistic production there. He brought in materials, gave a bit of instruction about ways they could be used and constantly encouraged the free exercise of intuition and discovery.

The international world of art also knows Tiga for his own paintings and sculptures. His works are vigorous and imaginative, making use of a variety of traditional and found materials. They turn viewers' expectations upside down to redirect ordinary ways of thinking and seeing into something richer and more profound.

Many other people know Tiga for being a teacher who draws out the creative energies present in his students. They know him for being a teacher of teachers who will make a place and a way for their own pupils to unlock the stored up creation. Tiga reveals that the spirit dwells within each one of us.

Most of all and most fundamentally, he gives encouragement to our indwelling ideas and images. His function is what the Greeks called maiuetic, the educator who elicits the latent ideas, encourages, animates and allows the free development out of the real sensibilities already present. This was his way in Soissons-la-Montagne and this has been his way with all those he has served so deeply as teacher.

I observed this in action when I visited his school in Port-au-Prince. Arriving in Haiti in 1981 to do an article for Art International, one of the first names I heard was Tiga, and one of the first stories told was about Saint Soliel. A decade later, I was finally able to make an appointment with this artist-teacher of whom I had
heard so much. At last I could see for myself. It was not an interview. Looking around the rooms I could see already the place itself was vibrant, and the person before me was intensely alert a sort of activated nodal point upon which energetic rays converged and then reverberated back into the space around him. For two or three hours I knew I should be a student, not an art historian. Some school teachers arrived for a studio session. For the next little while I observed their engagement in a dual process of untying their own personal creativity and of learning how they could enable their students to do so as well. It was exciting to see the work progress and to watch and listen while Tiga went from one student to the next, always eliciting reactions, always supporting the adventure into new territory: looking, seeing, feeling, responding and making something out of the experience.

I left with the sheaf of papers outlining his theories he graciously gave me. They were unlike any theories I had encountered in my own training in Bauhaus methodology, unlike anything I had seen in public schools or colleges in the United States. There is nothing with which to compare these diagrams and vocabularies. There are concepts that are seldom if ever evoked in the art teaching studios in the Americas and Europe. I found myself recalling the writings of André Breton, who asserted the need for us in the West to rediscover our deeper spiritual roots; to reestablish our connections with the sun and the earth, rocks and water, the darkness and the love that lives in the heart. I understood how he could say that “…poetry should be done by all, not just by one.”

Tiga is the most stalwart contributor I know of to the efforts in progress to transform education from rote learning of factoids into notions and actions of discovery and creation.

As an artist in his own right, his many works in collections all over the world give witness to the strength and subtlety of his vision. His imagination is unbounded because his spirit is without borders. Recently I showed a projected image of one of his sculptures, Paradox…a work in welded iron. A rectangle formed of horizontal iron bars welded to vertical rods forms a sort of grid, with an oval opening in the center. Suspended down that opening is a heavy chain. The viewers were a group of Caribbean historians. As soon as the image was on the screen, there was a collective gasp. They knew. The paradox was the continued presence of bonds and chains in a nation that freed itself 200 years ago. The seemingly abstract, modern shape of that sculpture repeated the famous map of the slave-ship deck, the bodies of African captives horizontal like a grid, each of them chained into place.

In his work as an artist, his work as an educator, his work as a fellow traveler with the rest of us, he is here to bring in the strongest spirits to enable us to break our chains.

It is the great joy and privilege of the Haitian Studies Association to honor this work and the person who so energetically makes it happen.