
Volunteer Handbook

*Hearthstone Village
in support of
Reveil Matinal Orphanage in Haiti*



The healthy social life is found
When in the mirror of each human soul
The whole community finds its reflection
And when in the community
the virtue of each one is living

R. Steiner

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Dear Volunteer,

Thank you for volunteering your time and services to Hearthstone Village's Haiti Reveil Matinal Orphanage Outreach. In our initial medical outreach trip we witnessed the enormous impact of a small team of volunteers. Through the actions of the medical team we realized the power a small group can play to alleviate the suffering of others. We truly believe that your efforts and dedication will make a tremendous difference in the lives of the Haitian children.

This document was written to provide you with useful information regarding your participation in the Haiti Reveil Matinal Orphanage outreach. The handbook is by no means comprehensive and it is only intended to answer initial questions and provide general information about volunteering and traveling to Haiti. We encourage your feedback to improve our system for future participants. Please read this entire document carefully.

Haiti is a dynamic, changing environment which resembles a post-war zone due to the earthquake related devastation and poverty. Volunteers should be in good health, physically, emotionally and mentally, and willing to adapt to the situation. Your work at the Reveil Matinal Orphanage may pertain to your specialty area, or your other talents may be put to good use as needed! We ask that volunteers please come with a willing heart and an open mind - it will truly be the experience of a lifetime.

With love and gratefulness,

Hearthstone Village Board



Introduction

Hearthstone Village (HV) was formed in 2003 as a nonprofit corporation dedicated to nurturing abandoned and neglected children through the development of intergenerational residential communities. The Hearthstone Board has explored many ways to bring this vision to fruition.

In 2006 Hearthstone Village committed its support to a project in Baja Mexico in partnership with Tu Hogar, a Mexican Civil Association. This project includes the building of a clinic (almost complete) and eventually an orphanage.

In January of 2010 Haiti was devastated by a 7.0 earthquake. Many people felt called to lend a hand. Dr. Laura Wedderburn of the Ukiah Valley Medical Center and Lynn Meadows, a Physician's Assistant and Hearthstone Board Member were central to the organization of dozens of medical personell from UVMC who traveled to Haiti. While Lynn and Laura were in Haiti they visited several orphanages. Upon their return they approached the Hearthstone Board with a proposal to assist the Reveil Matinal Orphanage. The orphanage currently houses 18 girls from the ages of six years to 11. **Haiti Project Vision-Support of the Reveil Matinal Orphanage**

The Reveil Matinal Orphanage Foundation (RMOF) was created by a group of Haitians in New York in 2005. The goal of the Foundation is to equip the girls with a solid knowledge of social and spiritual options and to provide a sanitary and safe environment with the hope that these girls will grow into strong, healthy adults. Even prior to the earthquake the Orphanage struggled. Since the earthquake it has become even more difficult to provide a safe and stable environment.

Hearthstone Village board members agreed that Hearthstone could have a beneficial impact on the lives of girls in this small orphanage. The board decided to lend a hand to RMOF by sending small teams of volunteers, monthly if possible, who would provide the girls with psychosocial and educational support. Hearthstone also, when possible, supplements the girls' nutritional needs. HV does not in any way manage the day to day operations of the orphanage nor is it part of the governing body of RMOF. HV acts in a supportive role only. The goal of HV is to enhance the lives of the girls.

Before You Go

Getting to Haiti

Hearthstone allows flexible travel dates if necessary though it is highly recommended that volunteers travel with their group. If you must leave on a separate date than your group, please coordinate accordingly. If this is your first trip to Haiti, please remember that the airport experience will be extremely different than what volunteers are generally used to. It's helpful if you get advice from people who have been.

Currently, American Airlines is the airline Hearthstone uses. Please book your own ticket.

Medical Issues and vaccinations

Immunizations & Malaria Prophylaxis

The Center for Disease Control (CDC) provides recommendations for travel to the country of Haiti. It is assumed that volunteers will make a personal decision about their immunizations based on the recommendations. The requirements for volunteers are malaria prophylaxis, the Tetanus booster, updated Polio and Hepatitis. In addition, it is assumed that volunteers are in good health or have consulted with their health care provider about travel. **Health insurance is also necessary**

CDC recommends the following vaccines (as appropriate for age) for the Caribbean Region

Immunizations

- Hepatitis A
- Hepatitis B
- Tetanus (TDAP)
- Typhoid
- Measles (MMR)
- H1N1
- Flu shot

• Hepatitis A or immune globulin (IG) should be considered if travel to areas of questionable sanitation is anticipated. (Recommended)

• Hepatitis B, if you might be exposed to blood (for example, health-care workers) or travelers who have sexual contact with the local population, stay longer than 6 months in Haiti or the Dominican Republic, or might be exposed through medical treatment. • As needed, booster doses

for tetanus-diphtheria and measles. Hepatitis B vaccine is now recommended for all infants and for children ages 11–12 years who did not receive the series as infants.

* Taken from the CDC Travelers Section for the Caribbean on the website. For more information available: <http://www.cdc.gov/travel/caribbean.htm> Immunizations and Malaria medications are available through different sources depending on your location and insurance. These sources are generally your regular health care provider, a local health department, a travel consult through your health system, a local university, etc. Expect to pay at least the following for your immunizations:

* A twinrix shot is usually available, which combines the Hepatitis A & B shots. Anti-malaria Precautions (Required). We recommend Malarone as a first line preventative medicine. Other options are doxycycline and Chloroquine.

Things To Know about vaccinations

- Generally it takes 1 week after a vaccine is given to get any protection from it.
- A single Hepatitis A vaccine is effective for about 1 year. Please remember to get your second booster HepA shot six months from the initial injection.
- A single Hepatitis B vaccine is unlikely to have much effect. Usually you expect to need to complete the series of three Hepatitis B shots over a 4 month period before someone is immune. It is possible to do a rapid series with 3 shots over a month but you need to get a fourth shot at one year. It is reasonable to get it started before a trip but only has a 30% chance of working after the 1st dose.
- The typhoid is available in oral or injectable form but the oral takes a week to complete and then another week to become effective. The injectable lasts for 2 years while the oral lasts for 5 years.

Staying Healthy in Haiti

- Carry enough of your essential medications to last duration of the trip, divided between carry-on and checked luggage. Medications should be in original bottles, with labels. • Air Travel – if you suffer from motion sickness (or are nervous with small planes): You can take Dramamine 50-100mg every 4-6hours, starting 30-60 minutes before travel, max 400mg/day, available over the counter.
- Best prevention of malaria is to avoid bites! Personal protection measures: Insect Repellants (15% DEET - CUTTERS); apply sunscreen first, then insect repellent; long-sleeved clothing & pants. • Traveler's Diarrhea accounts for 64% of all illnesses affecting tourists. The risk factors are: drinking tap water, brushing teeth with tap water, fruit not personally peeled by traveler, dining outside of the hotel having iced drinks, fresh juices, eating food in small restaurants or from vendors, eating locally made ice cream or flavored ices.

Short Travel Medication List:

The list below is Hearthstone's recommendations on what medications to bring with you. They are all *strongly* encouraged.

• **Antibiotic: Ciprofloxacin 500 mg for indications:**

Diarrhea	● 1 pill twice a day, start as soon as diarrhea starts and take daily until diarrhea resolves
UTI/Burning with urination:	● 1 pill twice a day for 5 days
Sinusitis/Productive Cough:	● 1 pill twice a day for 10 days
Skin infection:	● 1 pill twice a day for 10 days

• **Antimalarial: Chloroquine or Malarone, plus the following:**

Insect Repellant	<ul style="list-style-type: none"> ● DEET (Off, many others) use 30% or less ● Picaridin (Cutter, Bayrepel) ● Permethrin (for application to clothing and gear)
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It is important that you begin your antimalarial medication prior to travel.

• **Over the counter (OTC) medications:**

Upset stomach	<ul style="list-style-type: none"> ● Antacids (Pepto-Bismol liquid or tablets, etc) ● H2 blocker (cimetadine, ranitidine)
Diarrhea	<ul style="list-style-type: none"> ● Loperimide (Imodium) ● Pepto-Bismol
Rash or insect bites	<ul style="list-style-type: none"> ● Hydrocortisone cream ● Diphenhydramine cream (Benadryl cream) ● Diphenhydramine oral (Benadryl)
Pain or fever	<ul style="list-style-type: none"> ● Anti-inflammatory meds: <ul style="list-style-type: none"> ○ Naproxen (Aleve) ○ Ibuprofen (Motrin, Advil) ○ Aspirin ● Acetaminophen (Tylenol)
Nausea or vomiting	● Dimenhydrinate (Dramamine)
Skin protection	● Sun block, SPF 15 or greater

• **Other conditions:**

Diarrhea kit	<ul style="list-style-type: none"> ● Immodium (OTC) or Lomotil (prescription) ● Pepto-Bismol or other antacid ● Antinausea, such as Dramamine (OTC) or Promethazine (prescription) ● Antibiotic, such as Cipro
Giardia or other parasites	● Metronidazole
Choa!!!!	<ul style="list-style-type: none"> ● Fluid replacement ● Antibiotics such as Doxycycline or SMX-TMP (Septra or Bactrim)

AND BRING A SUPPLY OF YOUR PERSONAL ROUTINE MEDICATIONS!

Health Insurance

In order to reduce the impact of health problems it is required that volunteers are fully covered by Health Insurance. Please review the details of coverage from your personal insurance plans. It is your responsibility to ensure that you have adequate health insurance coverage should you encounter an emergency and need to be evacuated. It is **recommended** that for the short-term you purchase additional insurance to coverage your travel for the Haiti **Reveil Matinal Orphanage** outreach. Please submit your receipts to Hearthstone for insurance re-imburement. Information on insurance plans are provide below:

International Medical Group – Coverage without boundaries

website: <http://www.imglobal.com/index.aspx>

Things to remember before you go

- Food is available, but limited – plan on bringing food to supplement what is provided. Currently 1-2 meal per day is provided.
- Small local food markets are located about a 10 minute walk from the orphanage.
- Hopital Espoire is a 10 min. tap-tap ride from the orphanage.
- There is hotel Auberge du Quebec which can be a R&R place of choice for our volunteers. However, to get a meal can literally take hours, please plan your time accordingly. This will require a complicated tap-tap ride from the orphanage.
- Volunteers sleep mostly on inflatable beds inside the orphanage. There are currently three sleeping inflatable pads from previous volunteers. You may need to bring your own pad, a light sleeping bag (it's very hot) or sheets and a light blanket (throw) to make your inflatable mattress more comfortable. Bring a mosquito net. We hope you will leave these items behind to donate to the orphanage.
- Showers are limited and with cold water. Likely you will have to get a bucket from the basement for your showers.
- Electricity is sporadic and sometimes available between 4-9pm.
- Haiti uses a GSM network. AT&T, T-Mobile, and Verizon GSM phones work well. GSM cell coverage is ok in the city, but spotty at the SDA hospital. AT&T seems to provide the best service. **Please go to the Verizon store as they will “lend” you a phone to travel internationally. I strongly recommend that each team leader get a phone. You can also buy a phone card while in Haiti.**
- The weather is hot (in the 90s and 100s) and very humid.
- Drinking water is not guaranteed so please see bottle water options in list below.

What to bring

Personal items

- ï Lightweight luggage
- ï Washcloths
- ï Shower shoes/ flip-flops
- ï Current passport
- ï Copies of your passport. Please also leave a copy of your documents with a family member or friend.
- ï Food – snacks, packaged food, powdered Gatorade/other drinks, bars, gels, dried fruit, trail mix, camping food, nuts, etc.
- ï Water – 1 or 2 reusable water bottles. The orphanage purchases PURIFIED WATER IN 5-GALLON COOLERS. This can change month to month.
- ï Comfort – inflatable mattress, camping pad, pillow, towels, sheets, HEADLAMP
- ï Clothing –poly travel pants, comfortable shoes, and hat. Scrubs are a comfortable way to dress in Haiti. Please do not bring any overly revealing clothing.
- ï Pocket money in small bills (lots of 5s and 1s). US dollars are accepted in Haiti
- ï A travel pouch to keep your documents and valuables on you at all times
- ï Personal medications – reference list below
- ï Bug spray – CUTTER/OFF- one bottle is sufficient. Strongly recommend DEET.
- ï Sunscreen/Sunglasses/hat
- ï Handkerchief/scarf (to keep dust out of face)
- ï Antibacterial gel
- ï Backpack
- ï Swimwear
- ï List of emergency contact numbers in Haiti
- ï Haitian Creole-English dictionary. You can purchase one at most bookstores or at amazon.com

Donations

Hearthstone Village has received many donations over the past months for the orphanage in Haiti. You should not buy items to without checking with Hearthstone. We have triaged the items so we can be sure that the most important items are being brought. Volunteers, however, may bring small trinkets for the staff such as travel size lotions or clothing.

Once You're There-The Basics

Behavior

When staying in Haiti, please remember that we are guests and as such, we should try to abide by their customs. Go with the flow. When something seems different, take that opportunity to learn more about the culture. Also, please remember that RMOF an Adventist orphanage and behave accordingly.

A few friendly reminders:

- Do not drink alcohol on orphanage premises or in front of the girls.
- Dress modestly. The weather is very hot and humid but a level of modesty is still important
- Do not use bad language in front of the girls
- Try to stick with the routines of the orphanage.

The girls

There are 20 girls living at RMOF right now. Each one is a gem and brings delight in their own unique way. Get to know them. Learn their names. Play games with them. By the end of the week you will have formed relationships that are amazing and long lasting

Before you go, familiarize yourself with the names and ages of the girls. It's important that you spend time initially putting faces with the names.

NAME	Name Sounds Like (Pronunciation)
Estella	Estella
Kentya	Cantina
Wibedicise (a.k.a. Chouck)	Re-ber-sees or Shug
Yvertha	Evieta
Chineca	Shinka
Farah	Fah-rah
Marceline	Mar-sel-een
Rotchiline	Roach – eh- leen
Rolantha	Wo-lun-ta
Kevelie	Kevlee
Shelda	Shelda
Betilia	Bet-si-lia
Wislande	Wis-lahnd
Doriane	Dor- i-ann
Kerwine	Karen with a very slight “w” before the “en”
Fritzchina	Fritch -ina
Bilove	Bee - Love
Gueurlande	Gair-lund

Fritzchina often acts as a leader and a translator. She can often locate things in the house for you.

Staff

Jean-teaches the girls English

Wisler-Wisler runs the day-to-day operations of the orphanage on the ground

Jacqueline-?

Mamies-Kind of like governesses. They help care for the daily needs of the girls, cook and clean. As of February, 2011 the Mamies were Cassandra, Michaela, Daniella and Daphne.

You're relationship with the staff there will vary. Volunteers...

Routines

It's important for the girls to continue with the same routine as much as possible. This includes fun activities such as songs, school activities like flash card games and basic activities such as tooth brushing.

A sample of routines (from Leanna's report)

Day to Day Activities

- The girls bathe twice a day – morning and night. They also brush their teeth at this time
- School is held Monday through Friday 8am – noon
- Jean teaches English twice a week and the days vary based on his schedule. He teaches for a couple hours in the classroom, but utilizes the whole day to teach more and read with the girls. He spends the night and teaches again the next day,
- Social Worker now comes one time per week on Sundays and stays for about 4 hours. She plays with the girls, gives them activities to do, and interviews each one to see how they are developing on a psychosocial level.
- Staff women clean house every morning
- A few children per day help staff women with chores, doing dishes, serving meals (they ask different children each day to help to rotate duties)
- In general, 2 meals per day are served – breakfast and a dinner around 3pm. Usually, a mid-morning snack of fresh fruit was also given.
- Breakfast usually consisted of a gelatinous rice mixture with cinnamon sticks to flavor it.
- Dinner was usually a large plate of rice with a sauce and vegetables, sometimes with beans, potatoes, or plantain. Usually, a small amount of meat (chicken or a hot dog-like meat) was served, but not always.

Procedures

You should not expect hotel level arrangements. You will sleep on a blow up mattresses and you need to bring bedding (see the “items to bring section”)

Recommendation: Try to figure out your own basic needs first thing just to have these in place:

- Where to get clean drinking water. It comes from a water bubbler.
- How to work the toilet (it is temperamental and doesn't flush)
- Where to get bathing water (You will take cold bucket baths)
- Ask for a tour of the house

Costs in Haiti

Immunizations	Varies but Public Health offers most for \$15
Passport fees	\$145
Airfare	Starts at \$590 but can vary. Book early
Accommodations	No cost to stay at the girls.
Transportation	Varies. Hearthstone will arrange it
Exit tax	\$25
Personal Miscellaneous	Varies. Usually \$200-\$400 but can be less or more.

Hearthstone does cover or reimburse for some items:

- Transportation costs while *in* Haiti
- Translator
- Whenever possible a portion of the plane ticket may be reimbursed. You must book the ticket first before you receive any reimbursement. The amount can vary widely so check with Hearthstone for the current reimbursement amount.

Songs

Singing is a big part of what you will do with the girls in Haiti. They are known to spontaneously begin singing but Hearthstone volunteers often lead them in singing. Below are the lyrics to songs that volunteers have been singing. The lyrics are in both English and Haitian Creole.

Hes got the whole world in his Hands

Li te pran tout mond lan nan men l,
Li te pran tout mond lan nan men l,
Li te pran tout mond lan nan men l,
Li te pran tout mond lan nan men l.

L ' li te jwenn frè m' yo ak sè m' nan men l,
L ' li te jwenn frè m' yo ak sè m' nan men l,
L ' li te jwenn frè m' yo ak sè m' nan men l,
Li te pran tout mond lan nan men l.

Li te leve solèy la ak lapli a nan men l,
Li fin ranmase kifè li lalin lan ak zetwal nan men l,
Li fin ranmase kifè li van ak nwaj yo nan men l,
Li te pran tout mond lan nan men l.

L ' li te jwenn gwo larivyè ak nan mòn yo nan men l,
Li fin ranmase kifè li océans yo ak nan lanmè yo nan men l,
Nou achte nou e li te pran m' nan men l,
Li te pran tout mond lan nan men l.

Li te pran tout moun isit la nan men l,
Li te pran tout moun gen nan men l,
Li te leve tout moun toupatou nan men l,
Li te pran tout mond lan nan men l.

He's got the whole world in His hands,
He's got the whole world in His hands,
He's got the whole world in His hands,
He's got the whole world in His hands.

He's got my brothers and my sisters in His hands,
He's got my brothers and my sisters in His hands,
He's got my brothers and my sisters in His hands,
He's got the whole world in His hands.

He's got the sun and the rain in His hands,
He's got the moon and the stars in His hands,
He's got the wind and the clouds in His hands,
He's got the whole world in His hands.

He's got the rivers and the mountains in His hands,
He's got the oceans and the seas in His hands,
He's got you and he's got me in His hands,
He's got the whole world in His hands.

He's got everybody here in His hands,
He's got everybody there in His hands,
He's got everybody everywhere in His hands,
He's got the whole world in His hands.

Head and Shoulders, Knees and Toes

<p>Tèt zepòl jenou ak tèt zòtèy pye, Jenou ak tèt zòtèy pye.</p> <p>Tèt zepòl jenou ak tèt zòtèy pye, Jenou ak tèt zòtèy pye.</p> <p>Ak je, ak zòrèy, ak bouch, E nen.</p> <p>Tèt zepòl jenou ak tèt zòtèy pye, Jenou ak tèt zòtèy pye.</p> <p>(Kote tou de men sou pati kò sa yo mansyone. Sou dezyèm jou an leve kanpe, epi jwenn lwa ak Kouplè chak.)</p>	<p>Head, shoulders, knees and toes, Knees and toes.</p> <p>Head, shoulders, knees and toes, Knees and toes.</p> <p>And eyes, and ears, and mouth, And nose.</p> <p>Head, shoulders, knees and toes, Knees and toes.</p> <p>(Place both hands on parts of body as they are mentioned. On second time speed up, and get faster with each verse.)</p>
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Frere Jacques

<p>Frère Jacques, frère Jacques, Dormez-vous? Dormez-vous? Sonnez les matines! Sonnez les matines! Din, dan, don. Din, dan, don.</p> <p>W'ap dòmi? W'ap dòmi? Frè Jan Batis, frè Jan Batis, Èske li chak maten klòch sont kònen. Èske li chak maten klòch sont kònen. Dong dang, ding. Dong dang, ding.</p>	<p>Frère Jacques, frère Jacques, Dormez-vous? Dormez-vous? Sonnez les matines! Sonnez les matines! Din, dan, don. Din, dan, don.</p> <p>Are you sleeping? Are you sleeping? Brother John, Brother John, Morning bells are ringing! Morning bells are ringing! Ding, dang, dong. Ding, dang, dong.</p>
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Hokey Pokey

<p>Nou pral mete pye nou dwat nan, Ou mete pye dwat ou. Nou pral mete pye nou dwat nan, Aprè sa, ou ajite l' sou. N' ap fè la Hokey-Pokey, Aprè sa, nou vire tèt ou. Sa ye jan li ye tou sa osijè de!</p>	<p>You put your right foot in, You put your right foot out; You put your right foot in, And you shake it all about. You do the Hokey-Pokey, And you turn yourself around. That's what it's all about!</p>
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Ou mete pye gòch ou a nan,
Ou mete pye gòch ou a soti.
Ou mete pye gòch ou a nan,
Aprè sa, ou ajite l' sou.
N' ap fè la Hokey-Pokey,
Aprè sa, nou vire tèt ou.
Sa ye jan li ye tou sa osijè de!

Ou mete men dwat ou nan,
Ou mete men dwat ou.
Ou mete men dwat ou nan,
Aprè sa, ou ajite l' sou.
N' ap fè la Hokey-Pokey,
Aprè sa, nou vire tèt ou.
Sa ye jan li ye tou sa osijè de!

Ou mete men gòch ou nan,
Ou mete men gòch ou deyò.
Ou mete men gòch ou nan,
Aprè sa, ou ajite l' sou.
N' ap fè la Hokey-Pokey,
Aprè sa, nou vire tèt ou.
Sa ye jan li ye tou sa osijè de!

Ou fè bò dwat ou
Ou fè bò dwat ou.
Ou fè bò dwat ou
Aprè sa, ou ajite l' sou.
N' ap fè la Hokey-Pokey,
Aprè sa, nou vire tèt ou.
Sa ye jan li ye tou sa osijè de!

Ou fè bò gòch ou a nan,
Ou fè bò gòch ou a soti.
Ou fè bò gòch ou a nan,
Aprè sa, ou ajite l' sou.
N' ap fè la Hokey-Pokey,
Aprè sa, nou vire tèt ou.
Sa ye jan li ye tou sa osijè de!

Ou mete bwa nen ou
Ou mete bwa nen ou deyò.
Ou mete bwa nen ou
Aprè sa, ou ajite l' sou.
N' ap fè la Hokey-Pokey,

You put your left foot in,
You put your left foot out;
You put your left foot in,
And you shake it all about.
You do the Hokey-Pokey,
And you turn yourself around.
That's what it's all about!

You put your right hand in,
You put your right hand out;
You put your right hand in,
And you shake it all about.
You do the Hokey-Pokey,
And you turn yourself around.
That's what it's all about!

You put your left hand in,
You put your left hand out;
You put your left hand in,
And you shake it all about.
You do the Hokey-Pokey,
And you turn yourself around.
That's what it's all about!

You put your right side in,
You put your right side out;
You put your right side in,
And you shake it all about.
You do the Hokey-Pokey,
And you turn yourself around.
That's what it's all about!

You put your left side in,
You put your left side out;
You put your left side in,
And you shake it all about.
You do the Hokey-Pokey,

That's what it's all about!

You put your nose in,
You put your nose out;
You put your nose in,
And you shake it all about.
You do the Hokey-Pokey,

<p>Apre sa, nou vire tèt ou. Sa ye jan li ye tou sa osijè de!</p> <p>Ou mete nou dèyè nan, Ou mete nou dèyè. Ou mete nou dèyè nan, Apre sa, ou ajite l' sou. N' ap fè la Hokey-Pokey, Apre sa, nou vire tèt ou. Sa ye jan li ye tou sa osijè de!</p> <p>Ou mete tèt ou nan, Ou mete nan tèt ou. Ou mete tèt ou nan, Apre sa, ou ajite l' sou. N' ap fè la Hokey-Pokey, Apre sa, nou vire tèt ou. Sa ye jan li ye tou sa osijè de!</p> <p>Ou mete ou tout pwòp san nan, Ou mete ou tout pwòp san deyò. Ou mete ou tout pwòp san nan, Apre sa, ou ajite l' sou. N' ap fè la Hokey-Pokey, Apre sa, nou vire tèt ou. Se sa l' ki tou sa osijè de</p>	<p>And you turn yourself around. That's what it's all about!</p> <p>You put your backside in, You put your backside out; You put your backside in, And you shake it all about. You do the Hokey-Pokey, And you turn yourself around. That's what it's all about!</p> <p>You put your head in, You put your head out; You put your head in, And you shake it all about. You do the Hokey-Pokey, And you turn yourself around. That's what it's all about!</p> <p>You put your whole self in, You put your whole self out; You put your whole self in, And you shake it all about. You do the Hokey-Pokey, And you turn yourself around. That's what it's all about</p>
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If you're Happy

<p>Si w ap kontan ak nou konnen l, yo bat bravo (clap clap), men ou Si w ap kontan ak nou konnen l, yo bat bravo (clap clap), men ou Si w ap kontan ak nou konnen l, lè sa a ou nan figi ou pwal asireman montre li Si w ap kontan ak nou konnen l, yo kout men ou. (kout clap)</p> <p>Si w ap kontan ak nou konnen l, stomp (stomp stomp), pye ou Si w ap kontan ak nou konnen l, stomp (stomp stomp), pye ou Si w ap kontan ak nou konnen l, lè sa a ou nan</p>	<p>If you're happy and you know it, clap your hands (clap clap) If you're happy and you know it, clap your hands (clap clap) If you're happy and you know it, then your face will surely show it If you're happy and you know it, clap your hands (clap clap)</p> <p>If you're happy and you know it, stomp your feet (stomp stomp) If you're happy and you know it, stomp your feet (stomp stomp) If you're happy and you know it, then your face</p>
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<p>figi ou pwal asireman montre li Si w ap kontan ak nou konnen l, stomp pye ou (stomp stomp)</p> <p>Si w ap kontan ak nou konnen l, yo rele "Hurray." (hoo-reyon!) Si w ap kontan ak nou konnen l, yo rele "Hurray." (hoo-reyon!) Si w ap kontan ak nou konnen l, lè sa a ou nan figi ou pwal asireman montre li Si w ap kontan ak nou konnen l, yo rele "Hurray." (hoo-reyon!)</p> <p>Si w ap kontan ak nou konnen l, fè tout twa (clap-clap, stomp-stomp, hoo-reyon!) Si w ap kontan ak nou konnen l, fè tout twa (clap-clap, stomp-stomp, hoo-reyon!) Si w ap kontan ak nou konnen l, lè sa a ou nan figi ou pwal asireman montre li</p> <p>Si w ap kontan ak nou konnen l, yo fè tout twa. (clap-clap, stomp-stomp, hoo-reyon!)</p>	<p>will surely show it If you're happy and you know it, stomp your feet (stomp stomp)</p> <p>If you're happy and you know it, shout "Hurray!" (hoo-ray!) If you're happy and you know it, shout "Hurray!" (hoo-ray!) If you're happy and you know it, then your face will surely show it If you're happy and you know it, shout "Hurray!" (hoo-ray!)</p> <p>If you're happy and you know it, do all three (clap-clap, stomp-stomp, hoo-ray!) If you're happy and you know it, do all three (clap-clap, stomp-stomp, hoo-ray!) If you're happy and you know it, then your face will surely show it If you're happy and you know it, do all three. (clap-clap, stomp-stomp, hoo-ray!)</p>
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Games and activities

Game playing is an important part of what you will be doing with the girls. Playing games helps the girls learn cooperation, numbers, colors and many other things. The physical exertion of activities is good for the girls' health. Some games and activities to play:

- Jump rope
- Crochet/ finger knitting
- Cut, pate, draw
- Painting
- Cards (e.g. go fish)
- Dodge ball
- Colored eggs
- Four/two square
- Soccer
- Badminton
- Frisbee

Art Therapy

Issues that may arise

When in Haiti, remember that it is a different world than the one that you are probably accustomed to. We are only there for a short time and may not understand the cultural context behind every action. Please remember this as you experience your time at the orphanage.

Discipline

It is the policy of RMOF that staff is not to use corporal punishment to discipline the girls. Hearthstone has the direct permission of the president of RMOF to support that policy and to intervene if necessary.

Food

Part of our goal at RMOF is to help the girls be physically healthy. We donate food when possible (e.g. canned tuna) and try to get medika mamba as often as we can. However, sometimes the staff in Haiti doesn't use the food we donate. It's important that the girls' growing bodies receive plenty of protein.

NEED INFO FROM SOMEONE THAT'S BEEN

General Problems and Issues

- Transportation can be confusing in Haiti. Please carry your emergency contact numbers (you will receive a card) with you at all times. If you are unable to reach anyone at the orphanage, the US Embassy can help you.
- No major political upheavals are anticipated in Haiti; however, one is *possible*. We recommend that you register with Smart Traveler Enrollment Program (STEP) through the Department of State so you can be informed ahead of time if any major problems are occurring. IF one begins while you are in Haiti, contact the US Embassy immediately.
- Safety is always a concern when traveling in poor countries. Please be alert when traveling around. Hearthstone recommends that volunteers abide by the US Embassy rule of no travel after dark in Port Au Prince.
- Hearthstone hopes that most of volunteer time will be spend at the orphanage and when you do go places, you do so in groups
- Most likely you will be asked for money by the staff at the orphanage. Hearthstone will provide you with some but please try to be sure the money is going to the appropriate place.
- The staff has disagreements amongst each other. Try to avoid being caught up in the in-fighting.

Culture

It's good to familiarize yourself with the culture of Haiti before you leave for your trip. It is important that you respect their culture no matter how different it may seem from ours and how strange you might think it.

Culture Name

Haitian

Orientation

Identification. Haiti, a name that means "mountainous country," is derived from the language of the Taino Indians who inhabited the island before European colonization. After independence in 1804, the name was adopted by the military generals, many of them former slaves, who expelled the French and took possession of the colony then known as Saint Domingue. In 2000, 95 percent of the population was of African descent, and the remaining 5 percent mulatto and white. Some wealthy citizens think of themselves as French, but most residents identify themselves as Haitian and there is a strong sense of nationalism.

Location and Geography. Haiti covers 10,714 square miles (27,750 square kilometers). It is located in the subtropics on the western third of Hispaniola, the second largest island in the Caribbean, which it shares with the Spanish-speaking Dominican Republic. The neighboring islands include Cuba, Jamaica, and Puerto Rico. Three-quarters of the terrain is mountainous; the highest peak is the Morne de Selle. The climate is mild, varying with altitude. The mountains are calcareous rather than volcanic and give way to widely varying microclimatic and soil conditions. A tectonic fault line runs through the country, causing occasional and sometimes devastating earthquakes. The island is also located within the Caribbean hurricane belt.

Demography. The population has grown steadily from 431,140 at independence in 1804 to the estimate of 6.9 million to 7.2 million in 2000. Haiti is one of the most densely populated countries in the world. Until the 1970s, over 80 percent of the population resided in rural areas, and today, over 60 percent continue to live in provincial villages, hamlets, and homesteads scattered across the rural landscape. The capital city is Port-au-Prince, which is five times larger than the next biggest city, Cape Haitian.

Over one million native-born Haitians live overseas; an additional fifty thousand leave the country every year, predominantly for the United States but also to Canada and France. Approximately 80 percent of permanent migrants come from the educated middle and upper classes, but very large numbers of lower-class Haitians temporarily migrate to the Dominican Republic and Nassau Bahamas to work at low-income jobs in the informal economy. An unknown number of lower-income migrants remain abroad.

Linguistic Affiliation. For most of the nation's history the official language has been French. However, the language spoken by the vast majority of the people is *kreyol*, whose pronunciation and vocabulary are derived largely from French but whose syntax is similar to that of other

creoles. With the adoption of a new constitution in 1987, *kreyol* was given official status as the primary official language. French was relegated to the status of a secondary official language but continues to prevail among the elite and in government, functioning as marker of social class and a barrier to the less educated and the poor. An estimated 5–10 percent of the population speaks fluent French, but in recent decades massive emigration to the United States and the availability of cable television from the United States have helped English replace French as the second language in many sectors of the population.

Symbolism. Residents attach tremendous importance to the expulsion of the French in 1804, an event that made Haiti the first independently black-ruled nation in the world, and only the second country in the Western Hemisphere to achieve independence from imperial Europe. The most noted national symbols are the flag, Henri Christophe's citadel and the statue of the "unknown maroon" (*Maroon inconnu*), a bare-chested revolutionary

Haiti trumpeting a conch shell in a call to arms.

History and Ethnic Relations

Emergence of a Nation. Hispaniola was discovered by Christopher Columbus in 1492 and was the first island in the New World settled by the Spanish. By 1550, the indigenous culture of the Taino Indians had vanished from the island, and Hispaniola became a neglected backwater of the Spanish Empire. In the mid-1600s, the western third of the island was populated by fortune seekers, castaways, and wayward colonists, predominantly French, who became pirates and buccaneers, hunting wild cattle and pigs unleashed by the earliest European visitors and selling the smoked meat to passing ships. In the mid-1600s, the French used the buccaneers as mercenaries (freebooters) in an unofficial war against the Spanish. In the Treaty of Ryswick of 1697, France forced Spain to cede the western third of Hispaniola. This area became the French colony of Saint Domingue. By 1788, the colony had become the "jewel of the Antilles," the richest colony in the world.

In 1789, revolution in France sparked dissension in the colony, which had a population of half a million slaves (half of all the slaves in the Caribbean); twenty-eight thousand mulattoes and free blacks, many of whom were wealthy landowners; and thirty-six thousand white planters, artisans, slave drivers, and small landholders. In 1791, thirty-five thousand slaves rose in an insurrection, razed a thousand plantations, and took to the hills. Thirteen years of war and pestilence followed. Spanish, English, and French troops were soon battling one another for control of the colony. The imperial powers militarized the slaves, training them in the arts of "modern" warfare. *Grands blancs* (rich white colonists), *petits blancs* (small farmers and working-class whites), *mulatres* (mulattoes), and *noirs* (free blacks) fought, plotted, and intrigued. Each local interest group exploited its position at every opportunity to achieve its political and economic objectives. From the mayhem emerged some of the greatest black military men in history, including Toussaint Louverture. In 1804, the last European troops were soundly defeated and driven from the island by a coalition of former slaves and mulattoes. In January 1804 the rebel generals declared independence, inaugurating Haiti as the first sovereign "black" country in the modern world and the second colony in the Western Hemisphere to gain independence from imperial Europe.

Since gaining independence, Haiti has had fleeting moments of glory. An early eighteenth century kingdom ruled by Henri Christophe prospered and thrived in the north, and from 1822 to 1844 Haiti ruled the entire island. The late nineteenth century was a period of intense internecine warfare in which ragtag armies backed by urban politicians and conspiring Western businessmen repeatedly sacked Port-au-Prince. By 1915, the year in which U.S. marines began a nineteen year occupation of the country, Haiti was among the poorest nations in the Western Hemisphere.

National Identity. During the century of relative isolation that followed independence, the peasantry developed distinct traditions in cuisine, music, dance, dress, ritual, and religion. Some elements of African cultures survive, such as specific prayers, a few words, and dozens of spirit entities, but Haitian culture is distinct from African and other New World cultures.

Ethnic Relations. The only ethnic subdivision is that of the *syrians*, the early twentieth-century Levantine emigrants who have been absorbed into the commercial elite but often self-identify by their ancestral origins. Haitians refer to all outsiders, even dark-skinned outsiders of African ancestry, as *blan* ("white").

In the neighboring Dominican Republic, despite the presence of over a million Haitian farm workers, servants, and urban laborers, there exists intense prejudice against Haitians. In 1937, the Dominican dictator Rafael Trujillo ordered the massacre of an estimated fifteen to thirty-five thousand Haitians living in the Dominican Republic.

Urbanism, Architecture and the Use of Space

The most famous architectural accomplishments are King Henri Christophe's post-independence San Souci palace, which was almost entirely destroyed by an earthquake in the early 1840s, and his mountaintop fortress, the Citadelle Laferrière, which survives largely intact.

The contemporary rural landscape is dominated by houses that vary in style from one region to another. Most are single-story, two-room shacks, usually with a front porch. In the dry, treeless areas, houses are constructed of rock or wattle and daub with mud or lime exteriors. In other regions, walls are made from the easily hewn native palm; in still other areas, particularly in the south, houses are made of Hispaniola pine and local hardwoods. When the owner can afford it, the outside of a house is painted in an array of pastel colors, mystic symbols are often painted on the walls, and the awnings are fringed with colorful hand-carved trimming.

In cities, early twentieth century bourgeoisie, foreign entrepreneurs, and the Catholic clergy blended French and southern United States Victorian architectural styles and took the rural gingerbread house to its artistic height, building fantastic multicolored brick and timber mansions with tall double doors, steep roofs, turrets, cornices, extensive balconies, and intricately carved trim. These exquisite structures are fast disappearing as a result of neglect and fires. Today one increasingly finds modern block and cement houses in both provincial villages and urban areas. Craftsmen have given these new houses traditional gingerbread qualities by using embedded pebbles, cut stones, preformed cement relief, rows of shaped balusters, concrete turrets, elaborately contoured cement roofing, large balconies, and artistically welded wrought-iron trimming and window bars reminiscent of the carved fringe that adorned classic gingerbread houses.



Haitians in Gonâives celebrate the deposition of President Jean-Claude Duvalier in February, 1986.

Food and Economy

Food in Daily Life. Nutritional deficits are caused not by inadequate knowledge but by poverty. Most residents have a sophisticated understanding of dietary needs, and there is a widely known system of indigenous food categories that closely approximates modern, scientifically informed nutritional categorization. Rural Haitians are not subsistence farmers. Peasant women typically sell much of the family harvest in regional open-air market places and use the money to buy household foods.

Rice and beans are considered the national dish and are the most commonly eaten meal in urban areas. Traditional rural staples are sweet potatoes, manioc, yams, corn, rice, pigeon peas, cowpeas, bread, and coffee. More recently, a wheat-soy blend from the United States has been incorporated into the diet.

Important treats include sugarcane, mangoes, sweetbread, peanut and sesame seed clusters made from melted brown sugar, and candies made from bitter manioc flour. People make a crude but highly nutritious sugar paste called *rapadou*.

Haitians generally eat two meals a day: a small breakfast of coffee and bread, juice, or an egg and a large afternoon meal dominated by a carbohydrate source such as manioc, sweet potatoes, or rice. The afternoon meal always includes beans or a bean sauce, and there is usually a small amount of poultry, fish, goat, or, less commonly, beef or mutton, typically prepared as a sauce with a tomato paste base. Fruits are prized as between-meal snacks. Non-elite people do not necessarily have community or family meals, and individuals eat wherever they are comfortable. A snack customarily is eaten at night before one goes to sleep.

Food Customs at Ceremonial Occasions. Festive occasions such as baptismal parties, first communions, and marriages include the mandatory Haitian colas, cake, a spiced concoction of domestic rum (*kleren*), and a thick spiked drink made with condensed milk called *kremass*. The middle class and the elite mark the same festivities with Western sodas, Haitian rum (Babouncourt), the national beer (Prestige), and imported beers. Pumpkin soup (*bouyon*) is eaten on New Year's day.

Basic Economy. Haiti is the poorest country in the Western Hemisphere and one of the poorest in the world. It is a nation of small farmers, commonly referred to as peasants, who work small private landholdings and depend primarily on their own labor and that of family members. There are no contemporary plantations and few concentrations of land. Although only 30 percent of the land is considered suitable for agriculture, more than 40 percent is worked. Erosion is severe. Real income for the average family has not increased in over twenty years and has declined precipitously in rural areas. In most rural areas, the average family of six earns less than \$500 per year.

Since the 1960s, the country has become heavily dependent on food imports—primarily rice, flour, and beans—from abroad, particularly from the United States. Other major imports from the United States are used material goods such as clothes, bicycles, and motor vehicles. The Haitian has become primarily domestic, and production is almost entirely for domestic consumption. A vigorous internal marketing system dominates the economy and includes trade not only in agricultural produce and livestock but also in homemade crafts.

Land Tenure and Property. Land is relatively evenly distributed. Most holdings are small (approximately three acres), and there are very few landless households. Most property is privately held, though there is a category of land known as State Land that, if agriculturally productive, is rented under a long-term lease to individuals or families and is for all practical purposes private. Unoccupied land frequently is taken over by squatters. There is a vigorous land market, as rural households buy and sell land. Sellers of land generally need cash to finance either a life crisis event (healing or burial ritual) or a migratory venture. Land is typically bought, sold, and inherited without official documentation (no government has ever carried out a cadastral survey). Although there are few land titles, there are informal tenure rules that give farmers relative security in their holdings. Until recently, most conflicts over land were between members of the same kin group. With the departure of the Duvalier dynasty and the emergence of political chaos, some conflicts over land have led to bloodshed between members of different communities and social classes.

Commercial Activities. There is a thriving internal market that is characterized at most levels by itinerant female traders who specialize in domestic items such as produce, tobacco, dried fish, used clothing, and livestock.

Major Industries. There are small gold and copper reserves. For a short time the Reynolds Metals Company operated a bauxite mine, but it was closed in 1983 because of conflict with the government. Offshore assembly industries owned principally by U.S. entrepreneurs employed over sixty thousand people in the mid-1980s but declined in the later 1980s and early 1990s as a result of political unrest. There is one cement factory—most of the cement used in the country is imported—and a single flour mill.

Trade. In the 1800s, the country exported wood, sugarcane, cotton and coffee, but by the 1960s, even the production of coffee, long the major export, had been all but strangled through

excessive taxation, lack of investment in new trees, and bad roads. Recently, coffee has yielded to mangoes as the primary export. Other exports include cocoa and essential oils for the cosmetics and pharmaceutical industries. Haiti has become a major transshipment point for illegal drug trafficking.

Imports come predominantly from the United States and include used clothing, mattresses, automobiles, rice, flour, and beans. Cement is imported from Cuba and South America.

Division of Labor. There is a large degree of informal specialization in both rural and urban areas. At the highest level are craftsmen known as bosses, including carpenters, masons, electricians, welders, mechanics, and tree sawyers. Specialists make most craft items, and there are others who castrate animals and climb coconut trees. Within each trade there are subdivisions of specialists.

Social Stratification

Class and Castes. There has always been a wide economic gulf between the masses and a small, wealthy elite and more recently, a growing middle class. Social status is well marked at all levels of society by the degree of French words and phrases used in speech, Western dress patterns, and the straightening of hair.

Symbols of Social Stratification. The wealthiest people tend to be lighter-skinned or white. Some scholars see this apparent color dichotomy as evidence of racist social division, but it also can be explained by historical circumstances and the immigration and intermarrying of the light-skinned elite with white merchants from Lebanon, Syria, Germany, the Netherlands, Russia, other Caribbean countries, and, to a far lesser extent, the United States. Many presidents have been dark-skinned, and dark-skinned individuals have prevailed in the military.



Both music and painting are popular forms of artistic expression in Haiti.

Political Life

Government. Haiti is a republic with a bicameral legislature. It is divided into departments that are subdivided into arrondissements, communes, commune sectionals, and habitations. There have been numerous constitutions. The legal system is based on the Napoleonic Code, which excluded hereditary privileges and aimed to provide equal rights to the population, regardless of religion or status.

Leadership and Political Officials. Political life was dominated between 1957 and 1971 by the initially popular, but subsequently brutal, dictator François "Papa Doc" Duvalier, who was succeeded by his son Jean-Claude ("Baby Doc"). The Duvalier reign ended after popular uprising throughout the country. In 1991, five years and eight interim governments later, a popular leader, Jean Bertrand Aristide, won the presidency with an overwhelming majority of the popular vote. Aristide was deposed seven months later in a military coup. The United Nations then imposed an embargo on all international trade with Haiti. In 1994, threatened with the invasion by United States forces, the military junta relinquished control to an international peacekeeping force. The Aristide government was reestablished, and since 1995 an ally of Aristide, René Préval, has ruled a government rendered largely ineffective by political gridlock.

Social Problems and Control. Since independence, vigilante justice has been a conspicuous informal mechanism of the justice system. Mobs have frequently killed criminals and abusive authorities. With the breakdown in state authority that has occurred over the last fourteen years of political chaos, both crime and vigilantism have increased. The security of life and property, particularly in urban areas, has become the most challenging issue facing the people and the government.

Military Activity. The military was disbanded by United Nations forces in 1994 and replaced by the *Polis Nasyonal d'Ayiti* (PNH).

Social Welfare and Change Programs

The infrastructure is in a very poor condition. International efforts to change this situation have been under way since 1915, but the country may be more underdeveloped today than it was one hundred years ago. International food aid, predominantly from the United States, supplies over ten percent of the country's needs.

Nongovernmental Organizations and Other Associations

Per capita, there are more foreign nongovernmental organizations and religious missions (predominantly U.S.-based) in Haiti than in any other country in the world.

Gender Roles and Statuses

Division of Labor by Gender. In both rural and urban areas, men monopolize the job market. Only men work as jewelers, construction workers, general laborers, mechanics, and chauffeurs. Most doctors, teachers, and politicians are men, although women have made inroads into the elite professions, particularly medicine. Virtually all pastors are male, as are most school directors. Men also prevail, although not entirely, in the professions of spiritual healer and herbal practitioner. In the domestic sphere, men are primarily responsible for the care of livestock and gardens.

Women are responsible for domestic activities such as cooking, housecleaning and washing clothes by hand. Rural women and children are responsible for securing water and firewood, women help with planting and harvesting. The few wage-earning



Haitians expect to haggle when making a purchase.

Opportunities open to women are in health care, in which nursing is exclusively a female occupation, and, to a far lesser extent, teaching. In marketing, women dominate most sectors, particularly in goods such as tobacco, garden produce, and fish. The most economically active women are skillful entrepreneurs on whom other market women heavily depend. Usually specialists in a particular commodity, these *marchann* travel between rural and urban areas, buying in bulk at one market and redistributing the goods, often on credit, to lower-level female retailers in other markets.

The Relative Status of Women and Men. Rural women are commonly thought by outsiders to be severely repressed. Urban middle-class and elite women have a status equivalent to that of women in developed countries, but among the impoverished urban majority, the scarcity of jobs and the low pay for female domestic services have led to widespread promiscuity and the abuse of women. However, rural women play a prominent economic role in the household and family. In most areas, men plant gardens, but women are thought of as the owners of harvests and, because they are marketers, typically control the husband's earnings.

Marriage, Family and Kinship

Marriage. Marriage is expected among the elite and the middle classes, but less than forty percent of the non-elite population marries (an increase compared with the past resulting from recent Protestant conversions). However, with or without legal marriage, a union typically is considered complete and gets the respect of the community when a man has built a house for the woman and after the first child has been born. When marriage does occur, it is usually later in a

couple's relationship, long after a household has been established and the children have begun to reach adulthood. Couples usually live on property belonging to the man's parents. Living on or near the wife's family's property is common in fishing communities and areas where male migration is very high.

Although it is not legal, at any given time about 10 percent of men have more than a single wife, and these relationships are acknowledged as legitimate by the community. The women live with their children in separate homesteads that are provided for by the man.

Extra residential mating relationships that do not involve the establishment of independent households are common among wealthy rural and urban men and less fortunate women. Incest restrictions extend to first cousins. There is no brideprice or dowry, although women generally are expected to bring certain domestic items into the union and men must provide a house and garden plots.

Domestic Unit. Households typically are made up of nuclear family members and adopted children or young relatives. Elderly widows and widowers may live with their children and grandchildren. The husband is thought of as the owner of the house and must plant gardens and tend livestock. However, the house typically is associated with the woman, and a sexually faithful woman cannot be expelled from a household and is thought of as the manager of the property and the decision maker regarding use of funds from the sale of garden produce and household animals.

Inheritance. Men and women inherit equally from both parents. Upon the death of a landowner, land is divided in equal portions among the surviving children. In practice, land often is ceded to specific children in the form of a sales transaction before a parent dies.

Kin Groups. Kinship is based on bilateral affiliation: One is equally a member of one's father's and mother's kin groups. Kinship organization differs from that of the industrial world with regard to ancestors and godparentage. Ancestors are given ritual attention by the large subset of people who serve the *lwa*. They are believed to have the power to influence the lives of the living, and there are certain ritual obligations that must be satisfied to appease them. Godparentage is ubiquitous and derives from Catholic tradition. The parents invite a friend or acquaintance to sponsor a child's baptism. This sponsorship creates a relationship not only between the child and the godparents but also between the child's parents and the godparents. These individuals have ritual obligations toward one another and address each other with the gender-specific terms *konpè* (if the person addressed is male) and *komè*, or *makomè* (if the person addressed is female), meaning "my coparent."

Socialization

Infant Care. In some areas infants are given purgatives immediately after birth, and in some regions the breast is withheld from newborns for the first twelve to forty-eight hours, a practice that has been linked to instruction from misinformed Western-trained nurses. Liquid supplements usually are introduced within the first two weeks of life, and food supplements often are begun thirty days after birth and sometimes earlier. Infants are fully weaned at eighteen months.

Child Rearing and Education. Very young children are indulged, but by the age of seven or eight most rural children engage in serious work. Children are important in retrieving household water and firewood and helping to cook and clean around the house. Children look after livestock, help their parents in the garden, and run errands. Parents and guardians are often harsh

disciplinarians, and working-age children may be whipped severely. Children are expected to be respectful to adults and obedient to family members, even to siblings only a few years older than themselves. They are not allowed to talk back or stare at adults when being scolded. They are expected to say thank you and please. If a child is given a piece of fruit or bread, he or she must immediately begin breaking the food and distributing it to other children. The offspring of elite families are notoriously spoiled and are reared from an early age to lord it over their less fortunate compatriots.

Tremendous importance and prestige are attached to education. Most rural parents try to send their children at least to primary school. A child who excels and whose parents can afford the costs is quickly exempted from the work demands levied on other children.

Fosterage (*restavek*) is a system in which children are given to other individuals or families for the purpose of performing domestic services. There is an expectation that the child will be sent to school and that the fostering will benefit the child. The most important ritual events in the life of a child are baptism and the first communion, which is more common among the middle class and the elite. Both events are marked by a celebration including Haitian colas, a cake or sweetened bread rolls, sweetened rum beverages, and, if the family can afford it, a hot meal that includes meat.

Higher Education. Traditionally, there has been a very small, educated urban-based elite, but in the last thirty years a large and rapidly increasing number of educated citizens have come from relatively humble rural origins, although seldom from the poorest social strata. These people attend medical and engineering schools, and may study at overseas universities.

There is a private university and a small state university in Port-au-Prince, including a medical school. Both have enrollments of only a few thousand students. Many offspring of middle-class and



The carnival that precedes Lent is the most popular Haitian festival.

Elite families attend universities in the United States, Mexico City, Montreal, the Dominican Republic, and, to a much lesser extent, France and Germany.

Etiquette

When entering a yard Haitians shout out *onè* ("honor"), and the host is expected to reply *respè* ("respect"). Visitors to a household never leave empty-handed or without drinking coffee, or at least not without an apology. Failure to announce a departure, is considered rude.

People feel very strongly about greetings, whose importance is particularly strong in rural areas, where people who meet along a path or in a village often say hello several times before engaging in further conversation or continuing on their way. Men shake hands on meeting and departing, men and women kiss on the cheek when greeting, women kiss each other on the cheek, and rural women kiss female friends on the lips as a display of friendship.

Young women do not smoke or drink alcohol of any kind except on festive occasions. Men typically smoke and drink at cockfights, funerals, and festivities but are not excessive in the consumption of alcohol. As women age and become involved in itinerant marketing, they often begin to drink *kleren* (rum) and use snuff and/or smoke tobacco in a pipe or cigar. Men are more prone to smoke tobacco, particularly cigarettes, than to use snuff.

Men and especially women are expected to sit in modest postures. Even people who are intimate with one another consider it extremely rude to pass gas in the presence of others. Haitians say excuse me (*eskize-m*) when entering another person's space. Brushing the teeth is a universal practice. People also go to great lengths to bathe before boarding public buses, and it is considered proper to bathe before making a journey, even if this is to be made in the hot sun.

Women and especially men commonly hold hands in public as a display of friendship; this is commonly mistaken by outsiders as homosexuality. Women and men seldom show public affection toward the opposite sex but are affectionate in private.

People haggle over anything that has to do with money, even if money is not a problem and the price has already been decided or is known. A mercurial demeanor is considered normal, and arguments are common, animated, and loud. People of higher class or means are expected to treat those beneath them with a degree of impatience and contempt. In interacting with individuals of lower status or even equal social rank, people tend to be candid in referring to appearance, shortcomings, or handicaps. Violence is rare but once started often escalates quickly to bloodshed and serious injury.

Religion

Religious Beliefs. The official state religion is Catholicism, but over the last four decades Protestant missionary activity has reduced the proportion of people who identify themselves as Catholic from over 90 percent in 1960 to less than 70 percent in 2000.

Haiti is famous for its popular religion, known to its practitioners as "serving the *lwa* ", but is referred to in the literature and the outside world as voodoo (*vodoun*). This religious complex is a syncretic mixture of African and Catholic beliefs, rituals, and religious specialists, and its practitioners (*sèvitè*) continue to be members of a Catholic parish. Long stereotyped by the outside world as "black magic," *vodoun* is actually a religion whose specialists derive most of their income from healing the sick rather than from attacking targeted victims.

Many people have rejected voodoo, becoming instead *katolik fran* ("unmixed Catholics" who do not combine Catholicism with service to the *lwa*) or *levanjil*, (Protestants). The common claim that all Haitians secretly practice voodoo is inaccurate. Catholics and Protestants generally

believe in the existence of *lwa*, but consider them demons to be avoided rather than family spirits to be served. The percentage of those who explicitly serve the family *lwa* is unknown but probably high.

Religious Practitioners. Aside from the priests of the Catholic Church and thousands of Protestant ministers, many of them trained and supported by evangelical missions from the United States, informal religious specialists proliferate. Most notable are the voodoo specialists known by various names in different regions (*houngan*, *bokò*, *ganga*) and referred to as *manbo* in the case of female specialists. (Females are viewed as having the same spiritual powers as males, though in practice there are more *houngan* than *manbo*.) There are also bush priests (*pè savann*) who read specific Catholic prayers at funerals and other ceremonial occasions, and *hounsi*, initiated females who serve as ceremonial assistants to the *houngan* or *manbo*.

Rituals and Holy Places. People make pilgrimages to a series of holy sites. Those sites became popular in association with manifestations of particular saints and are marked by unusual geographic features such as the waterfall at Saut d'Eau, the most famous of sacred sites. Waterfalls and certain species of large trees are especially sacred because they are believed to be the homes of spirits and the conduits through which spirits enter the world of living humans.

Death and the Afterlife. Beliefs concerning the afterlife depend on the religion of the individual. Strict Catholics and Protestants believe in the existence of reward or punishment after death. Practitioners of voodoo assume that the souls of all the deceased go to an abode "beneath the waters," that is often associated with *lafrik gine* ("L'Afrique Guinée," or Africa). Concepts of reward and punishment in the afterlife are alien to *vodoun*.

The moment of death is marked by ritual wailing among family members, friends, and neighbors. Funerals are important social events and involve several days of social interaction, including feasting and the consumption of rum. Family members come from far away to sleep at the house, and friends and neighbors congregate in the yard. Men play dominoes while the women cook. Usually within the week but sometimes several years later, funerals are followed by the *priè*, nine nights of socializing and ritual. Burial monuments and other mortuary rituals are often costly and elaborate. People are increasingly reluctant to be buried underground, preferring to be interred above ground in a *kav*, an elaborate multi chambered tomb that may cost more than the house in which the individual lived while alive. Expenditures on mortuary ritual have been increasing and have been interpreted as a leveling mechanism that redistributes resources in the rural economy.

Medicine and Health Care

Malaria, typhoid, tuberculosis, intestinal parasites, and sexually transmitted diseases take a toll on the population. Estimates of HIV among those ages twenty-two to forty-four years are as high as 11 percent, and estimates among prostitutes in the capital are as high as 80 percent. There is less than one doctor per eight-thousand people. Medical facilities are poorly funded and understaffed, and most health care workers are incompetent. Life expectancy in 1999 was under fifty-one years.

In the absence of modern medical care, an elaborate system of indigenous healers has evolved.

Women are typically responsible for household maintenance and marketing garden produce. herbal specialists know as leaf doctors (*medsin fey*), granny midwives (*fam saj*), masseuses (*manyè*), injection specialists (*charlatan*), and spiritual healers. People have tremendous faith in

informal healing procedures and commonly believe that HIV can be cured. With the spread of Pentecostal evangelicalism, Christian faith healing has spread rapidly.

Secular Celebrations

Associated with the beginning of the religious season of Lent, Carnival is the most popular and active festival, featuring secular music, parades, dancing in the streets, and abundant consumption of alcohol. Carnival is preceded by several days of *rara* bands, traditional ensembles featuring large groups of specially dressed people who dance to the music of *vaccines* (bamboo trumpets) and drums under the leadership of a director who blows a whistle and wields a whip. Other festivals include Independence Day (1 January), Bois Cayman Day (14 August, celebrating a legendary ceremony at which slaves plotted the revolution in 1791), Flag Day (18 May), and the assassination of Dessalines, the first ruler of independent Haiti (17 October).

The Arts and Humanities

Support for the Arts. The bankrupt government provides occasional token support for the arts, typically for dance troupes.

Literature. Haitian literature is written primarily in French. The elite have produced several writers of international renown, including Jean Price-Mars, Jacques Roumain, and Jacques-Stephen Alexis.

Graphic Arts. Haitians have a predilection for decoration and bright colors. Wood boats called *kantè*, second hand U.S. school buses called *kamion*, and small enclosed pickup trucks called *taptap* are decorated with brightly colored mosaics and given personal names such as *kris kapab* (Christ Capable) and *gras a dieu* (Thank God). Haitian painting became popular in the 1940s when a school of "primitive" artists encouraged by the Episcopal Church began in Port-au-Prince. Since that time a steady flow of talented painters has emerged from the lower middle class. However, elite university-schooled painters and gallery owners have profited the most from international recognition. There is also a thriving industry of low-quality paintings, tapestries, and wood, stone, and metal handicrafts that supplies much of the artwork sold to tourists on other Caribbean islands.

Performance Arts. There is a rich tradition of music and dance, but few performances are publicly funded.

Read more: [Culture of Haiti - traditional, history, people, clothing, traditions, women, beliefs, food, customs](http://www.everyculture.com/Ge-It/Haiti.html#ixzz1FvUM6ioL) <http://www.everyculture.com/Ge-It/Haiti.html#ixzz1FvUM6ioL>