

Anfas listwa nou ***Facing our history***



***Yon ekspozisyon ak seri seyans
pale-koute avèk foto Danyèl Morel***

***A photo exhibition and series of conversations
based on the photographs of Daniel Morel***

Liv ak ekspozisyon sa yo fèt nan memwa tout moun ki tonbe pandan yo te panse yo t ap ede peyi a fè yon pa an anvan, espesyalman pou Jèn Ayiti, Iv Yolèl, Pè Ti Jan Pyè-Lwi, frè Izmeri yo ansanm avèk tout latriye viktim masak Riyèl Vayan (29 novanm 1987) ak Sen Jan Bosco (11 sektanm 1988) yo.

This book and exhibition are dedicated to the memory of everyone who has fallen while doing what they thought would help take the country one step forward, especially Young Haiti, Yves Volel, Father Ti Jean Pierre-Louis, the Izmeri brothers, and all of the victims of the Ruelle Vaillant (November 29, 2987) and St. Jean Bosco (September 11, 1988) massacres.

Anfas listwa nou se yon kolaborasyon Eksperyans la (www.eksperyansla.info) avèk Wozo Pwodiksyon (www.wozoproductions.org). Se pwogram ameriken "Open Society Institute" oswa Enstiti pou yon Sosyete Ouvè (soros.org/initiatives/photography/focus_areas/distribution) ki te ede rann li posib.

Facing our History is a collaboration of Circles of Change (www.circlesofchange.com) and Wozo Productions (www.wozoproductions.org). It was made possible in part by a grant from the US program of the Open Society Institute (soros.org/initiatives/photography/focus_areas/distribution).

www.anfaslistwanou.org
www.facingourhistory.org

ENTWODIKSYON • INTRODUCTION



Poukisa?

Poukisa yon peyi ki rich tankou Ayiti, avèk bèl jaden, mòn, plaj, vil ak ti bouk... avèk timoun entelijan, atis, etidyan, ekriven, mizisyen...

Poukisa peyi a gen tout pwoblèm li genyen?

Gen yon filozòf espanyòl ki te di:

"Moun ki pa ka aprann atravè listwa yo kondane repete listwa sa a."

Petèt an Ayiti sa se vre. Gade 200 zan listwa nou. Nou gen plis pase 35 lidè ki pase sou pèp la. Pifò fè yon ti bagay sèlman, oswa yo pa fè anyen pou peyi a, sòf manje byen, vole kòb peyi a, bay zanmi yo kado tankou tè oswa gwo kontra, elatriye. Genyen ki te mache sou pèp la anpil. Yo te mete baboukèt nan bouch jounalis ak atis, yo te kraze zo, yo te touye moun ki te gen rèv libète.

Pandan menm 200 zan sa yo, konbyen etranjè vin vizite peyi a pou bay dizon yo?

Anpil.

Genyen ki menm pran kontwòl peyi a.

Depi 200 zan, swadizan ekspè etrajè ap fè etid, ap ekri liv, ap pran foto. Apre sa, yo toujou bezwen pale:

Why?

Why, in a country as rich as Haiti, with beautiful farms, beaches, towns and villages... with intelligent children, students, writers, musicians...

Why is the country so troubled?

A Spanish philosopher once said:

"Those who cannot learn from history are doomed to repeat it."

Maybe that's true in Haiti. Look at the last 200 years. More than 35 rulers have come and gone. Most of them did little or nothing for the country. They mostly just ate well, stole the country's money, and gave their pals gifts like land or contracts. They crushed freedom of speech, they tortured and even killed the people who dreamed of liberty.

During those same 200 years, how many foreigners came to say what they think should be done?

A lot.

Some of them even took over the country.

For 200 years, so-called foreign experts have been doing studies, writing books, taking photos. After that, they always have something to say:

"Here's Haiti's problem..."

“Men ki pwoblèm Ayiti genyen...”

“Men ki sa peyi a bezwen...”

Sepandan, se Ayisyen ki fè listwa d Ayiti, tou. Sa fè plis pase 200 zan n ap fè pwòp listwa pa nou. Ki sa nou ka aprann nan men li?

Ann gade

Avèk foto Danyèl Morel, yon fotograf k ap pran foto nan peyi natifnatal li depi 25 ane, nou ka fè sa. (W ap jwenn plis enfòmasyon sou Danyèl nan paj 19.)

Foto sa yo kapab ede nou kanpe anfas listwa nou, pou n gade kiyès nou te ye, ki kote nou soti, ki wout nou te trase, ki sa n te akonpli. Petèt yo ta ka ede n reflechi pou n vin wè pi byen ki sa nou bezwen fè demen pou n konstwui yon pi bèl avni.

Vin gade. Vin kanpe anfas listwa nou.

Ann reflechi

Kijan foto sa yo fè ou santi ou? Eske foto yo pale avè ou? Eske yo bay ou repons? Eske yo fè ou poze tèt ou kesyon?

Anfas listwa nou ap eseye fè nou reflechi – pou kont nou epi nan gwoup... sou kiyès nou ye, ki kote n vle rive.

Seyans pale-koute yo ap kreye yon espas kote nou ka reflechi ak pataje, youn ak lòt, nan yon anbyans respè ak apresyasyon pou tout moun. Se yon espas ki pral ede n tande refleksyon pa nou, santiman pa nou, kesyon pa nou, nan menm moman n ap tande refleksyon, santiman ak kesyon lòt moun, tou.

Listwa nou tris, li di, men li bèl tou.

“Here’s what the country needs...”

But Haiti’s history is made by Haitians, too. We’ve been making our history for over 200 years. What can we learn from it?

Take a look

With these photos from Daniel Morel, a photographer who has been taking pictures in his native country for 25 years, we can do that. (There is more information about Daniel on page 19.)

These photos can help us face our history, to see who we were, where we came from, what we’ve done. Perhaps they can help us reflect and gain clarity on what we need to do tomorrow so that we can build a better future.

Take a look. Come and face your history.

Let’s reflect

How do these photos make you feel? Do they speak to you? Are they giving you answers, or making you ask yourself questions?

Facing our history will help us reflect – as individuals and together... about who we are and about where we are going.

The conversations will create a space for reflection and sharing with one another in an environment of mutual respect and appreciation. That space that will help us listen to our thoughts, our feelings and our questions, as well as to those of others.

Our history is sad, it is painful, but it is also beautiful.

DWA MOUN

HUMAN RIGHTS



Ayiti modèn te pran nesans nan brutalite.

Depi jou Kristòf Kolon rive sou zile a, vyolasyon dwa moun kòmanse. Yo pa janm sispann. Se solda espanyòl yo ak maladi pa yo ki touye tout moun endijèn yo epi ki kòmanse sa ki se petèt pi gwo vyolasyon dwa moun sou latè - esklavaj. Franse yo kontinye nan fè Ayiti tounen yon machin lajan pou yo. Li te baze sou esklavaj plizyè santèn milye gason, fi ak timoun yo te konn imilye, tòrtire ak touye tout tan.

Aprè Ayisyen pran endepandans yo, yo pran larelèv. Yo asasine Jan Jak Desalin nan lane 1806. Asasen yo se te menm moun ki te goumen bò kote l pou libète peyi a. Depi lè sa a, gen twòp Ayisyen k ap vyole dwa Ayisyen parèy yo, anpil fwa avèk apwui etranjè yo. Yo mache sou moun, yo vòlè kòb peyi d Ayiti, yo pase anba pye dwa fondanatal sitwayen yo.

Konstitisyon 1987 la di tout moun gen dwa lavi, sante, ledikasyon, sekirite. Aprè rejim diktati Divalye fini, te gen espawa epòk vyolasyon dwa moun te fini. Poukisa sanble nou p ap fè pwogrè? Poukisa toujou gen timoun k ap travay kòm esklav? Poukisa fanm konn soufri vyolasyon ak lòt abi? Poukisa majorite moun pa gen sante ak edikasyon?

Poukisa?

Modern Haiti was born in brutality.

Human rights violations began the day Christopher Columbus arrived and have been going on ever since. The Spanish conquistadors and their diseases killed all the native people and helped launch what is perhaps the biggest human rights violation on earth - slavery. The French continued, turning Haiti into a money-machine based on the enslavement of hundreds of thousands of men, women and children who were regularly humiliated, tortured and killed.

After Haitians gained their independence, they carried on the legacy by assassinating Jean-Jacques Dessalines in 1806. Dessalines' killers are the same men who fought beside him for liberty. Since then, far too many Haitians have violated the rights of their fellow Haitians, often with the help of foreigners. They have brutalized haiti's citizens, stolen the country's money, ignored people's fundamental rights.

The 1987 Constitution says Haitians have the right to life, security, health, education. After the Duvalier dictatorship ended, there was hope that human rights violations would end. Why does it seem like we are not making progress? Why are children still enslaved? Why do so many women suffer rape and abuse? Why is decent healthcare and education only available for a few? Why?







POUVWA AK POLITIK • POWER AND POLITICS



Nan 202 lane istwa peyi d Ayiti, gen 44 chèf deta ki te chita sou chèz boure a. Gen sèt (7) sèlman ki fini manda yo. Lòt 37 yo pati an egzil, mouri anba pwazon, bal, kout machèt oswa yo te si tèlman granmoun, yo mouri. Genyen plizyè ki deklare tèt yo “avi,” epi gen twa ladann ki te di yo se “wa” oswa “anperè.” Malgre tout boulvès ak dechokaj, majorite nan yo te gen tan plen pòch yo pandan ti tan yo pase nan Palè Nasyonal la.

Aprè sa, gen plizyè fwa solda etranje mache sou tè ayisyen an. Ameriken debake kat (4) fwa deja. Solda Nasyon Zini gen tan la de (2) fwa.

Etranje mele nan zafè ayisyen yon lòt jan, tou. Menm si yo konn bay lajan pou ede nan devlopman peyi a, yo konn antre nan bagay ki pa gade yo ditou, tankou eleksyon.

Gen moun ki di “kite Ayiti pou Ayisyen,” men nou wè sa pa toujou mache. Gen yon seri Ayisyen ki kwè sèl mannyè pou “fè demokrasi” se pran lari, rele “Aba!,” boule kawotchou. Pou yo, depi yon prezidan pa bay yo djòb, li lè pou chofe beton an. Sa k pi grav, genyen ki pran zam. Men pou fè demokrasi fòk gen pasyans, transparans, fòk gen patisipasyon nan pran disizyon, epi se pa pale senpleman. Fòk moun tande youn ak lòt.

Ki jan pou n sispann sèk visye sa a? Monte yon prezidan, aprè sa rele “Aba!,” aprè sa etranje vini... Ki jan nou ka chanje sa?

In 202 years of Haitian history, 44 heads of state have held office. Only seven finished their mandate. The other 37 fled into exile, were poisoned, shot, chopped up or were so old, they died. Many of them declared themselves ruler “for life,” and three even said they were “king” or “emperor.” In spite of all the upheaval, most had time to fill their pockets during the short while they spent in the National Palace.

Foreign soldiers have marched on Haitian soil many times. The US disembarked four times and United Nations soldiers have been here twice.

Foreigners get involved in Haitian affairs another way, too. Even if they give money to help Haiti’s development, they also meddle in affairs that aren’t their business, like elections.

Some people say “leave Haiti to the Haitians,” but that doesn’t always work. There are some Haitians who think the only way to “do democracy” is take to the streets, yell “Down with!,” burn tires. For them, if a president doesn’t give them a job, it’s time to turn on the heat. Some even take up arms. For democracy, you need patience, transparency, participation, and more than just talking. People have to listen to one another.

How are we going to end this vicious cycle? Put a president in power, then yell “Down!,” then the foreigners come... How can we change that?







KILTI AK KWAYANS • CULTURE AND BELIEF



Genyen yon bagay ki reziste tout tanpèt, boulvès ak devastasyon. Menm jan wozo pliye men li pa kase, lakilti ayisyen rete fò, fyè, li kenbe diyite l, bèlte l, orijinalite l.

Yo di Ayiti pòv, men li rich, tou. Li pi rich pase anpil peyi, akòz kilti li ak kwayans li yo. Se lakilti sa a, ansanm avèk kwayans yo – kit li nan bondye Katolik, Vodou, Pwotestan oswa yon lòt – ki ede Ayisyen fè fas avèk difikilte yo.

Chak lane pèhleren ale Souvnans, Kalvè Mirak, Sodo, Limonad. Yo asiste Kongrè Karismatik oubyen patisipe nan jounen lapriyè yo. Yo ale nan kwazad evanjelik epi nan misyon yo.

Atis ayisyen genyen yon dife k ap boule andedan yo, ki fè yo jwenn enspirasyon, ki ede yo wè oswa tande bèlte menm si yo antoure avèk laperèz, soufrans, fatra.

Gen kèk moun ki sèvi avèk kilti ak kwayans pou pran avantaj: politisyen ki itilize cha mizik, oubyen moun k ap vòle lajan nan non relijyon.

Gen lòt moun – avèk kèk pati politik – ki kwè se Bondye *sèlman* ki ka delivre peyi a. Yo mete tout espwa, tout jefò yo nan relijyon an.

Lakilti ak kwayans nou ta ka yon min fòs, men yo ta ka yon feblès, tou. Yo kapab bay nou pouvwa, men yo ka fè nou entatad, tou.

Ki jan nou wè sa?

There's one thing that resists all the storms, uprisings and devastation. Just as a willow bends but does not break, Haitian culture stays strong, proud, full of dignity, beauty and originality.

They say Haiti is poor, but it is rich, too. It is richer than many countries because of its culture and beliefs. That culture and those beliefs – in a Catholic, Vodou, Protestant or other god – help Haitians face their difficulties.

Every year pilgrims go to Souvenance, Calvaire Miracle, Saut d'Eau, Limonade. They attend the Charismatic Congress and prayer days. They go on missions and evangelical crusades.

Haitian artists have a fire burning inside them which inspires them, helps them see or hear beauty even when they are surrounded by fear, suffering and garbage.

Some people take advantage of culture and beliefs: politicians hire music floats, or people steal money in the name of a religion.

Other people – and a few political parties – think that God *alone* will rescue the country. They put all their hope and effort into religion.

Our culture and beliefs can be sources of strength, but they can be a weakness, too. They can give us power, but they can also make us dependent. How do you see it?







LIT AK LESPWA • STRUGGLE AND HOPE



Anpil nan imaj sa yo montre yon reyalyite ki di. Menm jan, gen anpil moman nan listwa peyi a ki di. Kanpe anfas yo, anfas listwa sa a, se yon jan pou n sonje lit sa yo, aprann nan ere yo epi petèt jwenn lespwa pou yon demen k ap pi bon.

Se pa tout moun ki vle sonje. Pwovèb la di “Bay kou bliye, pote mak sonje,” men li pa toujou vrè. Gen anpil fwa nan listwa nou kote nou te bliye kou yo te bay Ayiti ak pèp li a. Li enpòtan pou n sonje epi analize.

Sa fè plis pase 200 zan Ayisyen ap lite pou liberasyon. Kouraj ak rezistans yo merite yon chapo ba. Nou pa janm bay legen. Nou voye diktati ale, nou voye solda etranje ale. Yo lite kont maladi ak analfabètis, kont koripsyon ak eksplwatasyon.

Sepandan, fò n pa janm bliye, menm si 1804 te yon gwo viktwa, se te yon kòmansman sèlman.

Sa fè plis pase 200 zan goumen, epi nou toujou gen esklavaj nan peyi a - gade *restavèk* yo ak moun k ap travay nan faktori epi touche yon salè ki pa ka menm bay fanmi yo manje. Epi, toujou gen plis pase 2 milyon moun ki grangou chak jou, plis pase lamwatye granmoun ki pa ka li ak ekri, majorite moun san travay, yon tyè (1/3) timoun ki pa al lekòl, epi anpil moun san dlo, san sant sante.

Menm nan kondisyon sa yo, nou ka toujou jwenn lespwa nan kouraj nou, nan kreyativite nou, nan diyite nou, nan kòpèrasyon ak jwa nou yo.

Ki jan nou ta ka ale pi lwen? Ki jan nou ta ka travay yon mannyè ki pral bay nou pi bon rezilta, ki ta ka fè rèv nou tounen reyalyite?

Many of these images are tough, the same way many moments in our country’s history are tough. Facing them, facing this history is a way to remember those struggles, learn from mistakes and perhaps glean hope for a better future.

Not everyone wants to remember. The proverb says “The hitter forgets, the wounded person remembers,” but it’s not always true. There are many times when we have forgotten the blows that someone has dealt Haiti and her people. It’s important to remember and take stock.

Haitians have been struggling for freedom for over 200 years. That courage and tenacity is inspiring. We never give up. We pull down dictators, kick out foreign soldiers. We fight against illnesses and illiteracy, corruption and exploitation.

But we should never forget that while 1804 was a huge victory, it was still just the beginning.

Over 200 years of struggle, but we still have forms slavery - look at *restavèk*s or the factory workers whose salaries can’t feed their families. We still have more than 2 million people hungry every single day, more than half of all adults can’t read or write, most people are unemployed, one-third of children never go to school, and many people are without water or health centers.

Even in these conditions, we can still find hope in our determination, creativity, cooperation and joy.

How do we build on our strengths? How can we work in a way that produces better results, that will make our dreams become reality?







DANIEL MOREL



Danyèl Morel ap pran foto nan peyi natif natal li depi 25 an. Li kòmanse avèk Ayiti Obsèvate ak Ajans Frans Près. Apre sa li te fotograf rezidan pou Laprès Asosye (AP) pandan 13 zan. Pandan tan sa a, li jwenn anpil pri epi foto li te parèt nan kouvèti plizyè jounal atravè lemond. Morel te travay pou anpil jounal ak revyi, tou, tankou *New York Times*, *Vanity Fair*, *Newsweek*, *Toronto Star*, *Paris Match* ak lòt ankò. Epi se li ki te premye chèf biwo *Haitian Times* an Ayiti. Dènyeman, l ap travay kòm pwodiktè nan fim tankou *Unfinished Country* (Peyi ki poko fini) pou kanal televizyon edikatif ameriken (PBS), epi sou yon nouvo fim dokimantè sou òkès Septantriyonal, okès ki pi ansyen nan d Ayiti.

Malgre travay li mennen l avèk kamera l toupatou sou latè, Morel pa janm bliye jenès li. Li pa janm bliye jan l t ap travay nan boulanjri ak jwe sou Gran Ri, jan l te konn pran woulib nan tren HASCO yo, oswa dekouvri ravin ak rakbwa zòn kapital la. Epi li p ap janm bliye rejim bout fè ak lap`erèz Franswa Divalye a. Lè l te gen 13 zan, li te temwen pandan solda yo t ap egzekite Lwi Dwen ak Masèl Nima ki te manm Jèn Ayiti. “Depi lè sa a, mwen te vle travay kòm fotograf. Konsa mwen ta ka dokimante listwa epi denonse sa ki te merite denonse. Gen moun ki konn di, foto mwen yo ‘two negatif.’ Sepandan, se laverite m ap montre, paske petèt si moun yo wè reyalite a avèk pwòp zye pa yo, yo pral fè yon bagay pou chanje sityasyon an. Se pou sa nou te rele ekspozisyon an ak ti liv sa a *Anfas listwa nou*. Mwen swete yo fè èfè.”

Daniel Morel has been taking photographs in his native Haiti for almost 25 years. After starting out with *Haiti Observateur* and Agence France-Presse, he served as resident photographer for the Associated Press for 13 years, winning awards and appearing on front pages around the world. Morel also shot for many newspapers and magazines, including the *New York Times*, *Vanity Fair*, *Newsweek*, *Toronto Star*, *Paris Match* and others. He also served as the first Haitian bureau chief for the NY-based *Haitian Times*. More recently, he has been co-producing on documentaries like *Unfinished Country* for the US public television network (PBS) and a new feature about Septentrional, Haiti’s oldest big band.

Although Morel’s career has taken him and his camera all over the world, he has never forgotten his boyhood working in the bakery and playing on Grande Rue, hitching rides on the HASCO train, exploring the capital’s ravines and hillsides, and witnessing the brutality of the François Duvalier regime. When he was 13 he watched soldiers execute Jeune Haiti’s Louis Drouin and Marcel Numa. “Ever since that day, I have wanted to be a photographer so that I could document history and denounce the things that need denouncing. People sometimes say my photos are ‘too negative,’ but in fact I am just showing people the way things are, because maybe if they see it with their own eyes, they’ll do something to change the situation. That’s why we called this show and booklet *Facing our history*. I hope they have an effect.”

LEJANN YO

Kouvèti, paj 1 ak dèyè – Eitati Ewo Endepandans yo atè, Raboto, fevriye, 2004.

Paj 3 – Repatriyasyon refije sou baz Amiral Kilik nan Kafou, avril, 2003.

Paj 4 – Yon ti fi k ap pote yon moso blòk sou tèt li apre yon batay gang te kraze lakay li ak 300 lòt kay, epi touye 30 moun, Site Soley, oktòb, 2002. Yon lekòl, Maysad, oktòb, 2002.

Paj 5 – Kadav timoun ak granmoun k ap pouri nan soley deyò mòg Lopital Jeneral, ki te an pàn pandan plizyè semen, Pòtoprens, oktòb, 2004. Ti fi k ap tann manje ak dlo apre Siklòn Jàn, Gonayiv, sektann, 2004.

Page 6 – Moun k ap patisipe nan antèman 3 frè pote afich avèk non polis yo akize, Pòtoprens, janvyè, 2003. Yon ti gason kriye apre frè li mourri anba bal solda Nasyon Zini, dapre sa tout moun nan zòn nan te di, Site Soley, avril, 2005.

Paj 7 – Manifestan yo ap retire yon gwo afich, Dèlma, mas, 2004.

Paj 8 – Solda brezilyen ap kontwole Gran Ri apre dife Mache Tèt Bèf, Pòtoprens, mas, 2005. Solda ajentan ap chita devan penti Ewo Endepans yo, Gonayiv, me, 2005.

Paj 9 – “Kòmandan Bled” tire pandan yon antèman pou yon lòt lidè gang, “Dred” Makenzi, Pòtoprens, desann, 2004.

Paj 10 – Manifestan anti-gouvènman nan Pòtoprens avèk yon bandwòl ki di “Nou bouke” nan men yo, oktòb, 2003. Obsèvatè OEA ap swiv pandan y ap konte bilten nan eleksyon 2000, Dèlma, desann, 2000.

Paj 11 – Vodouyizan nan Souvnan, mas, 2004.

Paj 12 – Yon pèlerin ap priye nan Kalvè Mirak, Gantye, avril, 2003. Yon vodouyizan ap mande devan kwa Bawon Samdi, Pòtoprens, novann, 2004.

Paj 13 – Kwayan katolik mande pou delivrans peyi a devan legliz Pepetyèl, Pòtoprens, jiyè, 2003. Yon kwayan vodou fè yon vèvè pou retou Aristid devan menm legliz la, avril, 2005.

Paj 14 – Atis Andre Pye ap pale sou penti, Vodou ak listwa, jiyè, 2003. Yon pèlerin ap priye devan legiz nan Laplen Dinò, jiyè, 2004.

Paj 15 – (Gòch:) Selebrasyon tonbe Jan Klòd Divalye, fevriye, 1986. (Sant:) Fanatik Aristid selebre pandan li t ap pale devan Palè Nasyonal, Pòtoprens, 1 janvyè 2004. (Dwat:) Selebrasyon tonbe Jan Bètran Aristid, 1 mas, 2004.

Paj 16 – Atis Franswa Sanon ap travay sou yon pyès, mas, 2002.

Paj 17 – Yon etidyan ap kriye pandan yon manifestasyon kont Aristid, Pòtoprens, novann, 2003. Elèv nan lekòl nan Lagonav, me, 2003.

Paj 18 – Yon timoun ap kanpe devan yon miral Aristid te mete toupatou nan peyi a, k ap montre yon men ayisyen k ap mande lajan restitasyon ak reparasyon nan men etranje yo, Kanperen, mas, 2004. Timoun ap reflechi sou siyifikasyon yon tèks, Lagonav, me, 2004.

CAPTIONS

Cover, page 1 and back – Statues of the heroes of independence on the ground, Raboteau, February, 2004.

Page 3 – Repatriation of refugees at the Admiral Killick base in Carrefour, April, 2003.

Page 4 – A little girl carries a block from her house after her home and 300 others were destroyed, and 30 people were killed, during a gang war in Cité Soleil, October, 2002. A school in Maissade, October, 2002.

Page 5 – Bodies of adults and children rotting in the sun outside the General Hospital morgue which was out of order for many months, Port-au-Prince, October, 2004. Little girls wait for food and water after Hurricane Jeanne, Gonaives, September, 2004.

Page 6 – People from the funeral for three brothers carry posters with the names of the police they accuse, Port-au-Prince, January, 2003. A boy cries over the body of his brother, allegedly shot by UN soldiers, April, 2005

Page 7 – Demonstrators pull down a billboard, Delmas, March, 2004.

Page 8 – Brazilian soldiers control the street after the Marché Tèt Bèf fire, Port-au-Prince, March, 2005. Argentinian soldiers sit in front of a painting of the independence heroes, May, 2005.

Page 9 – “Commander Blade” shoots during a funeral for another gang leader, “Dread” Mackenzie, Port-au-Prince, December, 2004.

Page 10 – Anti-government demonstrators in Port-au-Prince with a banner that reads “We’re tired,” October, 2003. OAS observers watch the vote counting during the 2000 elections, Delmas, December, 2004.

Page 11 – Vodou followers in Souvenance, March, 2004.

Page 12 – A pilgrim prays on Calvary Miracle, Ganthier, April, 2003. A Vodouist asks at Baron Samdi’s cross, Port-au-Prince, November, 2004

Page 13 – Catholic believers ask for the country’s deliverance in front of Our Lady of Perpetual Help, Port-au-Prince, July, 2003. A Vodou believer draws a veve to make Aristide return by the same church, April, 2005.

Page 14 – Artist André Pierre talks about painting, Vodou and history, July, 2003. A pilgrim prays in front of the Plaine du Nord church, July, 2004.

Page 15 – (Left:) Celebration Jean Claude Duvalier’s fall, February, 1986. (Center:) Aristide fans celebrate during his speech on January 1, 2004, Port-au-Prince. (Right:) Celebration of Jean-Bertrand Aristide’s fall, March 1, 2004.

Page 16 – Sculptor François Sanon works on a sculpture, March, 2002.

Page 17 – A university student cries during an anti-Aristide demonstration, Port-au-Prince, November, 2003. Students, La Gonave, May, 2003.

Page 18 – A boy stands before a mural Aristide had painted all over the country that shows a Haitian hand asking a foreign hand for restitution and reparations monies, Camp Perrin, March, 2004. Children reflect on the meaning of a text, La Gonave, May, 2004.



Anfas listwa nou se yon kolaborasyon Eksperyans la avèk Wozo Pwodiksyon. Se Fremi Seza ak Djonn Engò ki travay nan Eksperyans la, ansanm avèk Danyèl Morel avèk Djenn Rigen nan Wozo, ki te kreye pwojè a. Remèsiman espesyal pou Kent Anann, Erik Badjè, Mèlinn Engò, Witni Jonsonn (Enstiti pou yon Sosyete Ouvèt), Jan Plezi avèk Abela Zavye.

Seyans pae-koute yo pran enspirasyon yo nan yon metòd aprantisaj pwogram Eksperyans la ap pwomouvwa. Pou plis enfòmasyon, ale sou sit www.eksperyansla.info. Si ou vle we plis foto osnon aprann plis sou travay Wozo, ale sou sit www.wozoproductions.org ansanm avèk www.septentrionalthemovie.com.

Facing our history is a collaboration of Circles of Change and Wozo Productions. It was conceived of and designed by Fremy Cesar and John Engle of Circles of Change, and by Daniel Morel and Jane Regan of Wozo Productions. Special thanks to Kent Annan, Erik Badger, Merline Engle, Whitney Johnson (Open Society Institute), Jean Plaisir and Abelard Xavier.

The conversation sessions are inspired by the Circles of Change teaching and learning methods. For more information, see www.circlesofchange.com. To see more photos or to learn more about the work of Wozo, see www.wozoproductions.org and www.septentrionalthemovie.com.

www.anfaslistwanou.org
www.facingourhistory.org



Estaty sa yo se estaty Ewo Endepans nou: Aleksan Petyon ak Kapwa Lamò. Se anyen prezidan Jan Bètran Aristid ki te mete yo sou Plas Dam Gonayiv pou seremoni 1 janvyè 2004, pou fete 200 zan Endepandans nou. Moun “Lame Kanibal” nan Raboto, Gonayiv, ki te rache yo epi vin mete yo nan baz yo, nan Raboto. “Kanibal” yo te di, yo te dechouke estaty yo paske yo di Aristid te antere moun tou vivan anba yo, nan yon sakrifis, pou l ta ka rete nan pouva.

Yo pa t jwenn anyen anba estaty yo. De (2) semèn apre, Aristid pati an egzil. Li di se gouvènman meriken ki te òganize yon koudeta epi kidnape l.

These statues are the heroes of our Independence: Alexandre Pétion and Capois Lamort. Former President Jean-Bertrand Aristide had them built and placed in Army Plaza in Gonaïves for the bicentennial celebration of January 1, 2004. People from the “Cannibal Army” in Raboteau, Gonaïves, dug them up and put them in the “base” in Raboteau. The “Cannibals” said they uprooted the statues because they claimed Aristide had buried people alive under them as sacrifices so that he could hold onto power.

They didn’t find anything under the statues. Two weeks later, Aristide fled into exile. He said the US government fomented a coup d’état and kidnapped him.