

2018 Conference of GEMN in Virginia Workshop

By the Very Rev. Dr Pierre Simpson Gabaud, Ph. D.

Workshop Title:

Haiti: culture, Missionaries, and the Development Process

Workshop Description:

Haitian culture, and in particular the values of the Haitian rural poor, must be a fundamental consideration in all concepts of development and partnership to be utilized by missionaries in our work, mission, and ministry to Haiti.

Objectives f this Workshop:

The objective of this workshop is to describe the Haitian realities in rural areas and to encourage all missionaries to observe and apply some cultural norms in their exercise of their ministry and mission in Haiti.

Presentation and plan:

- My name is Pierre Simpson Gabaud. I am a sociologist, a lawyer, and an anthropologist.
- I have a Master degree in Divinity.
- My Ph. D is in Sociology from the University of Laval in Canada.
- I am also a priest. I studied theology at Sewanee, Theological School of the University of the South, in Tennessee.

I have written five books:

- Manuel de sociologie Politique, Port-au-Prince, Editions Media-Texte, 2018.
- Dieu a sa demeure en nous, (ouvrage de formation religieuse), Port-au-Prince, Communication Networking, Haconet, 2017.
- Les Ambivalences idéologiques du paysan haïtien: Force et faiblesse de vingt ans de lutte (1986-2006), Canada, Trafford, 2008.
- L'éclatement de la communauté paysanne: une étude sur la vie rurale en Haïti, Florida, Editions Educa-Vision, 2005.
- * Associationnisme paysan en Haïti: Effets de permanence et de rupture, Port-au-Prince, Editions des Antilles, 2000.

- I am a priest resident in the diocese of Southeast Florida. I started my ministry in Miami, at St. Paul's Church, which is a Haitian congregation, where I had been an assistant priest.
- Bishop Leo Frade, in 2013, decided to transfer me to Haiti, because Haiti needed a Dean for the Theological seminary. Bishop Leo sent me as a missionary to Haiti and I was appointed by Bishop Duracin as the Dean of the Haitian Theological Seminary.

- I am complementarist. That means, in my researches and lectures, I have always combined two approaches to study and interpret any social fact.
- In this workshop, I will combine ethno-methodology and comprehensive sociology with a systemic approach to explain to you what happens in the undertaking of activities in communities of faith in rural or country side in particular and in Haiti in general.

- In some cases, everyone could apply some of the ideas in his ministry in Latin American and Caribbean countries because some social aspects, linguistic problems, economic issues seem to be the same.

- For cultural values, norms, dominant ideology or mentality, major symbols, forms of words/discourses, rituals, habits are taking as parameters that allow us to better understand the peasant's behavior which will be the expression of the resurrection of the past life. (See Pierre S. Gabaud, *l'Eclatement de la communauté paysanne: une étude sur la vie rurale en Haïti*, Florida, Education, 2005, p. 20).

- Culture: the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music, arts. (Dictionary). Then, we can say that Culture is the way of life, especially the general customs and beliefs, of a particular group of people at a particular time (Dictionary).
- We see literature, and customary beliefs and social forms.

- We will focus a little bit on poor peasants or peasants that possess just a little parcel of property or land for agriculture in order to survive.
- We will consider the study of those poor peasants in the Episcopal Church context, viewed internal and external cooperation or collaboration.

- During my ministry in Haiti, a lot of circumstances and problems have occurred in the diocese of Haiti, hitting severely the theological seminary in Haiti.
- This brought me to actualize some lessons from my former bishop Leo who was the one who encouraged me to write a book for young people who are going to be confirmed and received their first communion.
- This book is “Dieu demeure en nous.”

- I have had great experiences in Miami and also in Haiti.
- Let me share my experiences with you as I am going to talk to you as a sociologist, a priest and a missionary.

Plan for the workshop:

- An introduction to Haitian culture (for those who want to know more about that.)
- Some Theories of Development to implement activities in rural communities
- Missionary framework for peasants living in the countryside and those emigrated to towns
- Overview on Mission and the Missionary in Haiti

- Evaluation of a development process and missionary work on the ground
- Great output realized by a missionary - Dean of the Seminary
- General Considerations and Conclusion Small group reflection on the mission in Latin American and Caribbean countries: What evaluation did you do about activities you have done in your community - first with priests, and second the faithful of the community? And then, how did you see your future actions in any community you will serve?

Selective Bibliography:

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- Ernst Bernardin, l'espace rural haïtien: Bilan de 40 ans d'exécution des projets nationaux et internationaux de développement, 1950-1990, Port-au-Prince, Editions des Antilles, 1991.
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- Kethly Milet, Les paysans haitiens et l'occupation américaine, 1915-1930, Québec, Collectif, Paroles, 1997.
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- Pierre Simpson Gabaud, Associationnisme paysan en Haïti : Effets de permanence et de rupture, Port-au-Prince, 2eme Editions, Editions des Antilles, 2001.
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- Pierre Simpson Gabaud, L'éclatement de la communauté paysanne: une étude sur la vie rurale en Haïti, Florida, Editions. Educa-Vision, 2005.
- Pierre Simpson Gabaud, L'expérience paysanne et le développement: une étude de l'ODVA et des habitants de la Vallée de L'Artibonite, Haiti (1971-1991), Québec, Université Laval, 1996 (thèse de Doctorat).

Introduction: About the Haitian culture in historical context:

- **Introduction: About the Haitian culture in historical context:**
- The Haitian people has a mixed and rich culture set amid the diversity of the French world, African world, and European culture called "Afro-European".

- The Haitian culture is called “Afro-European” in Haitian and French literature because Haiti, before the independence, was occupied by Europeans.
- And the European people were in contact with Africans on the land of Hispaniola for many centuries (October 1492 until 1803: from Indians to Africans).

- Hispaniola is the name given by Christopher Columbus to Haiti.
- All Indians were killed by Christopher Columbus' people.
- And then, these people started receiving Africans to replace Indians.

- There were two cultures: African culture and European culture that shared the territory which is called “Hispaniola” with Spain and “St. Domingue” with France.
- Hispaniola imports from Africa 30,000 Slaves per year. In 1790, the Pearl of the Antillean produces 93 million pounds of raw sugar, 70 million pounds of white sugar, 68 million pounds of coffee, 6 million pounds of cotton, 1 million pounds of indigo, 150,000 pounds of cocoa, and 30,000 pounds of syrup.
- Haiti was the richest colony of the world.

- “As white plantation owners and black women live alongside one another, a new language emerges: Creole.
- A new race also emerges - mulatto, incarnation of two worlds encountering.” (Raphael Paquin et al, history of Haiti 1492-2000, Ed. (Raphael Paquin, p. 29.)

- As Haiti was colonized by France and had a lot of blacks (black slaves and also freed blacks).
- The meeting of the two cultures makes the Afro-European culture unique.
- There were a lot of Haitians who claimed that they were from Europe (French is our life, French is our moeurs (trends), French will be our soul).

- And many Mulattos shared the life with the French on the isle. Many of them conserve their French culture. That is why many claim they are from Europe.
- Africans, them-selves, claim that they were from Africa. But, peasants, for a great part, are from Africa.
- However, many of them are from both Africa and Europe. However, two big social groups emerge from this encounter, which the Haitian anthropologists observed: the mulattos Haitians and the black Haitians.

- Most of the peasants are poor or very poor due to the “depossession” or dispossession of their land/small property by some Grandons.
- “Grandons” are some rich peasants or “ bourgeois peasants, including some foreign people.

- We have noticed that almost all middle class people, especially the elite (including the Haitian intelligentsia) claimed that they are from French descendants, and have a French behaviour a French cultural comportment, talk French very well, and call France “Mother Country (ou la Mère-patrie.)”.
- They called these people “Les gens de la classe” or “Bourgeois or “Little Bourgeoisie.” Many of them are members of the “Intellectual Elite.”

- Peasant definition: men, women, from countryside, who live from their agricultural work.

Peasants' style of life:

- The peasants often live and work in group or association.
- These formal groups of peasants are called: Corvee, Combite, Douvanjou, Associé, Rara, Escousde, ou Bataillon, Cooperative, Conseil Communautaire, Groupe de notables, Krazé, Ribote, Tet kalé, Paloya, Tet ananm, etc., different name dependantly of the region or geographical areas.

- Generally these associations or groups consist to assembly some peasants (between 10 to 20, some times more than 20) on a field for an agricultural work.
- They function according to socio-cultural styles of peasants' daily life. These kinds of Peasant Associations are a deep sense of solidarity and collectivism. This is related to a perception of the reality of rural life.

- Among some concepts that are about collectivism, we have:
“entraide”, mutual, and other forms of peasants’ groups.
(Associationnisme paysan en Haïti: Effets de permanence et de rupture, 2eme Editions, Editions des Antilles, 2001, p. 74).

- These peasant groups have a simple structure and live from agriculture as the priority activities. Peasants, members of these groups fight inside the organization against poverty and bad conditions of life.
- They have to develop some techniques of living and some styles of living in order to survive.

- The peasants, in their discourse and behavior, embrace the traditions: the ancestral tradition, the voodoo tradition, and the agrarian traditions.
- The “Gagaire” or “fighting of cocks” is priority leisure for the adult peasants until now.

On the development process, foreign financial help :

- Beside of the work together, association or group, the system of the living of the peasants is based on “Jardinage”, which is a little private agricultural exploitation.
- Dr. Ernst Bernardin noted that “the distribution of pieces of land to soldiers, and government employees after the independence, the excessive separation of the agrarian exploitation, consequence of heritage law, created a system of small private agricultural exploitation in the country.” (voir Dr Ernst Bernardin, L'espace rural haïtien, bilan de 40 ans d'exécution des programmes nationaux de développement 1950-1990, Editions des Antilles, Port-au-Prince, 1991, p. 60.)

- Some Haitian writers tell some ideas by which the objectives of some friend countries of Haiti has been to orient the process of the agricultural work of the poor peasants in the direction that is called “development-parapluie or appearance of development”, meaning, a process that is not a real development, but a fake. (Associationnisme, op. cit, p 97).

- The activities of development process in countryside turn first around of some urgent requests always founded in many development projects, programs, or letters from peasants' associations like:
- Credit for agrarian exploitation
- Distribution of seed
- Distribution of tools to implement projects
- Means to set up toilets

- Means to get good streets
- Means to get schools or good schools
- Means to set up health care center
- Partnership for payment of teachers
- Means to set up canteen for students
- Construction or reparation of chapel or church

- The identification, formulation and evaluation of the peasant projects of development create two (2) types of dependence:

a) technological dependence and

b) economic dependence.

(see Associationnisme, p. 128).

- Another serious problem is that: instigators and managers schedule or make chronogram of the program on long term, but, the peasants want to get things done at short terms, meaning, for immediate utilization.
- In these two cases, missionaries, instigators, managers must think a way to conciliate both visions in order to avoid negative perverts.

(Ibid., Associationnisme, p. 130).

- Peasant has understood that the process of development continue to enrich some people who are already enriched; money goes to rich people's pockets, and the peasants are still poor.”(L'éclatement de la communauté paysanne : une étude sur la vie rurale en Haiti, Florida, Educa-Vision, 2005, p. 213.).

- Haitian peasants are Creole speakers. Very few of them speak French a little bit. Those who were in School, I am talking about educated people, they are French speakers.
- But those who are not educated, speak Creole, and still attached to French language.

Definition of Creole:

a) Creole is a person which descended from old European colonies as some Antilleans: Reunions, Martinique, Guadeloupe, Haiti, etc.

b) Language born because of the selling of black slaves ((xvi-xix s.), and become the maternal language of the slaves' descent. The lineage of all of them who is educated speaks also French.

* Creole via French has been a deformation of French language.

- For Haitians, even Creole is not a Patois anymore, but an official language, they consider creoles as inferior/lower than French.

The Peasants' Values (les valeurs paysannes):

- The peasant is living in the countryside.
- Its world is the rural world.
- The peasant has essentially devoted his life to agriculture.
- Generally, the peasant is calm and honest. He is often living an ethical and moral life.

- He is very helpful and considers all people living in the community as family members.
- Young peasants have greeted other peasants and adults as follows:
“Good morning, cousin. Good morning, uncle. Good morning, Daddy. How are you? (bonjou tonton, bonjou ma tante, kouman ou ye kouzin), etc.

- One of things they think and they are very care about is the property, the parcel of land.
- They are all jealous for their small heritage of property. The peasant is suspicious and vigilant.
- Some have used voodoo to protect their property. Most of them are “Voodouisants”.

- They believe in the ancestral force and spirit voodoo.
- They are both kind and severe at the same time; many of them are wise and magic.
- However, when they are angry, made (mad), they are violent!

Some urban values:

- The townsman or townswoman (towners) is considered by poor peasants as “bourgeois”.
- Often, townsman comes from the middle classes and the lower class.
- All of them, especially upper classes in towns, live a life relatively modern, have a financial situation that is quasi-stable, and possess some technological things as they could.
- They are open in some ways and traditional in others.

A brief observation about the Haitian life in general

- **A brief observation about the Haitian life in general:** things are changing nowadays.
- A lot of peasants come to towns and then to the capital, and even outside of the country to seek for a better life.
- During the last 20 years, some of them are doing bad things, especially in the capital. No ethics!
- Some of them are very aggressive because of the poverty.

- And, some of them coming to town and then to Port-au-Prince, have sought to destroy the goods of the upper class (bourgeois), they steal, they kill.
- Because of the poverty of the peasant population, most of them have left agriculture and want to fight in order to change their conditions of living.
- Too much misery in the countryside!

- For the peasants, Voodoo is not simply a sect. It has become an official religion.
- They wanted to fight and normally fighting in order that the Voodoo-Religion could have the right to Baptize, to celebrate marriage/wedding, to do funeral.

- Therefore, the peasant's conditions of living goes negatively. Peasant becomes poorer.

- “The peasant ethic has always leaned on good manners, linking to the good values, good peasants’ values...
- These ethics are related to the traditions according to two aspects: nostalgia of traditional values and the need of the modernity.”

(voir l’Eclatement de la communauté paysanne: une étude sur la vie rurale en Haïti, p. 243.)

Theories of development :

- **Change and resistance to change:** It is not easy to do change. Change is a process. When we talk about change, one must think that this process (meaning all the activities related to new things we want to promote), will be about diminishing or annullating some values and at the same time promoting other values or promoting new values.
- In the two cases, it is not easy.

* Some people will oppose the change because they will lose their position, their power, their authority, their privilege, their monopoly, while others take over.

- This process will create suspicious for some people, be uncomfortable for others, jealousy for some, hating character or misconduct behavior by others, and consequently social conflict, conflict inside the community.

- How to go over that and to overcome conflicts and to deal with as a missionary?
- All missionaries are Jesus disciples. They are instigators and have to framework people spiritually and socially.
- Their relation with people must be cordial.

- For that, they should have some knowledge on human relationships and social projects (social projects of development) in community.
- They should do somethings to put joy in the heart of the members of the community.

The approaches or theories

- **The approaches or theories:** Many people refuse to do things with heart and rigors at the same time.
- Even though we are religious and we like to implement some projects or frameworks with our heart and compassion, we should do it with a little method.

- Here it is about rationality. We should determine what kind of approach is good for the “social project”, and for the community.
- Now, the fact that peasant behavior is like we have described before, I think it is necessary that all instigators use or utilize:

- Basic Needs Theory: Why?
- Every human being had needs, in rural community, Peasants need the basic things - like purified water, food, school for their children, adult education, health centers for first aid in the community, seeds for their parcel property, and little house with light, refrigerator, bed, and other things, other means to survive as human beings.

- In other areas near to Town or in some towns with a great concentrations of peasants moving to, some important needs like, library, modern house, comfortable kitchen, good toilette, refrigerator, good education (School, with library, archives, conference room), small “Educated museum”, etc.

Endogenous Development:

- **Endogenous Development:** The main thing is about the involvement of the peasants in the development process of their respective communities.
- Do not do things, by yourself only without them, but for them. Instead, do things with them.
- Make them part of the realization of your dreams and turn your dream into their dream. Then, you will make your dream a reality in the community you serve. And they will feel that the output would be theirs.
- Endogenous growth approach holds that investments in human capital, innovation and knowledge are significant contribution to economic growth.

Rural development and sectoral development

- **Rural development and sectoral development:** Transformation of the rural community in a real peasant community for peasants with peasants.
- Do not think you will transform rural right away, now, in urban life.
- But, it is important to value the agriculture and at the same time value people as peasants, working as agricultors, as African-European descendants.

- Try to work on a sector and do your best to change something in this sector, probably others sectors could affect and then also change.
- For example, create or set up a “sewing school/tailoring school” in the community.
- Give them a vocational school so that they could have a profession and continue to get their lives peacefully and proudly.
- Families will be affected and their conditions of living will also change.

- The result in transforming peasants to urban people are increasing the level of poverty and aggravating the misery we observe in the city, urban/town, and the capital.
- Consequently, the activities, provision, and dream of the missionary become complicated.

- Peasant said, « they could not find jobs, and they could not eat and drink, therefore, foreign people come like bourgeois to live into luxury and prosperity”.

- Faithful are made against these kinds of churches and ordained ministers, consequently they are made against funds and missions and missionaries, saying, “It is not fair to have priests and deacons gaining a lot of money when peasants are still poor and become poorer.”

- **Important motion:** Therefore, priests and deacons are for first mission to explain to the rural community that priests and deacons are not rich.
- If they are some extra money from their pay, they use it for the Church or the church works. But they are not rich.

Mission et Missionaries

- Many faithful thinks that missionaries bring money to Haitian churches, Parishes, and Preaching Stations. They expect that missionaries contribute to the development of their locality/community.

- They expect that missionaries contribute financially to Christian Ministry, as he could contribute to the development of the Episcopal Mission in Haiti and the development process in rural areas/countryside

- The Episcopal Church is known as a missionary church. Because Haiti is a poor country, mission and missionary are important for it.
- But, some white people come to Haiti as missionaries in the past, and they have had good mission.

- But, we observed that since some 20 years, mission has another color, we said, mission is not going well like in the past.

- As I said before, we recognize the fact that some “Haitian Conze” works in order to impede or prevent other Haitian people from doing good things.
- This is a situation of the Haitian mentality. The proverb: “*Depi nan ginen neg pa vle wè neg. You’n ap kraze lot paske depi nan gen nen neg pa vle we neg pwogrese,*” meaning “From Africa, black Africans do not want to see the black Africans. Blacks crush each other; some sell others to whites. Negroes do not want the Negro to make progress”.
- We need to challenge the bad behavior of some people that impede progress.

Appreciations and considerations of others

The dress/Vestments:

- The peasants have three principal ways to dress:
- For farm, agriculture work
- For ordinary day,
- For Church and other events.

- Let us consider the first one: when the peasant goes to the farm/jardin to work in agriculture lot, they generally dress any of used pants and shirts, sometime without shoes, boots, may be a hard sandals.
- Now, they wear a hard long boots (few of them). They spend all day long with these vestments until they get a shower at night before going to bed.

- The ordinary day for the peasants is when they are free and could not or want not to go to work in their farm (property land or lending land), at holidays for example; hoping a guest, going to visit friends, parents, or travelling around (toward town or capital).
- The peasants, en that situation, wear ordinary vestments with sandals, tennis, or rarely ordinary shoes.

- For Church and for ceremonies of the feasts of Saints, or a great ceremony of baptisms, confirmation, wedding, when the bishop arrives, the peasants dress the “most comfortable dress and shoes, the most important pants and shirts. For him, this is a feast, as a great day.

- The peasants are very traditional. That is why in my books on peasants, I said that the peasants culture is not the poverty. They are poor, that is true, but, they know how to do, how to dress, how to wear in many circumstances.
- They have and they keep this conception of life: simple and traditional based on conservative culture and they apply it in their lives and also for people who want to come around them: Haitians and foreign people as an evaluation of good or bad people.

- Peasants evaluate people from their behavior, their way they dress. They criticize them a lot, especially some foreign people, friends from other countries for their dress and rapidly and repute them in their thoughts many Haitians who have the tendency to dress like “(Debauchés)” debauchery man to go astray in USA, Canada, France, they said.

- For example, when a missionary (laic, priest or deacon) male wears an earring “(Boucle d’oreille)”, the peasant does not consider him as a good person, really respectable, as a respectable priest or deacon. For the peasant, that priest or deacon is not a serious person in good standing, because in his culture, man does not wear earring“(boucle d’oreille)”.

- The wearing of earring by man comes three years ago. And this style is still a bad view.
- They said that this style was brought in Haiti by some immigration deported people; some of their family and friend just imitated them.

- When a peasant sees a priest in Haiti with a “Boucle d’oreille” this is a scandal for him.
- For the peasant, that priest is seen as a “debauchery”, an indecent, idolatry, and an old vagabond who did not abandon his vagabondage life.
- Consequently, that priest or deacon male is not worthy (“digne”) to be ordained as a minister of Christ, and serving in a sacred church and place like the altar. This person is regarded as non-dignified person.

- At the same time, when a priest is dressing short pants, “sandals of house” for a Eucharist celebration, for mass, this priest or deacon, even laic, is not seen as a good person.
- For the peasants, church is sacred and mass is protocol.

Meetings, salutations, and wisdom:

- Peasant is very kind. He is a wise man. Traditionally, he respects and obeys his parents and also his friends, and all older than him living in the community.
- However, if people older than him meet him and talk to him, the peasant, does not look at his interlocutor in the eyes directly. When he does it like that it is a way to tell you he is a good person, very respectable, but not because he is a liar or wants to lie. He is not a carrot, neither. He does it like that because he is a respectable person who respects all older people than him.

- He has the tendency to let down his head in order to let you know that he is not an arrogant person. He wants to listen and to talk with you with wisdom and humility as a sign of a correct peasant.
- Also, to lift his hat in order to signify you that he wants to greet you with respect. That is why he takes away his hat.

Collaboration, work, and other sad behaviour:

- If the peasant helps you do something, and if you start another work and before the start you do not call him and talk to him about that, he will take or consider you as a treat and he will probably not participate. This is a peasant mentality.
- For him, you should do it with him. If not, he could boycott the work you do.

Utilization of some words or some phrases:

- You can learn to speak Creole. It is better to have a Creole teacher to teach how to speech Creole.
- Some of foreign people, missionaries, learned Creole on the ground and they teach them some bad words in the beginning and missionaries could think that these words are good to say to people. They are not. They are bad words; for example:

- Ou se you manman bouzin (you are flirting with too many men)
- Ou se ou blan ki paresseux (you are a white lazy person)

- **Braided hair and tattoo :**
- Peasants are not familiar with man with “long braided hair” and tattoo. Man with braided hair and tattoo are an imported behaviour. Some years ago, peasants started tolerating men with these two things, to do their hairs like a girl, long hair.
- Peasants did not like dread, and male with dread.

- Before that, all people with braided hair were regarded like a thief, and peasants were afraid of them.
- Peasants always think that these men with braided and tattoo could do anything bad, steal, rob.

- The missionaries must be very prudent and cautious - for they have to be psychological people who are able to identify “good people and bad people” in a community.”
- Bishop Leo Frade, the former bishop of Southeast Florida, was a very psychological person.

- That is meant in Haiti, we found good people who want to work for change, who want to work for progress, who want to establish the Kingdom of God among us.
- But, It is possible to encounter one or two Haitians, in Haiti, and aboard, who are “real Haitian Conzes.” They are working against the establishment of the Kingdom of God among us.

Generality in Statistics

- Number of priests, deacon, Lay readers and Faithful:
 - Priests.....60
 - Deacons.....35
 - Lay readers.....109
 - Faithful..... 80.000

Number of parishes, missions, and preaching stations:

- **Parishes:**

• L'Ouest I-----	32
• L'Ouest II (Sud) -----	31
• Grand-Nord-----	17
• Plateau Central-----	20
• Grande-Anse-----	15

- **Preaching Stations**

- They did not give me the statistics for Preaching stations:

- Archidiaconé de l'Ouest I ----- ?
- Archidiaconé de l'Ouest II (Sud) ----- ?
- Archidiaconé Nord----- ?
- Archidiaconé du plateau Central----- ?
- Archidiaconé de Grande-Anse -----?

Number of foreign missionaries and Haitian missionaries:

- Foreign missionaries..... (2) Sam, Clerlie
- Haitian missionaries..... (2)

Peasant's Perception of Mission

- **Perception:** Peasants are happy that they have projects in their community, but, they know we are Missionaries, they always have bad souvenirs from missionary histories: the history of Christopher Columbus, the history of rejecting, to reject the voodoo, (“rejete,”), the history of the 1915 American Occupation, and “on November 1, 1919 at Grand Riviere du Nord, resistant fighter Charlemagne Perald, after being appointed by fellow countryman Conze, is killed with two bullets shot by U.S. Captain Hanneken.” (See History of Haiti, 1492-2000.)

- The Indians, the first inhabitants of the isle, were “after all a people, gentle, polite, human.
- Those beautiful qualities would cause its demise.” (Jacques Nicolas Léger, Haiti, its History and its detractors, 1906.)

- Sociologists and anthropologists, when they want to know about some facts from peasants, they use a focus group survey/questionnaire in formulation of which they have to repeat the same question many times to see if they tell the truth about any fact to be studied.

- **Poverty:** Some of the peasants have their children at universities. Or, some teachers deepen the literature on the theology of Liberation, or Latin American political issues, and the roots of poverty in poor countries, which is the colonization, the roads of development, which is the change of the political, economic relationship with the North (Nord).

- Some of the young university students teach their peasant parents that “White or rich people use/utilize their poverty to gain a lot of riches, and become wealthy.”
- Then, many peasants now know that “White people are responsible for their poverty. And, they never believe that strangers can do something good to develop them or their community.”

- At the same time, peasants learn with their sons and daughters who are universities students that the foreign people are very hypocrite. They hide their sins and unveil others. In this situation, when foreign people reveal other's lack or mistake is for the purpose to diminish their personality.

Peasants are good people

If you know how to deal with peasants you will see that they are a very good people.

- After these notices raised before, Haitian peasants are a good people. They have some very important and good values in their lives. They are:
- Very kind
- Helpful
- Respectful
- Responsible
- Hard Worker

- Many priests recognize the positive side of the peasants. One of the good and important values of the peasants reside in their source of “wisdom”, called “Wisdom peasant”.
- Many draw their capacity to work in country side from the wisdom of peasant. The understanding of the rural realty derives from the same source. Moreover, many of the Episcopalians nowadays are peasants ‘sons.

- Peasants' sons' mentality is a little different from their parents in terms of traditionalism. Some of them do not have a rural mentality. I have to tell you that the use of the word "Rural" can have in Haiti a "bad connotation".
- Many of peasants' son are not proud to be called peasant or "son of peasant". At the same time, if you say to someone he is a peasant or you are a peasant's son, he would be mad at you

Lack of methods of integration of social integration:

- Haitian Specialists in social sciences have observed a lack of scientific method in the works of many Missionaries.
- They do not write any report about their work done for the community (there is no written evidence of that).

S-2

*Their jobs are not integrated in a global Episcopal missionary context adapted to the needs of the country where the missionary is serving.

- Peasant always feel that they are put away or excluded from the community wealth.

S-2

There is no chronogram of good activities for them. Just some vague ideas to set up some things with the parish where they serve.

- Priests in charge are very frustrated or disappointed about the schedule, the description of works with precision: there is no canevas of realization process, and at the end, they convey about a lack of success of the works for most of the job to be done.

S-2

Many of the faithful in the churches didn't see themselves in the work done by some missionaries.

Sometimes, the priests and the missionaries do things without the involvement of the faithful.

For, the faithful wish to be involved in these activities and to know about what is done, what will be done for their churches and their community.

S-2

Sociologists know that the integration is never total, never perfect. However, for the implementation of some activities they deserve the involvement of some faithful people because the implication of the results for a solution to the problems in the community.

S-2

You should collect information from the community on the social problems (identification of principal projects). You should ask peasants how they want to do the project and how this activity can be useful to them.

S-2

And, what kind of project they want to prioritize (feasibility of the project). You should compose the will of the peasants with the purpose of the project. And, you should develop and implement the project with them and for them into the community.

It is a collaboration of the project with the vision, the ideas, and the purpose of the community.

S-2

* After the departure of Baby Doc, came a lot of literatures, authors, and movements on Theology of Liberation. With this theology, Catholic priests, and worshippers have talked about change in politics, in church and in the Haitian social system.

* The opposition between the lower class and the upper class becomes reality. The political drama of Haiti is studied by some Haitian universities.

S-2

* The main question has been about why Haiti that was “the Pearl of the Antillean (la Perle des Antilles) has become so poor and stays underdeveloped.”

* Almost all Haitians who studied in Latin America concluded that “Colonization” had been the major parameter that explained the situation of poverty.

S-2

*Colonization and occupation have drained all Haitian riches and transferred it to other countries. Then, “Colonization becomes an approach to study and understand the poverty and the underdevelopment of Haiti, like it is in some Latin American and Caribbean countries.

*Some of the researchers are really good and serious. They attempted to do a sociological explanation of the poverty of Haiti, the old colonial riches of the French before 1804.

S-2

* Other Haitian universities have talked about two main approaches - external situation and internal situation. This is a sociological explanation of historical events of the poverty and the underdevelopment. White people had devastated the country, stole all the riches, drained all treasures to their own countries....

S-2

- However, after the independence, Haitians forgot to put together both the Louverturean ideal and the Dessalinian ideal to get a country composed for all, first.

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S-2

* We have already seen that some threats called “Conze are always ready to “sell Haitians for nothing.” Conze, whose real name was Jean-Baptiste Conze was the one who accompanied the American soldier Herman Hanneken and showed the soldier Hermann Hanneken the Haitian revolutionary Charlemagne Peralte that Hanneken killed on November 1st, 1919.

S-2

*“Conze” was a real Judas.” (According to Raphael Paquin et al, History of Haiti, ibd., p. 97.)

S-2

Peasants remember that some white people wanted to take the peasants' land/property.

- In “June 19, 1918, through a plebiscite (referendum) adopted the innovations that the foreigners now have the right to own property.”
- The consequences are that many peasants lose their properties.

S-2

- In Haiti, therefore, they talked about “Neo-colonization,” another social-economic form under which the colonization appears in some poor countries that were colonized by imperialistic people.
- The active participation is very important for people living in the community. This is a great aspect of the theory of participation and development by base/lower-class.

S-2

Development of social and spiritual activities from the promoted values –

*Lack of output with spirituality.

S-2

- Lack of meditation, retreat, contemplation, spiritual journey.

S-2

To find an equilibrium between social activities generating money and spiritual activities for the faithful people increasing their faith in churches, missionaries and priests/deacons in charge must combine some innovations like weekly meetings related to prayers in Labyrinth (project of Labyrinth like the preparation of the Labyrinth of the seminary of theology), formation on Anglican rosary, contemplation (forest, sea, river, plantation, adoration of St. Sacrament, meditation of some subjects like technology and church, reflection of the problem war , civil war, and nuclear war and Christian church, prophecy, the end of the world and church, racism and church mission, etc.) in order to fill the lack of high level of spirituality in the community.

S-2

- **Aims of missionary works:** We think that every missionary going to another country should elaborate at least an objective or aim for the mission.
- * with job description: some projects, with the priests or deacons, chronogram of activities, approach of the implementation of the projects or activities, schedule of the daily work, evaluation, then report etc.

S-2

*It would be better for foreign missionaries to act like foreign people, and not like peasant people. The danger is that, peasant people could say or will say, “wap pase m nan betiz”, meaning You are mocking me/you’re making fun of me. And, they mean it.

S-2

*Missionaries should act with wisdom. However, foreign missionaries can learn how to speak Creole. Not learn bad words, but learning utilitarian words, beginning with bonjour (Good morning), bonsoir (Good evening), koman ou ye (How are you?), mwen kotan we-w (Nice to meet you, nice to see you), etc.

S-2

*This way you do devalue the morality of the missionary and also diminish the value of the personality of the person and the church. The peasants look at you and laugh at you, not in a good way, but in a way to ridicule you. However, it is better to act like a missionary indigenous with dignity, morality and ethics in order to keep the institutional importance of the Church intact.

S-2

Indigenous missionaries:

- **Understanding:** It is important to try to understand the peasants, to visit them, to talk to them, to pray for them, to greet them. They like these kinds of activities. The knowledge of the culture is very important. That is why missionaries should take some information about the behavior of people for which or with which they are going to serve. Indigenous missionaries are at ease to a better deal with people.

S-2

***Great vision:** It is important to encourage the peasants to find out the way to change their conditions of living.

S-2

* **Listen and observe:** It is important that the missionary learns to listen when the peasants talk. For example, listen to the peasant's history...as does an indigenous person! Very important also that the missionary observes the peasants' lives. A peasant's life is a laboratory of research and knowledge.

- Now, we can talk about the "Peasant wisdom - history, traditions, and rural life" - as an indigenous person.

S-2

* Do not lean on a peasant's poverty. For poverty is not a culture. Poverty can change.

* If you can see peasants and sons and daughters of peasants, we can evaluate and measure the change - politically, economically (materials/goods), and financially (money).

S-2

Conditions of living could change. But, culture and cultural values remain in the son and daughter's peasant mind as a mentality. Culture takes a long time - more than a generation of 33 years - to get values to change.

S-2

Evaluation

- A good work of framework (un bon travail d'encadrement):
- The missionary should do a good job of framework of peasant and all people that Go places in his path. The missionary should help with heart.
- The missionary should show that the love of God is with the people in need. The Episcopal missionary brings to them the help that God wants them to receive.

S-2

* And, the Episcopal Church is a missionary church: talk, conference, prayers, school, pharmacy, hospital, spiritual and religious formation through seminary of theology, purified water, investment in micro enterprises, healing services, prayers and actions of reconciliation, shelters, hurricane preparedness, alphabetization, etc. become necessary nowadays.

* All this can help change the peasant's behavior towards the church.

S-2

* A project of alphabetization of non-educated faithful Episcopalians would be a serious and important contribution to the development of Haiti. There is no development without a “high level” of education of the people - adult education is necessary for Haiti .

- Peasants need funds and support for the development of this program: how to read, how to write, how to sing Episcopal songs, how to pray, how to lead a little group (leadership), how to work for autonomy, etc.
- This can help change the peasant's behavior towards the church.

S-2

* The evaluation would be on the enterprise of activities - the number of participants, number of them who finish the program, in all activities made by the Episcopal missionary, number of them who have a new vision and new attitude toward the church.

Satisfaction of output for the community:

- The projects of development or projects of framework will help the peasants to see clear that you were the missionary who decided to help.

conclusion

- Toward autonomy and sustainable development.
- Show the peasants how to become self-life responsible.

Theological Seminary of Haiti: some projects
by an indigenous missionary, le Très Rev. Dr. Pierre Simpson Gabaud

* The Library project: (photo)

* Renovation of the classroom: (photo)

The seminary had only one classroom which was in a bad state.

After the construction of the library, I used one of the library rooms for class and I closed the other classroom for reparation. The reparation was made by ERD, and now, that classroom is really good and functional. I have provided a picture of the renovated classroom.

S-2

* Construction of the Archives: (photo)

I am solving one of the big problems of the seminary - the problem of Archives. The construction is on the way now, again with some priests' help. There were no places to place, protect and conserve the files, documents, copies or original paper works of the seminarians. That is why it is important to set up the Archives of the seminary. So far, we are doing it without financial foreign help.

*Construction of the conference room: (photo)

At the same time, I am building two other rooms. One is for conferences and meetings.

Sometimes, people use the chapel or my own office to run important meetings. I thought it has been important to have a room for meetings and conferences. So far, we are doing it without foreign financial help.

*Construction of a Shop-Museum: (photo)

I took the occasion to mobilize some of my colleagues to help me to have a third room, where the dean will expose some clergy and religious objects (a kind of museum) and at the same time, the seminary could create a shop of some articles they need for their churches. So far, we are doing it without foreign financial help.

* Construction of the Labyrinth: (photo)

I am constructing a kind of Labyrinth, the first one in Haiti. It is located at the seminary, between the library and the old renovated classroom. It will be a true and important form of intense and concentrated prayer. So far, we are doing it without foreign financial help.

The Anglican Rosary:

As we know, many Haitians are not familiar with this kind of spiritual support, as they do not know about the Anglican Rosary. It will take time to bring them up-to-speed in context to the Anglican or Episcopal larger Doctrine. Formation is necessary!

Appreciation: Haiti and other countries that receive Episcopal missionaries are blessed. Good works are done in these countries as in Haiti

We are great to work as missionary in Haiti and to share our experiences with you.

Thank you!

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