

Teaching in a Context of Reconciliation



He raises the poor from the dust and lifts the
needy from the ash heap; he seats them with
princes and has them inherit a throne of honor.

For the foundations of the earth are the Lord's;
upon them he has set the world 1 Samuel 2:8



**Many development
efforts bearing fruit:**

Changed lives

Improved incomes

Increased production

Better nutrition

Haiti



Haiti, however:

Per capita food
production annual growth
rate:

2000-2005 -1%

2005-2010 -0.2%

Loss of soil on hillsides
continues

Exodus of youth, etc.

Africa?

“In terms of Africa’s natural resources, it’s the richest continent in the world... So why does Africa remain the world’s poorest and most broken continent in the world?” Ken Turnbull, African Christian University

FAO: “Unlike other regions of the world, productivity of agriculture per worker in Africa has declined during the past twenty years. Agriculture yields have also been level or falling for many crops in many countries of Africa”

UNEP: The proportion of people living below the poverty line, of less than US \$1 a day, increased from 47 percent in 1985 to 59 % in 2000

About 26 % of the people in Africa, more than 200 million people, particularly women and children – are undernourished



With large investment of people, ideas, resources, why aren't we seeing more success?

Seeking personal answers

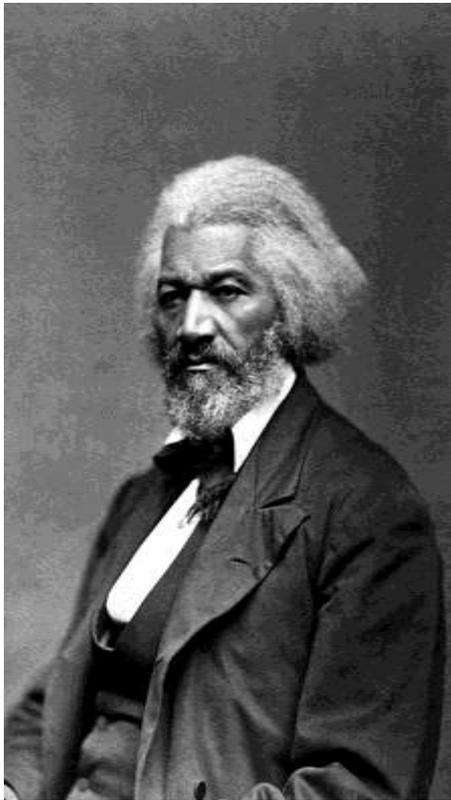
Research and Reflection based on 20 years of experience in agriculture in Haiti.

Found three authors especially helpful:

Howard Thurman, Paulo Friere, Frederick Douglass

No firm conclusions/ solid results - but worth sharing to discuss

Frederick Douglass.



American orator, writer and statesman.
Escaped from slavery

Became a leader of the abolitionist
movement, gaining note for his
captivating oratory and antislavery writing

Served as US ambassador to Haiti

(1818 - Died 1895)

Wrote My Bondage and My Freedom

Howard Thurman

was an influential American author, philosopher, theologian, educator and civil rights leader.
From Daytona Beach 1899 -1981

Was a spiritual advisor to MLK.

“Wrote Jesus and the Disinherited”



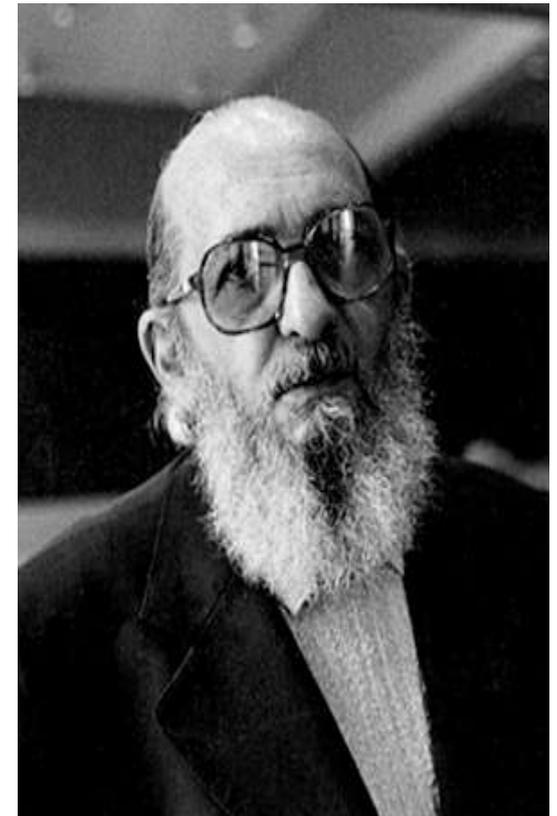
Paulo Friere

Paulo . Freire, (1921 – .1997)
was a Brazilian educator, literacy
advocate, philosopher

Best known for his influential work

Participatory reflection and action

Wrote Pedagogy of the
Oppressed.





How has oppression affected our efforts in rural community development?

Some characterizations of these authors resembled my experiences in present-day Haiti.

In general, slavery had devastating effects on Africa and Haiti. etc.

Belgian Congo: “rubber troubles” reduced population from 25 million to 8.5 million

Slavery and colonization in Haiti was extremely brutal: average slave lived for 7 years.

Haitian Revolution:

Almost half of population killed

Half of the plantations destroyed

Embargo by US and Europe followed

What are some of the results of severe oppression? According to Thurman:

- 1) Fear, of many types**
- 2) Distortion of truth between those in power and the oppressed**
- 3) Hate of those with power over the disinherited**

According to Friere, oppression produces:

1) A sense of inferiority or low self worth

(found also in the writings of Douglass)

2) Fatalism – a submerging of people in their reality becoming objects, not subjects of history

3) Fear of freedom to change their world

Thurman writes "Fear is one of the persistent hounds of hell that dog the footsteps of the poor, the dispossessed, the disinherited. .Fears are of many kinds – fear of objects, fear of people, fear of the future, fear of nature, fear of the unknown, fear of old age, fear of disease,.. when the basis of such fear is analyzed, it is clear that it arises out of the sense of isolation and helplessness in the face of the varied dimensions of violence to which the underprivileged are exposed... “

Fear of:



- Justice system which always favors the wealthy

- Criticism from neighbors

- A curse by someone who has ax to grind

- Jealousy of neighbors seeing a successful garden or other devel. project

2) Lack of self worth or worth of others:

Friere:

.. “So often do [the poor] hear that they are good for nothing, know nothing and are incapable of learning anything – that in the end they become convinced of their own unfitness”

(Douglass) .”the grand aim of slavery, which always and everywhere , is to reduce man to a level with the brute. It is a successful method of obliterating from the mind and heart of the slave, all just ideas of the sacredness of the family... Slavery has no use for either fathers or families, and its laws do not recognize their existence in the social arrangements of the plantation “

3. Fatalism and fear of freedom

“The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to eject this image and replace it with autonomy and responsibility. Accordingly, until they concretely “discover” ... their own consciousness, they nearly always express fatalistic attitudes towards their situation.” Friere

4. Distortion of the truth

.” deception is perhaps the oldest of all the techniques by which the weak have protected themselves against the strong.” But “it tends to destroy whatever sense of ethical values the individual possesses... it is increasingly impossible for him to know when he is lying and when he is not.” (Thurman)

” It was slavery that I hated. I had been cheated. I saw through the attempt to keep me in ignorance; I saw that slaveholders would have gladly made me believe that they were merely acting under the authority of God, in making a slave of me, and in making slaves of others; and I treated them as robbers and deceivers.” (Douglass)

How might these characteristics affect agricultural development?

People will not believe they can change their situation

Farmers fear to make changes in their farming

Proven technology will have less weight than community behaviors

Trust between community members won't come easily

Fear of spirits in nature

Others?



How might we respond to these tendencies?

1) The Gospel message can do battle with a sense of inferiority – the message should be focused on our being created in God's image and likeness – God saw that this was very good

2) Many aspects of community development can help overcome fears.

- 3 We can emphasize methods of education that truly reach people – including literacy.
- 4 Technical interventions and training must retain respect for local people and their capacity.
- 5 The process of reconciliation between peoples to help heal the injustices of the past liberates people to move forward.

“And God said let us make man in our image, after our likeness ...

And God saw everything that he had made, and behold, it was very good.” Gen 1: 26 and 31

“I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well”
Psalm 139:14

“The kingdom of God is within you” Luke 17:21

“You are the light of the world Matthew 5:14

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Remembering God's presence and work in the history of a people



Toussaint Louverture

Slaves freed 1793 .

Forces British to leave P au P / south

Slaves freed from Spain in east

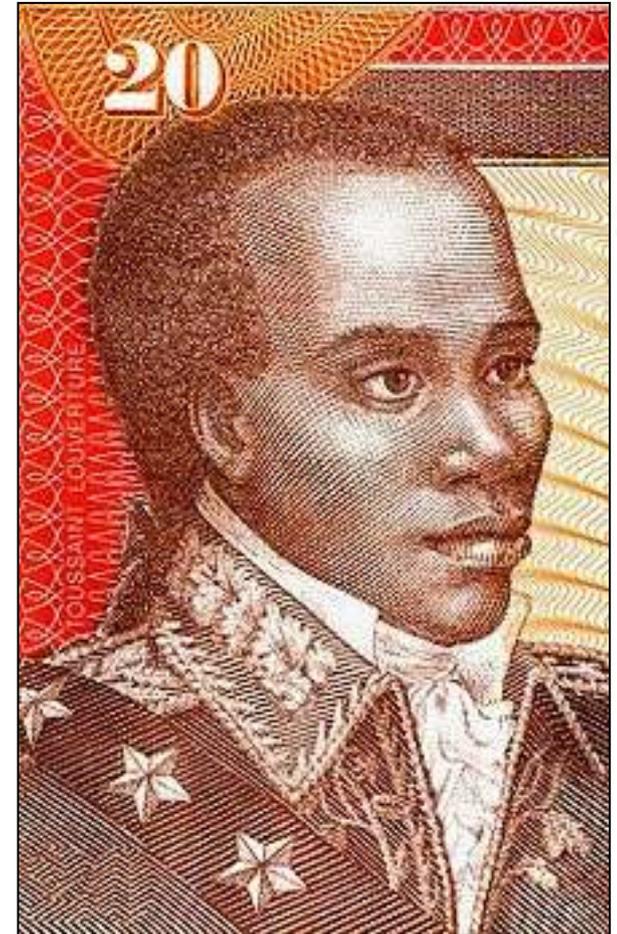
Became highest ranked French officer
on Island

Relations with the US

New Constitution 1801

Napoleon sends Leclerc to reinstate
slavery 1802

Toussaint deceived, arrested, dies of
hunger and pneumonia in prison in
France . 1803



2) Participatory training can transform people

“Then you will know the truth and the truth will set you free” John 8:32

When he came to his senses, he said, “How many of my father’s hired men have food to spare, and here I am starving to death!” Luke 15: 17

Participatory reflection and action



“Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings... They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. “ “Liberating education consists of cognition, not transferrals of information” Friere Pedagogy of the Oppressed

Participatory learning in an animal health training - a story from northern Haiti



Literacy has profound importance..



Adult Literacy Rates (UNDP Data)

Burkina Faso	22%	Mali	46%
Niger	29%	Chad	48%
Guinea	30%	Mozambique	49%
Benin	35%	emen	50%
Somalia	38%	Ivory Coast	51%
Gambia	40%	CAR	51%
Mauritania	42%	Haiti	52%
Guinea Bissau	42%	Burundi	52%
Ethiopia	43%		

Literacy and learning:

Correspondence courses in Haitian Creole

Delivered by the “public” bus system

Community Participation in editing, transport,

writing questions, etc

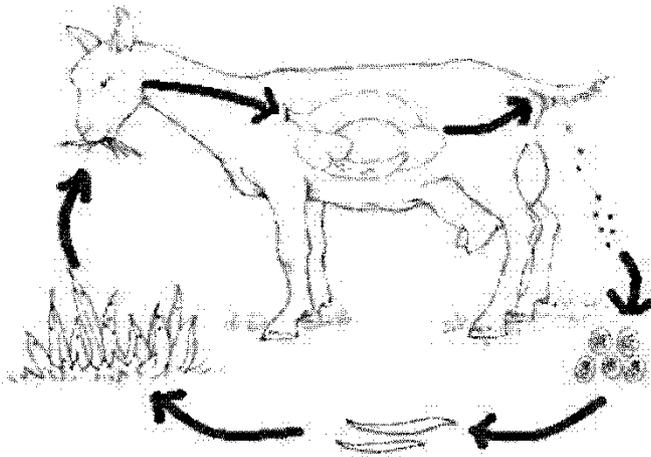
However participatory groups still to be implemented

solèy ka tiye vè yo.

- Si gen pwoblèm vè trip nan twoupo ou a, pou anpeche vè souse lot kabrit/ e mouton

yo, wap bay yo tout remèd vè, sa vle di vèmfij, chak twa (3) mwa.

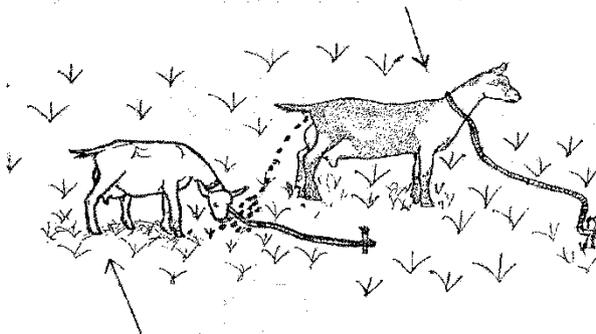
Men sa nou rele « Sik lavi » vè yo andedan e deyò kò mouton ou kabrit la:



Nan sik lavi a, chak flèch se tankou yon ti tan ki pase epi li dirije ou a pwochen etap nan lavi vè a. Tankou genyen ti vè ke nou rele « Lav » vè a sou zèb la. Flèch la montre ou ke lav la antre nan bouch kabrit ou mouton nan lè l manje. Apre sa, yon lòt flèch montre ou ke kabrit la valè lav li ki ale nan gwo pans ak trip kabrit la. Se la lav le devlope

pou fè yon vè, swa yon mal ou yon femèl. Femèl vè yo ponn ze nan trip la, epi kote ze sa yo ale – se nan watè bèt la yo pase. Nou wè yon flèch ki montre ke zè vè yo rive ate nan watè bèt la. Avan lontan zè yo kale epi se ti vè ke nou te rele lav la ki parèt. Lav sa yo monte sou zèb vèt yo, kote y ap tan yon lot bèt kap pase pou kontamine tou!

Gade desen sa : Si kabrit ki a dwat la genyen vè nan trip li, lè li pou pou, li kontamine zèb la ak ze vè yo.



Kabrit sa a vin manje kote lòt kabrit la te pou pou. Pandan lap manje zèb la, li pran zè vè

4. Reconciliation - personal , community, national



Process of searching truth, and reconciling - wave of the future?:

Found in numerous countries now:

**Canada and First peoples - Apology of
government, gifts from tribes**

**Maine and native tribes- settlement
schools**

**Community level : Apology by Churches to
Native Americans of Lancaster, PA**

Personal level in our work!!

Southern Coast Project –

Attempt to integrate many of these principles.

Participatory planning, training, and evaluation

Literacy centers

Community reconciliation: Gender equity
training, gifts of livestock to neighbors

Transparency

Agricultural production





Thank you

2) The second challenge, overcoming fear.



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