

APPENDIX A

Teaching about Global Issues in General Education Courses Using Haiti as an Exemplar

This learning module is the product of the Global Learning across the General Education Curriculum Faculty Learning Community (FLC) that met over the 2011-2012 academic year at Kennesaw State University¹. We developed this module to facilitate the use of a global learning framework in general education courses spanning a wide variety of academic disciplines. Using Haiti as a case study, we offer lecture materials, suggested readings, films, and class activities.

Importance of Global Learning

Global learning has become increasingly important in an interdependent world. Engagement with global social issues is essential as we become increasingly aware of the interconnections between global social problems and problems in the United States. This is true for economic crises, population growth, natural resources, and human health. Problems of food and water scarcity, wars, and large disparities between rich and poor are issues of concern in the developing world as well as the United States.

At Kennesaw State University (KSU), students gain knowledge about their role in the world in courses that fulfill KSU's General Education learning goals. These include courses identified to meet Global and US Perspectives in accordance with the University System of Georgia's core curriculum policies. While such courses help to begin the exchange of ideas and analyses, it is important to maintain integration of global perspectives throughout the general education core and ultimately, the whole curriculum. Curricular integration would include not only those courses where global education is specifically assessed, but also additional courses from first year to senior level. It seems clear that students will need to look beyond their college courses towards a world where they will increasingly be called upon to behave as global citizens. What is less clear is the part of curriculum in preparation of such roles. Although faculty might believe such issues are important, they could also feel constrained in their efforts to infuse global perspectives in their classes. This is especially true in the survey to the discipline courses where there is a large amount of material that "must" be included. While some academic disciplines

¹ FLC members included: Linda Treiber, Masako Racel, Christopher Totten, Joy Brookshire, Margaret Baldwin, Gail Scott, and Jan Phillips.

are more globally focused than others, issues such of these are not confined to one domain, but instead are cross-cutting. Despite efforts to provide relevant general education, faculty may be limited by inability to link broader issues to their own areas of expertise. Therefore, the goal of this module is to offer strategies on how global learning can continue in the arts, humanities, and social sciences as well as in natural or physical sciences, mathematics and technologies.

Overall Goals

Hence, in accordance with AACU's Global Learning VALUE Pilot Rubric (2012) we identify several goals for the module. At the conclusion of a global learning course, we hope that learners will achieve the following goals:

- Have a greater degree of self-awareness about one's place in the globalized world.
- Have a greater degree of empathy for others who might be outside of one's usual contacts.
- Have a greater understanding of the personal and social ethical responsibilities in both historical and contemporary settings.
- Develop the ability to approach global systems from multiple perspectives.
- Recognize cultural differences and communicate respectfully across cultures (Intercultural competence).
- Demonstrate an understanding of Global Systems whether natural, physical social, cultural, political, or other. According to AAC&U, "students need to understand how these systems 1) were constructed, 2) operate with differential consequences, 3) affect the human and natural world, and 4) can be altered." (AACU's Global Learning VALUE Pilot Rubric 2012)
- Formulates strategies to apply knowledge to real –world settings.

Learning Modules

Faculty-written learning modules can be adapted to teach a variety of courses with a global focus. We used Haiti as a case study with the assumption that students would read Paul Farmer's (2011) *Haiti after the Earthquake*.

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Module 1

Incorporating Paul Farmer's *Haiti After the Earthquake* into World History Survey

Professor Masako Racel

Haiti is the poorest country in the Western Hemisphere, so when a 7.0 magnitude earthquake hit the island on January 12, 2010, the level of devastation was much greater than if the same size quake had hit another country with better building construction and environmental management. Reading Paul Farmer's *Haiti After the Earthquake* for KSU's Faculty Learning Community, with the aim of globalizing our General Education Program, I was inspired to incorporate the coverage of Haiti, especially that of the revolution, into my world history survey class. The Haitian Revolution, i.e. the establishment of the first black republic, is a celebrated event, yet this was something I only mentioned in passing in my world history survey classes. I had justified its omission due to the amount of time available (the course covers world history from prehistory to present in one semester) and therefore I had to be very selective of topics I cover. However, while reading the book and thinking about the course, I came to the realization that the inclusion of the Haitian Revolution was a relatively easy task since Haitian history is so closely intertwined with French history. After reading a few more related books on Haiti, I decided to revise my lecture on Political Revolutions (which is part of larger unit, Modern Revolutions) and included the Haitian Revolution along with the French Revolution.

As for most lectures on historical events, I start my lecture on Political Revolutions with some historical background, in this case, the prevalence of Absolutism and Enlightenment movements in Western societies. Information more specific to prerevolutionary France is also provided to students, such as the three-fold division of people into clergy, nobility, and everyone else. Here, I decided to add a slide that explains France's colonial possessions of the time, including Saint Domingue or Haiti.

French Revolution (1789-1815) (and Haitian Rev)	
BG: <ul style="list-style-type: none"> • Absolute King (Louis XVI) • Enlightenment • Old Regime (FR) <ul style="list-style-type: none"> – 1st Estate: Clergy 2% of pop – 2nd Estate: Nobility 30-40 % of land – 3rd Estate: Everyone else (peasants, urban poor, bourgeoisie) tax exemption 	
<ul style="list-style-type: none"> • Colonies <ul style="list-style-type: none"> – French Guiana – Martinique, Guadeloupe – Saint Domingue (Haiti) <ul style="list-style-type: none"> • Sugar • Social Classes <ul style="list-style-type: none"> – Planters, Merchants, and Officials – Poor whites – Mulattoes (Free) – Freed – Slaves (90%) 	

Then I proceed to explain Saint Domingue's importance to France so my students have a better understanding of its role in world affairs. Indeed, despite its small size, Saint Domingue was the wealthiest colony in the Caribbean in the eighteenth century, being a major producer of sugar and coffee. Saint Domingue was said to have contributed up to one fourth of France's wealth, supplying 40% of sugar and 60% of coffee Europeans consumed. It outperformed its British and Spanish neighbors in the Caribbean, exporting one-third more products than all of the British West Indies combined.² According to Jared Diamond, the outstanding productivity of Saint Domingue was due to the French planters' aggressive exploitation of the land and people rather than the exceptionally blessed environment the area was endowed with. Indeed, Diamond states that, compared to the Dominican Republic side of the island, the Haitian side is more mountainous and less flat; has more limestone, thinner soil, less rainfall, and lower capacity to recover. All these factors notwithstanding, the French planters invested so much money on necessary technologies (such as irrigation and water mills) and slaves that Saint Domingue became the most lucrative plantation colony for France. As a result, Haiti came to have seven times more people than its eastern neighbor, despite the fact that Haiti occupies only about a third of the island. This historically high population density combined with the extensive exploitation of the land resulted in deforestation of the area (writing in 2005, Diamond reports only 1 % of Haiti is forested).³ As Farmer points out, this fragile environmental state exacerbated the devastation of recent earthquake.⁴ This is a great place to insert a statement about the need to take care of the environment, one of several themes I pursue throughout the course of semester in this survey class.

Saint Domingue's social classes which were divided along racial and economic lines also must be discussed in this background section. Though this was not a formally recognized system like three classes of the mother country, it can be divided into 1) French (i.e. white) planters, merchants, and officials, 2) poor whites, many of whom came to Saint Domingue after France lost Quebec in 1763, 3) mulattos who tended to be free and quite well-off and 4) free blacks and 5) black slaves who consisted of 90% of population.⁵ The racial and economic categories help to explain different interests upheld by different groups within Saint Domingue.

Then the lecture returns to the typical main narrative of the French Revolution in its early stages, such as the revival of the Estate General (French Parliament defunct for 175 years under

² Laurant Dubois and John D. Garrigus, *Slave Revolution in the Caribbean, 1789-1804: A Brief History with Documents* (Boston: Bedford/St. Martin's, 2006), 7-8; Eric Williams, *From Columbus to Castro: The History of the Caribbean, 1492-1969* (New York: Vintage Books, 1970), 238; Jared Diamond, *Collapse: How Societies Choose to Fail or Survive* (New York: Penguin, 2005), 334.


³ Diamond, 329, 339-341.

⁴ Farmer, 55-56.

⁵ Williams, 246, divides the people of Saint Dominique into five classes consist of 1) the planters, or "the big whites," 2) royal officials, 3) poor whites, 4) mulattoes and free blacks and 5) slaves. Dubois and Garrigus, 13-33, provide more detailed information on how racial and economic standings had affected different groups' actions.

absolute kings), formation of National Assembly, Attack on Bastilles Prison, *The Declaration of the Rights of Man and Citizen*, and the issuing of the Constitution of 1791. After that, I turn my attention to Haiti, tracing the French Revolution's impact on the people of Saint Domingue. Indeed, ever since King Louis XVI announced the revival of the Estate General, the planters and wealthy mulattoes sought to have their voices heard. When the National Assembly issued *The Declaration of the Rights of Man and Citizen*, the mulattoes received it with the hope that they would be recognized as equal members of the society, while the planters and poor whites saw it as something that could threaten their social status. As the National Assembly worked on drafting a constitution, the questions of citizenship and suffrage became part of the debate. In May 1791, the National Assembly granted full citizenship to "free people of color" who met certain income qualifications, but in November of the same year, this law was repealed. In this context, armed confrontation started between the whites and free "people of color" in Saint Domingue. Slave uprising also started precisely amid this confrontation.

Then the lecture once again returns to the main narrative of French Revolution as it takes a radical turn between 1792 and 1794. With sans-culottes and the Jacobins dominating the French political scene, this era saw a series of radical reforms, including the abolishment of monarchy, the introduction of universal male suffrage, land redistribution, as well as the abolition of slavery. The abolishment of slavery caused planters and poor whites to react by deserting France and siding with the British, France's main enemy in the Caribbean. During this period, former slaves and mulattoes, grateful of freedom or equality granted by the abolishment of slavery, fought for France against the British in the Caribbean.

<p style="text-align: center;">Radical Phase (1792-1794)</p> <ul style="list-style-type: none"> • War with Austria, Prussia, and Britain • Mob attack on Royal Palace <ul style="list-style-type: none"> – creation of National Convention (universal suffrage) – abolishment of monarchy 	<ul style="list-style-type: none"> • Dominance of sans-culottes <ul style="list-style-type: none"> – Land Redistribution – elimination of all titles → "Citizen" – metric system – Cult of Reason (Anti-Catholic) – Equal rights to mulattoes and blacks in colonies – Abolishment of slavery <ul style="list-style-type: none"> ← Planters / Whites in Haiti joined British against France • Blacks / Mulattoes supported France 
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The lecture proceeds with more coverage of French Revolution, such as the execution of Robespierre in 1794, the establishment of the Government of Directory in 1795, and the rise of Napoleon Bonaparte in 1799, all of which contributed to the end of the radical phase. Napoleon sought to revitalize France's American presence by reacquiring Louisiana from Spain in 1800 and reinstating slavery in 1802. When Napoleon's troops arrived in Saint Domingue in 1802, those who once tasted the freedom naturally fought back fiercely, defeating Napoleon's force. Napoleon decided to abandon his plan for America, selling Louisiana to the United States in 1803 and withdrawing from Saint Domingue in 1804. Independence for Haiti, the name taken from local language meant "mountains", was declared in 1804. Thus the second republic in the

Western Hemisphere and the first black republic in the world was born, although France did not recognize Haiti's independence officially until 1825. This is a great place to connect history and present. When France officially recognized Haitian independence, it demanded a huge indemnity of 150 million gold francs for lost properties and profits. Though France eventually reduced the amount to 90 million gold francs, it took more than 120 years, all the way until 1947 for Haiti to pay off this indemnity. This extraordinarily large reparation contributed into turning the once wealthiest colony into the poorest country in the Western hemisphere.⁶

Napoleon's Policies
<ul style="list-style-type: none">• Peace with Catholic Church• Financial Reform• Legal titles to Peasants' lands• Administrative Centralization: merit based• Codification of laws (Napoleonic Code)• Louisiana• Reinstitution of slavery in colonies<ul style="list-style-type: none">– 1802: Napoleon's troops in Haiti– Haitian Revolution (1804)– (1825: France recognized Haitian Independence / indemnity)

Of course, Haiti's problem cannot be fully explained without looking though subsequent history such as the American occupation (1915- 1934), and brutal dictatorships of Francois Duvalier (1957 -1971) and his son, Jean-Claude Duvalier (1971-1986), with the United States acquiescing to Duvalier's regime in the name of fighting against Communism during the Cold War. For an introductory world history survey course, which aims at providing general knowledge for all students, however, Haiti's colonial past and the price it paid for independence provides a great opportunity to connect history and contemporary global issues. Discussion of the Haitian Revolution can be easily incorporated into the French Revolution lesson. This side-by side treatment also helps students to grasp the concept of "World History" which emphasize the interconnectedness of historical events, including that of the United States, and thereby making what happens in other parts of the world more relevant to them.

⁶ Farmer, 127.

Module 2

Using Farmer book in a General Education Criminal Justice class (i.e., CRJU 2105 / Perspectives in CJ)

Professor Christopher Totten

I. Topic / Theme: Identifying and exploring international and domestic approaches for Haitians to respond to past periods of crime and human rights violations.

II. Learning objectives

1. Describe the prevailing methods and mechanisms (for example, court trials, truth commissions, restorative justice approaches, amnesty, lustration, etc.) used by the international community and individual countries to respond to periods of crime and human rights violations;
2. Evaluate and analyze the advantages and disadvantages in general and for Haiti of each of the mechanisms and methods used to respond to periods of crime and human rights violations;
3. Explain the major crimes and human rights violations occurring in Haiti since and including the slavery period;
4. Ask deeper questions about other cultures and seek out answers to these questions; and
5. Demonstrate understanding of the complexity of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.

[**Note:** Numbers 4 & 5 above taken from AACU Intercultural Knowledge and VALUE Rubric, available at <<http://www.aacu.org/value/rubrics/pdf/InterculturalKnowledge.pdf>> (last visited 1/25/12)]

Exercise: Here is a short description of the most **common approaches** on the international and domestic scene for responding to periods of crimes and human rights violations:

1. National or international trials – These include actual prosecutions in international or national (“domestic”) courts against the perpetrators of the crimes with the goal of both convicting and punishing those perpetrators.
2. Truth commissions: Administrative bodies created to investigate crimes in order to: (1) establish an historical record of those crimes; (2) foster forgiveness and reconciliation (for example, by having individuals who committed the crimes and those who fell victim

to the crimes explain those crimes in detail and then possibly seeking an apology from the perpetrator); and (3) make policy recommendations to stop crimes from re-occurring or to make payments to victims.

3. Lustration: Removing an official from the former government associated with the crimes and barring that official from participating in the new government.
4. Amnesty ---Providing legal protection from prosecution for crimes, possibly in exchange for providing information about involvement in crimes and / or confessing and apologizing for the crime.
5. Restorative justice approaches --- Various methods used to compensate the victim for the harm caused by the crime and to foster peace and reconciliation within the community affected by the crime (for example, the criminal may be given the opportunity to confess to the crimes before the community, offer an apology to the victim, and have his punishment reduced in exchange for providing community service or money to the community and / or the victim)

In Chapter 4 of the Farmer book, the author describes various periods in Haitian history when crimes were perpetrated against Haitian citizens. For example, in this chapter, Farmer describes the brutal practices associated with slavery, forced labor and killings, terror campaigns, massacres, and violent coups. Some of these crimes were perpetrated by external actors (including slavery by France and killings by the United States military) while some of these crimes were perpetrated by internal actors (for example, killings, massacres, and terrorist acts perpetrated by the former Haitian president / dictator Francois Duvalier and/ or the Haitian military). Some of these criminal acts, such as slavery, date to the 1800's (and before) while some acts occurred as recently as the last decade (for example, killings and kidnappings following the departure of Aristide's government in the early 2000's).

In light of the facts associated with the crimes in Haiti (as described by Farmer in chapter 4), including the identity of the perpetrators, the nature of the crimes committed, and the time period associated with the crimes, **what do you think are the best approaches to address and respond to these crimes?** Your answers should draw from the list of **common approaches** above as well as the Farmer book.

To answer this question, please “break-up” into groups of three or four students, and appoint one student from the group to write down the comments / responses from the group members. Following this “small group” work, be prepared for the instructor to ask each of the groups to share its responses with the larger class.

Module 3

Using Paul Farmer's *Haiti after the Earth Quake* to Stimulate Discussion about Social Problems**Professor Linda Treiber**

Students will break up into small groups of 4-5. Students can discuss the questions and then report to the class for further discussion and comparison.

Discussion Questions for a Social Issues: Perspectives in Sociology course

- What do you think the most serious problems are in Haiti today? Which do you think are the most pressing and why?
- Dr. Paul Farmer describes the earthquake in Haiti as being an “acute problem on a chronic condition”. What do you think the terms “chronic” and “acute” mean? Can you give examples of these sorts of conditions as medical problems? Can you offer examples of chronic and acute social problems? How does Haiti fit this profile?
- What do sociologists mean by “social inequality”? What are some of the forms of social inequality that have proliferated in Haiti? How does its history continue to contribute to its problems today?
- What is culture? Describe some of the cultural aspects of Haiti. Include a discussion of race, class, religion, language and other cultural factors.
- What does the future hold for the people of Haiti? What can be projected from what you have learned about the issues from reading Farmer's book?
- If you were asked for advice about ways to improve the quality of life for Haitians, what suggestions might you offer?

Module 4

**Using Paul Farmer's book *Haiti after the Earth Quake* in a General Education
Environmental Science Class**

Professor Joy Brookshire

Students will be able to:

1. Describe water treatment processes and discuss why these are lacking in Haiti.
2. Explain what causes cholera and why Haiti was at risk for an outbreak, especially after the earthquake.
4. Discuss the idea of water insecurity and why this is a problem in Haiti.
3. Contrast the economic, cultural, and health care reasons that an outbreak of a waterborne pathogen is potentially much more deadly in a country such as Haiti as opposed to in the US.

Exercise: The instructor will need to present information on water treatment facilities and how these prevent widespread outbreaks of waterborne illnesses in countries/areas where they are used. Additionally, students will need an understanding of environmental toxicology so that they realize the types of problem that arise when water treatment is not used. Students should also read Chapter 7 in Paul Farmer's book *Haiti after the Earth Quake*.

Finally, current information should be incorporated. The following links are from 2012 but these are only examples and any current articles would be beneficial.

<http://www.npr.org/templates/archives/archive.php?thingId=131325925>

<http://www.doctorswithoutborders.org/news/article.cfm?id=6121&cat=voice-from-the-field>

Topics for extending understanding:

1. Explore how the history of Haiti has impacted their development of water treatment facilities and other infrastructure necessary for sanitation.
2. Discuss why the student should be concerned by an outbreak of disease in another country.
3. Discuss how environmental degradation contributes to problems like water insecurity and an outbreak of waterborne illnesses.

Module 5

**TPS 1107 Arts in Society: Theatre & Performance Studies Haiti Project – Sample
Assignment
Professor Margaret Baldwin**

This assignment is adapted from a group project assignment that I currently use each semester in TPS 1107: Arts in Society: Theatre and Performance. TPS 1107 is an interdisciplinary arts appreciation course with an emphasis on world theatre and performance, which satisfies the fine arts requirement in the general education core at KSU. The assignment could be used in tandem with select readings from Paul Farmer’s *Haiti after the Earthquake*, or it could serve as a broader introduction into the culture and social landscape of Haiti today. The assignment offers students an opportunity to be ‘world travelers’ through research and *poesis* (a conscious making) that invites them to imaginatively embody the experiences of others and to see the world through the other’s eyes. Throughout the process of making, the students must question their own perspectives and assumptions about Haiti (or any other culture of choice) as they wrestle with issues of representation, collaboration and communication. The final reflection essay at the end allows students a semi-formal way to reflect on the ‘journey’ of creation and to articulate if and how the process has shifted their perspectives about themselves, their subject (the culture and people Haiti) and the process of making theatre.

THE ASSIGNMENT: Working as a group, create an original script based on a myth, folktale, or legend from Haiti. Your play must do three things: 1) tell a story (beginning, middle and end) in dramatic form 2) include relevant cultural material; 3) address (through the play’s theme and storyline) a problem (social, political, environmental, etc.) that Haiti faces today. You will present a polished five-minute performance of your play during the final exam period at the end of the term. You will use the GeorgiaVIEW Vista discussion board to conduct all group communication and to document your creative/collaborative process.

SCRIPT REQUIREMENTS: Each Script/Performance must include:

A **song** for which you write original lyrics (make up a tune or use a tune that already exists), and a **dance** of choreographed movements. The song and dance can be performed together or separately, for a group of characters or as ‘solo’ performances.

PLUS your script/performance must include at least FOUR of the following theatrical ingredients:

- Fifteen seconds of unison action (everybody doing the same thing at the same time)
- An on-stage transformation (i.e. chicken turning into a toad, frog turning into a prince)
- A significant or symbolic object – one that is essential to the plot and/or theme of the play (i.e. the ring in the *LORD OF THE RINGS*, the magic mirror in *SNOW WHITE*, etc.)
- A puppet or mask
- A repeated gesture (i.e. Kramer of *Seinfeld* how he enters a room, a traditional bow of greeting – perhaps inherent to the culture, etc.)
- A repeated line or phrase
- A moment of extreme tension
- An extended silence

This is a semester-long project and we will take it in stages. Each group member is required to contribute actively to the project in tangible ways. I will provide separate guidelines throughout the semester for related individual and group assignments.

Individual assignments include:

- the discussion board,
- the living newspaper (playwriting exercise),
- the research blog,
- final reflection essay,
- peer reviews (midterm and final),
- participation (in some concrete way) to the final sharing of the play. (This does not mean that everyone must perform, but it does mean that your individual work must contribute substantively to the writing, design, staging, and/or technical support of the play)

Attendance is mandatory on all group project days. Absences and tardiness on these project days will incur point deductions; repeated absences and lack of concrete contributions to the project may result in your dismissal from the group based on the guidelines that your group establishes in your “rules of engagement.”

Sample assignment: RESEARCH BLOG

I ask that EACH group member contribute at least two areas of research toward the play. These will contribute to creative choices that you can make in the writing staging, design and rewriting to add interest and complexity to your play and performances. You may choose from a variety of areas:

- Economics

- Language (names, greetings, interjections, objects, etc.)
- Food
- Rituals
- Festivals (religious and/or secular)
- Dress/costume
- Myth, legend, folklore
- The Arts: (traditional and/or contemporary): music, painting, film, photography, circus, storytelling, dance, puppetry, etc.
- Architecture
- Religion
- Cultural history
- Historical events
- Popular culture

In your research blog, tell the story of your research, what you found, what you thought you would use, what you chose not to use and why. Describe what you used (or plan to use) and how you used it. You may cut-and-paste from the main blog area, but don't feel that you need to include every post and comment. Synthesize and connect your research to the play.

HERE'S WHAT I WANT TO SEE:

- 1) Cultural research that contributes to the play – either to the scripting, staging, or design ideas, or even to character development and acting choices (physical, vocal, character work).
- 2) Research related to the cultural problem that you have selected as a group to address/illuminate in your play.
- 3) Additional materials: You may include photo files and other files (you-tube links) if they are relevant. Just make sure to always provide the context and connections to the play.
- 4) Include a works cited list in MLA format. If you are new to MLA formatting or have trouble with this aspect of the assignment, see the provided links in the Group Project folder, or see me.

HERE'S WHAT I DON'T WANT TO SEE:

- 1) Random web links or URL addresses with no context or description provided.
- 2) Paragraphs cut-and-pasted (in other words – plagiarized) from a website or other source without proper context provided. I need to be able to clearly distinguish between your thoughts and comments and the sourced content.

Have fun with the research. Even the smallest detail can help contribute to the richness, fun, and complexity of your play. Happy searching!

Module 6

Research on Solutions to Help Violence Against Haitian Women and Girls

Professor Gail Scott

Due to our FLC group focus on Haiti, for fall 2012, the following is a plan to incorporate a global awareness module investigating *Solutions to Help Violence Against Haitian Women and Girls* into the two Learning Community sections of my PSYC 1101 class through information on GVV, and a class discussion and teleconferencing lecture.

These articles and video will also be available to non-community PSYC 1101 students. I am planning to complete a posttest survey to see if there is a difference in global awareness, concern for and willingness to help the Women of Haiti between the community students (who will be required to read, met and discuss, and be a part of the teleconferencing) vs. non-community that have the option to just read the information for personal enhanced global awareness.

Module Plan (Draft)

~The topic will be *Research on Solutions to Help Violence Against Haitian Women and Girls*.

~I contacted Asha-Rose Migiro (authority on issues dealing with "Health Care and Solidarity with Women of Haiti) for readings, information, and a request to do a teleconferencing interview/lecture with the students. I am checking to see if we can tape the audio lecture.

~I will include the following information; interesting and gripping (but also short) articles and video on the issues facing Haitian women as the basis of module curricular information on the PSYC 1101 GVV Home Page.

Community students will be required to write a reaction paper.

~Posttest survey will be conducted on SurveyMonkey, December 2012.

~Information will be given (and measured) to see which students wish to continue to be informed and help the Women of Haiti through MADRE and KOFVIV after the module is completed.

~Part of the posttest survey will be to investigate the effectiveness of the module by measuring who plans to continue to be involved to the point of “taking action” in some productive way after the module is completed.

The following information will be posted on GVV PSYC 1101 Homepage:

1. “Aftershocks: Women Speak Out about Sexual Violence in Haiti’s Camps”: <http://www.amnesty.org/en/library/asset/AMR36/001/2011/en/57237fad-f97b-45ce-8fdb-68cb457a304c/amr360012011en.pdf>
2. Haiti – Violence Against Women & Girls – Video
<http://www.youtube.com/SayNoToViolence>
3. MADRE and KOFAVIV Helping Women in Haiti:
<http://www.madre.org/index/meet-madre-1/our-projects-20/haiti-healing-haiti-healing-ourselves-187.html>
4. “Haiti Gender Shadow Report: Ensuring Haitian Women’s Participation and Leadership in All Stages of National Relief and Reconstruction” (direct link to full 51-page report):
<http://www.genderaction.org/publications/2010/gsr.pdf>
5. “Haitian Women Struggle to Keep Hope Alive”:

References, Readings and Resources

AACU's Global Learning VALUE Pilot Rubric (2012)

AACU Intercultural Knowledge and VALUE Rubric, available at
<<http://www.aacu.org/value/rubrics/pdf/InterculturalKnowledge.pdf>

Adams, Maurianne, Lee Anne Bell, and Pat Griffin. 2007. *Teaching for Diversity and Social Justice (2nd ed.)*. New York: Routledge.

Dreyfuss, Joel. 2012. "Haiti's Uncertain Future, 2 Years Later." Posted January 9, 2012 at 2:32 PM

<http://www.theroot.com/views/haiti-s-uncertain-future?page=0,0>

Farmer, Paul. 2011. *Haiti after the Earthquake*. New York: Public Affairs Press

Racel, Masako N. 2010. "Weaving with Silk: Using the Silk Roads to Organize World History Surveys Before 1500". Pages 15-29 in *Teaching the Silk Road: A Guide for College Teachers*, Jacqueling M. Moore and Rebecca Woodward Wendelken, editors. Albany, NY: SUNY Press.

Stearns, Peter N. 2009. *Educating Global Citizens in Colleges and Universities*. New York: Routledge.

Films about Haiti

Common and Steven Taylor 2011. CNN documentary "Common Dreams" (2011) about a system of child labor in Haiti.

<http://thecnnfreedomproject.blogs.cnn.com/category/common-dreams/>

Gates, Henry Louis. 2011 "Haiti & the Dominican Republic: An Island Divided" *Black in Latin America*. PBS. 52 minutes. Full episode online @ <http://www.pbs.org/wnet/black-in-latin-america/featured/haiti-the-dominican-republic-an-island-divided-watch-full-episode/165/>

Korb, David. 1993. *The Other Haiti*. Cine Soleil. Creole with English voice-over and narration: 58 minutes. Documents the grassroots organization, Peasant Movement of Papay (MPP) and their efforts to decrease health disparities and improve social and economic conditions in Haiti.

Lescot, Anne and Laurence Magliore. 2002. *Of Men and Gods*. *DigitAl LM*. Approximately 52 minutes. Creole and French with English subtitles. Documents issues of homosexuality in Haiti, especially in the context of voodoo religion, where it is allowed; several of the cast have died of AIDS since this movie was released.

The National Labor Committee. 1996. *Mickey Mouse Goes to Haiti*. English and French with English voice overs. Approximately 20 minutes. The film features Disney factory workers in Haiti. Full film available on youtube @ http://www.youtube.com/watch?v=6_OXhtgHBxk&feature=related (part 1) and <http://www.youtube.com/watch?v=R8zicwniS3Es&feature=endscreen&NR=1> (part 2)

Peck, Raoul. 2001. *Profit and Nothing But! Or Impolite Thoughts on the Class Struggle*. Centre National de la Cinematographie (CNC), Entre Chien et Loup, JBA production.

Perry, Hart and Dana. 1992. *Haiti: Killing the Dream*. Crowning Rooster Productions. Filmed before and after Aristide's election and removal, the film examines the relationship between the USA and Haiti.

Schnorr, Dan and Justin Brandon. 2009. *The Road to Fondwa*. CreateSpace. Creole with English subtitles. Approximately 40 minutes. Full film available @ <http://www.roadtofondwa.org/> Features residents in the rural community of Fondwa and their quest to build a local university.

Other Global Issues Films

Brann, Ted. 2007 "Darfur Now" (98 minutes).

Films Media Group: *Killing the Aral Sea: Catastrophe by Design* (2005) 30 minutes

Frontline: *Inside Japan's Nuclear Meltdown* (PBS) 2012. (approximately 55 minutes)
<http://www.pbs.org/wgbh/pages/frontline/japans-nuclear-meltdown/>

Paired with:

NOVA: *Hurricane Katrina: The Storm that Drowned a City* (2005) (approximately 53 minutes)
<http://www.pbs.org/wgbh/nova/earth/storm-that-drowned-city.html>

Frontline: *Harvest of Fear* (A Frontline and Nova Special) (PBS) (2001) includes teacher's guide and interactive features

<http://www.pbs.org/wgbh/harvest/>

Gibney, Alex. 2007. "Taxi to the Dark Side" (106 minutes).

"God grew tired of us" (2007):

http://www.amazon.com/God-Grew-Tired-John-Bul/dp/B000R8YC22/ref=sr_1_fkmr0_1?s=movies-tv&ie=UTF8&qid=1342144657&sr=1-1-fkmr0&keywords=god+abandoned+us

Jareck, Eugene. 2006. "Why We Fight" (98 minutes).

Kemp, Darren. 2004. "Ghosts of Rwanda" (112 minutes).

Moore, Michael. 2007. "Sicko" (123 minutes).

National Geographic: Human Footprint (2008)

Includes an interactive tool to help you estimate the impact of consumption

<http://channel.nationalgeographic.com/channel/human-footprint/consumption-interactive.html>

Noujaim, Jehane 2004. "Control Room" (84 minutes).

"Women, War and Peace" <http://www.pbs.org/wnet/women-war-and-peace/>