



# LIBERTY OR DEATH:

Exploring Freedom through  
the Haitian Revolution

# WHO WE ARE

Woven Teaching is the human rights education practice of the Bylo Chacon Foundation. Through a combination of original programming and grantmaking, Woven Teaching advances the foundation's focus on long-term change towards a widespread acceptance of basic human rights for all.

Our programmatic work is dedicated to supporting classroom teachers with practical help for ethical and effective instruction. We believe that by weaving **human rights education** into the curriculum, we can help educators create socially responsible global citizens.

Woven Teaching envisions a world in which every student's education includes:

- A sense of historical perspective;
- The development of critical thinking skills;
- A feeling of global citizenship;
- The ability to identify bigotry – understanding its negative effects on both individuals and society – and the analytical tools to combat it.

## CONTACT



[woventeaching.org](http://woventeaching.org)



[info@woventeaching.org](mailto:info@woventeaching.org)



1600 Bush Street, Ste. 300, San Francisco, CA 94109



Do you have feedback on this lesson or want to share how you implemented it in your classroom? We'd love to hear from you!

Please take our short evaluation at [bit.ly/WT-eval](https://bit.ly/WT-eval) or scan the QR code to the left.

# INTRODUCTION

The Haitian Revolution (1791-1804) shocked the world. According to historian Laurent Dubois, the Haitian Revolution is “the most radical (and therefore one of the most important) assertions of the *right to have rights* in human history.”<sup>1</sup> It was the only successful, large-scale slave uprising in history, and led to the total abolition of slavery in the French empire.

The story of the revolution is a story of Black triumph: one in which people of color envisioned their freedom and turned that vision into reality. Through their struggle, the enslaved people of Saint-Domingue overturned hundreds of years of racial oppression and demanded the full recognition of their humanity.

Like other revolutions of the period, the idea of freedom was central to Haitian Revolution. Where others only valued freedom for some, the revolution in Saint-Domingue valued freedom for all men. Women, however, were not granted the same privileges and rights in any of the major western revolutions of the period.

The Haitian Revolution is a crucial part of our study of world history because it demonstrates how the concept of freedom may be interpreted; it provides an early example of “people power;” and it demonstrates that no matter how overwhelming the oppression, liberation is possible.

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<sup>1</sup> Laurent Dubois, “Atlantic Freedoms,” Aeon.com, <https://aeon.co/essays/why-haiti-should-be-at-the-centre-of-the-age-of-revolution>.

# CONTENT LEVEL

Grades 9-12

# TIME

2.5 Hours

# GUIDING QUESTIONS

- Why should students study the Haitian Revolution?
- How did different nations envision freedom?
- How does the Haitian Revolution compare to other revolutions of the late 18th century, including the French and American revolutions?
- What made this revolution a success?

# LEARNING OBJECTIVES

At the end of this lesson, students will be able to:

- Understand the social dynamics of colonial Saint-Domingue and the basic timeline of the Haitian Revolution
- Examine and compare/contrast primary source documents from the French and Haitian Revolutions
- Consider the meaning of freedom as it applies to different historical events and movements

# MATERIALS

- Computer/projector
- Google Slides [presentation](#)
- Student handouts

# COMMON CORE STANDARDS

## Reading

- CCSS.ELA-LITERACY.RI.9-10.6
- CCSS.ELA-LITERACY.RH.9-10.2
- CCSS.ELA-LITERACY.RH.9-10.4

## Writing

- CCSS.ELA-LITERACY.W.9-10.2

# CONSIDERATIONS FOR TEACHING ETHICALLY AND EFFECTIVELY

These principles draw upon guidelines from the United States Holocaust Memorial Museum and the International Holocaust Remembrance Alliance. They have been synthesized and expanded into guidelines for teaching about difficult topics related to human rights abuses.

- Center learning on students.
- Integrate human rights and history.
- Avoid comparisons of pain; there is no hierarchy of suffering.
- Acknowledge the sensitive nature of the topic. Plan for a variety of emotional responses from your students.
- Complicate thinking and avoid oversimplification by avoiding stereotypes and asking students to be precise with their language.
- Promote student activism and action.
- Allow time to process the material. Provide space for reflection.
- Graphic text or images can trigger trauma, so be sure to question whether the educational outcomes are served by using certain materials. Preview all materials before sharing with students.
- Support students to work critically with source material, particularly on the internet. Recommend authoritative sources with factual, archival content.
- Support your students in making connections between historical events and contemporary issues, as well as local and international contexts.

# ANTICIPATORY SET

## PROCEDURE (20 MINUTES):

1. As students enter class, project the selection of articles from the *Declaration of the Rights of Man and Citizen* (1789) on the screen. Explain that this document was created during the French Revolution, when the people of France overturned the monarchy and established a republic. Students should read the articles and answer the following questions:
  - a. What is freedom?
  - b. Based on the *Declaration of the Rights of Man and Citizen*, who is entitled to freedom? Who decides? Are women or people of color included? Why or why not?
  - c. Do these articles oppose or support slavery?
2. Debrief as a class. Who is included in the declaration? Who is left out? For those who have been left out, what options do they have to obtain their freedom?

## ARTICLES (EXCERPTS)

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression. [...]
4. Liberty consists in the freedom to do everything which injures no one except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law. [...]
17. Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previously and equitably indemnified.

Source: "Declaration of the Rights of Man and Citizen," Woven Teaching, <https://www.woventeaching.org/decl-arts-man-citizen>.

# OVERVIEW: SAINT-DOMINGUE & HAITI

## PROCEDURE (20 MINUTES):

1. Begin this section by asking your students:
  - What do you know about Haiti?
  - Can anyone point Haiti out on a map?
  - Who has heard of Saint-Domingue (*sahn doh-MENG*)? What was it? Where was it?
2. Provide students with background information on Haiti. You may use the [Google Slides presentation](#) as you go through the brief lecture on Haiti and the following activities.

### WHERE IS HAITI?

Haiti is on the western side of the island of Hispaniola in the Caribbean Sea. It shares the island with another country, the Dominican Republic.

Today, approximately 10.7 million people live in Haiti; the population is 95 percent Black. Most of the population speaks Haitian Creole, a language based on French mixed with Spanish, Portuguese, Taíno, and West African languages.

### WHO ARE THE TAÍNO PEOPLE?

The island of Hispaniola was originally inhabited by the Taíno, one of the indigenous peoples of the Caribbean region. At the time of Columbus's arrival to Hispaniola in 1492, hundreds of thousands of Taínos lived on the island. Sixty years later, the Taíno population had dwindled to 500.

Most of Haiti's Taíno population was killed by violence, overwork from slavery, or disease after the arrival of European colonists in the 15th century. By the time of the Haitian Revolution, Taínos were not a large portion of the population.

### WHERE IS SAINT-DOMINGUE?

When Christopher Columbus arrived in 1492, he claimed the entire island of Hispaniola for Spain. In 1697, the western portion of the island was ceded to France, who established the colony of Saint-Domingue. The modern country of Haiti was born out of this colony.

The economy of colonial Saint-Domingue was almost entirely dependent on the production of plantation crops such as sugar, coffee, and cotton. Large numbers of people were needed to harvest and process these lucrative crops. Like many other growing nations, the colonists' solution was to bring enslaved Africans to do this grueling and back-breaking work. The Spanish brought the first enslaved Africans to the island in 1517; by the time of the Haitian Revolution, there were nearly 500,000 enslaved people in the colony.

Planters in Saint-Domingue were known to act cruelly and brutally toward the enslaved population. Death from violence or overwork was extremely common. In fact, the death rate for enslaved persons in Saint-Domingue was so high that the enslaved population could not reproduce quickly enough to sustain their numbers. For this reason, newly enslaved people from Africa were constantly brought to the island.

# SOCIAL HIERARCHY IN SAINT-DOMINGUE

## PROCEDURE (30 MINUTES):

1. Divide the class into groups of three, taking time to remind students of group work norms (see [Google Slides presentation](#) for group norms chart). Provide each student a copy of [Handout A](#). Students should read the handout aloud to their group, with each student reading one section.
2. After they have completed the reading, group members should work together to complete the [graphic organizer](#).
3. Once all groups have completed their work, discuss as a class. Each group should report back during the discussion.



# WHAT WAS THE HAITIAN REVOLUTION?

## PROCEDURE (20 MINUTES):

1. On their own, each student should read [Handout B](#) silently and actively, marking on the paper, circling what they have questions about, underlining things that strike them as important and making any notes they want.
2. When all students have completed the reading, check for understanding by discussing the following questions as a class:
  - a. Why did France consider Saint-Domingue to be its most important colony?
  - b. Who led the army of rebel slaves?
  - c. Why did Napoleon try to reintroduce slavery in the colonies?
  - d. How is the Haitian Revolution different than other revolutions you have learned about in class?
  - e. Why is it important to study the Haitian Revolution?
3. Be sure to also check in with students regarding their annotations. Are there any questions that are still unanswered?



# WHAT IS FREEDOM?

For homework, students should reflect on the previously-discussed articles from the *Declaration of the Rights of Man and Citizen* and selected articles from Haiti's 1805 constitution (see [Handout C](#)).



In a short essay (no longer than one page), students should discuss how freedom is represented in each of the documents.

- How are the documents the same?
- How are they different?
- How do these documents deepen our understanding of history, colonialism, and racism?

## IMAGE CREDITS

- Cover: Jacob Lawrence, *The March*, 1995 ([DC Moore Gallery](#))
- Pages 6, 12: Auguste Raffet, *Attack and take of the Crête-à-Pierrot (4 - march 24, 1802)*, 1839 ([Wikimedia Commons](#))
- Page 7: Jacob Lawrence, *General Toussaint L'Ouverture*, 1986 ([DC Moore Gallery](#))
- Page 9: Agostino Brunias, *Free West Indian Dominicans*, 1770 ([Yale Center for British Art](#))
- Page 14: Jean-Jacques-François Le Barbier, *Declaration of the Rights of Man and of the Citizen*, 1789 ([Musée Carnavalet](#))
- Page 17: Marcus Rainsford, *Toussaint Louverture*, 1805 ([The JCB Library](#))

A stylized, layered illustration. The top half shows several figures in profile, holding up white papers or certificates. The figures are rendered in shades of brown, tan, and grey. The bottom half features a field of tall, thin grasses in various colors including light blue, grey, and red. The overall style is flat and graphic.

# **STUDENT HANDOUTS**

# SOCIAL HIERARCHY IN SAINT-DOMINGUE

## WHITE COLONISTS POPULATION IN 1789: 30,000

There were two groups of white people in Saint-Domingue, both of which were unhappy with the amount of control that the French government had over daily life in Saint-Domingue:

- Wealthy plantation and slaveowners
- Artisans, laborers, and small business owners (most of whom were poor)

The planters were largely concerned about restrictions on trade and increasing their wealth. By not allowing Saint-Domingue's planters to sell their products to any country except France, the French government limited the planters' earnings. This group participated actively during the Haitian Revolution, but only fought for their own freedom from colonial rule.

The poor whites wanted to improve their social and economic position in the colony; they wanted to have the same rights as the planters. Because most Europeans thought that white people were superior to people of color, the poor white population believed that they deserved more rights and power than the Black population of Saint-Domingue.



## FREE PEOPLE OF COLOR POPULATION IN 1789: 28,000

The free people of color in Saint-Domingue were either former slaves who had bought or been granted their freedom or mixed-race individuals (many of which were born to enslaved

Black women who had been impregnated by white slaveowners). Most members of the group were wealthy, educated property owners (and some even owned plantations and slaves); they believed that this meant they were qualified to have the same rights as the white planters. Despite not being enslaved, free people of color were denied the same rights as white people.

Free people of color tended to draw distinct lines between themselves and slaves. As property owners, they wanted to maintain the plantation system. As wealthy, educated elites, they wished to gain entrance into the top levels of society – which were reserved for whites only.

As their population and wealth grew, free people of color faced increasing discrimination. The colony's white population felt that if people of color gained more power and resources, their own power and privilege would be diminished.

## ENSLAVED PERSONS POPULATION IN 1789: 500,000

Even compared to other slave societies, conditions for slaves in Saint-Domingue were particularly cruel and harsh. The majority of enslaved people only lived seven years after their arrival to the colony, and the death rate was higher than any other place in the western hemisphere.

As a result, slaveowners had to keep bringing new slaves to the colony. According to historian C.L.R. James, “The life in [Saint-Domingue] killed them off fast. The planters deliberately worked them to death rather than wait for children to grow up.”<sup>1</sup> Because of the near-constant arrival of newly enslaved persons, slaves outnumbered the rest of Saint-Domingue’s population 10-to-1.

At the beginning of the revolution, the slaves of Saint-Domingue were simply asking for more free time to tend to their own crops; the planters, however, would not make concessions to these modest demands. Soon the enslaved population was fighting for the total abolition of slavery.

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1 C.L.R. James, *The Black Jacobins* (New York: Vintage Books, 1989), 14.

GROUP				
DESCRIBE THE GROUP				
WHAT DO YOU THINK WAS MOST IMPORTANT TO THIS GROUP?				
WHAT DO YOU THINK "FREEDOM" MEANT FOR THIS GROUP?				
<b>WHITE PLANTERS</b>				
<b>FREE PEOPLE OF COLOR</b>				
<b>WHITE LABORERS &amp; ARTISANS</b>				
<b>ENSLAVED INDIVIDUALS</b>				

# WHAT WAS THE HAITIAN REVOLUTION?

During the French Revolution (1789-1799), the people of France destroyed the monarchy and built a republic. At the center of the revolution were three ideas: liberty, equality, and brotherhood. The revolution promised to create a system that respected universal human rights; however, the leaders of the revolution did not have people of color in mind when they spoke about freedom. From the very start, many revolutionaries consistently supported slavery in French colonies, as the slave system created great wealth for France.

Slaves in the French colony of Saint-Domingue (sahn doh-MENG) – now known as Haiti – changed everything. Although it is often overlooked in textbooks, the Haitian Revolution (1791-1804) was one of the most important events in the history of the modern world. For the first and only time in history, enslaved people themselves brought an end to slavery. The American and French Revolutions were based on the idea of freedom for all men, but the Haitian Revolution actually granted this freedom to men of all colors and backgrounds.



## BACKGROUND

When the French Revolution broke out in 1789, Saint-Domingue was France's most profitable colony. Located in the Caribbean Sea, it supplied 60 percent of the world's coffee and 40 percent of the sugar imported by France and Britain. As a result, Saint-Domingue was a very important part of France's economy. Like other colonies in the West Indies, crop production was dependent on slave labor.

The outbreak of the French Revolution sent shockwaves through Saint-Domingue. By 1791, all groups on the island were discontent and the colony was spiraling out of control. Black resistance had existed in Saint-Domingue for years, but it finally reached a boiling point in the summer of 1791. In mid-August, slave representatives from various plantations met for a *vodou* religious ceremony. There, the representatives coordinated an uprising to take place in the following weeks.

On August 22, 1791, the slave insurrection began. Over the next several weeks, the rebel group burned more than 1,000 plantations in northern Saint-Domingue; most white planters there were either killed or fled. By September, the rebel forces had taken control of the entire Northern Province and the revolution had begun. The group soon became more militant and organized under the direction of Toussaint Louverture, a former slave and gifted leader.

When word of the rebellion reached France, the French government sent 6,000 troops to end the violence; however, the French army failed to defeat the rebels, as many soldiers died from tropical diseases soon after their arrival. By the end of the year, nearly 100,000 slaves (20 percent of the slave population) had joined the rebellion and were demanding the full abolition of slavery. The government refused their demands.

## THE STRUGGLE CONTINUES

The war continued for the next several years. By 1793, the British and Spanish were involved in the fighting in Saint-Domingue, both hoping to gain control of the Caribbean's most lucrative colony. The white colonists supported the British, hoping that they would maintain the island's slave system. Toussaint Louverture and many in his army supported the Spanish, who promised freedom to any slave insurgents who fought on their side.

Hoping to return peace (and control) to Saint-Domingue, the French government abolished slavery in its colonies in February 1794. It also granted civil and political rights to all men of color. This prompted Louverture and his soldiers to switch sides and fight alongside French soldiers. Defeated, Spanish troops withdrew from Saint-Domingue in 1796, and the British withdrew in 1798. Over the next couple of years, Louverture consolidated power. In 1801, he appointed himself "governor-general-for-life" of Saint-Domingue, which was still a French colony at the time.

Back in France, Napoleon Bonaparte came to power in 1799 and was concerned about the situation overseas. As a way of restoring Saint-Domingue to the very profitable colony it had been ten years earlier, he attempted to bring back slavery and to get rid of Louverture. In 1802, 22,000 French troops invaded Saint-Domingue, ready to force former slaves back into bondage. The colony was plunged into war once again.

Louverture was captured and sent to France, where he died in prison in 1803. The Black population of Saint-Domingue, however, refused to give up. By the end of 1803, the Black troops, led by Louverture's lieutenant Jean-Jacques Dessalines, had destroyed the French forces. On January 1, 1804, Dessalines declared independence for Saint-Domingue and renamed it Haiti (meaning "land of high mountains" in the language of the indigenous Taíno people).

According to anthropologist Michel-Rolph Trouillot,

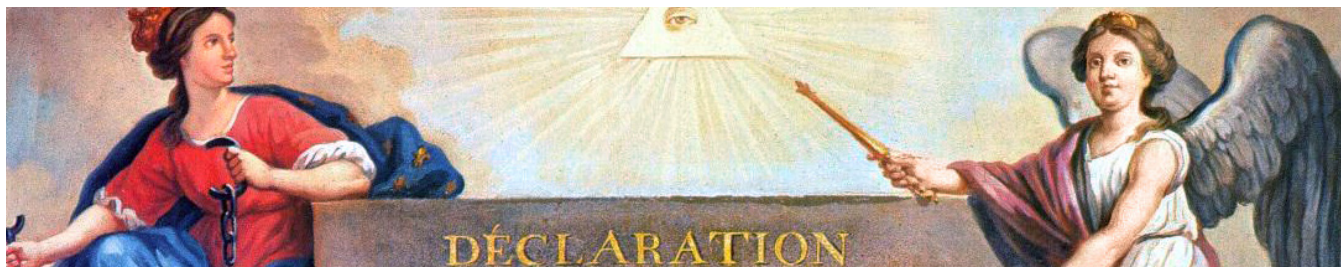
"The Haitian revolution was the beginning of the end for slavery in the western hemisphere. Although slavery was created for economic purposes and maintained through the use of violence, it also carried a mystique. The Haitian revolution broke this spell, proving that freedom could be won."<sup>1</sup>

By resisting their oppressors and demanding the recognition of their humanity, the slaves of Saint-Domingue created the first independent Black nation in modern history. Their revolution inspired others throughout the colonized world and showed what is possible when people demand their freedom and their rights.

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<sup>1</sup> Michel-Rolph Trouillot, "The Haitian Revolution and its Impact on the Americas," *Caribbean Connections: Overview of Regional History* (Washington, DC: Ecumenical Program on Central America and the Caribbean, 1991), 63.

# WHAT IS FREEDOM?



In a short essay (no longer than one page), discuss how freedom is represented in both of the following documents. How are the documents the same? How are they different? How do these documents deepen our understanding of history, colonialism, and racism?

Adopted by France's National Constituent Assembly in August 1789, the *Declaration of the Rights of Man and Citizen* is an important text of the French Revolution. The document was drafted by the Marquis de Lafayette, a French military officer and close associate of Thomas Jefferson. Its basic principle is that "men are born and remain free and equal in rights."

## ARTICLES (EXCERPTS)

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression. [...]
4. Liberty consists in the freedom to do everything which injures no one except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law. [...]
17. Since property is an inviolable and sacred right, no one shall be deprived thereof except where public necessity, legally determined, shall clearly demand it, and then only on condition that the owner shall have been previously and equitably indemnified.

Source: "Declaration of the Rights of Man and Citizen," Woven Teaching, <https://www.woventeaching.org/decl-arts-man-citizen>.



Jean-Jacques Dessalines declared Haiti (or 'Hayti,' as it was then known) an independent state on January 1, 1804. The following year, Dessalines and others published the second constitution of Haiti (the first written by Louverture in 1801). The document eliminates the notion of racial difference, dictating that every person, regardless of skin tone, would henceforth be considered black.

## 1805 CONSTITUTION OF HAYTI (EXCERPTS):

Art. 1. The people inhabiting the island formerly called [Saint-Domingue], hereby agree to form themselves into a free state sovereign and independent of any other power in the universe, under the name of empire of Hayti.

2. Slavery is forever abolished.
3. The Citizens of Hayti are brothers at home; equality in the eyes of the law is incontestably acknowledged, and there cannot exist any titles, advantages, or privileges, other than those necessarily resulting from the consideration and reward of services rendered to liberty and independence.
4. The law is the same to all, whether it punishes, or whether it protects. [...]
6. Property is sacred, its violation shall be severely prosecuted.
9. No person is worth of being a Haitian who is not a good father, good son, a good husband, and especially a good soldier.
10. Fathers and mothers are not permitted to disinherit their children. [...]
12. No whiteman of whatever nation he may be, shall put his foot on this territory with the title of master or proprietor, neither shall he in future acquire any property therein.
13. The preceding article cannot in the smallest degree affect white [women] who have been naturalized Haytians by Government, nor does it extend to children already born, or that may be born of the said women. [...]
14. All [definition] of colour among the children of one and the same family, of whom the chief magistrate is the father, being necessarily to cease, the Haytians shall hence forward be known only by the generic appellation of Blacks.



Source: "The 1805 Constitution of Haiti," Webster University, <http://faculty.webster.edu/corbetre/haiti/history/earlyhaiti/1805-const.htm>.

A stylized, abstract illustration of a crowd of people with their hands raised, set against a background of tall grass. The crowd is composed of various shapes and colors, including white, brown, and grey, with some hands holding up long, thin objects. The grass at the bottom is depicted with vertical, pointed blades in shades of blue, red, and grey. The overall style is graphic and modern.

# APPENDIX

# KEY TERMS

**abolition:** the act of putting an end to a system or practice; the movement to end slavery

**Bonaparte, Napoleon:** French military general and emperor of France from 1804 to 1814 (and briefly again in 1815). Bonaparte is responsible for re-establishing slavery in the French empire.

**colonialism:** the policy of acquiring and controlling territory outside of one's own country, usually for the purpose of economic exploitation

**Dessalines, Jean-Jacques:** military leader and first emperor of Haiti. Dessalines took drastic (and sometimes violent) measures to ensure that Haiti would remain independent. He was assassinated in 1806, just two years after declaring Haiti's independence.

**hierarchy:** a system in which people or groups are ranked above or below each other. A racial hierarchy is one in which a racial group is falsely believed to be superior or inferior to other racial groups.

**insurrection:** a violent uprising

**Louverture, Toussaint:** the most well-known leader of the Haitian independence movement and former slave. Under Louverture's leadership, the slaves of Saint-Domingue fought for (and won) their freedom.

**natural rights:** rights that are not dependent on law or custom (and so they cannot be taken away by the government)

**oppressor:** a person or group that treats people in an unfair or cruel way, preventing them from having freedom or opportunities

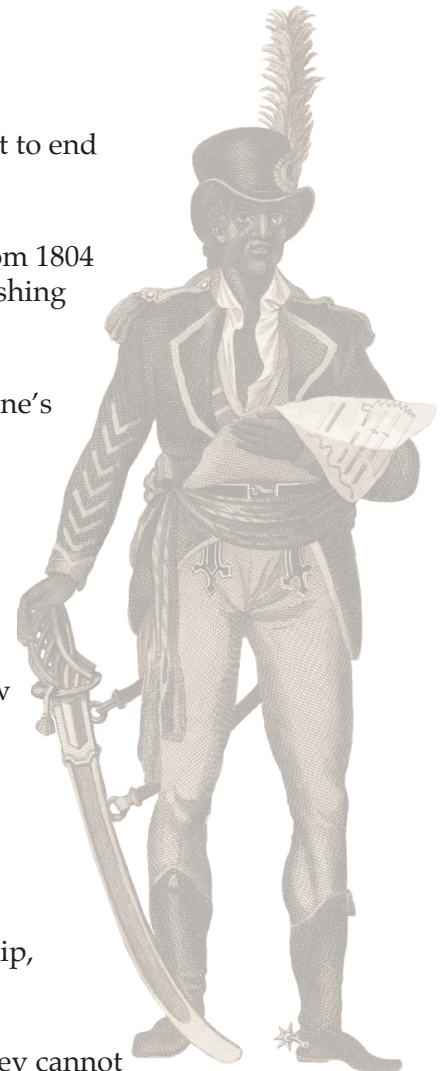
**race:** a concept that categorizes individuals based on the color of their skin. Race and racial differences are often presented as biologically-based but these "scientific" theories have been widely debunked.

**republic:** a state in which power is held by the people through their elected representatives

**sovereignty:** the authority of a state to govern itself without outside interference

**universal human rights:** rights that every person should have simply because they are human, regardless of their race, sex, gender, religion, nationality, or any other classification/status

**vodou (also spelled 'voodoo'):** a religion influenced by religious practices from various African cultures and Roman Catholicism. *Vodou* was created by enslaved peoples in Haiti and is still practiced today.



# RESOURCES

## **“Timeline: History of Haiti, 1492-1805”**

*Brown University Library*

[library.brown.edu/haitihistory/index.html](http://library.brown.edu/haitihistory/index.html)

The Brown University Library has created a detailed timeline of major events in Haiti’s history up to the ratification of the 1805 constitution. Students can use the timeline to gain a more detailed understanding of the events of the period.

## **Information about Haiti**

*Central Intelligence Agency World Factbook*

[cia.gov/the-world-factbook/countries/haiti](http://cia.gov/the-world-factbook/countries/haiti)

The CIA World Factbook can be a helpful place for students to look up basic information about countries around the world. Subjects include demographics, economy, and geography.

## **Film: “Haitian Revolutions”**

*CrashCourse*

[youtu.be/5A\\_o-nU5s2U](https://youtu.be/5A_o-nU5s2U)

This 12-minute video does a great job explaining the Haitian Revolution in a short amount of time. CrashCourse is a great source for videos on a number of topics, including literature, biology, sociology, and other events from world history.

## **Jacob Lawrence: The Life of Toussaint L’Ouverture**

*DC Moore Gallery*

[dcmooregallery.com/exhibitions/jacob-lawrence-the-life-of-toussaint-l-ouverture](http://dcmooregallery.com/exhibitions/jacob-lawrence-the-life-of-toussaint-l-ouverture)

Jacob Lawrence, one of the most famous and influential African-American artists of the 20th century painted this series to honor the life of Toussaint Louverture. Lawrence later translated these into a series of silk screen prints. These prints can be viewed online at the DC Moore Gallery.

## **A Concise History of the Haitian Revolution**

*Jeremy D. Popkin (Malden, MA: Wiley-Blackwell, 2012)*

Jeremy D. Popkin is a professor at the University of Kentucky. He has written numerous books on the Haitian and French Revolutions. At fewer than 200 pages, *A Concise History of the Haitian Revolution* is an accessible way for educators to become familiar with the events in Saint-Domingue and their aftermath.

## **Silencing the Past: Power and the Production of History**

*Michel Rolph-Trouillot (Boston, MA: Beacon Press, 2015)*

Michel Rolph-Trouillot was a Haitian anthropologist and historian. *Silencing the Past* investigates how history is recorded and by whom, challenging us to consider why the Haitian Revolution and other events are often not included in our study of history.