

DIPLOMAS AND THE HAITIAN *DIPLOMÉS'* MISSION

(by Emmanuel W. Vedrine)

Dec. 13, 2004

Well, it's a good idea to have DIPLOMAS and I would encourage anyone to go for them. We have been living in a society where the majority of people are ILLITERATE. That has had so far a great impact on that country's development. The more educated people are, the better it is for a country, and we can certainly understand why most French would agree with this phrase: "The French are the resources of France". But the BIG questions we may ask are the followings:

1. *What have most of those with many DIPLOMAS done for Haiti?*
2. *What have most of those with many DIPLOMAS contributed to the building of a new Haitian society?*

We could go on and on asking a series of questions pertaining to the issue, an important one if we would like to get deeper and deeper in the MISSION of the "literate citizen".

Today, it is not surprising to many of us to hear that "*THE LITERATE HAITIANS HAVE CONTRIBUTED MOSTLY TO THE FALL OF HAITI*". We could certainly go into details with this issue by developing a whole "philosophy from the Haitian Reality". A renown Haitian scholar (a man of science and letters), **Dr. Jean Metellus**, a retired professor of Medicine from the prestigious College de France in Paris and one of Haiti's renown writers, states in his book of essays "*Haiti une nation pathétique*" that Education in Haiti has always been "*un cheval de bataille*" used by elite to get to power (in the sense that once getting there, they would do great things about it – quite a nice promise to get votes and people's attention, but as soon as they get there they don't perform it).

When one starts reading **The 1987 Haitian Constitution**, oh Lord! It's so beautiful, and anyone who happens to know a little bit about *The First Independent Black Country* in the world would say "Gee! These people are quite advanced *democratically*" particularly when reading these sections on education:

Article 32 : *The State guarantees the right to education. It sees to the physical, intellectual, moral, professional, social and civic training of the population.*

Article 32-1 : *Education is the responsibility of the State and its territorial divisions. They must make schooling available to all, free of charge, and ensure that public and private sector teachers are properly trained.*

Article 32-2 : *The first responsibility of the Sate and its territorial divisions is education of the masses, which is the only way the country can be developed. The States shall encourage and facilitate private enterprise in this field.*

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

Article 32-3 : Primary schooling is compulsory under penalties to be prescribed by law. Classroom facilities and teaching materials shall be provided by the State to elementary school students free of charge.

Article 32-9 : The State and its territorial divisions have the duty to make all necessary provisions to intensify the literacy campaign for the masses. They encourage all initiatives to that end.

Article 32-10 : Teachers are entitled to a fair salary.

Article 33 : There shall be freedom of education at all levels. This freedom shall be exercised under the control of the State.

Well, some Haitian critics may say that it's still early because this Constitution is not yet 100% observed because of *the power of darkness* that still reigns over the sacred land of Dessalines after the Duvalier's Dynasty. In other words, military dictatorships, internal warfare, civilian dictatorship, “caudillismo”, and a whole reign of terror within the concept of “power of darkness”.

The questions in point “1” and “2” should be our focus, and they are also questions for any individual with DIPLOMAS to take a moment to reflect on them. Nothing wrong and absolutely wrong when you go to school, you work hard to get a diploma or diplomas in any discipline. But, *what are you going to do vis-à-vis your community /your country in this sense after receiving them? Are you just going to hang them on your house, office walls to impress people?* It's good that you have certain qualifications and it's also good for people to know about it, but *what is your vision in the sense of changing your community /your country for the best with all the knowledge you've acquired?*

Our Haitian society has been quite a selfish one, and I should say with no doubt that *our scholars have contributed a great deal to the underdevelopment of our country, and to all of its chaos.* This is not something new to some of us who have been trying very hard to tell the truth, even if it is risky sometimes. If we go back in history, it has been the same old song, the same tango since after Haiti 's independence where when MOST Haitian scholars after returning from Europe did NOTHING that would change our society or have a POSTIVE impact on it. They've have been an “*élite de vaut rien*” with neither a short-term nor a long-term vision for the country's development.

Scholars MOST take position or side when their countries are in danger. Their voice must be heard when their countries are facing chaos. Haiti is in chaos today under a third visual OCCUPATION and the saddest part of it, the year of *its bicentennial of independence* when everyone should have united to celebrate with joy and love such an event. So far, nobody knows for sure how long it will last or what it will bring and what impact it will have on our future generations. At this moment we can only guess and keep on guessing.

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

If we are occupied today, truly it is not of the U.S, Canada and France's fault but rather the fault of some of our scholars, our brothers and of many of our politicians or the so-called “leaders” who have invited them to do so in the first place for their own interests. But at the same time, they (those who have invited them) are embarrassed in a way because of their prior expectations. Now if they are smart enough, they must reflect on the taste of occupation. Quite a wrong bet! It is not the fault of the Haitian peasants, the beggars, the little merchants, the illiterates, the innocent children who are sleeping in the streets of Port-au-Prince, the little “restavèk” who have been in-house slaves across the country all their lives or all of the underdogs who are also members of our corrupted society. It's not their fault at all for they can neither read nor write. They have never been to school. They can't go to Washington to lobby in English. They can't speak neither French nor English to be in touch with the International Community that pretends to help Haiti through the powerless U.N. But they are not blind. They've been experiencing on a daily basis the Haitian Reality. They see things with their naked eyes. They can only express themselves behind closed doors with some of their close friends or neighbors.

What do most of our scholars do today in the process of DECOLONIZING Haiti as our forefathers have done two hundred years ago? The answer is *grate santi* or nothing and a absolutely nothing. This is the *reality* right here in front of us, a mirror in which we are looking at ourselves, and a part of the Haitian Reality. *Who can talk about the morgue's condition of Haiti's General Hospital (where hundred of bodies are in putrefaction there; among them, bodies of many innocent citizen who have been gunned down this year, bodies of those who dies because of lack of ! medical care)?* If only that morgue could talk... if only these ravines with headless corpses around Port-au-Prince neighborhoods could talk... if only the skinny and hungry dogs that are strolling down the streets days and night in search of a meat-less bone could talk... if only those silent witnesses could let us and the whole world hear their shocking voices of what they have perceived... If only God could talk directly to us, telling us the whole truth... *Who can talk about violation of human right that has been going on since the beginning of March of 2004? Who can talk about innocent children who are sleeping in the streets that group of armed bandits kill for no reason in a clean-up process? Who can talk about the condition of the prisoners who've been there since March and have never seen a judge? Who can talk about the real mission of the U.N soldiers, parading the streets of Port-au-Prince and other parts of the country? Are they really doing something to help the people when Port-au-Prince has become a new Baghdad or are they just there for vacations, enjoying the good weather of the country and have all types of fun? What happen to all those people with many diplomas from big universities abroad? Those who also reside in Diaspora? Are they dead? Are they blind? Can they talk? Can! they think? Can they really write?* Thinking about the issue has inspired me to write “*Nos intellectuels dans l'Histoire Dayiti*” (our scholars in Haiti 's history). Merry OCCUPATION to those who have welcomed it! And Happy New Year 2005 to all those who are thinking about Haiti 's political labyrinth and the best way to get out of it.

(E.W.Védrine)

DIPLÒM AK MISYON AYISYEN K DIPLOME YO

(E. W. VÉDRINE)

13 des. 2004

Bon, se yon bèl ide pou gen DIPLÒM e m ap ankouraje nenpòt moun pou eseye genyen yo. N ap viv nan yon sosyete kote pifò moun ILETRE. Sa gen yon gwo efè sou devlopman peyi a. Plis moun edike, se plis sa ta bon pou yon peyi, e nou kapab sètènman konprann poukisa pifò Fransè ta dakò ak fraz sa a: «Fransè yo se resous Lafrans». Men GWO kesyon nou kapab poze se sa yo:

1. **Kisa pifò moun ki gen DIPLÒM yo fè pou Ayiti?**
2. **Kisa pifò moun ki gen DIPLÒM kontribye nan bati yon nouvell sosyete ayisyèn?**

Nou te ka kontinye, poze yon seri kesyon ki an rapò ak tèm n ap debat la, youn ki enpòtan si nou ta vle antre pi fon nan MISYON «sitwayen ki letre a».

Jodiya, li pa etonan pou anpil nan nou tandè « AYISYEN KI LETRE YO PLIS KONTRIBYE NAN DEKADANS AYITI ». Nou te ka sètènman antre an detay ak kesyon sa a, devlope tout yon filozofi apati «Reyalite Ayisyèn lan». Yon entelektyèl ayisyen byen koni (yon òm de syans e lèt), an palan de Dtè **Jean METELLUS**, yon pwofesè medsin retirete ki t ap anseye nan prestijye *College de France* a Pari e youn nan ekriyen Ayiti ki byen koni, fè deklarasyon sa a: «L'enseignement en Haïti, n'a jamais franchement préoccupé les élites. Il a toujours été un cheval de bataille des candidats à la présidence. Mais les hommes au pouvoir oublient très vite leurs promesses. C'est l'une des raisons pour les quelles Haïti reste l'un des pays où l'analphabétisme sevit de façon dramatique» (*Haïti une nation pathétique*).

Lè nou kòmanse li Konstisyon 1987 la (), o Seyè! Li bèl anpil, e nenpòt moun ki ta konnen yon ti kras sou *Premye Peyi Nwa Endepandan nan Lemonn* ta di: «O! Pèp sa a avanse anpil demokratikman», patikilyèman lè n li atik sou seksyon edikasyon:

Atik 32 : *Leta dwe degaje l pou tout moun jwenn bon fòmasyon. Leta fèt pou li kontwole, si yo respekte dwa sa a. Se yon dwa tout moun genyen ni pou lespri yo an fòm, ni pou yo an fòm. Ni pou yo kapab aprann mache dwa, nan lavi a. Ni pou yo kapab aprann byen viv, youn ak lòt. Ni pou yo kapab aprann travay nan avantaj peyi a. Ni pou yo kapab gen yon bon metye nan men yo.*

Atik 32-1 : *Bon fòmasyon pou tout sitwayen, sou kont Leta ak moun ki alatèt chak zòn peyi a. Se pou yo rive mete lekòl gratis pou tout moun. Se pou yo kontwole si moun k ap fè lekòl yo, alawotè, ni pou lekòl Leta, ni pou lekòl prive.*

Atik 32-2 : *Premye travay Leta, ak moun ki alatèt chak zòn peyi a, se fè yon jan pou tout moun rive al lekòl. Se sèl jan yo va kapab mete peyi a sou wout pwogrè vre. Tout moun ki vle bay konkou nan travay sa a, fèt pou yo jwenn ankourajman ak avantaj nan men Leta.*

Atik 32-3 : *Tout timoun dwe fè klas primè yo. Lalwa va di ki pinisyon yo prevwa lè sa pa fèt. Leta dwe bay elèv lekòl primè tout liv ak tou sa ki nesesè pou yo aprann, gratis.*

Atik 32-9 : *Leta ak moun ki alatèt chak zòn peyi a dwe fè mwayen posib yo, pou tout granmoun nan peyi a, rive konn li fen, e rive konn ekri fen. Yo va ankouraje tout lòt moun ki soti pou yo bay konkou pou sa.*

Atik 32-10 : *Lajan yon pwofesè dwe touche kòm salè, pou pi piti, dwe sifi pou bezwen l.*

Atik 33 : *Lekòl pou tout degre konesans, dwe lib. Men, Leta gen pou li kontwole kouman yo sèvi ak dwa sa a.*

Bon, kèk kritik ayisyen ta di li bon è toujou paske Konstitisyon sa a poko 100% antre an(n) aplikasyon akòz *pouvwa fènwa* ki reye toujou sou tè sakre Desalin nan apre Dinasti Duvalier yo. Andotretèm, diktati militè, gè sivil, diktati sivil, «caudillismo», e tout yon rèy tèrè anndan konsèp «pouvwa fènwa».

Kesyon nan pwen #1 ak #2 ta bousòl nou, e se kesyon pou nenpòt moun ki gen **DIPLÒM** pou ta pran yon moman pou reflechi sou yo. Pa gen anyen mal e absoliman anyen mal lè ou al lekòl, ou travay di pou gen yon diplòm ou plizyè nan nenpòt disiplin. Men, *kisa ou pral fè vizavi kominote /peyi ou nan sans sa a apre w fin resevwa yo? Èske w jis pral kwoke yon an panno lakay ou, nan ofis ou pou enpresyone moun ? Li bon ke w genyen sèten kalifikasyon e li bon pou moun konn sa, men ki vizyon ou nan sans chanje kominote /peyi ou pou l vin pi bon ak tout konesans ou ranmase yo?*

Sosyete nou an se youn ki trè egoyis, e mwen dwe di san oken dout ke *entelekyèl nou yo kontribye anpil nan soudevlopman peyi nou, e nan tout pwoblèm li*. Sa se pa yon bagay nouvo pou kèk nan nou k ap eseye di laverite, menm si sa se yon gwo ris pafwa. Lè nou retounen nan listwa, se toujou menm chanson an, menm tango a depi apre endepandans Ayiti kote PIFÒ entelekyèl ayisyen, apre yo retounen sot Ewòp, pa fè ANYEN ki pou ta chanje sosyete nou an oubyen pou ta genyen yon efè **POZITIF** sou li. Yo gen yon elit *ki pa vo anyen* ki pa gen yon vizyon ni akoutèm ni alontèm pou devlopman peyi a.

Entelekyèl **DWE** pran pozisyon lè peyi yo an danje. Yo dwe fè tande vwa yo lè peyi yo ap travèse pwoblèm. Ayiti nan pwoblèm jodiya sou yon twazyèm **OKIPASYON** vizyèl e sa ki pi tris la, ane *bisantrè endepandans* li lè tout moun ta dwe ini yo pou selebre ak jwa e ak lanmou yon tèl moman. Jiskaprezan pesonn poko konnen konbyen tan sa ap dire oubyen kisa sa pral pote e ki efè sa pral genyen sou jenerasyon ki gen pou vini yo. Nan moman sa a, nou ka sèlman devine, kontinye devine.

Si jodiya nou okipe, vrèmanvre se pa fèt Etazini, Kanada ak Lafrans men pito se fèt entelekyèl, frè nou yo ak anpil politisyen oubyen swadizan «lidè» ki envite yo fè sa an

premye lye pou pwòp enterè yo. Men an menm tan, (sa ki envite yo) yo anbarase nan yon fason akòz de sa yo te atann avan. Kounyeya si yo entelijan ase, yo ta dwe reflechi sou *gou* okipasyon an. Ala yon move paryaj yo fè! Se pa fòt peyizan ayisyen yo, madyan yo, ti machann yo, iletre yo, timoun inosan yo k ap dòmi nan lari Pòtoprens, ti «restavèk yo» ki nan esklavay anndan kay atravè peyi a pandan tout vi yo oubyen tout sa yo ki san pouvwa ki manm sosyete kowonpi nou an tou. Se pa fòt yo ditou paske yo pa kapab ni li ni ekri. Yo pa t janm pase lekòl. Yo pa kapab al Wachington pou lòbi nan lang anglè. Yo pa ka pale ni fransè ni anglè pou ta an kontak avèk Kominote Entènasyonal la ki pretann l ap ede Ayiti atravè Nasyonzi ki san pouvwa. Men yo pa avèg. Yo esperyans *reyalite ayisyèn* lan chak jou Bondye mete. Yo wè bagay ak de grenn je yo. Yo kapab sèlman esprime yo dèyè pòt ki fèmen ak kèk zanmi pwòch ou oubyen vwazen.

Kisa pifò nan entelekyèl nou yo fè jounen jodiya nan pwosesis pou DEKOLONIZE Ayiti menm jan zansèt nou yo te fè desanjan de sa? Repons lan: *grate santi* oubyen anyen e absoliman anyen. Sa a se *reyalite* ki devan je nou, yon miwa kote n ap gade tèt nou ladan l, e yon moso nan *Reyalite Ayisyèn* nan. *Kilès ki kapab pale de kondisyon mòg Lopital Jeneral* (kote plizyèn santèn kadav tonbe an pouriti; pami yo, kadav anpil sitwayen inosan zam blayi ane sa a, kadav sa yo k mouri akòz swen medikal yo pa jwenn)? Si sèlman mòg la te ka pale... Si sèlman ravin sa yon an zòn Pòtoprens yo ak kò san tèt te ka pale... Si sèlman chen lamègzo ki grangou k ap frite nan lari lajounen kou lannuit dèyè yon zo san vyann te ka pale... Si sèlman temwen bouch be yo ta di nou ak tout lemonn tandè vwa chokan yo de kisa yo pèsevwa... Si sèlman Bondye te ka pale dirèk dirèk ak nou pou l di nou tout verite... *Kilès ki ka pale de vyolasyon dwa moun ki blayi depi kòmansman mwa mas 2004? Kilès ki kapab pale de timoun inosan k ap dòmi nan lari ke gwoup bandi ame touye san rezon nan pwosesis netwayaj la? Kilès ki ka pale de kondisyon prizonye yo ki nan prison depi mwa mas ap viv san yo pa janm wè yon jij? Kilès ki ka pale de vrè misyon sòlda Nasyonzi yo k ap fè parad nan Pòtoprens ak lòt kote nan peyi a? Èske vrèmanvre y ap fè yon bagay pou ede pèp la lè Pòtoprens vin tounen yon Bagdad oubyen èske yo jis an vakans la, ap kontante bèl tanperati peyi a epi pran tout kalite plezi? Sa k pase moun ki gen anpil diplòm yo nan inivèsite lòt bò dlo? Sa yo ki rezide nan Dyaspora a? Yo mouri? Yo avèg? Èske yo ka pale? Èske yo ka panse? Èske yo ka ekri vrèman? Lè m panse a tout koze sa yo, sa te enspire m ekri «*Nos intellectuels dans l'Histoire Dayiti*». Bòn OKIPASYON pou sa yo ki di l byenveni! Bòn ane 2005 a tout sa yo k ap panse a labirent politik Ayiti ye a e ki meye fason pou soti ladan.*

(E.W.Védryne)



COMMENTS

Lemane VAILLANT : *Dévrions-nous choisir Polydor ou Pyram (de Pèlin tèt) comme notre Leader en Haiti ? La grande question, camarade Emmanuel Védryne !*

EMMANUEL W. VÉDRINE : Vaillant, on est au XXI^{ème} siècle. On parlait déjà du XVIII^{ème} siècle comme siècle du LUMIÈRE. Donc, on ne vit plus dans les ténèbres. Nous, qui vivons maintenant, sommes peut-être les plus chanceux du globe de voir les merveilles de la HAUTE technologie, de l'internet... Sans doute vous avez été au Japon (comme observateur de leur civilisation / sagesse / techonologie). Chapeau bas pour ce grand peuple! Nous devons suivre leur modèle avec fierté. Un de mes amis japonais m'a dit que le Japon était comme Ayiti après la Deuxième Guerre Mondiale (en terme de sous-développement).

Pensez-vous que les analphabètes d'Ayiti aimeraient avoir un autre ANALPHABÈTE comme leur chef d'état en plein XXIème siècle? Je le doute fortement. Mais ils ne sont pas bêtes! Ils ont un haut niveau de réflexion, il peuvent réfléchir (comme on peut voir dans beaucoup d'oeuvres littéraires et historiques) et ils ont une idée (indirecte) de la MONDIALISATION. Il faut relire le fond de mon article et commenter la-dessus pour dire au grand public ce que vous en pensez.

Nous, lecteurs, savons qu'il existe déjà certain rapport entre la pièce de Frankétienne (écrit sous la dictature du p'tit bon homme) et mon article (écrit en déc. 2004). En même temps, je dois dire qu'il existe aussi quelques intellectuels Ayisiens sérieux qui aimeraient voir un changement radical pour Ayiti et pour le prestige de tous les Ayisiens. Ils ne sont pas au pouvoir; en outre, beaucoup d'entre eux ne caressent pas ce rêve non plus. Ce qu'il faut c'est UNE PRISE DE CONSCIENCE de la part de nos intellectuels, une prise de conscience de la *Réalite Haitienne* et en même temps voir ce qu'ils peuvent faire, comment ils peuvent contribuer au développement du pays pour le bien-être de tous ses fils.

Nous avons déjà trop de gens MÉDIOCRES comme leaders et dans notre société (ça ne veut pas dire pour autant qu'ils n'ont pas été à l'école, mais c'est la façon dont ils gèrent les affaires du pays, la façon dont ils font les choses). Pourtant, ils savent bien comment piller les caisses de l'État, comment fabriquer des chèques zombis, comment tromper les gens. Je suis sûr que vous avez lu avec appétit une histoire louche qu'un diplomate Ayisien (en poste en Suisse) vient de révéler sur l'internet cette semaine concernant des détournements de fonds (il montre qu'il veut voir un changement et que les choses ne peuvent pas continuer ainsi - ça, c'est «une prise de conscience») et cette prise de conscience lui a couté sa révocation. Les gens qui sont actuellement au pouvoir en Ayiti parlent de corruption lavalassienne, les anciens lavalassiens parlent de corruption duvalierienne. *Men se wete chat mete mimi.*

Nos ancêtres qui ont fait la Revolution de 1803 n'ont pas même eu la chance de décrocher le *Certificat d'Études Primaires* mais n'ont-ils pas fait des merveilles dans notre glorieuse histoire? En même temps, on ne vit pas au temps de ces héros, on est au XXIème siècle comme j'ai dit avant. Je suis sûr que vous avez, en maintes fois, lu le concepte «CIVILISATION vs. BARBARIE», l'un des conceptes qui domine l'histoire politique de l'Amérique Latine. Ayiti n'est pas exclu de ce grand concepte développé dans le contexte politique de notre continent.



KÒMANTÈ

Lemane VAILLANT : Èske nou dwe chwazi Polydor oubyen Pyram (re: Pèlin tèt) pou lidè nou an(n) Ayiti? Gwo kesyon pou kanmarad Emmanuel Védrine!

E.W.VÉDRINE: Vaillant, nou nan XXI nyèm syèk. Yo pale deja de XVIII nyèm syèk kòm «siècle de LUMIÈRE». Donk, nou p ap viv ankò nan tenèb. Nou menm k ap viv kounyeya, petèt se nou menm ki pi chance sou glòb la pou wè mèvèy HOT teknoloji, entènèt la. San dout ou vizite Japon (kòm obsèvatè sivilizasyon / sajès / teknoloji yo). Chapo ba pou gran pèp sa a! Nou dwe suiv modèl yo ak fyète. Youn nan zanmi japonè m yo di m ke Japon te tankou Ayiti apre Dezyèm Gè Mondyal (an tèm soudevlopman).

Ou panse analfabèt ki an(n) Ayiti yo ta renmen wè yon lòt ANALFABÈT kòm chèf leta XXI nyèm syèk la? Mwen doute sa anpil. Men yo pa bèt! Yo gen yon wo nivo refleksyon, yo ka reflechi (kòm nou ka wè nan anpil nan zèv literè ak istorik yo) e yo gen yon ide (endirèk) de MONDYALIZASYON. Fò w reli fondèt atik mwen an epi kòmante sou sa pou di gran piblik la sa ou panse.

Nou menm, lektè, nou konnen ke gen deja yon rapò ant pyès Frankétienne nan (ki ekri sou diktati ti nonm nan) ak atik pa m nan (ki ekri an des.. 2004). An menm tan, mwen di ke gen tou kèk entelekyèl Ayisyen serye ki ta renmen wè yon chanjman radikal pou Ayiti e pou prestij tout Ayisyen. Moun sa yo pa sou pouvwa, e anpil nan yo pa reve sa nonplis. Sa k nesèsè se yon PRIZDEKONSYANS lakay entelekyèl nou yo, yon prizdekonsyans de Reyalite Ayisyèn nan e an menm tan wè kisa yo ka fè, kijan yo kapab kontribye nan devlopman peyi a pou byennèt tout pitit li yo.

Nou gen twòp MEDYÒK deja kòm lidè e nan (sa pa vle di pou otan ke yo pa t pase lekòl, men se fason yo jere afè peyi a, fason yo fè bagay yo). Poutan, yo konnen byen kijan pou piye kès leta, kijan pou fabrike chèk zonbi, kijan pou twonpe moun. Mwen pa gen dout ke w li deja avèk apeti yon istwa louch yon diplomat Ayisyen (ki an pòs Lasuis) sot revele sou entènèt la semèn sa a, konsènan detounman fon (li montre ke l ta renmen wè yon chanjman e ke bagay yo pa ka kontinye konsa, donk sa se yon «prizdekonsyans») e prizdekonsyans sa a te koute revokasyon l. Moun ki sou pouvwa aktyèlman an(n) Ayiti yo pale de koripsyon lavalasyen, ansyen lavalasyen yo pale de koripsyon divalyeris. Men se wete chat mete mimi .

Zansèt nou yo ki te fè Revolisyon 1803 a pa t gen chans gen okenn diplòm, pa menm Certificat d'Études Primaires men èske yo pa t fè mèvèy nan bèl istwa nou ki gen laglwa? An menm tan, nou p ap viv nan tan ewo sa yo, nou nan XXI nyèm syèk kòm mwen di avan. Mwen pa gen dout ke ou, plizyè fwa, li konsèp «SIVILIZASYON vs. BARBARI», youn nan konsèp ki domine istwa politik Amerik Latin. Ayiti pa eskli nan gran konsèp sa a ki devlope nan konsèp politik kontinan nou an.

D.P.M-KANNTÈ BY JAN MAPOU: A BRIDGE BETWEEN FICTION AND REALITY

(by E. W. VÉDRINE)

*D.P.M -Kanntè*¹ is a beautiful piece of drama that Jan MAPOU gives to the National Theatre, a whole new dimension. This work is a piece in the plight of the Haitian people who are going to look for better life abroad, but one that destroys their dream. *D.P.M.-Kanntè* is a tragicomedy; it is tragic and comic at the same time. Though what this play depicts has to do with coup by general Raoul Sedras, the artist, Jan Mapou traces indirectly a story that goes back to Papa Doc's (Duvalier) regime where the *macoutes*² were persecuting the people. First, we see that philosophy in the captain, brother MATYAS, a macoute, *zenglendo*³ himself pretending to be a newborn Christian but as the Haitian saying says, "The dog who used to eat eggs never breaks from his habit". Matyas' heart has been changed. He is a man with no heart for the poor, a hard hearted-man who only knows his pocket.

Mapou continues to show how the *zenglendos* of the army were persecuting these boat people throughout the story that each one is telling during the trip. It is truly a historical painting of the *September 30 Coup*⁴. Mapou also shows a type of "union" that exists during the voyage: each person is telling their own story. Each one shows their religion and they manifest their belief without any prejudice where one respects the other's: those who are invoking God, *Simbi*⁵, *Mèt Agwe*⁶... to come to rescue them when are between the road of death and life. We can retrace these beliefs through the songs, by Kiki WAINWRIGHT⁷, which play a significant role in this book. But despite of their beliefs, we are going to see in the sixth part of the book that nobody can stop destiny's horse when it's running. This horse's bridle is in God's hand.

It is in these parts that the tragedy is really found where everyone is going to perish, with the exception of a toddler whose mother has just given birth to. That is the central point of the play here where many critics may wonder: *why does Jan Mapou create this miracle at the end of the play?* I believe here, there are many interrogation marks a critic can put after the seventh part, the last scene. But, as I already said, we have no power over "destiny".

D.P.M-Kanntè is a form of literature that I would like to see real writers, Haitian artists produce in the Kreyòl language, a literature that has muscle, one that! is strong and live and one that has good spices. This play, with no doubt, will become a classic. I would suggest that it is translated to English right away for a larger audience, including all critics about it. This, I guarantee it, is a book that can be used in courses related to "Caribbean Studies", "Caribbean Literature", "Haitian Studies", "Black Studies"... I wish the author good luck and that I wish that he continues producing other beautiful plays in the Haitian language.

Note

1. *D.P.M.-Kanntè* : (D.P.M = “Dirèk Pou Miyami” or non-stop to Miami) a term that is mostly used by people in the Bombardopolis area in Haiti.
2. *Macoute* : Duvalier's thugs and also secret police.
3. *Zenglendo* : armed thieves, group of armed thieves that appear in Haiti after the collapse of Jean-Claude Duvalier's region (1986).
4. *September 30 Coup* : One of the most bloodiest coup in Haiti's history (on September 30, 1991) orchestrated by general Cedras and colonel Michel François.
5. *Simbi* : One of the three cosmic serpents in Haitian voodoo; the water-snake *lwa* (spirit).
6. *Mèt Agwe* : God of the sea (in Haitian voodoo).
7. *Kiki WAINWRIGHT* : Haitian poet, artist (dancer, musician) and writer.

D.P.M.-Kanntè (book or video) is available at [Libreri Mapou](#); JanMapou@aol.com.

D.P.M-KANNTÈ: YON PON ANT FIKSYON AK REYALITE

(E. W. VÉDRINE)

Haiti en Marche, Vol. XI, #1, fevriye 1997

D.P.M-Kanntè se yon bèl travay kote dramatik Jan MAPOU bay teyat nasyonal la yon lòt dimansyon. Zèv sa a se yon tranch nan peripesi pèp ayisyen ki pral chache lavi lòt bò dlo men, yon chache lavi ki detwi lavi. *D.P.M-Kanntè* se yon trajikomed, li trajik e komik alafwa. Byenke tablo pyès sa a gen pou wè ak koudeta Sedras la, sanmba Jan Mapou trase endirèkteman yon istwa depi sou rèy papadokratik la kote makout t ap pèsekite pèp la. Premyèman, nou jwenn filozofi sa a atravè kaptenn nan, frè MATYAS, yon makout, zenglendo ki swadizan konvèti men, kòm pwovèb la di: «chen manjèd ze pa janm kite metye l»; kè Matyas pa janm chanje; se yon san pitye pou malere, yon kè di ki konn pòch li sèlman.

Mapou kontinye pou l montre kòman zenglendo lame t ap pèsekite botpipo sa yo atravè istwa chak ap rakonte pandan vwayaj la. Se yon veritab tablo istorik «koudeta trant septanm nan». Mapou montre tou yon sòt «inyon» ki egziste pandan pasaj la: chak rakonte istwa yo. Chak vin ak relijyon yo e yo manifeste kwayans yo san okenn prejije kote youn respekte lòt: sa k ap envoke Bondye, Simbi, Mèt Agwe... pou vin pote yo sekou lè yo ant chemen lanmò ak lavi. Nou kapab retrace kwayans sa yo atravè chante yo, konpozisyon Kiki WAINWRIGHT, ki jwe yon wòl kapital nan zèv sa a. Men malgre kwayans yo, nou pral wè nan sizyèm tablo a kote pesonn moun pa kapab rete chwal «desten» lè l ap kouri. Brid chwal sa a se nan men Bondye li ye.

Se nan tablo sa yo trajedi a reyèlman chita kote tout moun pral peri, esepite yon ti lezanj manman an fèk akouche ki pral sove. La a, se pwen santral zèv la kote anpil kritik ka

poze tèt yo kesyon sa a: poukisa Jan Mapou vin kreye mirak sa a nan fen pyès la? Ki filozofi li gen dèyè tèt li? Mwen kwè la a gen anpil pwendentewogasyon yon kritik ka mete nan setyèm tablo a ki dènye sèn lan. Men, kòm mwen di deja, nou pa gen okenn pouvwa sou desten.

D.P.M-Kanntè se yon fòm literati mwen ta renmen wè bonjan ekriyen, sanmba ayisyen pwodui nan lang natifnatal la, yon literati ki gen manm, ki dyanm e ki gen bon epis ladan. Pyès sa a gen pou l tounen yon klasik. Mwen ta sijere tradui l nan lang anglè rapid ak tout kritik yo tou an anglè. Sa a, mwen garanti se yon liv ki kapab utilize nan etid sou «Etid Karayib», «Literati Karayib», «Etid Ayisyen», «Etid Nwa»... Mwen swete Mapou bòn chans ak pyès sa a e m swete l kontinye pwodui lòt bèl pyèsteyat an kreyòl ankò.



IS IT CREOLE THAT IS MISTREATING SOME HAITIAN WOMEN OR SOME HAITIAN MEN WHO ARE MISTREATING THEM?

(E.W. VÉDRINE)

"Is it the Kreyòl language going to continue mistreating Haitian Women?". This is the title of an article by Masyana Loko that appeared in the newspaper *Ayiti Fanm* (Vol. 6, #23, Sept. 1996). Immediately after I finished reading this article, I saw it was necessary to do some clarifications for readers who may misinterpret the Kreyòl language in the way the author wrote it. She started the article this way:

"Many women in the country are working to support the Kreyòl language, to make it respected as a full fledged language but Kreyòl does not respect the women".

From this phrase *"but Kreyòl does not respect the women"*, the author creates a problem where some readers may interpret it like she was blaming the language. Further down, we are going to find some "contradictions" where the author is going to talk about the positive sides: "We find women who are directors, secretaries who are writing Kreyòl in administration, organizations. We find women journalists who are writing in the *Ayiti Fanm*, *Fanm Ouvriyèz* newspapers, as well as in other periodicals; we find women who are publishing poetry books. Many women who are working hard in all radio stations. There are others who are working in literacy programs or who are teaching daily. Women use the Kreyòl language to change the society; they are saying important things in Kreyòl. So here, it's clear in this situation to see the use of the Kreyòl language (the positive sides that they are using). But if we continue, we will see that Loko is going to criticize the language, blaming it or minimize it (the way some critics may interpret it): *"a violent language with women"*, *"A language that can give the right to mistreat women"*. First, language is a means to communicate, and the Kreyòl language is the native language of all Haitians. That is, it's in it Haitians feel more at ease to

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

communicate a message. Even **Dr. Jean Metellus**, one of the greatest writers in Haitian literature (who writes in French) and also one in medical science who has been living in France for over 40 years, an individual who have received many literary prizes makes this statement:

"A language is simple instrument of inter human communication, a tool more or less effective, more or less adapted to such and such task. Often times, I notice myself either by talking or writing that I don't succeed in transmitting easily in French the essence or the juciness of certain Haitian stories that I lived, that I know in Kreyòl, and it would be enough that I tell these stories in Kreyòl to a countryman so that they find again all their flavor in my mouth and their charms to the ear of my confederate." (Haiti une nation pathétique, pp. 235 – English translation: Emmanuel W. VÉDRINE).

So, language may be considered as a car but it depends on the driver driving it (whether he is a good or bad one). If he is a good driver, he will do his best to avoid accident, to avoid making all bad turns in order not to fall in holes or into any cliff. Language, in general has nothing wrong, but it depends on how people are using it. Loko continues:

"If a language serves to communicate, it also serves to forbid, for lie and bluff, to demolish, to destroy. With the exception of 2, 3 Kreyòl poems some home writers who celebrate the beauty and the courage of the women, the Kreyòl language is being scorn a lot; it offends them; it yells at them as if it hates them."

Here again, Loko continues to blame the Kreyòl language that is innocent instead of analyzing the problem of "education" within the Haitian society. What do I mean by 'education'? Here, I am not referring to people who don't know how to read and write though that is part of the "education problem in Haiti", but it's more about the behavior of a series of people in the society. There are people who have been to school, who have degrees after degrees whereas they are not educated for this reason the way in which they act with others or the way they are behaving in the society. On the contrary, one can find poor men and women who are illiterate but educated in the way they speak, in the way they act with others or through the wisdom that they show.

Many times, people who had the chance to attend school in Haiti feel that they are better than those who did not have the chance attending school, those who did not get far in school or who don't speak French. In the Haitian society, there are many negativities and what is worse is that its people who had the chance to attend school who behave the worst. When you are talking to a peasant (specially if he notices that you are "educated", or you are from the urban areas, he would take his hat off to greet you, he would speaks with you with such a wisdom, a sweetness whereas it's would be rare for people from urban areas to behave in this way.

The negative critics by Masyana Loko on the Kreyòl language in her article has a "colonial influence". So, we must be careful when writing, when doing some critics in order not to influence or to fall into the colonial trap (or to be careful so that the colonial current to carry us away). First, it's has always been the settlers who showed the slaves

that all that is belonging to them is inferior (e.g., their language and culture). The Haitian bourgeoisie, a RESTAVÈK, TI SOUSOU one, a shameless one, one that is MANFOUBEN worsens things where they show that all that is good must come from Europe. We have been already victim in this sense, in what some Haitians are writing in books, in what people are writing on Haiti, books that are being used in schools that don't have the Haitian reality. The important thing is that we must become conscious of who we are, where we came from or we must go back in history to reanalyze the philosophy of the "Indigenous Movement", what some writers, ethnologists such as Jacques Roumain, Dr. Jean Price-Mars, etc... were trying to do during the "First American Occupation" in terms of "decolonization" through their writings.

In the third part of Loko's article, she quickly takes a look at a Kreyòl dictionary to see what they say about "women" where she says:

"Starting from the Kreyòl dictionary you see it's 2 loads, 2 measures in the society. Let's take the example of Diksyonè kreyòl-fransè L. Peleman wrote and published in Bon Nouvèl Éditions: when you look up 'fanm' (woman), the first word you find is 'Bèl fanm, bèl malè!...'".

Here again, I believe there are some clarifications that needs to made. "Bèl fanm, bèl malè" is just a proverb. The proverbs have not been invented by a person or some people. We have been hearing them since birth. That's why they are also called "pawòl granmoun" (old people's idioms). They don't have authors but they develop in the way the society is developed. Some of them also appear at an international level; for example, some of them came from Latin, they went through other languages and they remain there, but there are proverbs that exist only in a given culture. It's true in the Kreyòl language there are some proverbs that appear to be negative about women or men such as the followings:

1. *Lang fanm pa gen dimanch.*
2. *Fanm se manje kwit.*
3. *Fanm se machann lèt.*
4. *Krab di si se gason ki mare l li va sove, si se fanm li pral nan chodyè.*
5. *Fè nèg byen, se Bondye ou bat.*
6. *Nèg pa vle nèg fè byen.*
7. *Nèg te rayi nèg depi nan Ginen.*

But in reality, it's the settlers who developed a series of negative things that were passed on from generations to generations in the Haitian culture because when take for instance Haitian peasants who are working together in "konbit, eskwad, bout kadè" (collective work in the field) where one is helping another, this shows that since from Guinea people liked one another, people used to work together. That also shows the idea of "collectivity" that our peasants inherit from the African ancestors when analyzing their culture. But also we should not forget that if we Haitians hate one another today, if we can't work together, if we don't try to help another who is in need, we have been caught in the settler's trap. They are the one who have sowed the seeds of division among the slaves

who were swat up in Saint-Domingue in the advantage of the European countries. At that time if some slaves, a slave family would speak the same language, the settlers would separate them, sending them to plod away on other plantations, sell them with other settlers, a way to cut off all linguistic contact among them. The idea of "division" is clear here: a "divide to conquer" philosophy and it was not the slaves who created it. The settlers did it because they've already foreseen what the slaves can do if they are united, plot they could put up against them if they could communicate in the same language. The proof is clear today in slave revolts that have become a success and that ended up in "November 18, 1803" and "January 1, 1804". As the saying says "ou pa konn kote dlo soti li antre nan bwa joumou" (miracles are hard to explain but they happen). Here, we must appreciate the Kreyòl language, a language of revolt (for us "real Haitians"), a language of liberation (Liberation that Dessalines gave us free of charge), a native language of Haiti.

We must love this language the same way we love a sweetheart that we are in love with, from time to time we feel that we would cherish that love one. In this sense, we must be careful when talking about the Kreyòl language, when we are using it to try to get rid of "negative aspects" of the Haitian society, when we are analyzing the sources that have a very strong colonial influence.

Loko continues to write on the Kreyòl language saying:

"When we look up the qualificative adjectives found to describe women, it's something to must give us nausea: stupid women, KOLOKENT women, stingy women, FANM PÈLEN, FANM RIZÈZ, FANM VISYÈZ, FANM KALEKÒ. Women are daggers, ZENGLÈN... so the way the saying says it: Women and dog are the same thing".

But these qualificatives are used by some people. It does not mean that all men use them against women. Or we can say "*Ti pwason suiv kouran*" (The small fish follows the current). But we must not blame the Kreyòl language. That's an innocent child. We are to denounce things that are not good in the Haitian society, critic all its negative aspects in order to bring a change.

People express anger in all languages and it's in the native language a person expresses best himself when is in anger whether he is Haitian, French, American, Spanish...

"We are not against the French language. The more languages we could speak, the better it would be but the native language first of all! Do the French, Dutch, Americans.. reject their language to adopt someone else's? The native language is something natural, there are circumstances where it appears first quickly. Do we remember what happened to Caesar, the Roman emperor? When he saw Brutus among the assassins who attacked him, he was stunned. They always pretend that he said it in Latin: 'Tu quoque filii' (you are among them too, my son!). But according to another version, Caesar pronounced this phrase in Greek: 'Kai su teknon'. Greek was his first language" (Gramè Kreyòl Védérine, pp. 32 - English translation by Emmanuel W. VÉDRINE).

Mango Dyesifò says:

"There's an American journalist, Edith Efron who says 'when a Haitian is angry, he needs to roar, he is going to use Kreyòl, even that's an educated person.'". (Gramè Kreyòl Védrine, pp. 32 - English translation by Emmanuel W. VÉDRINE).

So, it's not a question some Haitian men use the Kreyòl language to roar women or the French language to court women because there are Haitian women who expect you do JAKOPYEVÈT after them, speaking French. If you don't court them in French, you may just walk away. They can even give you the label "GWO SOULYE" () even when you may be a very educated person. So, some Haitian men who take free rides on that because they know the reality of the culture. But the truth is oil, it will always remain on the water's surface. When real love is taking place, real sweet love, real good sweet, love between two people, what language do you think will appear? Kreyòl, evidently! Which real Haitian man or woman is going to say *"Oh, honey, I feel that I am going to come, I am coming... Hold me! Hold me!"* (in French) in such a circumstance? No way! That would have no sense at all in Voltaire's language for a Haitian couple. So, it's rather a question of which language quickly appears first and in what circumstance.

Kreyòl is not "a violent language with women" nor "a language that gives men the right to mistreat women". If we go further in Loko's article, we'll see indirectly that she wants to talk about a problem dealing with "communication" (more between women and men). This problem is something serious among some people in the Haitian society in Haiti as well in the Diaspora despite of their social class. When talking about the issue of "violence", many people seem to lean more where some Haitian men are beating women, where they would see more fistfight but we must also analyze through the use of (harsh) "language" and when we are talking about 'language', it does not matter whether we are using Kreyòl, English or French, but rather what is coming from the conversation, how men or women are expressing their anger. Many times when one starts to roar, the other person does not calm down and if it is a man who likes to physically abuse women, who has no respect for women, the first thing he sees that he has to do is raising his hand on her to show that he wears pants (specially in Haiti where some men abuse the women in this sense because there are no laws punishing them as it is the case in countries such as the United States, Canada etc... though there are some Haitians who continue to cause "violence" in the Diaspora in this sense and there are already many registered cases where they killed the women in places like Miami, New York, Boston, Canada, etc.

"The economic factor" comes to play an important role in the issue both in Haiti and in the Diaspora. The problem appears to be worse for women in Haiti where they are obliged to sleep with the boss (many times) either to find a job or to assure their position. Here, it's not a question of "prostitution as a career" in order to blame the women as if it were a vice or to satisfy their libido. Many women in Haiti (either married, lived with a man, have an affair with a married man, have a man somehow who's having sexual relations with them) are living on the account of a man (who is working, who has a business, a WOULMAN somehow). This man sometimes realizes that the fact he is the one who is helping or taking care of this woman, he can do whatever he wants with her:

beat her and disrespect her for anything. In this case, "violence" can be worse where a series of men can look at women as "sexual objects". The man would continue abusing her and she would be blocked in an economic deadend where if she would react, this man may not continue helping her any longer or just drop her.

The trace of this problem reappear in the Diaspora (among some men) when they are the one who are bringing home the bacon, when they are one who are paying the rent and other bills in the house and if they are the one who give the women her green (alien) card card, forget it! To be very precise, I say "some men"; it's not all who do it but don't forget that when a Haitian goes abroad he also takes his culture with him (the positive and negative aspects). Also, sometimes, by lack of "education" (which does not mean that the individual had to attend school), either the woman or the man sees that s/he has to express his/her anger. When both are angry, that turn out to be "gas" and "fire" in the house and that excites "violence" on all forms.

In the forth part of Loko's article, that's where she is going to touch on the nucleus of the "contradiction" that appears in her article where it seems that she would remove the load from the Kreyòl language's shoulder when saying: "*What causes it, who is responsible?*". It's here she is going to show the Kreyòl language as a "tool" or we can say a "mediumu". Loko is talking:

"The Kreyòl language is a tool for people to communicate. It is not responsible for the dirty words that are being said about women".

But here again, she should have said "*dirty words that are being said about women*", a way to hold on to the language's "innocence".

In this part, she focuses on the men who always have the power, who are leading, who are writing, who are to say a few words, who are making speech, who are saying whatever they want, that makes the languages says what they want but according to Loko, the feminist women inside the Women Movement say that things cannot go on like that, women must say their own words. But Loko continues to blame the Kreyòl language (indirectly) instead of concentrating on how some people in the society use it where she says:

"Kreyòl is a violent language because it's a sexist language, it's a language that speaks ill of women and that talks on love issue as if it were a fight that men lead against women. Kreyòl says : 'peze yon fanm, kraze l, frape l, koupe, taye l, plimen l, konyen l, deboudare l'" (all these idioms mean: fuck the woman).

Here again, we cannot make the Kreyòl language responsible the way Loko presents it in her text. Little by little, a languages develops, the words are having other meanings, new words are entering the language. Sometimes that takes place at one time. There are words that develop from a popular song, some carnival songs that were popular...

For example, if we are looking at these words and phrases:

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"*banbòch demokratik, Bourik Chaje, brasa wouj, dechoukay, dechouke, douchoukè, Dizyèm Depatman, eleksyon bidon, eleksyon fo mamit, eleksyon maskarad, eleksyon tèt chat, fo kòk, gouvènman lavalas, ipokrit yo sezi, ke makak, ke makak la kase, Kòk kalite, lavalas, magouy, magouyè, Manman poul la, Mistè Klin, pentad, Pèlebren, rache manyòk, rechouke, se pa pou lajan non, woulo konpresè, zenglendo*" [Leksik kreyòl: ekzanp devlopman kèk mo ak fraz a pati 1986](#) (pdf, 80KB).

When looking at these new terms and the extinction they have in the 80's and 90's that shows a linguistic phenomenon, a whole evolution that we Haitians who speak Kreyòl as native speakers don't have any control over. (Emmanuel W. VÉDRINE, *Yon koudèy sou pwoblèm lekòl Ayiti*, pp. 32 - English translation: Emmanuel W. VÉDRINE).

The same way these verbs mean the same thing, that also how it exists in any other language. It's more a question of vulgarism and euphemism. But there are always ways in which people use the language: what type of "language" that is being used in some situations, where, with whom, why? If we were to turn the pages of a French slang dictionary to look up synonyms for "to fuck", we would find quite a bunch. We would be stun at how many we'd find.

In using a language with "softness", euphemism plays an important role to "neutralize" some words that some people would consider vulgar. But don't forget also, even a series of words that some people would consider vulgar are part of the language lexicon. Though some of these verbs (*kraze, frape, koupe, taye, plimen, konyen, deboundare*) would appear to be vulgar (to certain people, circle), we cannot say we must remove them from the Kreyòl language or to reduce the Kreyòl by banning their use). Again, it depends on who is talking to who and where.

The Kreyòl language, as many Haitian researchers agree on it, does not appear to be a "sexist language" the way Masyana Loko sees it, but the word sexist in her article seems to have another meaning for the author. It seems that she would see through it a series of words relating to "sex" instead of a "linguistic dominance" that can be at the same time "psychological". If she would see it like so, it's not it (100%) because in all languages one will find words that are related to sex but what is important, is analyzing the way people use the language: will in any circumstance, "dirty words", "obscenities" come out in order to express "anger", "violence", "disrespect"?

The Kreyòl language has "equality" in it where we cannot say like the French: "*Le masculin emporte sur le féminin*" and that has a "psychological impact" if we are getting into deep analysis: is it only grammatically speaking (in the French language or in the French culture)? When we look at the French grammar, even if there are "99 women, and a single man" it's always "ils" (masc. plural) that is always used as personal pronoun whereas when looking at the Kreyòl grammar, "li" makes men and women equal, "yo" (the plural form of "ils") mix both in order to show "union" between the masculine and the feminine sex. In this case, the Kreyòl language cannot be considered as a "sexist language". I must say also that the French grammar, when grammarians were writing the grammatical rules, women did not have their say. It was until later one is going to see

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some women who became members of the French Academy. If we are looking at the French language in Canada (the province of Quebec), well, the feminists ask that there be some changes done in the grammar because they see the French language as one that appears to be too "sexist"...

I believe that it would be better for Loko to analyze the Haitian society as one that is "sexist" (in reference to the dominance of a particular sex), a society where men dominates instead of making the Kreyòl language guilty). The important thing in her article is that she is trying to show how women are victims in the society within a linguistic context where some men take a free ride on that in order to nourish "violence against women" but, the style she chooses to send that message has contradictions in it where any real critic would concentrate more on the Kreyòl language that she makes responsible.

Loko continues:

"The whole society is responsible when continues to accept discrimination against women that we find in the language, the same way we find in the work place, in education, in the house, everywhere".

Here, it's clear; we can see things that are needed to be done in the society in order to better the conditions discuss this problem (through the media), criticize it, but we must go further again because the problem of "violence" can exist through the "language" that is being used whatever the country: developed, underdeveloped, rich or poor countries. Here again, we can go back to the word "education" to redefine it. "Can we take away from the violence against women in the language?" is a last question that Loko raises where she comes up with some answers that show how since we've been a child we see a comparison between woman and man.

Finally, Loko see "traditional education in Haiti" as something very "sexist"; she continues to talk about how the leaders are responsible also to make the necessary change; for example, she puts emphases on a series of texts that would appear "sexist", that would minimize women, that should have been revised and corrected before even publish them and finally, Loko puts emphasis on the government's signature in the "Beijing Platform" that requires the establishment of "non sexist society".

**ÈSKE SE KREYÒL LA K AP MALTRETE FANM AYISYÈN
OUBYEN KÈK AYISYEN K AP MALTRETE YO?**

(E. W. VÉDRINE)
Kreyòl Connection, 1998

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«Èske kreyòl apral kontinye maltrete fanm yo?» se tit yon atik Masyana Loko ekri e ki te parèt nan jounal *Ayiti Fanm* (Vol. 6 #23, septanm 1996). Imedyatman mwen te fin li atik sa a, mwen wè l te nesèsè pou m te fè kèk rektifikasyon pou lektè ki ka mal entèprete lang kreyòl la nan fason otè a ekri. Li kòmanse atik la konsa:

«Anpil fanm nan peyi a ap travay pou bay kreyòl la jarèt, pou fè respekte li kòm lang totalkapital pèp ayisyen, men kreyòl la pa respekte fanm yo».

Depi nan fraz sa a, 'men kreyòl la pa respekte fanm yo', otè a kreye yon pwoblèm kote kèk lektè kapab entèprete l tankou se blame l ap blame lang nan. Pi devan, nou pral jwenn kèk «kontradiksyon» otè a prezante kote l pral kòmanse pale de kote pozitif yo: «Nou jwenn fanm direktris, sekretè k ap ekri kreyòl nan administrasyon, òganizasyon yo. Nou jwenn fanm jounalis k ap ekri nan *Ayiti Fanm*, nan jounal *Fanm Ouvriyèz*, nan lòt ankò, nou jwenn fanm k apibliye liv pwezi. Anpil fanm ap ferye nan tout radyo. Gen lòt k ap fè alfabetizasyon oswa lekòl toulejou. Fanm yo sèvi avèk lang lan pou chanje sosyete a, y ap di bagay serye avèk kreyòl la». Donk la a, li klè nan sitiasyon sa a pou wè itilizasyon lang kreyòl la (kote pozitif y ap sèvi avè l). Men si n kontinye, n ap wè Loko pral kritike lang nan, blame l oubyen minimize l (jan kèk kritik ka entèprete sa): «yon lang vyolan ak fanm yo», «yon lang ki bay dwa kraze fanm». Dabò lang se yon mwayen pou kominike, e lang kreyòl la se lang natifnatal tout Ayisyen. Sètadi se ladan l Ayisyen pi alèz pou fè yon mesaj pase. Menm doktè Jean Metellus, youn nan potòrik ekri nan literati ayisyèn, k ap viv depi prèske 40 lane nan peyi Lafrans, ki pran anpil pri literè e ki yon gwo chabrak tou nan syans medikal fè deklarasyon sa a:

«Une langue est un simple instrument de communication interhumaine, un outil plus ou moins efficace, plus ou moins adapté à telle ou telle tâche. Je m'aperçois souvent en parlant, soit en écrivant, que je n'arrive pas à faire passer aisément en français le sel ou la succulence de certaines histoires haïtiennes, vécues, connues en créole, et qu'il suffit que je raconte ces histoires en créole à un compatriote pour qu'elles retrouvent toute leur saveur dans ma bouche et leur charme à l'oreille de mon complice» (Haiti une nation pathétique, pp.235).

Donk, lang nan ka konsidere kòm yon machin, men sa depan de chofè k ap kondi l la; si l se yon bon chofè oubyen yon tètmatò. Si se yon bon chofè, l ap fè tout posib li pou evite aksidan, fè vye kout volan pou l pa tonbe nan twou oswa nan falèz. Sa vle di, lang (an jeneral) pa gen anyen dwòl avè l men sa depan kouman y ap itilize l. Loko kontinye:

«Si yon lang sèvi pou kominike, li sèvi tou pou entèdi, pou manti ak blofe, pou kraze, pou detwi. Anwetan 2, 3 powèm kreyòl kèk ekri nan lakay nou ki selebre bèlte ak kouraj fanm yo, lang kreyòl meprize yo anpil, li ofanse yo, li joure yo, kòmki dire li rayi yo».

La a ankò, Loko kontinye ap blame lang kreyòl la ki inosan olye li analize pwoblèm «edikasyon» nan sosyete ayisyèn nan. Kisa m vle di pa «edikasyon»? La a, mwen p ap pale de moun ki pa konn li ak ekri byenke sa fè pati «pwoblèm edikasyon Ayiti», men se plis konpòtman yon seri moun nan sosyete a. Gen moun ki pase sou ban lekòl, ki dekwoke diplòm apre diplòm poutan, yo pa edike pou sa nan fason yo aji ak lòt moun

oubyen jan y ap mennen bak yo nan sosyete a. Pakont, nou kapab jwenn malere, malerèz ki pa konn bekounaba nan fèy malanga men ki edike nan fason yo pale, aji ak lòt moun oubyen atravè sajès yo montre.

Anpil fwa, moun ki te gen chans pase lekòl an(n) Ayiti santi l pa kanmarad sa ki pa t gen chans pase lekòl la, ki pa t rive lwen lekòl oubyen ki pa pale fransè. Nan sosyete ayisyèn nan, gen anpil negativite ladan l e sa ki pi rèd la, se moun ki te gen chans ale lekòl la ki fè plis tenten. Lè w ap pale ak yon peyizan (sitou si l apèsi ou «eklere», oubyen ou sot «lavil»), li retire chapo l pou l salye w, li pale avèk yon sajès, yon dousè tandiske se raman pou yon moun «lavil» aji konsa.

Kritik negatif Masyana Loko a sou lang kreyòl nan atik li a, «Èske kreyòl la apral kontinye maltrete fanm yo?», gen yon «enfliyans kolonyal». Donk, fò n trè pridan lè n ap ekri, lè n ap fè kèk kritik pou n pa enfliyanse oubyen pou kouran kolonyal la pa bwote nou. Dabò, se te toujou kolon yo ki montre esklav yo tout sa k apateni a yo enferyè (pa ekz., lang ak kilti yo). Boujwazi ayisyèn nan, yon boujwazi restavèk, ti sousou, sankoutya, manfouben vin agrave bagay yo kote yo montre w tout sa ki bon fòk se Ewòp pou l soti. Nou viktim deja nan sans sa a, nan sa sèten Ayisyen ap ekri nan liv, sa moun ap ekri sou Ayiti, liv n ap sèvi lekòl ki pa gen reyalyte ayisyèn. Enpòtan an, sèke fò n vin pran konsyans kilès nou ye, kikote nou soti oubyen fò n ta fè yon kout pye annaryè pou reyalize filozofi «Mouvman Endijenis» lan, sa sèten ekriyen, etnoloj tèlke Jacques Roumain, Dè. Jean Price-Mars elatriye... t ap eseye fè pandan «Premye Okipasyon Amerikèn lan» nan kad «dekolonizasyon» atravè ekri yo.

Nan twazyèm pati atik Loko a, li voye je l nan yon diksyonè kreyòl pou l wè sa yo di sou «fanm» kote l di:

«Depi nan diksyonè kreyòl la ou wè se de pwa 2 mezi nan sosyete a. Ann pran ekzanp nan Diksyonè kreyòl-fransè L. Peleman ekri e ki pibliye nan Edisyon Bon Nouvèl: lè w al chèche 'fanm', premye pawòl ou jwenn ki ekri se 'Bèl fanm, bèl malè!... '».

La a ankò, mwen kwè gen kèk ti rektifikasyon ki dwe fèt. «Bèl fanm, bèl malè» se jis yon pwovèb. Pwovèb yo se pa kreye yon moun oubyen kèk moun ki kreye yo. Nou jis leve jwenn yo. Se sa k fè yo rele yo tou «pawòl granmoun». Yo pa gen otè, men yo evolye nan fason yon sosyete ap evolye. Genyen ki parèt tou o nivo entènasyonal; pa egzanp, genyen ki soti nan lang laten, ki pase nan lòt lang epi yo tou rete la men gen pwovèb ki egziste sèlman nan yon kilti done. Se vre nan lang kreyòl la gen kèk pwovèb ki ta parèt negatif sou fanm oubyen gason tèlke:

1. *Lang fanm pa gen diman ch.*
2. *Fanm se manje kwit.*
3. *Fanm se machann lèt.*
4. *Krab di si se gason ki mare l li va sove, si se fanm li pral nan chodyè.*
5. *Fè nèg byen, se Bondye ou bat.*
6. *Nèg pa vle nèg fè byen.*
7. *Nèg te rayi nèg depi nan Ginen.*

Men, an reyalyte se kolon yo ki devlope yon seri bagay negatif ki pase de jenerasyon an jenerasyon nan kilti ayisyèn nan pase lè w ap gade pa ekzanp peyizan ayisyen yo k ap travay ansanm nan kòve (konbit), eskwad, bout kadè kote youn ap ede lòt, sa montre w depi nan Ginen nèg te renmen nèg, nèg te konn travay ansanm. Sa montre tou ide «kolektivite» peyizan nou yo eritye nan zansèt afriken yo lè n analize kilti yo. Men fò n pa bliye tou si nou menm Ayisyen, nou youn rayi lòt jodiya, nou pa ka travay ansanm, nou pa eseye ede yon lòt ki nan bezwen se nan malatyong kolon yo nou pran. Se yo menm menm ki te simen semans divizyon an pami esklav ki t ap bourike Sendomeng yo nan avantay peyi Lewòp. Lè sa a si kèk esklav, yon fanmi esklav ta pale menm lang enben kolon an ta separe yo, voye y al bourike sou lòt bitasyon, vann yo ak lòt kolon, yon fason pou ta koupe tout kontak lengwistik antre yo. Ide «divizyon» an klè la a: yon filozofi «divize pou reye» e se pa t esklav yo ki te kreye l. Kolon yo te fè sa paske yo te gentan prevwa sa esklav yo te ka fè si yo ini, konplo yo te ka monte sou do yo si yo ka pale menm lang. Prèv la klè kou jou nan revòl esklav yo ki tounen yon siksè e ki abouti a «18 Novanm 1803 e Premye Janvyè 1804». Kòm pwovèb la di, *ou pa konn kote dlo soti li antre nan bwa joumou*. La a, fò n apresye lang kreyòl la, yon lang revòl (pou nou menm «vrè Ayisyen»), yon lang liberasyon (liberasyon Desalin ban nou gratis ti cheri), yon lang natifnatal Ayiti Toma.

Fò nou renmen lang sa a menm jan ak yon boubout nou damou pou li, tanzantan nou santi n ta miyonnen l. Nan sans sa a, fò n trè pridan lè n ap pale de lang kreyòl la, lè n ap itilize l pou eseye dechouke «aspè negatif» nan sosyete ayisyèn nan, lè n ap analize sous yo ki gen yon enfliyan kolonyal trè fò.

Loko kontinye kout plim li sou lang kreyòl la pou l di:

«Lè nou gade adyatif kalifikatif nou jwenn pou dekri fanm se bagay pou ban nou kè plen: fanm sòt, fanm kolokent, fanm kras, fanm pèlen, fanm rizèz, fanm visyèz, fanm kalekò. Fanm yo se ponya, se zenglen... Kidonk jan pwovèb la di l la: Fanm ak chen se menm bagay».

Men kalifikatif sa yo se kèk moun ki itilize yo. Sa pa vle di pou otan se tout gason ki itilize yo kont fanm. Oubyen nou kapab di «ti pwason suiv kouran» paske gen fanm ayisyèn ki imite gason ayisyen (pozitivman ou negativman). Men fò n pa blame lang kreyòl la. Se yon timoun inosan li ye. Se sa k pa bon nan sosyete ayisyèn nan menm pou n denonse, kritike tout aspè negatif li pou n rive pote yon chanjman.

Moun joure nan tout lang e se nan lang matènèl la yon moun esprime l pi byen lè kòlè l monte l kit li te Ayisyen, Fransè, Meriken, Espayòl...

«Nou pa kont lang fransè a. Plis nou ta pale plizyè lang, plis sa ta bon, men lang manman nou anvan tout! Èske Fransè, Olanndè, Meriken... jete lang yo pou ranmase pa zòt? Lang matènèl la, se yon bagay tèlman natirèl, gen de sikonstans, se li menm ki parèt pwent nen l tousuit. Nou sonje sa k te rive Seza, anprè women? Lè misye wè Britis pami ansasen l yo, li sezi. Yo toujou pretann misye di an laten: 'Tu quoque filii' (menm ou

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menm tou, pitit mwen!). Men dapre yon lòt vèsyon, Seza te pwononse fraz la an grèk: 'Kai sù teknon'. Se grèk ki te premye lang li pale». (Gramè Kreyòl Védrine, pp.32).

Mango Dyesifò di:

«Gen yon jounalis ameriken, Edith Efron ki te di 'lè Ayisyen an kòlè, li bezwen joure, se kreyòl li anplwaye, menmsi se moun save». (Gramè Kreyòl Védrine, pp. 32).

Donk se pa yon kesyon kèk gason ayisyen itilize lang kreyòl la pou joure fanm oubyen lang franse a pou file fanm pase gen fanm ayisyen ki atann ou fè jakopyevèt dèyè yo an franse. Si w pa file yo an franse, ou mèt tou bat dèyè w ou mache. Yo ka menm ba w etikèt «gwo soulye» menm kan w ka trè enstwi. Donk kèk gason ayisyen tou pran woulib sou sa paske yo konn reyalyite kilti a. Men verite se lwil l ap toujou rete sou dlo. Lè bonjan lanmou gaye, lanmou ki rele lanmou, lanmou ki pa ret ak lanmou, lanmou o pliryèl, ki lang ou panse ki parèt tèt li? Kreyòl, evidamman! Ki bonjan Ayisyen, Ayisyen ki pral di w:

«Oh oui chéri (e), je sens que je viens, je vais venir, je viens, tiens-moi! tiens-moi! nan yon sikonstans parèy?»

Non! Sa pa gen okenn sans nan lang Voltè a pou yon Ayisyen. Donk se pito yon kesyon ki lang ki parèt tèt li pi vit e nan ki sikonstans.

Kreyòl la pa yon «lang ki vyolan ak fanm», ni «yon lang ki ba gason dwa kraze fanm». Si n ale pi lwen nan atik Loko a, n ap wè endirèkteman li vle pale de yon pwoblèm «kominikasyon» (plis ant fanm ak fason). Pwoblèm sa a se yon bagay grav kay yon seri moun nan sosyete ayisyen nan an(n) Ayiti kou nan dyaspora a kèlkeswa klas sosyal yo. Koze «vyolans» lan, lè y ap pale de li, anpil moun sanble yo ta plis panche kote kèk gason ayisyen ap bat fanm, yo ta plis wè se koutpwen men, fò n analize l tou atravè «langaj» e lè n ap pale de langaj, se pa si se kreyòl, anglè oubyen franse n ap itilize men se kisa k ap soti nan konvèsasyon an, kijan gason osnon fanm ap esprime mekontantman l. Anpil fwa, lè youn kòmanse joure, lòt la pa kalma (kò) l e si se yon gason men lejè, ki san respè pou fanm, premye bagay li wè pou l fè se ta leve men l sou li pou montre se kanson li pote (sitou nan peyi Ayiti kote kèk gason abize medam yo nan sans sa a paske pa gen lwa k ap pini yo tankou sa fèt nan peyi tèlke Etazini, Kanada elatriye... byenke gen kèk Ayisyen ki kontinye koze «vyolans» lan nan dyaspora a nan sans sa a e deja gen anpil ka ki anrejistre kote yo rive touye fi a tèlke nan Miyami, Nouyòk, Boston, Kanada ak lòt kote.

«Faktè ekonomik lan» vin jwe yon wòl enpòtan nan koze a ni an(n) Ayiti ni nan dyaspora a. Pwoblèm nan parèt pi grav pou fanm Ayiti kote yo bije kouche ak patwon an (anpil fwa) swa pou jwenn yon ti dyòb oubyen pou asire pozisyon l. La a, se pa yon kesyon «bouzentri» pou ta blame fi a tèlke se yon vis oubyen pou satisfè dezi l. Anpil fanm Ayiti (swa yo marye, plase, yo yon manzè, yon nèg ap ba yo de kou) sou kont yon nèg (k ap travay, ki gen yon biznis, yon woulman kèlkonk). Nèg sa a konn reyalyize lefètke se li k ap ede oubyen okipe fanm sa a, li ka fè sa l vle ak li: bat li, manke l dega pou ti krik ti

krak. Nan ka sa a, «vyolans» lan konn vin agrave kote yon seri gason konn gade fi a kòm «objè seksyèl». Nèg la konn kontinye ap abize l e manmzèl bloke nan yon *enpas ekonomik* kote si l ta reyaji, nèg sa a ta ka pa soutni l ankò oubyen l foukan chimen.

Tras pwoblèm sa a reparèt nan dyaspora a (pami kèk gason) lè se yo k ap travay, lè se yo k ap peye lwaye ak lòt fakti nan kay la epi si se yo ki bay dam nan rezidans menm, bliye sa ! Pou trè presi, mwen di «kèk gason»; se pa tout gason ki fè l men pa bliye lè Ayisyen janbe lanmè, li pote kilti l avè l tou (aspè pozitif e negatif). Pafwa tou, pa mank «edikasyon» (ki pa vle di moun nan pa t pase lekòl pou otan), swa fi a oubyen nèg la wè se tèt jan pou l esprime mekontantman l. Lè toulede an kòlè, sa vin tounen «gaz» ak «dife» nan fwaye a ki eksite «vyolans» sou tout fòm.

Nan katriyèm pati atik Loko a, se la li pral antre nan nannan «kontradiksyon» an ki parèt nan esè li a kote l sanble li ta vle retire chay la sou do lang kreyòl la lè l di:

«Kisa ki lakòz, kilès ki responsab?».

Se la a li pral montre lang kreyòl la kòm yon «zouti» oubyen nou kapab di yon «medyòm». Loko ap pale: *«Lang kreyòl la son w zouti li ye pou moun kominike. Kreyòl la pa responsab betiz l ap di sou fanm».* Men la a ankò, li te sipoze di «betiz k ap di sou fanm», yon fason pou kenbe «inosans» lang nan.

Nan pati sa a, li vize mesye yo ki toujou gen pouvwa, k ap dirije, k ap ekri, k ap pran lapawòl, k ap fè diskou, k ap di sa yo pito, ki fè lang nan di sa yo vle men dapre Loko, fanm feminis anndan Mouvman Fanm di bagay yo p ap ka fèt konsa, fòk fanm yo di pwòp pawòl fanm yo. Men Loko kontinye blame lang kreyòl la (endirekteman) olye li konsantre l sou kijan sèten moun nan sosyete a itilize l kote l di:

«Kreyòl la son w lang vyolan paske se yon lang seksis, se yon lang ki pale sou fanm e ki pale sou kesyon lanmou tankou si se yon batay gason ap mennen kont fanm nan. Kreyòl la di: peze yon fanm, kraze l, frape l, koupe l, taye l, plimen l, konyen l, deboundare l».

La a ankò, nou pa ka rann lang kreyòl la responsab jan Loko prezante l nan tèks li a. Ofiamezi, yon lang ap devlope, mo ap pran lòt sans, nouvo mo ap antre nan lang nan. Pafwa sa fèt nan yon moman done, pandan yon evennman presi. Gen mo ki devlope apati yon chante popilè, kèk chan kanaval ki an vòg.... Pa egzanp, si n ap gade mo ak fraz sa yo:

«banbòch demokratik, Bourik Chaje, brasa wouj, dechoukay, dechouke, dechoukè, Dizyèm Depatman, eleksyon bidon, eleksyon fo mamit, eleksyon maskarad, eleksyon tèt chat, fo kòk, gouvènman lavalas, ipokrit yo sezi, ke makak, ke makak la kase, kò kalite, lavalas, magouy, magouyè, Manman poul la, Mistè Klin, pentad, Pèlebren, rache manyòk, rechouke, se pa pou lajan non, woulo konpresè, zenglendo ».

Lè n gade *nouvo tèm* sa yo ak estansyon yo pran nan ane 80, 90 yo, sa montre yon fenomèn lengwistik, tout yon evolisyon nou menm Ayisyen ki pale lang kreyòl la kòm

natifnatal pa gen kontwòl sou sa. (Emmanuel W. Védryne, *Yon koudèy sou pwoblèm lekòl Ayiti*, pp. 32).

Menm jan vèb sa yo vle di menm bagay la, se konsa tou sa egziste nan nenpòt lòt lang. Se plis yon kesyon vilgarite¹ ak efemis². Men toujou gen fason moun itilize lang nan: ki tip «langaj» ki itilize nan kèk sitiyasyon, kikote, ak kiyès, poukisa? Si n ta feyte yon *diksyonè ago*³ fransè pou n ta chèche sinonim pou «koupe» oswa «plimen», nou ta jwenn yon bann ak yon pakèt. Nou ta met de men nan tèt tèlman nou ta sezi.

Nan itilizasyon yon langaj ak «souplès», *efemis* la jwe yon wòl enpòtan pou «netralize» sèten mo kèk moun ta konsidere *vilgè*. Men pa bliye tou, menm yon seri mo kèk moun ta konsidere vilgè, fè pati *leksik*⁴ lang nan. Byenke kèk nan vèb sa yo (*kraze, frape, koupe, taye, plimen, konyen, deboundare*) ta parèt *vilgè* (pou sèten moun), nou pa ka di fò n retire yo nan lang kreyòl la oubyen pou n ta bay lang kreyòl la yon *mestis pigatif*. Ankò, sa depan kiyès k ap pale ak kiyès e kikote.

Lang kreyòl la, kòm anpil chèchè ayisyen dakò sou sa, pa parèt yon «lang seksis» jan Masyana Loko wè l la, men mo *seksis* la nan atik li a gen lè gen yon lòt sans pou otè a. Sanble li ta wè l atravè yon seri mo ki an rapò ak «sèks» olye yon «dominans lengwistik» ki kapab alafwa «sikolojik». Si l ta wè l konsa, se pa sa (san pou san) paske nan tout lang w ap jwenn mo ki gen rapò ak *sèks* men sa ki enpòtan, se analize fason moun itilize lang nan: èske nan tout sikonstans «gwo mo», «mo sal», «betiz» ap soti pou esprime «mekontantman», «vyolans», «manke dega»?

Lang kreyòl la gen «egalite» ladan l kote n pa ka di tankou Fransè yo: «*Le masculin emporte sur le féminin*» e sa gen yon «enpak sikolojik» si n ap antre nan analiz apwofondi: *ès ke se sèlman gramatikalman palan (nan lang fransè a oubyen nan kilti fransè a?)*. Lè n gade gramè fransè a, te mèt gen «99 fanm, yon sèl gason» se toujou «ils» (ki itilize kòm pwonon pèsonèl) tandiske lè w gade gramè kreyòl la, «li» mete gason ak fanm egalego, «yo» melanje toulede pou montre «inyon» ant *sèks maskilen* ak *feminen* an. Nan ka sa a, lang kreyòl la pa ka konsidere kòm «lang seksis». Fò n di tou gramè fransè a, lè mesye grameryen yo t ap kouche règ gramatikal yo sou papye, fanm pa t *gen lavwa o chapit*. Se jouk apre ou pral wè kèk fanm ki vin manm «Académie Française». Si n ap gade lang fransè a nan peyi Kanada (pwovens Kebèk), enben feminis yo mande pou ta gen kèk chanjman fèt nan gramè a paske yo wè lang fransè a parèt twò «seksis»...

Mwen kwè l ta pi bon pou Loko analize sosyete ayisyèn nan kòm yon sosyete «seksis» (an palan de *dominans yon sèks presi*), yon sosyete kote gason domine olye pou l ta rann lang kreyòl la koupab). Enpòtan nan atik li a, sèke l ap eseye montre kòman fanm yo viktim nan sosyete a nan yon kontèks lengwistik kote *sèten gason* pran woulib sou sa pou nourri «vyolans kont fanm» men, estil li chwazi pou l fè mesaj li a pase gen kontradiksyon ladan l kote yon bonjan kritik ap plis konsantre sou lang kreyòl la li ta rann responsab.

Loko kontinye:

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«Tout sosyete a responsab lè li kontinye asepte diskriminasyon kont fanm nou jwenn nan lang nan, menm jan nou jwenn li nan travay, nan edikasyon, anndan kay, tout kote».

La a, li klè; nou ka wè bagay ki merite fèt nan sosyete a pou ka amelyore kondisyon yo, diskite sou pwoblèm sa a (atravè medya), kritike l, men fò n ale pi lwen toujou paske pwoblèm «vyolans» lan ka egziste atravè «langaj» k ap itilize a nan kèlkeswa peyi a: *gran peyi, ti peyi, peyi rich oswa peyi pòv*. La a ankò, nou ka fè yon kout volan pou retounen sou mo «edikasyon» an pou redefini l. *«Èske nou ka wete nan vyolans kont fanm ki nan lang nan?»*, se yon dènnye kesyon Loko poze kote l vin ak kèk repons ki montre kijan se depi nou leve nou wè yon konparezon ant fi ak gason. Finalman, Loko wè «edikasyon tradisyonèl Ayiti» trè «seksis»; li kontinye pou l pale kòman dirijan yo responsab tou pou pouse pyon chanjman an; pa ekzanp, li mete anfaz sou yon seri tèks ki ta parèt *seksis*, ki ta minimize fanm, ki ta dwe revize e korije avan menm yo pibliye epi finalman, Loko mete aksan sou siyati gouvèlman an nan «Platfòm Bejin» nan ki mande pou tabli yon «sosyete *non seksis*».

Nòt:

ago: 1) Yon seri mo ki pa ta konsidere kòm mo teknik epi ki fè plezi a yon gwoup sosyal an patikilye. 2) Yon sòt jagon yon gwoup sosyal itilize pa rapò a majorite moun ki pa itilize tèm sa yo (ouvètman). *tèm agotik, espresyon agotik*.

efemis: Yon «figi retorik» ki itilize kòm tèm pou evite *britalite* yon mo. Konsa, nou kapab itilize yon lòt mo nan plas youn ki pa ta parèt *vilgè*, yon fason pou apeze mesaj n ap fè pase a.

leksik: Tout mo ou jwenn nan yon lang; tout mo ki fòme diksyonè yon lang.

vilgarite: Karaktè ki pa delika, ki pa rafine, ki pa gen souplès (sitou nan itilizasyon kèk tèm ki ta jije inapopriye pou itilize nan lasosyete).

(E. W. VÉDRINE)

STRATEGIES TO SOLVE SOME PROBLEMS IN THE ADVANTAGE OF HAITI'S DEVELOPMENT

(by E. W. VÉDRINE)
Winter 2000

Talking about 'solving some problems', we have already a bunch of problems that Haiti has. First, we can emphasize a lot on two in some ways the situations can be changed. We want to refer to "consciousness" and "organization".

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1. “Consciousness” would not be a difficult word for us to define: immediately we see “becoming conscious” in it and we can be conscious of ourselves as Haitians, we have a flag to defend, be conscious of all the country's problems and what we can do as citizen (what we can do as positive for the development of Haiti? Can I create a model for others to follow? With all my experiences, shouldn't I “return to the community” to help others who are behind? Are Haiti 's problems mine? Would others make a “positive stereotype” of me if Haiti had a “positive image”? – a whole bunch of questions to become conscious of who we are and what we can do to change our country's “negative image”.
2. In «organization», all groups that are supposed to organize themselves and the question we may ask is: Can Haitians succeed in organizing themselves (in all domains) without any “silly fights”? – The answer lies within themselves and in this answer, if they think of its positive side, they will realize that it is one of the important points to move Haiti forward.

In this idea also, it is the whole professional group that we aim at, where they can even register themselves under an organization's flag, but the central point in this sense should be a “vision for Haiti 's development”.

The term «organization» would appear global at all angles we can think of: students, doctors, engineers, lawyers, teachers, researchers, shoemakers, architects, nurses, truck drivers... professionals (in all domains), people who are practicing a trade somehow. Some problems that hinder the “organization”:

a . *Lack of dynamism*

b . *Selfishness*

c . *Narrow minded*

d . *Absence of a model*

In point «a», ‘lack of dynamism', the individual is living “from day to day” without a well organized plan in his mind of what he thinks of achieving in ten years, in what level he likes to be at within a specific period of time. Here, immediately, we can notice the “progress” aspect, where we see the individual does not have any idea of it in his mind or what he would like to achieve.

In point «b», we can clearly see the notion of ‘selfishness': “I attend that level in the society, I don't need anyone to reach at my level in order not to compete with me” or “I stay within my clan”. Here, some people or small groups who think like that separate themselves from other groups, in the advantage of the country's underdevelopment. It's “me” who dominates instead of “we”, that is the central point.

In point «c», '*narrow minded or lespri koridò*', we know that 'koridò' is a very narrow alley. Therefore, the individual thinking is quite narrow: he doesn't have a vision to see further (positively) and this sometimes makes him selfish. His mind is quite limited or we can even call it «small mind».

In the “absence of a model”, we see that there is not a “model of leadership”, a path that was already designed to follow. And if by chance there was a model, a well-structured one; that way, it disappears because it lacks the foundation of a real base to facilitate the transition. It's like seeds that are not germinated or that they fell in bad areas.

What's the solution to all of these problems? –

To solve a problem, the first thing we ought to do is reading it, reflect on it to find the solution. It's like a doctor who is going to do a surgery: he doesn't just examine the patient and says he is going to operate on that patient but he first does a diagnostic, and he has a series of procedures to follow in order to become familiar with the disease. That is, we, who are more or less at a level to understand Haiti's situation, first it would be to become conscious (in each domain) and then look with what precision we can come.

If we are teachers, well we are going to group ourselves in “teachers' association” and when we group ourselves, we become stronger because we will be meeting from time to time to discuss the problems that we are facing, problems that students are facing, problems that children who cannot go to school are facing, problem of school materials that students' parents don't have money to buy, teachers that need to be trained before they begin to teach, salary problem that needs to be adjusted, problem of transportation that students are facing, organizing fieldtrips for students to learn to travel throughout the country, production of teaching materials, organization of book fairs at least once a year in order to know what is available, which ones are being used in schools and also think about what we can call “a practical school”, where after the student attended a level, he is able to help himself in the society in which he is leaving and what possible strategies to solve all these problems.

These same ideas can be applicable to all other professionals but in all of them, should exist a common point: “Haiti 's development at the maximum”. That way, some of the country's problems can be solved quickly when the engine of the “consciousness” car functions well.

(E. W. VÉDRINE, Winter 2000)

ESTRATEJI POU SOLISYONE KÈK PWOBLÈM

O PWOFI DEVLOPMAN AYITI

(E. W. VÉDRINE)

Ivè 2000

Pale de 'solisyone kèk pwoblèm', nou wè deja yon bann ak yon pakèt Ayiti genyen. An patan, nou ka met anpil anfas sou de (2) nan kèk fason sitiyasyon yo ka chanje. Nou vle pale de «konsyantizasyon» ak «òganizasyon».

1. «Konsyantizasyon» pa ta yon mo difisil pou n defini: imedyatman, nou wè «konsyans» ladan e nou ka pran konsyans de nou menm etan Ayisyen, nou gen yon drapo pou n defann, pran konsyans de tout pwoblèm peyi a e kisa nou ka fè kòm sitwayen (kisa m ka fè de pozitif nan devlopman Ayiti? Èske m ka kreye yon modèl pou lòt moun suiv? Ak tout esperyans mwen, èske m pa ta dwe «retounen nan kominote a» pou al ede lòt ki dèyè? Èske pwoblèm Ayiti se pwoblèm mwen? Èske si Ayiti te gen yon «imaj pozitif» zòt t ap fè yon «estereyotip pozitif» de mwen?) - Tout yon seri kesyon pou pran 'konsyans' kilès nou ye e kisa nou ka fè pou chanje «imaj negatif» peyi nou.
2. Nan «òganizasyon» an, tout gwoup ki sipoze òganize yo e kesyon n ap poze se: èske Ayisyen ka rive òganize tèt yo (nan tout domèn) san okenn hinghang? - Repons lan nan men yo e nan repons sa a, si yo panse kote pozitif li, y ap reyalize se youn nan pwèn enpòtan pou pouse Ayiti vè lavan.

Nan ide sa a tou, se tout gwoup moun pwofesyonèl nou vize, kote yo ka menm anrejistre tèt yo anba labanyè yon «asosyasyon» men, pwèn santral la nan sans sa a ta dwe «yon vizyon pou devlopman Ayiti».

Tèm «òganizasyon» an ta parèt global sou tout ang nou ta ka panse: etidyan, doktè, enjenyè, avoka, anseyan, chèrchè, kòdonye, achitèk, enfimyè, chofè transpò, pwofesè lekòl... pwofesyonèl (nan tout domèn), moun k ap pratike yon metye kèlkonk te ka panse.

Kèk pwoblèm ki fè «òganizasyon» an pa ka rive fèt:

a . *Mank dinamis*

b . *Egoyis*

c . *Lespri koridò*

d . *Absans yon modèl*

Nan pwèn «a», 'mank dinamis', endividi a ap viv «au jour le jour» san yon plan byen detèmine nan tèt li kisa l ta panse reyalize nan dizan, nan ki etap li ta renmen ye nan yon lap de tan. La a, imedyatman, nou ka remake aspè «pwogrè» a, kote nou wè endividi a pa

gen okenn ide «pwogrè» nan tèt li oubyen sa l ta renmen akonpli.

Nan pwen «b», nou ka wè nosyon 'egoyis' la aklè: «mwen atenn yon nivo deja nan sosyete a, mwen pa bezwen pesonn rive nan wotè m ye a pou ta vin fè konpetisyon ak mwen» oubyen, «m ap rete nan ti klan m ye a». La a, kèk moun ou ti gwoup moun ki panse konsa separe tèt yo kareman de lòt gwoup, o pwofi soudeylopman peyi a. Se «mwen» ki domine olye «nou», ki pwen santral la.

Nan pwen «c», 'lespri koridò', nou konnen 'koridò' se yon ale trè etwat. Kidonk, panse endividi a la a trè etwat: li pa gen yon vizyon pou l wè pi lwen (pozitivman) e sa konn rann li egoyis. Lespri l trè limite oubyen nou ka menm rele l «ti lespri».

Nan «absans yon modèl», nou wè pa gen yon «modèl lidèchip», yon chemen ki te trase deja pou suiv. E si pa aza ta gen yon ti modèl ki te la, li pa t byen estriktire; konsa, ki disparèt akòz mankman yon bonjan baz ki te tabli pou ta vin fè larelèv. Se tankou yon semans ki pa jèmen oubyen ki te tonbe move kote.

Ki solisyon a tout pwoblèm sa yo? –

Pou solisyon yon pwoblèm, premye bagay nou dwe fè se li l, reflechi sou li pou jwenn solisyon l. Se tankou yon doktè ki pral fè yon operasyon: li pa jis konsilte malad la epi pou l di li pral met kouto sou li men li fè yon dyagnostik avan epi l gen yon seri machasiv pou konnen maladi a fen e byen. Sèdike la a, nou menm ki plizoumwenn nan yon nivo pou konprann sitiyasyon Ayiti, premyèman se ta konsyantize n dabò, konsyantize maksimòm moun (nan chak domèn) epi gade ak ki preskripsyon nou ka vini.

Si se pwofesè lekòl nou ye, enben nou pral gwoupe nou an «asosyasyon pwofesè lekòl» e lè n gwoupe nou, nou vin gen plis fòs paske n ap rankonre tanzantan pou diskite pwoblèm n ap konfwonte, pwoblèm elèv ap konfwonte, pwoblèm timoun ki pa ka al lekòl, pwoblèm founiti paran timoun pa gen kòb pou achte, pwoblèm pwofesè k bezwen prepare avan yo kòmanse anseye, pwoblèm salè ki bezwen ajiste, transpòtasyon pou elèv, òganize joune pou elèv aprann vwayaje nan tout rakwen peyi a, pwodiksyon materyèl didaktik, òganizasyon fwa liv chak ane (omwen) pou konn sa k disponib, sa k ka itilize nan lekòl e panse tou a sa n ka rele «yon lekòl pratik», kote elèv la lè l fin atenn yon nivo, li kapab ede tèt li ak sosyete l ap viv la e ki estrateji posib pou solisyon tout pwoblèm sa yo.

Menm ide sa yo kapab aplikab pou tout lòt pwofesyonèl men nan tout, dwe ekziste yon pwen komen: «deylopman Ayiti o maksimòm». Konsa, kèk nan pwoblèm peyi a ka rive solisyon trapde lè motè machin «konsyantizasyon» ak «òganizasyon» an va fonksyone kòm sadwa.

(E. W. VÉDRINE, ivè 2000)



DOING RESEARCH: PROBLEM AND SOLUTION FOR HAITIAN STUDENTS (BOTH IN HAITI AND IN THE UNITED STATES)

(by E. W. VÉDRINE)

Why do people do research? People can do research for many reasons: to write a book, an article, a dissertation, a thesis or to present on a subject related to a particular theme.

One of the problems that we have in schools in Haiti is that they don't train us in this domain. So, students are only studying by heart, repeating everything after the teacher without developing their brain in order to be able to criticize and to create. Most schools in Haiti don't have a "resource center" where they keep documents and books that would give access to students to do research. It's some private schools that have small libraries, but the question is: do students who attend these schools really have access to them? Contrary to Haiti, in the United States each school has a library (regardless of that it's level: primary, secondary and college) that facilitates teachers and students to do research.

The type of documents found in these school libraries are books that are being used as textbooks within these schools, and all types of documents to do research. Some schools in the United States (primary and secondary level) have a particular schedule where students can spend time in the school library to investigate, to work on their homeworks or on a particular project.

Talking about "library", each zone should have had a public one. For example, if we take the capital city "Republic of Port-au-Prince", a student in Kafou would not need to go all the way down to *Bibliyotèk Nasyonal* to do research or go there to read a book. There could have been a public library in *Kafoufèy, Dèlma, Kafou, Petyonvil, Bapedchoz, Bèlè, Site Solèy, Tijo...* that has a central system connected to the central library the way it's done in the United States (within a city). For example, one could borrow a book in *Kafoufèy* and return it in *Dèlma*.

With the advancement of technology, that gives more access to students in the United States in the area of research. For instance, in these school libraries, one will find computers that classify materials (their location, who have borrowed what, who has what, etc...) even before a student looks for a book or document, he can check the computer to see whether someone has borrowed it or not. If they have borrowed this book, the student has an idea when it will be returned. Students also have access to a series of "active videos" that can be used for research.

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

Can schools in Haiti imitate the schools of the "developed countries"? The answer is "yes". Many times when they are talking about "developed countries", many Haitians think they would need many millions of green dollars in Haiti or they would have to be a "blan" in order to do a series of simple things. One of the problems that many Haitians who are so-called "literate" have is one that has to do with "mentality" which contributes a great deal to the underdevelopment of Haiti; they don't believe in themselves even if they have attended a university level; for any little thing, they believe that it has to be done by a "blan". This inferiority complex they have is clear in the country's underdevelopment. We must start out with another mentality, one to respond to challenges, and also one to make us able to create. At this time, they will say "Haitians are intelligent!". Even what you do may appear to be mediocre (in the eyes of some people), but the essential point is that you are the one who did it in order to show others that you don't totally depend on them. As long as a Haitian cannot think that way, he is yet a full-fledged human being.

In the same absence of these things needed in schools in Haiti, we must not forget also the responsibility of the Haitian government. What is the role of the government in Haiti's development? At the level of the public schools, it must be appropriate for the government to take that in charge to give the students access to what they need as we can read in a series of articles in the 1987 Constitution that are related to "education".

[Article 32 : The State guarantees the right to education. It sees to the physical, intellectual, moral, professional, social and civic training of the population.

Article 32-1 : Education is the responsibility of the State and its territorial divisions. They must make schooling available to all, free of charge, and ensure that public and private sector teachers are properly trained.

Article 32-2 : The first responsibility of the State and its territorial divisions is education of the masses, which is the only way the country can be developed. The States shall encourage and facilitate private enterprise in this field.

Article 32-3 : Primary schooling is compulsory under penalties to be prescribed by law. Classroom facilities and teaching materials shall be provided by the State to elementary school students free of charge.

Article 32-9 : The State and its territorial divisions have the duty to make all necessary provisions to intensify the literacy campaign for the masses. They encourage all initiatives to that end.

Article 32-10 : Teachers are entitled to a fair salary.

Article 33 : There shall be freedom of education at all levels. This freedom shall be exercised under the control of the State.]

These articles are very beautiful; we could have framed them and put them on each

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classroom's wall in Haiti to remind us of the government responsibility, but the irony behind them is that they always remain at the theory level or they appear as an illusion to conscious Haitians who would like to see these words become a reality. They remain an illusion because there not yet a real "education policy" in Haiti , a budget to invest in the area of education and research. Other things that need to be done is that everyone who is working in area of education should think of what type of change they want inside this system that has a cancer. That requires "organization" (between teachers, regular meetings to discuss the problem and how they are going to try to find a solution to it). Teachers must organize themselves, and continue to do so in order to claim their rights, cry outloud in the government's ears in order to hear their voice, and then let the government know its role in this issue, ask the government to come with changes because that is their duty, the way the constitution requires it.

Also, we must not forget that there exist a bunch of brains that are being wasted in Haiti ; we can say that they are gold in the streets. What they need is just a help from the government to do simple mini-research that would contribute to Haiti 's development. We can take example of many thousands of students who have completed "bakaloreya" and who are hanging out in the streets. Imagine that the government would have a series of technical institutes for these them to conduct research. Young Haitians would not take long to compete with scientists of the so-called "developed countries". Haitian negroes have already proven their competence in the schools of "developed countries". What is only needed in Haiti to do the transition is "access" and the government's participation in this case is the key to start.

The real development of Haiti in all sense depends only on Haitians (in Haiti and those in diaspora). In this case, whatever type of government that is power in Haiti , they must have a politics to encourage the participation of Haitians in the diaspora in order to contribute to the country's development. And there are Haitians in diaspora who are ready to do that, but what hold them up is the call of a serious Haitian government for that to be a full success.

These types of change don't require many million of dollars the way many Haitians would put it, a way for the basic changes to never take place; there must be serious politicians, there must not be "*gran manjè*", "*polisyen dyòl bòkyè*". Haiti need serious people in the governemnt in order to advance things. Those who want changes must continue to claim their rights, revive the popular organizations to bacak them up in the objectives that they are trying to attend.

The other big problem that exists in the research issue is "finding documents" on Haiti . When I say 'documents', what kind? Books, journals, articles, reviews, videos, etc... All are documents that can be used to do research. For example, many of the Haitian newspapers are not registered in any library in order to find copies of them to read an important article for a research on a particular theme. Many of them are not even on "microfish" the way it's done with American newspapers. Microfish is a device having a screen like a computer screen to read the newspapers. This newspaper is registered, taking the form of a camera film rolled on a spool. Once putting it in this device, one is

able to read the newspaper without any problem.

Newspapers can be one of the easiest sources to be used in doing research. Why? There are daily, weekly and monthly newspapers. That way, they cover an event, some articles on a particular even right away. An author would take more time to write a book on a particular event; if you subscribe to a newspaper, you'll, of course, read first about the event before a book is being published on it. That's the reason why it is important for us, who want to do research, to subscribe to newspapers and reviews. After reading them, it would not be a good idea to just throw them away; on the contrary, it would be better to pile them up in a place or cut some particular articles from them to put away; maybe they can be helpful to a friend who is doing research.

When reading newspapers or when subscribing to a particular newspaper, it is always a good idea to try to read at least two different ones. For example, one can find some Haitian newspapers that report on something and they present it with a different point of view; readers or researchers should be at the level to compare and contrast the source of information, the depth of the validity of the information. Sometimes, there are newspapers that can present something in the form of fiction (that is not real), and lies that can be included in that article; here, it appears to be more of a fantasy to make people laugh instead of trying to convince the reader, specially if the latter knows part of the truth about it.

Doing research sometimes appears to be something extraordinary to some Haitians whereas it's something very simple. Many times, for some Haitians, once they hear about "research", right away they think about "developed countries", things are being done by white people. But in reality, it is just training students to do research, strategies and tools needed and where to apply theories and practice at the same time. That, in a way, develops the student's mind in order to interpret, compare, criticize and then create. It is important for that to be done at all levels: elementary, middle, high school and college level. It is one of the intellectual exercises to help students progressing.

Another method we can also use in doing research is "interview". We may have difficulties sometimes to find documents on the theme that we are researching, but the important thing is trying to know the specialists in this area and then interview them, learn from them and then report. An important tool to have is "cassette recorder". After the interview, we can sit down to write the transcript.

Finally, the issue of doing research is important in all domains and at all levels. Because of someone who has done research on something somehow, we are able to benefit from it today. Doing research is a humanitarian task. Let's encourage, train young Haitians in Haiti as well as in the diaspora to do research, research to let others know that we also have a brain, research to be proud of ourselves as the first independent black nation in the world and research for the development of Haiti , our mother country.

**FÈ RECHÈCH:
PWOBLÈM AK SOLISYON POU ELÈV AYISYEN AYITI
E ETAZINI**

(E.W. VÉDRINE)

Poukisa moun fè rechèch? Moun kapab fè rechèch pou plizyè rezon: pou ekri yon liv, yon atik, disètasyon, tèt, pou fè yon prezantasyon sou yon sijè ki an rapò ak yon tèm kèlkonk.

Youn nan pwoblèm nou gen nan lekòl Ayiti sèke yo pa antrene nou nan domèn sa a. Donk, elèv la se jis bat pakè l, fè jakorepèt san brenn li pa devlope pou l kritike e kreye. Majorite lekòl Ayiti pa gen yon «sal resous» kote yo kenbe dokiman ak liv pou bay elèv askè fè rechèch. Se kèk nan lekòl prive yo ki gen ti bibliyotèk ladan yo men kesyon an se, èske elèv reyèlman gen aksè a yo? Kontrèman a Etazini, chak lekòl gen yon bibliyotèk ladan l (kèlkeswa nivo lekòl sa a: primè, segondè, siperyè) ki fasilite anseyan ak elèv fè rechèch.

Tip dokiman w ap jwenn nan bibliyotèk lekòl sa yo se liv ki sèvi nan lekòl sa a, lòt liv ki an rapò ak tout matyè yo anseye andedan lekòl la, dokiman sou tout fòm pou fè rechèch. Sèten lekòl nan peyi Etazini (nivo primè, segondè) gen yon orè espesyal pou elèv pase tan nan bibliyotèk lekòl sa a pou envestige, travay sou yon devwa oubyen yon pwojè kèlkonk.

Sou koze «bibliyotèk» la, chak zòn ta sipoze gen yon bibliyotèk piblik. Pa egzanp, si n ap pran kapital la, «Repiblik Pòtoprens», yon elèv Kafoufèy pa t bezwen desann jouk Bibliyotèk Nasyonal pou al fè rechèch oubyen pou al li yon liv. Te ka gen yon bibliyotèk piblik Kafoufèy, Dèlma, Kafou, Petyonvil, Bapedchoz, Bèlè, Site Solèy, Tijo... epi ki gen yon sistèm santral ki konekte tout bibliyotèk piblik sa yo tankou sa fèt Etazini. Pa egzanp, ou te gen dwa prete yon liv Kafoufèy epi ou remèt li Dèlma.

Ak avansman teknoloji a tou, sa vin bay elèv Etazini plis aksè nan domèn fè rechèch la. Pa egzanp, nan bibliyotèk lekòl sa yo, w ap jwenn konpitè ki klase materyèl yo, kikote yo lokalize, sa elèv prete, nan men kiyès yo ye elt... Anvan menm elèv la al chèche liv oswa dokiman li bezwen an, li gen dwa tyeke konpitè a pou wè si yon elèv pa t gen tan prete l. Si yo prete liv sa a, li gen yon ide kilè y ap remèt li. Elèv yo gen aksè tou a yon seri «videyo edikatif» yo kapab itilize pou fè rechèch.

Èske lekòl Ayiti ka imite lekòl «gran peyi» nan sans sa a? Repons lan se «wi». Anpil fwa lè y ap pale de *gran peyi*, anpil Ayisyen panse fò yo ta gen milyonven Ayiti oubyen fò yo ta blan pou fè yon seri bagay ki byen senp. Youn nan pwoblèm anpil Ayisyen ki swadizan eklere, se yon pwoblèm «mantalite» ki kontribye anpil nan soudevlopman Ayiti: yo pa kwè nan tèt yo menmsi yo rive atenn yon nivo inivèsitè; pou nenpòt ti bagay senp, yo kwè fòk se yon blan ki pou vin fè l pou yo. Konplèksdenferyorite lakay nou klè la a nan soudevlopman Ayiti. Fòk nou derape ak yon lòt mantalite, yon mantalite pou

leve defi, yon mantalite pou n ka kreye tou. Lè sa a, y ap di: nèg ayisyen entelijan! Menmsi sa n fè a ta parèt medyòk (nan je kèk moun) men pwen esansyèl la sèke se nou menm ki fè l pou n montre zòt nou pa depann de yo totalman. Toutan Ayisyen an pa kapab rive panse kon! sa, li poko yon moun total. Nan menm absans bagay sa yo nan lekòl Ayiti, fò n pa bliye tou responsablite leta ayisyen. Ki wòl leta nan devlopman lekòl Ayiti? O nivo lekòl leta yo, fòk se leta ki pou ta pran sa an chaj pou l bay elèv yo aksè a sa yo bezwen kòm nou kapab li nan yon seri atik nan konstitisyon an sou koze «edikasyon» (atik 32, 32-1, 32-2, 32-3, 32-9, 32-10, 33)

Atik sa yo bèl anpil; nou te kapab menm ankadre yo epi n plake yo nan chak saldeklas Ayiti pou fè n sonje responsablite leta men iwoni ki dèyè yo, sèke yo toujou rete nan yon nivo teyori oubyen yo parèt kòm ilizyon pou Ayisyen konsekan ki ta renmen wè pawòl sa yo tounen reyalyte. Yo rete yon ilizyon pase poko reyèlman gen yon «politik edukasyon» Ayiti, yon bidjè pou envesti nan domèn edukasyon ak rechèch. Lòt bagay ankò ki merite fèt se tout moun k ap travay nan domèn edukasyon an ki dwe panse a ki sòt chanjman yo vle andedan sistèm sa a ki gen yon kansè. Sa mande «òganizasyon» (ant anseyan, miting regilye pou diskite sou pwoblèm nan e kijan y ap eseye jwenn yon solisyon pou li). Fòk pwofesè yo òganize, kontinye òganize pou revandike dwa yo, rele fò nan zòrèy leta pou tande vwa yo epitou fè l konnen wòl li nan koze a, mande l pou l fè chanjman paske se devwa l jan ke konstitisyon peyi a mande l.

Fò n pa bliye tou gen yon seri brenn k ap gaspiye nan an(n) Ayiti; nou kapab di se yon boul lò ki nan lari. Sa yo bezwen se jis yon èd nan men leta pou ta fè yon seri mini-rechèch senp ki ta ka kontribye nan devlopman Ayiti. Nou kapab pran egzanp demilye elèv ki fin desann bakaloreya ki sou beton an. Imajine w leta ta mete yon seri enstiti teknik pou elèv sa yo vin fè rechèch. Ti nèg ayisyen pa t ap pran lontan pou fè konpetisyon ak syantis lòt swadizan «gran peyi» yo. Nèg ayisyen an pwouve konptetans li deja nan lekòl *gran peyi*. Sa l bezwen sèlman pou fè tranzisyon an Ayiti se «aksè» e patisipasyon gouvènman ayisyen an se kle pou derapman an fèt.

Devlopman Ayiti nan tout sans, depann de Ayisyen (Ayiti kou nan dyaspora a). Nan sans sa a, kèlkeswa gouvènman Ayiti a, fò l ta gen yon politik pou l ankouraje patisipasyon Ayisyen nan dyaspora a pou kontribye nan devlopman peyi a. E gen Ayisyen nan dyaspora a ki prè pou sa men sa k rete yo se apèl yon gouvènman ayisyen serye y ap tann pou fè yon dekabès.

Tip chanjman sa yo pa mande milyonven kòm anpil Ayisyen ta prezante l, yon fason pou chanjman de baz yo pa janm rive fèt men, fòk gen politisyen serye, fòk se pa yon seri gran manjè, politisyen dyòl bòkyè. Ayiti bezwen moun serye nan gouvènman an pou fè bagay yo vanse. Fòk moun ki vle wè chanjman yo kontinye revandike, reveye òganizasyon popilè yo pou epole yo nan objektif y ap eseye atenn.

Lòt gwo pwoblèm ki prezante nan domèn rechèch la, se jwenn dokiman sou Ayiti. Lè m di *dokiman*, ki sòt dokiman? Liv, jounal, atik, revyi, videyo elt... Tout se dokiman ki ka itilize pou fè rechèch. Pa egzanp, anpil nan jounal ayisyen pa anrejistre nan okenn bibliyotèk pou ta jwenn kopi yo pou li yon atik enpòtan pou fè yon rechèch sou yon tèm

prensipal. Anpil pa menm sou «mikwofich» menm jan sa fèt pou jounal ameriken Etazini. *Mikwofich* la se yon aparèy ki gen yon ekran tankou yon konpitè pou l li jounal la. Jounal sa a anrejistre sou fòm yon fim kodak ki nan yon bobin. Depi w foute l andedan aparèy sa a w ap li jounal la san pwoblèm.

Journal kapab youn nan sous ki pi soulamen pou yon moun itilize nan fè rechèch. Poukisa? Gen jounal ki parèt chak jou, chak semèn, chak mwa. Konsa, yo kouvri yon evennman, kèk atik sou yon evennman presi, rapidopresto. Yon otè ap pran plis tan pou l ekri yon liv sou yon evennman patikilye men si ou gen abònman yon jounal, w ap gen tan li sou evennman sa a anvan menm yo soti yon liv sou li. Se sa k fè l enpòtan pou nou menm Ayisyen, ki bezwen fè rechèch, pran abònman jounal ak revi. Lè n fin li yo, se pa annik pran yo voye jete, okontrè se pou n anpile yo oubyen koupe atik sa yo pou sere; petèt li ka itil yon zanmi k ap fè rechèch.

Lè n ap li jounal oubyen pran abònman jounal, li toujou bon pou n eseye li omwen 2 jounal diferan. Pa egzanp, ou ka jwenn kèk jounal ayisyen ki fè yon repòtaj sou yon bagay epi yo prezante l ak yon pwendevi diferan men, lektè oubyen chèche a fò l kapab an mezi pou konpare sous enfòmasyon an, ki pwofondè validite enfòmasyon an. Pafwa, gen jounal ki ka prezante yon koze sou fòm fiksyon (ki pa reyèl), ak manti yo mete nan atik la; lè sa a, li plis parèt yon *fantezi* pou fè moun ri olye pou eseye rive konvenk lektè a sitou si l deja konnen moso nan verite sou li.

Koze fè rechèch la pafwa parèt yon bagay estraòdinè pou kèk Ayisyen tandiske se yon bagay byen senp. Anpil fwa, pou kèk Ayisyen, depi yo tandè koze rechèch, imedyatman yo panse a *gran peyi*, bagay blan ap fè. Men reyalyte a se jis antrene elèv la sou kijan pou l aprann fè fouy, estrateji ak zouti li bezwen kote l pran aplike teyori ak pratik alafwa. Sa devlope lespri elèv la pou l entèprete, konpare, kritike epi kreye. Li enpòtan pou sa fèt nan tout nivo: elemantè, mwayen, segondè e siperyè. Se youn nan egzèsis entelektyèl pou ede elèv la pwogrese.

Yon lòt metòd nou kapab itilize tou nan fè rechèch se «entèvyou». Nou kapab gen difikilte pafwa pou jwenn dokimantasyon sou tèm n ap fè rechèch la men, enpòtan an se chèche konnen espesyalis nan domèn sa a epi entèvyouye yo, pran bèt nan bouch yo pou al rapòte. Yon zouti enpòtan pou n genyen se yon ti *tepi kòdè*. Apre entèvyou sa a, nou kapab chita pou n ekri transkripsyon an.

Finalman, koze fè rechèch la enpòtan nan tout domèn e nan tout nivo. Se akòz yon moun ki te fè rechèch sou yon bagay kèlkonk ki fè jodiya nou menm nou kapab benefisye de li. Fè rechèch se yon zèv imanité. Ann ankouraje, antrene ti Ayisyen Ayiti kou nan dyapsora a nan fè rechèch, rechèch pou n di zòt nou gen brenn tou, pou n fyè de nou menm kòm premye pèp nwa sou latè e pou devlpman Ayiti Cheri.



**«INVESTING IN HAITI'S DEVELOPMENT
ENVESTI NAN DEVLOPMAN AYITI»**

(E. W. VÉDRINE)
(April / Avril 2004)

It's about time that HAITIANS WHO CAN (those with dollars, great ideas, those with a vision for the country's future) get together to do something to help the country moving forward. Haitians (most of them) concentrate too much on political craps instead of INVESTING, finding ways to invest to help the country.

The recent International Political Theatre going on in Haiti (starting February 29, 2004) seems to paralyze most Haitians (THE NEVER MIND VIRUS). I would say INVEST TO HELP because some investments have been sucking up the country's blood. We must learn how to invest, to work together (bourgeois, middle class, front class, back class, poor class, scholars, those who practice a trade, those with a particular profession, so on and so forth). They can get together and do something for the country.

There are times when we MUST put POLITICS behind us and try to do something together for the benefit of the country. When we see some Haitians get together to do something in the advantage of the country, we should clap our hands and encourage them. "Bat men ankouraje chen" (Clapping hands encourages the dog).

It's about time that our ELITE tries to do something POSITIVE for the country. I am really tired when I read all the time " *Haiti is the poorest nation in this hemisphere* ." HAITIANS ALONE can make the country looks like a little Switzerland , yes they can. I am pretty sure that there are hundreds other Haitians who don't like to read this phrase but what do they do? The answer is that WE HAVE THE RESPONSIBILITY TO DO SOMETHING POSITIVE no matter how little it may be, but the difference will be great. We are such a rich nation in terms of our HUMAN RESOURCES but we don't put things in practice most of the time, we don't believe in ourselves most of the time (in terms of our potential).

Imagine that every single Haitian would put a dollar aside for Haiti 's development every single week. We are more than 1 million in the Diaspora. So, at least in one year we'd have \$52 million. How about ONE of their weekly pay checks if we had a REAL STRUCTURE managing that money? Wow! Investing that in AGRICULTRE, HEALTH CARE, EDUCATION, in other basic infrastructures... (see "16 Pwen pou ede Ayiti bouje" [16 points to help Haiti moving forward] -

<http://www.palli.ch/~kapeskreyol/bibliographie/Védrine/pwen.html>) doing it every year for at least 10 years, oh Lord! What a break would that be with World Bank, IMF, ... and all other "pèpè" AIDS or under developing ones that are put in place to condemn third world countries! If the ox knew its strength...

There's hope for Haiti Cheri in this new century, but every single Haitian MUST change their old way of thinking by killing *The Never Mind Virus* and say: it's about time that I do something for my country because Haiti is also my mother.

Envesti nan devlopman Ayiti

Li lè li tan pou AYISYEN KI KAPAB (sa yo ki gen dola, bèl ide, sa yo ki gen yon vizyon pou fiti peyi a) met tèt ansanm pou fè yon bagay pou ede peyi a ale vè lavan. Ayisyen (pou laplipa) konsantre twòp sou radòt politik olye yo ENVESTI, chache mwayen envesti pou ede peyi a.

Teyat Entènasyonal k ap jwe an(n) Ayiti a (depi 29 fevriye 2004) ta sanble paralize pifò Ayisyen (VIRIS BLIYE SA). Mwen ta di ENVESTI POU EDE paske gen investisman se souse y ap souse san peyi a depi lontan. Nou dwe APRANN kijan pou envesti, travay ansanm (boujwa, klas mwayèn, klas ki devan, klas ki dèyè, klas pòv, entelektyèl, sa yo k ap pratike yon metye, sa yo ki gen yon pwofesyon patikilye, elatriye). Yo kapab mete tèt ansanm pou fè yon bagay pou peyi a.

Gen de lè nou DWE mete POLITIK de kote epi pou n eseye fè yon bagay pozitif ansanm pou benefis peyi a. Lè nou wè kèk Ayisyen met tèt ansanm pou yon bagay nan avantay peyi a, nou dwe bat bravo epi ankouraje yo. «Bat men ankouraje chen».

Li lè li tan ELIT nou an eseye fè yon bagay POZITIF pou peyi a. Mwen reyèlman fatige lè m li tout tan «*Ayiti se peyi ki pi pòv nan emisfè a*». AYISYEN SÈLMAN ka fè peyi a sanble yon ti Lasuis, wi yo kapab. Mwen pa gen dout gen plizyè santèn lòt Ayisyen ki pa renmen li fraz sa a men kisa yo fè? Repons lan: NOU PRAN RESPONSABILITE FÈ YON BAGAY POZITIF piti kou l ta ye, men diferans lan va gran. Nou se yon nasyon ki rich anpil an tèm RESOUS IMEN men nou pa mete bagay yo an pratik laplipa de fwa, nou pa kwè nan tèt nou laplipa de fwa (an tèm potansyalite nou).

Imajine w chak Ayisen ta mete de kote yon dola pou devlopman Ayiti chak semèn. Nou plis pase yon milyon nan dyaspora a. Donk, omwen nan yon ane nou ta gen \$ 52 milyon. E si chak Ayisyen sa yo ta bagay yon chèk salè yo resevwa chak semèn si te gen yon VRÈ ESTRIKTI ki t ap jere lajan sa a? Wow! Envesti nan AGRIKILT, SANTE, EDIKASYON, nan lòt enfrastrikti de baz... (wè «16 Pwen pou ede Ayiti bouje» - <http://www.palli.ch/~kapeskreyol/bibliographie/Védrine/pwen.html>) pou ta fè sa chak ane pou omwen dizan, o Letènèl! Ala yon repo nou ta pran ak Bank Mondyal, FMI (Fon Monetè Entènasyonal)... ak tout lòt «èd pèpè» oubyen èd ki la pou ankouraje soudevlopman peyi tyèmond kòm kondanasyon! Si sèlman bèf te konn valè l...

Gen espwa pou Ayiti Cheri nan syèk tounèf sa a, men chak genn Ayisyen DWE chanje

ansyen fason yo te konn panse pou tiye *Viris Bliye Sa* a epi pou di: li lè li tan pou m fè yon bagay pou peyi m paske Ayiti se manman m tou.

(E. W. VÉDRINE)

WHAT'S THE FUTURE OF THE HAITIAN YOUTH IN HAITI?

(by E. W. VÉDRINE)

This question is one of the challenges of the youth to the Haitian government. Whatever the government of any country, if that government does not care about the youth of that country, one can guess that they do not care about the future of that country either because it's the youth of a country who is its future; it's the youth who is tomorrow's nursery. If we were to take time to make a little research on the youth issue and what they would like, well in this survey one would find that 100% would answer: LEAVE THE COUNTRY. Then when looking at this answer, maybe one'd say: "Hey! The youth don't like their country". That's not true at all! Then when looking at this answer, maybe one would say: "Hey! The youth don't like their country". That's not true at all! They love Haiti but there's not yet a Haitian government to show that they love them because true love does not work without sacrifice.

One of the central words that we are going to focus in this discussion is SUPPORT. It's a word that we hear and in the "support" context, we can put all that is positive in it for the youth:

1. Good free schools for them, well-equipped ones with libraries to do research, to broaden their knowledge, put program in these schools (many types – if we are looking at schools of the developing countries), organize fieldtrips for them so that they can travel to visit other parts of the country (so that they become conscious of the HAITIAN REALITY), including sport programs in them.
2. I have already mentioned that children in Haiti should have registered in a school somehow (from the age of five to seventeenth (re: "16 PWEN POU EDE AYITI BOUJE").
3. Though I have mentioned SPORTS in #1, but we can go further to encourage and develop it in Haiti for the youth to participate in international tournament where they can even make a career of it in this area. We have sports like soccer, basketball, volleyball that could be developed in the whole country. But the question we can ask is: Is there really a "Youth & Sport Ministry" to think of all these?
4. Young Haitians are very CREATIVE / INTELLIGENT but too bad, a series of

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- brains that are being wasted. We could even think of a MUSEUM to exhibit their creative and artistic works, create PRIZES so that to motivate other youth. Does the Haitian government think of that?
5. Why there is not an Association of Haitian Youth (in Haiti, including the Diaspora)? Here, immediately, we touch on ORGANIZATION. That is, we can think of ORGANIZING or REORGANIZING them (if there is some youth organization that already exist). If that you'd take place (where there would be some good organizations for young people: one in Haiti, one in the Diaspora) and then for Haitians to try to support them (financially, morally), create some atmosphere for them to meet at least once a year in conference (in order to talk about their situation, what they'd like, where they would like to get, what they would like to do for Haiti, what they would like to see in Haiti...), that would be a one of the great steps toward moving forward.
 6. At the international level, THE YOUTH IN HAITI ARE REALLY BEHIND because they don't have access to even travel to the Dominican Republic that is the closest to them to go and see what's there. So, they are completely isolated from the outside world. To succeed in making them functioning at the international level, first the Haitian government would have to start taking this into consideration: look at what exists for the youth in the developing countries, International Exchange Programs and then start putting a series of INFRASTRUCTURES at work in order to help them.
 7. So, Globally, there's nothing serious that can be done if the GOVERNMENT close their eyes on them. It's one of the big problems that Haiti should have underlined in its notebook - to start solving. But alas! When will there be really a government who cares about them and who will give them the spot that they deserve in society?

(E. W. VÉDRINE)

KI FITI JENÈS LA AYITI?

(E. W. VÉDRINE)

Kesyon sa a se youn nan bwalong *jenès la* ka bay leta ayisyen kenbe. Kèlkeswa leta youn peyi, depi l pa montre l sousye de *jenès peyi sa a* konnen l pa sousye de *fiti peyi sa a* nonplis paske se *jenès ki fiti youn peyi*, se li k pepinyè demen. Si n ta pran tan fè youn ti rechèch sou kesyon *jenès la e sa yo ta renmen*, enben nan ankèt sa a nou ta wè 100% ta

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reponn: PATI. Alò lè ou gade repons sa a, petèt ou ta di: «A! jèn yo pa renmen peyi yo». Se pa vre ditou! Yo renmen Ayiti men poko gen gouvèlman ayisyen ki montre yo renmen yo paske vrè amou pa mache san sakrifis.

Youn nan mo santral nou ka vize nan diskisyon sa a, se: ANKADREMAN. Se youn mo n tandè deja e nan kontèks 'ankadremman', nou ka foute tout sa k pozitif ladan pou jèn yo:

1. Bonjan lekòl leta gratis pou yo, ki byen ekipe ak ti bibliyotèk pou yo fè rechèch, pou elaji konesans yo, mete pwogram nan lekòl sa yo (plizyè tip si n ap gade lekòl gran peyi yo), òganize *joune* pou yo dekwa pou yo vwayaje al gade lòt kote nan peyi a (pou yo ta vin konsyan de REYALITE AYISYÈN NAN), mete pwogram espòtif ladan yo.
2. Mwen mansyone deja ke tout timoun Ayiti ta dwe anrejistre nan yon lekòl kèlkonk sot nan laj senkan rive nan laj disetan (re: **16 PWEN POU EDE AYITI BOUJE**).
3. Byenke mwen mansyone ESPÒ nan #1, men nou ka al pi lwen toujou pou n ankouraje e devlope l Ayiti pou jèn yo ta patisipe nan tounwa entènasyonal kote menm yo ta ka fè yon karyè nan domèn sa a. Nou gen espò kouwè foutbòl, baskètbòl, volebòl ki te ka devlope nan tout peyi a. Men kesyon n ka poze se: *èske gen reyèlman yon Ministè Jenès / Espò k ap panse a tout sa?*
4. Jèn ayisyen trè KREYATIF / ENTELIJAN men podyab, se youn seri sèvo k ap gaspiye. Nou te ka menm panse a yon MIZE pou ta espoze travay kreyatif / atistik yo, kreye PRI pou yo dekwa pou motive lòt jèn. Leta panse a sa?
5. Poukisa pa gen yon Asosyasyon Jèn Ayisyen (Ayiti mele ak dyaspora a)? La a, imedyatman, nou antre nan ÒGANIZASYON. Sèdike la a, nou ka panse a ÒGANIZE oubyen REÒGANIZE yo (si gen kèk òganizasyon jèn ki ekziste deja). Si sa ta rive fèt (kote ta gen de bon òganizasyon jèn: youn Ayiti, youn nan dyaspora a) epi pou Ayisyen ta eseye sipote yo (finansyèman, moralman), kreye admosfè pou yo ta rankontre omwen chak ane nan konferans (pou yo ta pale de sitiyasyon yo, sa yo ta renmen, kote yo ta vle rive, sa yo ta renmen fè pou Ayiti, sa yo ta renmen wè Ayiti...), se ta youn nan gran pa vè lavan.
6. O nivo entènasyonal, JÈN AYITI DÈYÈ NÈT pase yo pa gen aksè menm pou ta vwayaje Sendomeng ki pi pre yo pou al wè sa k gen la. Donk, yo izole totalman ak lesteryè. Pou ta rive fè yo kòmanse fonksyone o nivo entènasyonal, dabò fòk gouvèlman ayisyen ta kòmanse pran pwoblèm sa a an konsiderasyon: gade ki sa k genyen pou jèn yo nan peyi devlope yo, Pwogram Echanj Entènasyonal epi kòmanse mete youn seri ENFRASTRIKTI sou pye pou ede yo.
7. Donk, globalman, pa gen anyen serye ki ka fèt si LETA vag sou yo. Se youn nan gwo pwoblèm Ayiti ta sipoze souliye nan kaye l pou l kòmanse solisyon. Men anfen! *Kilè reyèlman va gen gouvèlman ki sousye de yo e ki va ba yo plas yo*

merite nan sosyete a?

(E. W. VÉDRINE)

WHAT TYPE OF ARMY DOES HAITI NEED?

(by E. W. VÉDRINE)
Spring 2005

If we do a survey and ask the Haitian people if they would like to see the army come back, more than 95% would say “no”.

The Haitian Army of the 20th century (implanted by Uncle Sam in the 30's), is absolutely not the Indigenous Army that fought against colonial powers in the 19th century. Why would Haiti need an army for: to fight against the Dominicans? To protect the Haitian people? To make coups when necessary? To sit down cleaning their weapons to kill innocent Haitian people (as it was the case in the bloody coup of September 30, 1991)? To put unpopular people in power (something that occurs frequently in the twentieth century)?... We could go on and on, asking a bunch of questions related to the role of the army in Haiti.

More than 16% of the country's National Budget (in the 80's) went to the army, quite a big lost of many million of dollars! Money that could be used in education, agriculture to help with Haiti's development, create jobs for the people. The army that Haiti needs is: an army (a group of people, including former member of the defunct army) volunteers to work in tree planting, help with construction of roads, help with developing agriculture and participate in other works that the country needs in order to go forward. Depending on the future budget of the country, they can give these guys (who only know how to shoot as skills) some dollars to do these types of works that the country needs right away.

Haiti just needs a professional police force (one that is well-trained also) and one that is well-equipped (that has the equipments needed to do their jobs). I am certain that many people on the Haitian forums are familiar with the history of Costa Rica in this sense. Aren't they better off today without an army (since the late 60's)? Why supporting an institution that is not working toward the progress of a country? Truly, will an army finish up with all types of “gangs” that have been evolved in Haiti at the end of the 80's (due to the political vacuum)? This is something that I pretty much doubt of. It is certain

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that Haiti needs security for everyone, but let's be serious about it. Let's discuss the best way that can be done. Let's look at the problem of “laws” (governing it) in Haiti and laws that are necessary to be fixed, in the advantage of every citizen.

The issue of the Haitian Army (whether that should continue existing or not, does not depend on any Haitian government. First, when a country is occupied, it does not have a say in terms of making decision) and the boss who is leading the occupation does not need an army either in order to achieve his objectives. How many times have they repeated it (indirectly)? Have some of us ever said truly why the Haitian Army exited? What was the mission of that defunct Army? Would even 2% of the Haitian People have the audacity to say it was an important institution that contributed to the development of the country?

Most people in Haiti, when seeing a “chief” (be it a ‘macoute’ (in uniform or without), a ‘military man’, an ‘attaché’, a ‘chimè chief’, the first thing that would come to their mind is: “their enemy” (in a sense, they did not feel protected by any chief). Chiefs never = friends of people in Haiti. Let's learn to live in reality, and the reality of the times also; without that, we will always remain a People who is living with illusion, people who give beautiful speech in French with no grammatical errors (as Piram would put it) but that end up to end nothing in helping Haiti.

I have a belly laugh when some funny people on some Haitian forums would talk about the “importance of an army in the development of Haiti” What army? An army of “Raketè”? Well, if it is so, then Haiti already has too many. What kind of security the Haitian Army has ever given the Haitian People for sure? Under the Duvalier's regime, the old man neutralized the army and created the “tonton macoutes” but at the same time, many of the military men were Duvalier's spies and many of us also know that. Didn't that same army get rid of some of our relatives or friends in Fò Dimanch (“the Forth of Death“)? Didn't that same army participate in “slaughtering of Jeremie” and has committed so many big crimes where many innocent Haitians lost their lives? But there is always exception to all rules; it's true that there were “some” serious people in the Haitian Army (who have tried to overthrow the bloody dictatorship but with no success, and they've lost their lives) but they couldn't do anything to help in the development of the country.

In general, when talking about “army”, we should not only see some soldiers who are doing military exercises (they sweat a lot, skinny like bones – so, the children of Sòyèt) having in their hand a short gun dated the time of Tonton Nò + a bayonet in it and for this short gun to shoot, the poor soldier would have to urinate on the bullet in order to heat it up, but it's a whole institution that is divided into branches and that requires many millions of green dollars to keep it going. In the economic situation that Haiti is in, does she really need to invest many millions in an unproductive institution? And we've seen what the Haitian Army has done after the collapse of the ferocious dictatorships of the Duvaliers in 1986. What happened? Since the Duvaliers' dynasties were civilian dictatorships, the army (as institution that should have not meddled in Politics) has created a military dictatorship from general Henri Namphy (when coups started out) up to

general Prosper Avril (beginning of 1990) and the army retook the unconstitutional power (with the September 30th. 1991 coup) under the leadership of general Raoul Sedras (though they've put in power some puppet presidents and prime ministers – but deeply, it was the army that was doing everything behind the scene under the order the White Boss) until October 1994.

During all these times, did the Haitian Army show its willingness to do something positive for the country for real? That is the important question for all Haitians to ask, particularly some scholars that people would think have a positive way of thinking) who are talking about the “return of the army” which won't end up in anything. So, the answer is rather: total persecution against the people throughout the country. There is a big difference between “mete lòd nan dezòd” (by controlling bandits who are misbehaving, who are spreading out terrors) and “persecuting innocent people” for their opinion or for a particular candidate that they have voted for. The Haitian people, that some people think are illiterate, live the reality of the country on a daily basis and can explain to us quite well the political reality of the country for they graduated from University of Life. People who were sick are those who know medicine for their sickness.

(E.W.Védryne)

KI TIP LAME AYITI BEZWEN?

(yon tèks E. W. VÉDRINE)
Prentan 2005

Si n al fè yon resansman epi nou ta mande pèp ayisyen an si yo ta vle lame a retounen, plis pase 95% ta di «non».

Lame Ayisyèn lan nan ventyèm syèk (ke Tonton Sam enplante nan ane 30 yo), absoliman se pa menm ak **Lame Endijèn** nan ki te batay kont pouvwa kolonyal nan dizivyèm syèk. *Poukisa Ayiti ta bezwen yon lame: pou batay kont Dominiken? pou pwoteje pèp ayisyen? pou fè koudeta lè sa nesèsè? pou chita netwaye zam pou touye Ayisyen inosan (kòm yo te fè nan koudeta pi sanglan ki te fèt 30 septanm 1991 lan)? pou mete o pouvwa moun ki pa popilè (yon bagay nou konnen ki fèt anpil fwa nan 20tyèm syèk la)?... Nou te ka kontinye poze yon dal ak yon pakèt kesyon ki relate wòl yon lame an (n) Ayiti.*

Plis pase 16% Bidjè Nasyonal peyi a (nan ane 80 yo) ale nan **lame**, yon kokenn pèt plizyè milyon dola vèt! Lajan ki te kapab itilize nan edikasyon, agrikilti pou ede ak devlopman Ayiti, kreye travay pou pèp la.

Lame mwen panse Ayiti bezwen an se: yon lame (yon gwoup moun, enkli ansyen manm lame defen an) **volontè** pou travay nan **plantasyon pyebwa**, ede **konstwi wout**, ede nan **devlope agrikilti** epi patisipe nan lòt travay ke peyi a bezwen pou ale vè lavan. Tou

depan bidjè peyi a demen, yo ka peye mesye sa yo (ki **sèlman** konn tire kòm metye) kèk dola pou fè travay sa yo ke peyi a bezwen brid sou kou.

Ayiti jis bezwen **yon fòs polis pwofesyonèl** (youn ki byen antrene tou) e youn ki byen ekipe (ki gen ekipman li bezwen pou fè travay li). Mwen sèten anpil moun sou fowòm ayisyen yo familye ak istwa Costa Rica nan sans sa a. *Èske l pa **pi bon** pou yo san youn lame (depi nan fen ane 60 yo)? Poukisa pou sipòte youn enstitisyon ki p ap travay pou pwogrè youn peyi? Èske vrèmanvre youn lame ap fin ak tout tip **gang** ki pran nesans Ayiti nan fen ane 80 yo? (akoz vid politik ki te vin kreye)?* Se youn bagay mwen doute. Li sèten ke Ayiti bezwen **sekirite** pou tout moun, men ann serye sou sa. Ann diskite meyè fason sa kapab fèt. Ann gade pwoblèm **lwa** (ki gouvènè sa) Ayiti epi *lwa* ki nesesè pou fikse, nan avantay tout sitwayen.

Zafè Lame Dayiti (si sa dwe kontinye egziste ou pa, pa depann de okenn gouvènman Ayisyen. Poudayè, lè ou se youn **peyi okipe**, ou pa gen lavwa o chapit pou pran desizyon (esklav pa pran desizyon pou mèt li) e **patwon** ki alatèt okipasyon an pa bezwen youn lame nonplis pou reyalize objektif li. *Konben fwa yo repete sa (endirèkteman)? Èske nou janm di vrèman poukisa Lame Dayiti te egziste? Ki misyon lame defen an? Èske menm 2% Ayisyen ap gen odas di ke se youn enstitisyon ki te trè enpòtan e ki kontribye nan devlopman peyi a?*

Majorite moun Ayiti, lè yo te wè youn **chèf** (kit li te «makout» (ak inifòm ou san inifòm) kit li te «militè», «atache», «chèf chimè», premye bagay ki te vin nan tèt yo se: «ènmi yo» (nan youn sans, yo pa t janm santi chèf la pou pwoteje yo). **Chèf pa t janm = zanmi moun an Ayiti**. Ann aprann viv nan **reyalite**, e **reyalite tan an** tou san sa, n ap toujou rete youn pèp k ap viv nan **ilizyon, fè diskou gramatikal zewo fot** (kòm Piram ta di) **ki p ap abouti a anyen** pou ede Ayiti.

Mwen ri kò pèdi lè kèk grenn odyansè sou kèk fowòm ta fè konnen «enpòtans lame a nan devopman Ayiti?» *Alò ki lame? Lame Raketè? Bon si se sa, Ayiti deja gen twòp. Ki sekirite Lame Dayiti te janm bay pèp Ayisyen tout bon vre? Sou Divalye, Tonton an te **netralize** lame ak kreyasyon «**tonton makout**» yo men an menm tan, anpil nan militè yo te espyon Divalye e anpil nan nou konn sa tou. Èske menm lame sa a pa t manje nan fanmi/zanmi nou nan **Fò Dimanch** («Fò Lanmò»)? Èske menm lame sa a pa t patisipe nan «**les vêpres de Jeremie**» e tandòt gwo krim kote plizyè Ayisyen inosan pèdi lavi yo? Men nan tout lwa gen esepasyon; se vre te gen «kèk» moun serye nan Lame Dayiti (ki te eseye chavire diktati sanginè sa a men ki pa t reyisi e ki pèdi lavi yo) men pa t reyèlman gen anyen yo te ka fè tout bon pou ede nan devlopman peyi a.*

An jeneral, lè n ap pale de **lame**, nou pa dwe wè sèlman kèk grenn sòlda k ap make pa (swe kou pitit kokobe, mèg kou tako – alò pitit Sòyèt) ak **yon fizi Tonton Nò + youn bayonèt ladan e pou fizi sa a tire fò l pise pou plon an pou chofo l**, men se tout youn enstitisyon ki divize an plizyè branch e ki mande **plizyè milyon dola vèt** pou alimante l. *Èske nan sityasyon ekonomik Ayiti ye la a li reyèlman bezwen **yon enstitisyon ki pa pwodiktif** pou peyi a pou l ta envesti plizyè milyon ladan? E nou wè sa **Lame Dayiti** remèt apre diktati kraze zo Divalye a chavire an 1986. Sa k pase? Kòm Dinasti Divalye a*

se te yon **diktati sivil**, enben **lame** (kòm enstitisyon ki pa t dwe nan politik) vin kreye yon **diktati militè** li menm, soti sou Jeneral Nanfi (lè koudeta kòmansè fèt) pou rive sou Jeneral Avril (kòmansman 1990) epi lame reprann **mayèt enkonstitisyonèl la** (ak koudeta 30 sept. 1991) sou lebedyans Jeneral Sedras (byenke yo te mete **kèk popetwèl** sou pouvwa kòm prezidan /premye minis - men o fon, se lame ki t ap fè e defè sou lòd patwon blan an) jis pou rive nan mwa oktòb 1994.

Pandan tan sa yo, èske **Lame Dayiti** montre l te vle fè yon **bagay pozitif** pou peyi a tout bon? Se kesyon enpòtan pou tout Ayisyen ta poze, patikilyè kèk entelektyèl (moun nou ta panse ki gen bon sans) k ap pale anpil sou kesyon «retou lame a» ki p ap abouti a anyen. Enben repons lan se pito: **ratibwazay total** sou pèp la atravè peyi a. Gen yon gran diferans ant «mete lòd nan dezòd» (kontwole bandi k ap fè dezòd, moun k ap simaye latèrè ou latwoublay) ak «pèsekite moun inosan» pou opinyon yo oubyen pou yon kandida patikilye yo te chwazi. Pèp Ayisyen an, ke kèk moun panse analfabèt la, viv **reyalite peyi** a chak jou Bondye mete e li ka esplike nou fen e byen (fil an egui) reyalite politik peyi a pase l diplome nan **Inivèsite Lavi**. Moun ki malad, se yo k konn remèd.

(E.W.Védryne, otè roman *Sezon sechrès Ayiti*)

THE KEY NEEDED TO OPEN HAITI' SECRET DOOR OF DEVELOPMENT

(by E. W. VÉDRINE)

The **KEY** that is needed to open Haiti 's secret door of development is: “*une prise de conscience*”. I see this ‘*prise de conscience*’ as a strong as a ‘*prise de tabac*’. Yes! One that would make us sneeze out the colonial chill that has, for two hundred years, blocked our mind. It is also crucial, in this sense, that each Haitian takes a moment to reflect on:

- Who they are (a people with a homeland inherited from the forefathers who fought the colonial powers in order to win their freedom from bondage, and at the same time created that land of the free called *Ayiti Cheri* (Haiti, our darling), a people with a cultural heritage, and one with a historical legacy) and what is their responsibility toward this mother land.
- What can EACH OF THEM do so far for their community – be it in the Diaspora (The Greater Haitian Community), where over million of Haitians live or in Haiti, the Mother land that needs the help of all of her children, spreading out in that Diaspora?

If you are a **WRITER**, fine! But, have you sent any of your books to libraries in Haiti? Have you put any of your writings on-line or even shared some of them with some

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

forums so that some people can benefit from your ideas? Did you know that you can publish them FREE OF CHARGE on-line so that millions of people, including Haitians everywhere, can have access to them?

If you are a RESEARCHER, fine! But, have you contributed anything to the development of Haiti so far? Have you given any workshop with the intention to help Haitians and Haiti? Have you trained any Haitian in your area of specialty? Have you participated in any on-line forums, conferences dealing with Haiti? Have you put any of your research on-line so that people can have access to them? Have you mailed copies of any of your research to any Haitian libraries or centers (in Haiti and in the Diaspora)?

If you are a DOCTOR, fine! But, have you ever organized any seminars to help/educate people in your community on health issues? Have you ever taken a trip to Haiti with some of your fellows, including nurses, nurses aids in order to help the people there? Have you ever presented any paper in the Annual Haitian Studies Conference that takes place in October.

If you are a TEACHER (in Canada, US, France...), fine! But, do you just get your weekly /bi-weekly /monthly pay check, to pay some of your bills, to have fun and that's it? Have you ever tried to share on-line your lesson plans with others? Have you put any of your research /articles on-line to help Haitian teachers and students in Haiti? Have you presented anything related to Haiti in any conference? Do you keep track of all of your works so that they can be helpful to teachers in Haiti? Have you ever planned to do a workshop for teachers in Haiti? What are the teaching materials have you developed so far for your students that can be used in Haiti also?

These questions above can be applied to anyone with a profession or skill to think deeply about Haiti. Each of us can be a leader, and we don't need to wait for someone in power to do all jobs that need to be done for Haiti 's development. You can be A GOOD ACTIVIST (just means 'being active' here, believe in what you are doing and that so many people can benefit from it) in your own profession, with your own skills in order to help Haiti moving forward. I say "good activist" because I know many jokers, *fo kominis* (false communists) as they'd be called sometimes in Kreyòl, who may appear to be 'activists' but just in TALKING (theory) not in ACTION.

- The real problem is WITHIN US and AMONG US as I would interpret it from my verses below though, of course, there are some foreign grafters considered to be modern-day settlers, jacks-of-all trades mastering none to help Haiti and who would not like to see good things for Haiti either for they benefit from its underdevelopment or from its chaos, but it is up to Haitians to keep on taking orders from them if they really know the key that is needed to open Haiti's secret door of development.

*When these settlers ask you to do a coup,
Why don't you just tell all of them fuck you.*

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*When these settlers want you to kill your own brothers,
Why don't you tell them go away, go and kill theirs.,*

*When these monsters tell you Haiti is a basket case,
Why don't you just tell all of them hey no, that is quite fake.*

*When these bastards want to give you order,
Why don't you tell them you're not a soldier.*

*These suckers are just finding new ways to exploit you,
You know what they are up to, so don't let them fool you.*

I started KNOWING Haiti when I left it in February 1976. One can imagine during that time, full-fledge of Baby Doc's dictatorship where one would not dare open his mouth, criticizing anything. It would be very risky, but when you live the problems every day (you see the misery of the people, human right violations, crimes by the *macoutes* , lack of schools throughout the country, no healthcare throughout the country...) you have a real idea about the country.

TRAVELLING opens up people's eyes. I would urge those who can to travel in order to know what's going on in the world. It's also a free school (University of The Air) where one learns with the naked eyes the world's reality. I can guess why the Department of Education in Haiti would not even have a program to travel with students to the nearby Dominican Republic even for a very short period of time. By the way, very few of the “*grandes écoles*” (private schools with ‘a name’) took some of their students to Santo Domingo” (re: my conversation with a Haitian students who attended one of the ‘*grandes écoles*’).

A REAL MINISTER OF EDUCATION IN HAITI (if ever Haiti will be lucky to have one) would take FRIDAYS off in order to do programs with the students such as going on fieldtrips around the country with them, fieldtrips to the nearby Dominican Republic, engaging them in planting trees, participating in community projects and participating in governmental projects and have them write a REPORT on each fieldtrip or activity. For me, this would be REAL HAITIAN CIVICS.

In Haiti, they rather teach us to hate ourselves, our country, to hate our (Haitian) neighbors, and to hate what is part of us (all the ingredients that are part of our culture). So, there must be type of NEW EDUCATION in Haiti. We still have a colonial one (teaching us to appreciate the culture of the former masters, teaching us to be proud of the former masters' culture). We need an EDUCATION with focus on: developing Haiti (in all sense), on cultural decolonization, creating / inventing our own things and also, a PRACTICAL EDUCATION putting in practice in our society what we have learned in schools; for instance, students can learn some trades while they are in school, in addition to the general education schools are aiming at).

(E. W. Védrine)

KLE KI NESESÈ POU OUVÈ PÒT SEKRE DEVLOPMAN AYITI

(E. W. VÉDRINE)

KLE ki nesèsè pou ouvè pòt sekre devlopman Ayiti se: «yon prizkonsyans». Mwen wè prizkonsyans sa a kòm yon bonjan «priz tabak». Wi! Youn ki ta fè n estènen refwadisman kolonyal la, ki depi desanzan, bloke lespri nou. Li trè enpòtan tou, nan sans sa a, pou chak Ayisyen ta pran yon moman pou reflechi sou:

- Kilès yo ye (yon pèp ki gen yon patri ke l eritye nan men zansèt ki te batay kont pouvwa kolonyal yo pou te kapab jwenn libète yo pou kraze chenn lesklavay la, e an menm tan kreye yon patri ki rele *Ayiti Cheri* pou yo kale kò yo jan yo vle), yon pèp ki eritye yon kilti, e youn ki gen yon eritaj istorik. Donk ki responsablite yo anvè patri sa a?
- Kisa CHAK NAN YO fè pou kominote yo – ke l te nan dyaspora a (Gran Kominote Ayisyen an), kote plis pase yon milyon Ayisyen ap viv ou ke l te an(n) Ayiti, manman peyi a ki bezwen èd tout pitit li yo, ki gaye nan tout dyaspora a?

Si ou se yon EKRIVEN, trè byen! Men, èske w voye kèk liv fè bibliyotèk an(n) Ayiti kado? Èske w mete a dispozisyon kèk nan sa w ekri yo sou entènèt la oubyen menm pataje kèk ladan yo ak ak kèk fowòm dekwa pou kèk moun ka benefisye de ide w yo? Èske w te konnen ou kapab pibliye GRATIS TI CHERI sou [entènèt la](#) dekwa pou plizyè milyon moun, enkli Ayisyen nan tout rakwen, kapab gen aksè a yo?

Si ou se yon CHÈRCHÈ, trè byen! Men, èske w kontribye deja nan devlopman Ayiti? Èske w fè kèk atelye ak entansyon pou ede Ayisyen ak Ayiti? Èske w antrene kèk Ayisyen nan domèn ou espesyalize a? Èske w janm patisipe nan kèk fowòm sou entènèt la, nan konferans ki gen pou wè ak Ayiti? Èske w mete kèk nan rechèch ou yo sou entènèt la dekwa pou moun ka gen aksè a yo? Èske w poste kèk kopi ladan yo bay kèk bibliyotèk oubyen sant ayisyen an(n) Ayiti ou nan dyaspora a?

Si ou se yon MEDSEN, trè byen! Men èske w janm òganize kèk seminè pou ede /edike moun nan kominote w la sou zafè sante? Èske w janm fè yon vwayaj Ayiti ak kèk kòlèg, enkli enfimyè, oksilyè dekwa pou ede moun la? Èske w janm prezante yon pape nan [Konferans Anyèl Etid Ayisyen](#) ki fèt nan mwa oktòb?

Si w se yon anseyan (ki Kanada, Etazini, Lafrans...), trè byen! Men, èske w jis touche chèk ou chak semèn/chak kenzèn/chak mwa pou peye kèk nan bil (fakti) w yo, pou pran

plezi epi sa fini? Èske w janm eseye pataje (plan) leson w yo sou entènèt la ak lòt moun? Èske w janm mete kèk nan rechèch, atik ou yo sou entènèt la pou ede anseyan ayisyen ak elèv Ayiti? Èske w janm prezante nan konferans yon bagay ki an rapò ak Ayiti? Èske w kenbe kopi tout travay ou yo dekwa pou itil anseyan Ayiti? Èske w janm planifye fè atelye pou anseyan Ayiti? Ki materyèl didaktik ou devlope deja pou elèv, materyèl ki kapab itilize Ayiti tou?

Kesyon sa yo kapab aplike a nenpòt moun ki gen yon pwofesyon oubyen yon metye kèlkonk pou panse anpil a Ayiti. Nou chak ka yon lidè, e nou pa bezwen ret tann yon moun monte sou pouvwa pou fè tout travay ki bezwen fèt pou devlopman Ayiti. Ou kapab yon BONJAN AKTIVIS (ki vle di 'yon moun ki jis aktif', ki kwè nan sa l ap fè a e ke plizyè moun ka benefisye de li) nan pwòp pwofesyon ou, ak pwòp entelijans ou dekwa pou ede Ayiti ale vè lavan. Mwen di 'bonjan aktivis' paske m konnen gen anpil ransè, *fo kominis* kòm yo konn di an kreyòl pafwa, ki ka parèt 'aktivis' men se jis PALE (teyori), pa gen AKSYON.

- Vrè pwoblèm nan se NAN NOU ak PAMI NOU li ye tankou m ta entèprete l nan vèr anba yo byenke, sètènman, gen kèk magouyè etranje ke n ta konsidere kòm kolon modèn, bès ki gen dis metye men ki pa metrize youn pou ede Ayiti e ki pa ta renmen wè bon bagay pou Ayiti nonplis paske yo benefisye de soudevlopman oubyen touman l, men Ayisyen va chwazi si yo dwe kontinye pran lòd nan men mèsenè sa yo si pèp sa a reyèlman konnen kle ki nesèsè pou ouvè pòt sekrè devlopman Ayiti a.

*Lè kolon sa yo mande ou fè koudeta,
Pouki w pa di yo lavoum, wete kò yo la ?*

*Lè kolon sa yo mande w touye frè ou yo,
Pouki w pa di demake, al touye pa yo ?*

*Lè mons sa yo di w ka Ayiti se fatra,
Pouki w pa jis di yo non, pa ba w kenbe sa ?*

*Lè bandi kolon sa yo vle pase ou lòd,
Pouki w pa di ou pa sòlda k ap tann modòd ?*

*Se sanzave k ap chèche mwayen esplwate w,
Ou konn sa k nan tèt yo, pa kite yo blofe w.*

Mwen kòmanse KONNEN Ayiti lè m kite peyi an an fevriye 1976. Yon moun ka imajine epòk la, diktati Babi Dòk la te an vòg, yon moun pa ta oze ouvri bouch li pou kritike nenpòt bagay. Se yon gwo ris sa ta ye, men lè w viv pwoblèm yo chak jou (ou wè mizè pèp la, vyolasyon dwa moun, krim makout, ratman lekòl tribòbabò nan peyi a, pa gen pwogram nan tout rakwen peyi a...) ou gen yon vrè ide de Ayiti.

VWAYAJ ouvè je moun. Mwen ta ankouraje moun ki ka vwayaje fè sa dekwa pou

konnen sa k ap pase nan lemonn. Se tou yon lekòl gratis ti cheri (nan Inivèsite Lavi) kote yon moun ka aprann ak de grenn je l reyalite lemonn. Mwen kapab devine poukisa Depatman Edikasyon Nasyonal an(n) Ayiti pa ta menm gen yon pwogram pou vwayaje la a Sendomeng ki tou pre ak Ayiti pou yon peryòd de tan byen kout. An pasan, kèk *gran lekòl* (prive ki gen 'yon non') al la ak kèk elèv (re: konvèsasyon m ak yon elèv ayisyen ki te frekante youn nan *gran lekòl* sa yo).

YON VRÈ MINISTÈ EDIKASYON AN(N) AYITI (si tout bon vre Ayiti ta rive gen chans gen youn) ta pran jou VANDREDI kòm konje dekwa pou fè pwogram ak elèv yo tèlke: *òganize joune ak yon an tout peyi a, òganize joune pou al vizite Sendomeng, angaje yo nan plantasyon pyebwa, fè yo patisipe nan pwojè kominotè kou nan pwojè gouvènmantal* epi fè yo ekri yon RAPÒ sou chak joune oubyen aktivite yo fè. Pou mwen, sa ta rele VRÈ EDIKASYON SIVIK AYISYEN.

An(n) Ayiti, yo pito anseye n pou n rayi tèt nou, peyi nou, pou n rayi vwazen (ayisyen), epi pou n rayi sa ki pa nou (tout engredyan ki ta konpoze kilti nou). Donk, dwe gen yon EDIKASYON TOUNÈF an(n) Ayiti. Nou toujou gen yon *edikasyon kolonyal* (kote yo anseye n pou n apresye kilti ansyen mèt (kolon) yo, anseye n pou n fyè de kilti ansyen mèt yo). Nou bezwen yon EDIKASYON ki gen pou sib: devlope Ayiti (nan tout sans), youn ki santre sou *dekolonizasyon kiltirèl*, k ap montre kreye/envante afè pa nou epi tou, yon EDIKASYON PRATIK pou mete an pratik nan sosyete a sa nou te aprann sou ban lekòl; pa egzanp, elèv ka aprann kèk metye pandan yo lekòl, apa de edikasyon jeneral lekòl yo ap bay).

(E. W. Védrine)

THE 1998 WORLD CUP: AN INCREDIBLE DREAM FOR FRANCE

by E.W. VÉDRINE

"The 1998 Soccer World Cup", a cup that took place inside France, has a great importance for this country at the psychological, political, economical and ethnical point of view in order to understand the level of joy manifested by the French people.

PSYCHOLOGICALLY

It's a dream that becomes a reality for the French. As we already know, France is classified among the 6 great countries in the world. But in term of this international

sports, they felt a sort of inferiority complex the fact that they never made history (if we are looking at other European countries such as Germany, Italy... that have won the cup already and France has never been a member of the club of the seven countries that had won the cup before). It was something that dominated their thinking a lot (if we are making sportive comments) despite they know, the world knows that they are very advanced in many areas and they've always been considered to be Europe's civilization center (for quite a long time). It's like a writer who has been writing for a long time; he writes a lot but is never recognized at an international level and even national sometimes. When this writer would receive a major literary prize, and if by any chance he would get the "Nobel prize", imagine how happy he would be (different from Jean-Paul Sartre who has rejected such a prize), but don't forget that he was quite a great figure and well-known philosopher, the whole France already knows him (the same way they know Foucault) but, the fact that Sartre rejected this prize, its popularity increases more because he was the first writer, a great writer, philosopher in history to do a such thing. So, indirectly, he is considered to be a champion here. We will not find another writer rejecting that prize now because Sartre has already done it.

POLITICALLY

It's a victory for Chirac because when a country wins a cup, the first person they start congratulating is the president of that country (even if he did not do anything grandiose). That's the same way when a country has success (under a government), it's the president who receives all the glory (the focus is on him), the same thing if that country would be in bad shape (like Haiti), it's the governments they will always criticize; they are the ones who are responsible. So, everything works "ton sur ton" (as we would say in French). That is, the world's focus on issues related to the cup is not on Lilian Thuram, Zinedine Zidane (Zizou), Emmanuel Petit (3 best players of the team in the semi-final and in the final match) and the goal keeper of the team, Fabien Barthez (an extraordinary goal keeper also) or for the world to focus on Aimé Jacquet ("Monsieur le sélectionneur des Bleus" (Mr. coach of Blues). The focus is rather on France (as country) that receives all the glory and it has a long history behind it, and its influence in the "globalization" context.

ECONOMICALLY

This cup has brought many millions of dollars to France, to the French and to the people living in France. First, it's an investment where France make a maximum profit (if we compare with other countries that have organized the world cup in that past, such as the United States). Though I have not read the data on France's economy during the whole month of the World Cup, but I know for a fact that there are heavy documents that will talk about it. Well, if we were to take time to review Europe's economic situation and particularly France at the turn of the century before the Cup, we will see a series of curves crossing the Y and X axes that the French economists can do later, trying to show us France's profit (in all sense) and that money remains in the country for investment again, creating more jobs for people in the country, better the sportive stuff for France... if we take tourists for instance, the number of people entering the country to see the

games (people who come from the whole European continent and elsewhere), who live in France during the whole month, we could talk in terms of billion of dollars. And many millions of people who arrived at the airports “Orly Ouest” or “Charles De Gaulle” each day. That is, all the hotels made millions, the shops, the cafés, restaurants, nightclubs, transportation, street vendors, museums... all that we could cite made a maximum profit. And the economic reality is that it's “cash money” that the tourists left behind. This money, notice it well, does not come from the government pockets (though a part of it did come from the government and private firms that were doing construction works, repairing stadiums, constructing new stadiums, working in “amenajman espòtif” so on and so forth... but all they got all that money back right away (if we want to analyze expenses before + profits after, an equation that will give us a positive balance). Also, it's the French team who will receive more money than the other 31 teams, and many millions that they will be made from advertising. It's nothing yet! After the cup, tourists continue visiting France; that is, France will be making many millions more just from souvenirs that these people will buy.

ETHNICNICALLY

Ethnically speaking, it's a success for French politicians to get a free ride, specially for the party where Chirac came from - a conservative one. If we look at the French team, we'll see that it's made up of a great ethnic composition. That not only shows ethnic diversity in France (different from many other European countries) and since a long time, France has been like that though it's mostly white French who are always in power, who hold the best jobs, but it's a reality now to see who composes the French society and the importance of immigrants' contribution to France, how hard they've worked for the country's advancement though “racism” does exist in France (a bit different comparing to the United States) but it's not something that we can deny. We may read some signs that say: “Ne touche pas mon pòt” (Leave my ass alone), an anti-immigrant message but despite all, France will always remain France (it has something that makes people love it). In reference to “ethnicity” in the games, the whole world saw the importance of players such as Lilian Thuram (a black who sent the team to final with the two goals he scored on the Dutch team) and Zidane (the son of Arab immigrant living in Marseille). I can say that they were the two best players that made France won the cup though I have not yet read other critics on that), and Emmanuel Petit (a blond) who scored a goal before the match ended. Any critic would say that the two goals by Zidane are more important, a way to give France more insurance that are leading and as the Creole says “devan devan nèt” (those who take the lead will keep it). But we know Brazil, what it could have done; though the French team scored two goals on Brazil in the first half, many Brazilian fans thought that they could have a chance to a tie in the second half in order to go to “prolongation” (if possible and if that would not work out, they would go to penalty kicks, the same way it happened in the last cup's final between Brazil and Italy and concerning penalty kicks, sport critics know Tafayèl's weight as the goal keeper for the Brazilian team) but, psychologically the moral of the Brazilians went down a lot (after the two goals), added to that, we can say the support that French team has received from the public and also the techniques they were playing with were amazing. So, maybe with my comments, the readers of this article can, more or less, understand the joy that the

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French and the people who live there have shown during “La semaine de gloire pour les Français” (the glory week for the French) and the psychological, political, economical and ethnic importance of this cup.

(E. W. VÉDRINE, Summer 1998)

KOUPDIMONN 1998: YON RÈV ENKWAYAB POU LAFRANS

(E. W. VÉDRINE)

«Koupdimonn 1998», yon koup ki fèt anndan Lafrans, gen yon dal enpòtans pou peyi sa a opwendeви sikolojik, politik, ekonomik e etnik pou rive konprann manifestasyon jwa Fransè yo.

SIKOLOJIK

Se yon rèv ki tounen yon reyalite pou Fransè yo. Kòm nou konnen deja, Lafrans klase pami 6 gran peyi nan lemond. Men opwendeви espò mondyal sa a, yo te santi yon konplèksdenferyorite lefèt yo pa t janm fè listwa (si n ap gade lòt peyi ewopeyen tèlke Almay, Itali... ki pran koup la deja epi Lafrans pa t manm klib 7 peyi ki pran koup la deja. Se te yon bagay ki dominepanse yo anpil (si n ap fè kritik espòtif) malgre yo konnen, lemond konnen yo avanse nan plizyè domèn epi yo toujou konsidere kòm sant sivilizasyon an Ewòp (depi kèk tan). Se tankou yon ekriyen k ap ekri depi lontan, ekri anpil men li pa rekonèt nan yon anbyans entènasyonal e menm nasyonal pafwa. Lè ekriyen sa a ta vin pran yon gwo pri literè, e si pa chans li ta rive pran «pri nobèl» la, imajine w kòman l ta montre kontantman l (diferan de Jean-Paul Sartre ki te rechte pri sa a) men pa bliye, misye te yon filozòf dènye degre, tout Lafrans te gentan konnen l deja (menm jan yo konnen Foucault) men, lefèt Sartre te rechte pri a, popilarite l monte plis paske se premye ekriyen, yon gwo ekriyen, yon filozòf nan listwa ki fè yon bagay konsa. Donk, endirèkteman, li pase kòm chanpyon. Ou p ap jwenn yon lòt ekriyen ki pral rechte yon pri nobèl kounyeya paske Sartre fè sa deja.

POLITIK

Se yon viktwa pou Chirac paske lè yon peyi pran yon koup, premye moun yo kòmanse felisite se prezidan peyi sa a (menmsi l pa t fè anyen grandyoz). Se menm jan lè yon peyi gen siksè (sou yon gouvèlman), se prezidan an ki jwenn tout glwa yo (bousòl la se sou li l pwochte), menm bagay la si peyi sa a ta an chen (tankou Ayiti), se gouvèlman yo y ap toujou kritike, se yo ki responsab. Donk, tout bagay yo mache «ton sur ton». Sèdike,

fokis lemonn nananfè koup la pa chita sou Lilian Thuram, Zinedine Zidane (Zizou), Emmanuel Petit (3 meyè jwè ekip la nan semifinal kou nan final) ak gadyen ekip la, Fabien Barthez (yon gadyen estraòdinè tou) oubyen pou lemonn ta poze bousòl la sou Aimé Jacquet ("Monsieur le sélectionneur des Bleus"). Fokis la se sou Lafrans pito (kòm peyi) ki pran tout glwa a epi l gen yon istwa byen long dèyè l, plis enfliyans li nan kontèks «mondyalizasyon».

EKONOMIK

Koup sa a pote dè milyon dola pou Lafrans, pou Fransè yo e pou moun k ap viv an Frans. Dabò, se yon envestisman kote Lafrans fè yon pwofi maksimòm (si n konpare ak lòt peyi ki te òganize koupdimonn deja tèlke Etazini). Byenke mwen poko li data sou ekonomi Lafrans pandan yon mwa koup la, men m konnen gen gwo dosye ki pral pale sou sa. Wè, si n ta pran tan pou n ta pase sitiyoasyon ekonomik Ewòp an revè e patikilyèman Lafrans nan fen syèk la e avan koup la, nou pral wè yon seri koub ki kwaze sou aks Y/X ekonomis fransè yo ka fè pi devan pou eseye montre n pwofi Lafrans fè (nan tout sans) epi lajan sa a rete andedan peyi a pou l envesti ankò, kreye plis anlwa pou moun nan peyi a, amenaje bagay espòtif Lafrans... Si n ta pran touris pa ekzanp, nonb de moun ki antre pou vin nan match yo (moun ki sot nan kontinan ewopeyen an ak lòt kote), ki rete Lafrans pandan tout mwa a, nou te ka pale an tèm de bilyon dola. Epi gen dè milye moun ki desann Ayewopò «Orly Ouest» oubyen «Charles De Gaulle» chak jou Bondye mete. Sèdike, tout otèl fè mago, chòf, kafe, restoran, nayklib, transpòtasyon, vandè nan lari, mize... tout sa n te ka site fè yon pwofi estraòdinè. Epi reyalyte ekonomik lan, sèke se «lajan kach» touris sa yo kite. Lajan sa a, remake byen, se pa nan pòch gouvèlman l soti (byenke gen yon pati ki soti nan pòch gouvèlman / fim prive ki t ap prepare konstriksyon, fè reparasyon estad, konstwi estad nèf, travay nan amenajman espòtif elatriye... men tout kòb sa yo antre soulechan (si n vin analize depans avan + pwofi apre, yon ekwasyon k pral ban nou yon balans pozitif). Se ekip fransèz la tou ki pral resevwa plis lajan ke tout lòt 31 ekip yo, plis dè milye dola yo pral fè nan piblisite. E se poko anyen! Apre koup la, touris kontinye ap debake Lafrans, sèdike gen dè milye dola Lafrans pral antre ankò nan souvni ki pral vann.

ETNIK

Opwendevi etnik, se yon siksè pou politisyen fransè pran woulib, espesyalman pati Chirac sot ladan an, yon pati konsèvatè. Si n gade ekip fransè a, n ap wè l gen yon bon konpozisyon etnik ladan. Sa non sèlman montre divèsite etnik nan peyi Lafrans (diferan de anpil lòt peyi ewopeyen) epi depi lontan, Lafrans te konsa byenke se blan fransè ki toujou sou pouvwa, ki nan meyè dyòb men, se yon reyalyte kounyeya pou wè kilès ki konpoze sosyete fransèz la e enpòtans kontribisyon imigran an Frans, kijan yo travay pou avansman peyi a byenke "rasis" la ekziste an Frans (sou yon fòm deferan de Etazini) men nou pa ka nye l. Petèt nou ka li kèk siy an Frans ki di «Ne touche pas mon pòt». An anglè, «Leave my ass alone» oubyen «Kite bounda m trankil» (an kreyòl), yon mesaj anti-imigran an Frans men malgre tou, Lafrans ap toujou rete Lafrans.

An palan de «etnisite» nan match la, lemonn antye wè enpòtans jwè tèlke Lilian Thuram

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(yon nwa ki voye ekip la nan final ak de gòl li fè sou ekipòlann lan) ak Zidane (pitit imigran arab k ap viv Marseille). Mwen wè se de meyè jwè ki fè Lafrans gen koup la byenke m poko li lòt kritik pou wè sa yo di), plis Emmanuel Petit (yon blond) ki fè yon gòl anvan match la fini.

Nenpòt kritik ap di de gòl Zidane yo pi enpòtan, yon fason pou te bay Fransè yo plis asirans ke yo devan e kòm pwovèb la di nou, devan devan nèt. Men, nou konnen Brezil, sa l te ka remèt; malgre l fin pran de gòl nan premye mitan an, anpil fanatik Brezil panse yo te ka rive egalize nan dezyèm mitan pou yo ta al nan pwolongasyon (si l posib epi si sa pa ta mache pou yo ta al nan penalite, menm jan sa te fèt nan dènye koup la ant Brezil / Itali epi pou koze penalite a, kritik espòtif konnen pwa Tafayèl kòm gadyen ekip Brezil la) men, sikolojikman moral Brezilyen yo te bese anpil (apre de gòl yo), jwenn sipò jwè seleksyon fransèz la jwenn nan men piblik la ak teknik yo t ap jwe tou.

Donk, petèt ak kòmantè m fè yo lektè k pral li atik sa a kapab plizoumwen konprann manifestasyon jwa fransè yo ak moun k ap viv Lafrans pandan yon semèn, «La semaine de gloire pour les Français» ak enpòtans koupdimonn lan o nivo sikolojik, politik, ekonomik e etnik.

(Emmanuel W. VÉDRINE, ete 1998)



IT'S ONE TO BRING THE SNAKE TO SCHOOL AND THE OTHER TO MAKE IT SEAT DOWN

(by E. W. VÉDRINE)

"We are under extreme pressure from the international community to use violence," General Augusto Heleno Ribeiro told a congressional commission in Brazil. 'I command a peacekeeping force, not an occupation force...'

The general went on citing the United States, France and Canada among countries pressing for the use of force against armed groups. Brazil, in way, is backing up its early promise, having a mission to help rebuilding Haiti :

'...We are not there to carry out violence, this will not happen for as long as I'm in charge

of the force... Brazil is demanding U.N. donor nations deliver \$1.2 billion in aid they have promised to rebuild Haiti ." (Brasilia, Brazil, Dec 2 (Reuters).

To summarize from the above quotes, Brazil, in a way, shows certain MORAL VALUES as a peace keeping force that does not want to get caught in the middle of a CIVIL WAR among Haitians.

Using VIOLENCE against VIOLENCE is not the best way to stop violence (as many of us with moral values may summarize it) and that's why U.S foreign policy, in many cases, has failed where they have created more hatred for themselves throughout the whole world [re: THE USE OF FORCE (instead of REAL DIPLOMACY) as a means to solve some INTERNATIONAL CRISIS].

Most of the time, the United States relies on that Latin saying: "CI VIS PACEM, PARA BELLUM" (He who wants peace, prepares for war). Imagine Nelson Mandela made use of that saying after ascending to power? How would South Africa look today? Would APARTHEID begin to disappear? Would there be hope for long-term peace there - a dream that Mandela and so many others had been cherished, a dream that so many had sacrificed their life for?

First, to disarm these bandits in Haiti (to whatever groups they belong to), would be to get information about them, then to look for them and put them behind bar (and create safe records of them to keep them on the watch constantly) in order for security to reign. Remember that the 1987 Constitution has abolished the DEATH PENALTY, and by the way in certain countries where it still exists, it does not prevent some people from committing crimes.

I am pretty sure that the Haitian population knows who is causing disturbance in whatever neighborhood they are living. So, right there is a rich source of information for those who are currently leading the country. The next step for the government to be taken would be to CREATE ACTIVITIES to keep everyone busy doing something. An INTERIM GOVERNMENT should not mean *that administration is just there holding the seat for the next president elect* . It should rather be an opportunity to demonstrate leadership that can have a POSITIVE IMPACT on the next administration and those to come. Why do we have so many bandits in Haiti ? The answer is SIMPLE: no activities to keep everyone busy in the country. Of course the absence of that will produce gangs of all sort.

Imagine that every young person in Haiti would have a school to attend, a place to learn a trade, would a have a job somehow ...! (I use "young" because if we carry out a research, we will find out that most of these gangs are youngsters in their twenties or even younger though we'll also find those in their thirties and up).

One would not see these folks hanging out in the streets, meddling in gang activities, and those who are sleeping "à la belle étoile" throughout Port-au-Prince (among them, many innocent ones). Truly, they did not invent their situation and the Haitian society should

have a MORAL OBLIGATION to do SOMETHING POSITIVE to help them since they are also members of the Haitian society at-large.

If you tell them (these trouble makers) don't hang out, don't commit crimes, don't do this and that... you MUST then create something for them in order to do away with it. One of my problems with Haitian leaders (which I call LOSERS most of the time) is that most of them don't have A LONG TERM VISION for Haiti . Their ONLY dream is ASCENDING TO POWER and once they get there, they don't know what the hell to do (their hands are tied up and they can not think of doing something positive to leave behind as legacy for those who will succeed them). It takes GUTS to become a good leader and to develop good leadership.

There should be a FRIENDLY ATMOSPHERE between the HAITIAN POLICE FORCE and the HAITIAN PEOPLE. That was one of biggest problems of the LATE ARMY (they were considered as the people's enemy instead of playing the role of their guardian angels - be it under the Duvalier or after the collapse of their brutal regime). Once that kind of TRUST is built between THE HAITIAN POLICE and THE HAITIAN PEOPLE, there will be incredible success (in sharing information that will help a lot with the problem of security).

There SHOULD be also CONSTANT DIALOGUE between THE GOVERNMENT and THE PEOPLE (tell them what is being done, what needs to be done, make them aware that their participation toward the country's development - something crucial and you who have the lead, are going to create channels for their participation to be fruitful [*“application du COMBITISME pour le developpement global du pays”*]). A government must create an atmosphere to show the people that they are working for them and for the well-being of their country. No Haitian politician will succeed without putting that into practice.

People with weapons (be it police, former army members, gang members) tend to attack those with no weapons or innocent people. That's a coward act. Logically, those who carry LEGAL FIREARMS (such as the police force) may ONLY use them in the case of SELF-DEFENSE, but for many years Haiti has been a cowboys country. So, EDUCATING THE POLICE and THE HAITIAN POPULATION is something CRUCIAL in order to meet some KEY objectives toward peace.

(E. W. VÉDRINE - Dec. 3, 2004)



**MENNEN KOULÈV LA LEKÒL SE YOUN,
FÈ L CHITA SE DE**

(E. W. VÉDRINE)

«Nou anba gwo presyon nan men kominote entènasyonal la pou itilize vyolans», jeneral Augusto Heleno Ribeiro deklare a yon komisyon depite nan peyi Brezil. 'Mwen kòmande yon fòs k ap mentni lapè, pa youn ki la kòm fòs k ap okipe ...'

Jeneral la site Etazini, Lafrans ak Kanada pami peyi k ap bay presyon pou itilize fòs kont gwoup ame yo. Brezil, nan yon sans, ta eseye kenbe pwomès li te fè avan, asavwa li gen yon misyon pou ede nan rekonstriksyon Ayiti:

'...Nou pa la pou fè vyolans, sa p ap fèt osilontan mwen an chaj fòs la... Brezil ap mande peyi donatè Nasyonzi yo pou bay \$1.2 bilyon pou ed yo te pwomèt nan kad rekonstriksyon Ayiti.» (Brasilia , Brezil, 2 desanm 2004 (Reuters). [Tradiksyon anglè – kreyòl: Emmanuel W. VÉDRINE)

Pou rezime sitasyon anlè yo, Brezil, nan yon sans, montre sèten VALÈ MORAL kòm yon fòs k ap mentni lapè ki pa ta renmen tonbe nan mitan yon GÈ SIVIL ant Ayisyen.

Itilizasyon VYOLANS pa meyè fason pou estope VYOLANS (kòm anpil nan nou ki gen valè moral ta rezime l) epi se pou rezon sa a politik Etazini nan Zafè Etranje pa gen siksè kote yo kreye plis hèn pou tèt yo nan lemonn [re: ITILIZASYON FÒS (olye VRÈ DIPLOMASI) kòm mwayen pou rezoud kèk KRIZ ENTÈNASYONAL].

Anpil fwa, Etazini chita dèyè pwovèb laten an: "CI VIS PACEM, PARA BELLUM" (Si w vle lapè, prepare lagè). Imajine w Nelson Mandela ta mete sa an(n) aplikasyon lè l te monte sou pouvwa? Kijan Afrikdisid t ap ye jounen jodiya? Èske APATED ta kòmanse disparèt? Èske ta gen espwa pou lapè alontèm nan - yon rèv ke Mandela ak anpil lòt moun t ap nourri depi lontan, yon rèv anpil sakrifye vi yo pou li?

Premyèman, pou dezame bandi sa yo Ayiti (a kèlkeswa gwoup yo apateni), se ta jwenn enfòmasyon sou yo, epi chèche yo pou mete nan prison (kreye bonjan dosye pou yo dekwa pou rete vijilan gen kontwòl yo) pou sekirite ka blayi. Sonje Konstitisyon 1987 la aboli PÈN LANMÒ epi an pasan, se yon santans ki ta egziste toujou nan dotyen peyi, men sa pa evite kèk lawon nan sosyete a kontinye fè krim pou sa.

Mwen sèten pèp ayisyen an konnen kilès k ap simen latwoublay nan kèlkeswa katye kote yo rete. Donk, la a menm gen yon sous enfòmasyon trè rich pou sa yo ki gen renn peyi a nan men yo aktyèlman. Lòt bagay nesèsè pou gouvènman an ta fè se ta KREYE AKTIVITE pou angaje tout moun nan fè yon bagay. Yon GOUVÈNMAN ENTERIMÈ pa ta vle di *youn ki jis la k ap fè yon kenbe pou lòt prezidan eli a* . Sa ta dwe pito yon opòtinite bab e moustach pou demontre lidèchip ki ka gen yon EFÈ POZITIF sou gouvènman ki pral pran mayèt la e sa yo k ap vin annapre. Poukisa Ayiti chaje ak bandi? Repons lan SENP: pa gen aktivite pou kenbe chak moun okipe nan peyi a. Pa gen dout absans koze sila a pral pwodui tout yon seri gang.

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Imajine w chak jèn ayisyen an(n) Ayiti ta andedan yon lekòl, yon kote y ap aprann yon metye, gen yon travay y ap fè kèlkonk...! (mwen di «jèn» paske si nou fè yon rechèch, n ap jwenn majorite nan gang sa yo se yon seri jèn nan laj ventan ou menm pi jenn toujou byenke n ap jwenn sa yo ki nan trantèn ou plis toujou).

Moun pa t ap wè ekip sa yo ak make lèsanpa nan lari, mele nan aktivite gang, ak yon seri jèn k ap dòmi nan lari lèswa, tout kote nan Pòtoprens (pami yo, anpil inosan). Vrèmanvre, se pa yo menm ki envante sitiwayon sa a e sosyete ayisyèn nan ta dwe gen yon OBLIGASYON MORAL pou fè yon bagay POZITIF pou ede yo paske yo se manm menm sosyete sa a.

Si w di yo (ekip solid, ekip tyòbòlmekè sa yo) pa make lèsanpa nan lari, pa fè krim, pa fè sesè, pa fè sela... ou DWE kreye yon bagay pou yo pou kapab fini ak sa. Youn nan pwoblèm mwen genyen ak lidè ayisyen (ke m rele PÈDAN anpil fwa) sèk majorite nan yo pa gen yon VIZYON ALONTÈM pou Ayiti. SÈL rèv yo se MONTE SOU POUVWA epi yon fwa yo fin monte, yo pa konnen de ki lakyèl sa pou fè (2 men yo mare epi yo pa kapab panse fè kèk bagay pozitif pou kite dèyè kòm eritaj pou sa k ap vin ranplase yo). Fòk ou gen FYÈL pou vin yon bon lidè epi pou devlope bonjan lidèchip.

Dwe gen yon ATMOSFÈ AMIKAL ant FÒS POLIS AYISYEN AN ak PÈP AYISYEN an. Se te youn nan gwo pwoblèm LAME DEFEN an (yo te konsidere kòm ènmi pèp la olye zanj gadyen l – ke l te sou Duvalier ke l te aprè rejim brital sa a te fayi). Yon fwa tip KONFYANS sa a fin tabli ant LAPOLIS ak PÈP LA, pral gen yon kokenn siksè (nan pataje enfòmasyon ki va ede anpil nan rezoud pwoblèm sekirite a).

DWE gen tou DYALÒG MANCH LONG ant GOUVÈNMAN AN e PÈP LA (di yo men sa k ap fèt, kisa k dwe fèt, fè yo pran konsyans de patisipasyon yo nan kad devlopman peyi a – yon bagay trèzenpòtan epi etan gouvènman ki gen mayèt pouvwa a nan men l, ou pral kreye kanal pou patisipasyon pote fri [*aplikasyon filozofi KONBIT la nan devlopman global peyi a oubyen aplikasyon filozofi «grès kochon an kwit kochon an»*]. Yon gouvènman dwe kreye yon atmosfè pou montre pèp la ke l ap travay pou li e pou byennèt peyi l. Oken politisyen ayisyen pral gen siksè san yo pa ta mete bagay sa yo an(n) aplikasyon.

Moun k ap sikile ak zam (tèlkòm polis, ansyen manm lame defen an, manm gang) gen tandans atake sa yo ki san zam oubyen moun inosan. Sa se travay moun lach. Lojikman, moun ki pote zam legal (tankou manm fòs polis la), ta dwe SÈLMAN itilize l nan kad DEFANS LEJITIM men depi plizyè ane, Ayiti tounen yon peyi kòbòy. Donk, EDIKE FÒS POLIS LA ak PÈP AYISYEN an se yon bagay TRÈZENPÒTAN nan kad atenn kèk nan objektif KLE vizavi lapè.

(E W. Védrine – 3 desanm 2004)

ELECTRONIC PUBLICATIONS AND ITS IMPORTANCE IN THE DIFFUSION OF THE CREOLE LANGUAGE

(by E. W. VÉDRINE)
Spring 2002

From time to time, more ideas come to my head when I finish working a major Creole research though I always have the tendency not to think about what I have already published so that I won't say I will stop there. For me, the day when an artist would not produce anymore in his own area, it would be like he does not exist any longer; it's the same parallel we can draw between a writer: we always expect that he is publishing some *new works* even if that author has already received a *Nobel prize*.

After five intensive research to succeed in establishing one of the greatest documents on the Creole Language (An Annotated Bibliography On Haitian Creole: A review of publications from colonial times to 2000) , I've learned a lot from this research, not only as its author and as a creolist who cares a lot about the future of the native language, but also about the problem of documentation in general that Haiti has been facing since a long time and the methodology that Haitians have been using to do research.

We can't go further in our critics without mentioning anything on “the problem of schools in Haiti ” which is *one of the sources of the problems* (the way they teach us). There's a lot that we can say about that and as we know, *there has not been yet a real school reform that took place in Haiti*. I've mentioned that many times in my research for people who want to investigate more on that.

The diffusion of the Creole language is one of the most important points that I have mentioned in my comments and research on Haitian Creole, and without the participation of the government, without real investment in it, the changes we expect will not take place the way it is supposed to. But for us who know *the Haitian reality*, it is impossible also for us to seat down and wait for the government to do all that the country needs. So, it is important for us to think about “alternatives” in this sense when we are talking about “development of Haiti ” and concerning the *diffusion of the Creole language*, we believe that it is important for us to think seriously about *electronic publications*. Not only that creates an *extraordinary archives to document publications* (for all references) but that gives also a lot of access (for instance, access to documents to be used in school, to help people who are doing research at all levels and on all subjects, the advantage for people who need to publish their works, and who don't have money but in the meantime, they can publish the *electronic version* of the works where they will attract more readers and create the possibility to find more critics on their works).

In this sense, it's important to encourage everyone who is producing in Creole to reconsider *the power of the internet* and how they can take advantage of it to help and encourage the *diffusion of the Creole language* faster in all areas. We are encouraging everyone who is producing web sites in order to include in them documents that will

facilitate research on Haiti.

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PIBLIKASYON ELEKTWONIK AK ENPÒTANS LI NAN DIFIZYON LANG KREYÒL LA

(E. W. VÉDRINE)
prentan 2002

Tanzantan plis ide vin nan tèt mwen lè m fin travay sou yon gwo rechèch kreyòl malgre m toujou gen tandans pa panse a sa mibliye deja dekwa pou m pa di m ap kanpe la. Pou mwen, jou yon atis pa ta pwodui ankò nan domèn li, se kòmki dire li pa ta ekziste ankò: se menm paralèl la nou ka fè ak yon ekriven: nou toujou atann l ap mete yon zèy *nouvo* deyò

menm aprè l ta fin pran yon *pri nobèl*.

Aprè *senkan rechèch entansif* pou rive mete sou pye *youn nan pi gwo dokiman sou lang kreyòl la* («*An Annotated Bibliography On Haitian Creole: A review of publications from colonial times to 2000*»), mwen aprann anpil de rechèch sa a non sèlman kòm otè l e kòm kreyolis ki sousye anpil de fiti lang natifnatal la, men tou sou pwoblèm *dokimantasyon* an jeneral Ayiti ap konfwonte depi digdantan e *metòd Ayisyen itilize pou fè rechèch*.

Nou pa ka ale pi lwen nan kritik nou san nou pa ta di anyen sou «pwoblèm lekòl Ayiti» ki *youn nan sous pwoblèm yo* (fason yo anseye nou). Gen anpil nou ka di sou sa e kòm nou konnen, *poko reyèlman gen yon bonjan refòm eskolè ki fèt an Ayiti*. Mwen mansyone sa anpil fwa nan rechèch mwen pou moun ki vle fè plis investigasyon sou sa.

Difizyon lang kreyòl la se youn nan pwen trè enpòtan mwen mansyone nan kòmantè, rechèch mwen yo sou kreyòl e san patisipasyon leta, san investisman l tout bon, sa p ap rive fèt kòm sadwa. Men pou nou menm ki konnen *reyalite a Ayiti*, li enposib tou pou n ta ret tann se gouvènman k ap vin fè tout sa peyi a bezwen. Donk li enpòtan pou n panse a «altènatif» nan sans sa a lè n ap pale de «devlopman Ayiti» e nan kad *difizyon lang kreyòl la*, nou kwè li enpòtan pou n panse seryezman a *piblikasyon elektwonik*. Non sèlman sa vin kreye *achiv estradòdinè pou dokimante piblikasyon* (pou tout referans) men sa vin bay tou yon dal aksè (pa ekzanp, aksè a dokiman pou sèvi nan lekòl, pou ede moun fè rechèch nan tout nivo e sou tout sijè, avantay pou moun ki bezwen pibliye zèv yo e ki pa gen kòb pou sa men annatandan, yo kapab pibliye *vèsyon elektwonik* lan kote y ap atire plis lektè e kreye posiblite pou jwenn plis kritik sou zèv yo).

Nan sans sa a, li enpòtan pou n ankouraje tout moun k ap pwodui an kreyòl pou rekonsidere *pouvwa entènèt* la e kijan yo ka pran avantay de li pou ede e ankouraje *difizyon lang kreyòl la* pi rapid nan tout domèn. N ap ankouraje tou tout moun k ap kreye pajwèb dekwa pou mete ladan yo dokiman k ap fasilite rechèch sou Ayiti.

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REFLEKSYON SOU JOUNEN KREYÒL 2000

(E.W. VÉDRINE)
oktòb 2000

Gen plizyè fason nou ka entèprete Jounen sa a oubyen kòmante sou senbolis li: kreyòl lang liberasyon, kreyòl sèl lang ki konekte tout Ayisyen, kreyòl kòm lang ki Lega kilti ayisyèn, kreyòl se lang nou pi alèz ladan, kreyòl sèl lang nou fè lanmou ladan pi byen, kreyòl lang zansèt nou yo, kreyòl antre sou entènèt la nèt, se kreyòl ki towò a sou tè Desalin. Men kòm Ayisyen ki konsyan de pwoblèm ak reyalyte Ayiti, pa gen anyen m pral fete. Ou fete se lè reyèlman kè w kontan, y ap pale de byen pou peyi w kote w pase, lè w di ou se Ayisyen moun pa gen sèt min nan fon men yo souri ba ou. Reflechi!

Se plis pou mwen yon Jounen Refleksyon, non sèlman sou lang natifnatal nou an men sou tout kilti ki gen "kreyòl" kòm non de batèm. Nan tout rechèch k ap fèt sou kreyòl, se Ayiti tout chèche mansyone nan tèt lis la epoutan se la yo pi meprize kilti ak lang kreyòl la. Swedizan entelektyèl / lengwis nou yo (kòm mwen mansyone nan yon entèvyou ak SICRAD) pa pwodi yon pyèlyèm an kreyòl, apa Yves Dejean ki fè yon gwo diferans jodi a. Mesye yo chita ap ekri bèl koze sou kreyòl nan lang Voltè / Chekspi pou yo ba yo grad "gran chèche" epitou, depi yo rive nan yon nivo akademik elve, anpil kategorikman

elwaye yo de kominote ayisyèn nan. Reflechi!

Donk fò n reflechi sou mantalite sa a, kritike l pou n eseye chanje l. E nou kapab kesyone tou: men ki liv / atik / metòd yo ekri an kreyòl pou ede lang sa a bouje? Ki dokiman yo pwodui / eseye met deyò pou bay ide sou eradikasyon to analfabèt Ayiti? Ki ide yo bay pou montre sa k pa konn fè rechèch (men ki montre yon voulwa nan avansman lang kreyòl la) pou ta ede yo? Kisa yo fè ak tèz / liv yo fin ekri yo? Eske yo menm panse voye kèk kopi nan kèk sant rechèch ki kenbe dokiman sou Ayiti? Panse voye kèk nan Bibliyotèk Nasyonal Ayiti? Reflechi!

Jounen Jodi a, n ap travèse tou kon kriz "dokimantasyon" kote menm dokiman kreyòl (si w ta bezwen fè bonjan rechèch) ou pa menm bezwen pèdi tan al Ayiti (sof si w pral entèvyoure moun pou ranmase yon "corpus" oral [ki fèt deja, plis pa chèche etranje nan plizyè domèn]. Fò ou ta pran avyon al Lafrans ak lòt peyi ewopeyen epi al nan kèk bonjan inivèsite Ameriken ak nan "Library of Congress" pou jwenn yon seri dosye (pa sèlman sou kreyòl, men sou Ayiti an jeneral). Reflechi!

Pou Jounen espesyal sa a, m ta di konpatriyòt mwen yo (patikilyèman sa k nan domèn rechèch kreyòl, sa k rele tèt yo kreyolis, jounalis, ekriyen, sa k ap fè yon bagay kèlkonk ki an rapò ak kreyòl) pou yo reflechi, analize pwoblèm yo, pa ret fè vye politik chen manje chen / youn ap kraze lòt, men antre nan ou menm, pran konsyans de reyalyte peyi nou. Sa ou ka fè a, pa atann okenn glwa an retou / lajan k ap soti nan yon òganizasyon kèlkonk pou ede w men jis fè sa ou wè ki nesese (menmsi se ak lajan k sot nan pòch ou). Se yon lòt altènatif tou (nan tout domèn) pou n rive chanje vizaj Ayiti: chak Ayisyen eseye fè yon bagay nan domèn li (san nou pa bezwenn tounen pwatann nan ret tann akonplisman pwomès swedizan lidè x / y. Zwazo ki gen plim pa chante. Donk se souwè / refleksyon pa m pou Jounen espesyal sa a.

Kòm chèche / lengwis / kreyolis / edikatè / direktè plizyè pwojè rechèch / dwayen Albert VALDMAN ap toujou rete nan tèt plizyè moun yon "ewo estraòdinè", non sèlman pou travay ekselan /san souf li sou yon dal lang kreyòl, sou varyasyon fransè (ki pale tout kote sou latè) men pandan 40 ane rechèch li nan Indiana University (gouvènman fransè voye anbasè François Bujon de l'Estang vin dekore l ak pi gran onè akademik peyi Lafrans bay, "Commandeur dans l'Ordre des Palmes Académiques" [26 okt., 2000]) li se youn nan chèche ki chanje konplètman vizaj inivèsite sa a. Donk menmsi nou ta fin ekri youn, de, twa liv / atik / yon grenn tèz sou kreyòl (byenke se yon kontribisyon kanmenm), pa panse travay la dwe kanpe la epi pou n ap tann moun vin bat bravo pou nou, ban nou yon plak; sa ka fè n vin parese kou chen plenn (kòmsi nou akonpli misyon nou, nou mèt kanpe la). Se kontinye travay la jouk nou pa debou ankò epi pa janm pran chans glorifye travay nou ta fè (sa se travay kritik pou di sa yo panse). Travay chèche / atis la se "kontinye pwodui nan nivo maksimòm" nan domèn li epi an menm tan, pase travay lòt moun an revè / envestige travay lòt moun (vin ak kritik konstruktif, pa kritik pou kraze moun si yon moun sa a pa nan gwoup / menm asosyasyon ak ou). Reflechi!

Finalman, gen bèl travay tou k ap fèt nan domèn lòt kreyòl (Guadeloup, Lagiyàn, Matinik, Sechèl, Senlisi pa ekz). Ann ba yo lebra, ankouraje yo. Nou se yon sèl pèp ki gen yon

istwa an komen. Nou ka panse a estrateji pou n kolabore / patisipe nan rechèch / devlopman kreyòl lòt kote sa yo (ki pale apeprè menm kreyòl a baz leksik franse) e nan echanj kiltirèl. Reflechi!

REVOLUTION IN HAITI: BENEFIT FOR WHOM?

(by E. W. VÉDRINE)

Revolution is one of the complex themes to talk about in the case of Haiti and it's necessary to know the history of Haiti quite well.

To respond to an article by a countryman (Doumafis Lafontan. “*Inyon ou lanmò*” (Union or death), May 2005) that touches the theme “revolution”, one of the themes I would choose to debate this subject is: UNDERSTANDING HAITI.

Certainly, we would have to go back to the revolutionary periods (though we are still in the colonial times, but we are not yet in 1803) that is, the point I want to make here has to do with all the fights back and forth that were taking place (before the Battle of Vertieres on November 18, 1803) and the question we may ask is: how many of them were in the interest of the mass of people (also, notice that we were not a “nation” yet)? So, here we can enter the lowest classes (the untouchables), including all slaves in order to be able to suck at least a bone from the bowl of meat.

So after all of our analysis, we notice that most of the battles were based upon personal interests. Dessalines understood the complex game quite well and it wasn't an easy thing for him to try to unite the great indigenous chiefs (mulattoes, blacks, the “bossal” negroes) against France that had all the divide and conquer power in its hands at the time. Opportunists who are always present today were always present also in the past. They stood by Dessalines' side (in the “union” business that he was talking about) because they already saw their great future advantage (the creation of a new feudal system or neocolonial one if they succeeded in destroying the French army that thought Haiti was a prairie upon which they would continue to gallop.

But what happened after the revolution? Some of these opportunists noticed that Dessalines would, in a way, change when the emperor would ask him to pay back the little barefoot soldiers wearing torn pants who had brought their own contribution to the bloody battle with all their soul and strength for a change. Gee! Some of these big guys got very mad and that was one of the causes of the death of the homeland founder soon thereafter. And right after (his death), we see how the new country became divided like a pig that is being cut up in pieces after killing it.

Many Haitians would like to appear at the same time to be “revolutionary”. That does not

astonish me because we are looking at the development of Haiti 's history, but is it truly with the idea to help the masses who are in need? Is it with the idea to benefit their own class or their personal interests? So, that's where the CONFUSION lies because the history pages of Haiti are open naked before us like a leaf we like to look at.

Don't forget also that the theme “revolution” in our history would appear more as a STRUGGLE TO ASCEND TO POWER only (with this label - with the promise that “things will be changed”, so hope makes one live, as the saying says). No problem ascending to power, but the question is: WHAT do these leaders do after (so that the majority of the people who are in need) ascending to power? Everyone always remains DIVIDED: each one always remains in his clan (e.g., those who are in power put their friends in key positions and the basic changes never occur); the intellectuals always remain in their clan philosophizing, sitting down doing nothing even when they appear to be more red than the color of the Russian communist flag but, truly, they are not going through the masses to do a series of basic works (such as, planting trees with them, using the hoe with them, coming up with strategies to irrigate the land, strategies to plant better, ideas to preserve harvests so that they can fight against the dry season, ideas to protect the land, make nurseries of all types, coming up with the idea not to destroy the land but rather protect it, etc.).

The 20th Century has just recently passed; it was a century of headaches, filled with currents of ideas of the “ISM” that were born or grew up (for example: barbarism, existentialism, capitalism, communism, neofeudalism, neocolonialism, revolutionism, socialism... just to cite a few). Some petit intellectual bourgeois in Haiti (black or light skin) use them back and forth (their own way), they use them like kites people fly on a Holy Friday in Port-au-Prince, but they always remain within their own class speaking sophisticated French; they are not even going to write a Kreyol manual trying to teach the masses who are completely illiterate how to read and write; so forget about rolling up their pants to go and plant with them, to hold a hoe / pickax / machete with them, weed the land with them (and many know that one of the secrets of Haiti's development lies in agriculture), go and show them how to read and write free of charge so that they can be at least at the basic reading the level, go and form groups to give out books, get together (with those who have money) to help one way or another and then show them how to organize themselves, how to work together for success. The compilation of all these revolutionary ideas in the case of Haiti , but with no concrete action, appears to be a “*lanmou makiye*” (fake love).

So, two questions we may ask to conclude:

1. *When will Haiti have a social revolution for sure?*
2. *What can we learn from the Cuban Revolution?*

These answers are open-ended in order to widen this debate. Finally, the term “REVOLUTION” in Haiti 's history also adopts semantics, focusing more on REVOLUTIONARY IDEAS than CONCRETE ACTIONS.

(E. W. VÉDRINE - May 27, 2005)

REVOLISYON AYITI: BENEFIS POU KILÈS?

(E. W. VÉDRINE)

Se yon tèm tèt chaje pou moun abòde nan kad Ayiti e li nesesè pou konn fondèt istwa peyi sa a. Pou te fè suit a yon atik yon kapatriyòt ekri (*Doumafis Lafontan. 'Inyon ou lanmò'. Me 2005*) ki anglobe tèm «revolisyon», youn nan tèm mwen ta chwazi pou debat sijè a se: **konprann istwa Ayiti**.

Evidamman, fò n ta pati depi **peryòd revolisyonè yo** (byenke nou nan epòk kolonyal la toujou, men nou poko rive nan ane 1803); sèdike pwèn mwen vle touche la a gen pou wè ak tout batay adwat agoch ki t ap fèt yo (avan Batay Vètyè, 18 novanm 1803) e kesyon nou menm nou kapab poze se: **ki valè ladan yo ki te nan enterè mas pèp la** (remake tou nou potko yon «nasyon»)? Donk, la a nou ka antre klas ki te pi ba yo («meprizab» yo), enkli tout esklav pou ta vin souse omwen yon zo nan bòl vyann nan.

Enben apre tout analiz nou, nou vin remake majorite batay sa yo ta chita sou **enterè pèsònèl**. Desalin te konprann jwèt marèl la fen e byen e se pa t yon bagay fasil fasil pou li pou l te eseye fè gwo chèf endijèn yo (milat, nwa, nèg bosal) fè yon tèt kole kont Lafrans ki te gen gwo pouvwa pou divize/reye nan plan men l nan epòk la.

Opòtinis pakapala te toujou la depi lè dyab te kaporal. Yo antre nan kan Desalin nan vre (nan zafè «inyon» fiti anpwè a t ap pale a) pase yo te gentan wè avantay bab e moustach yo pi devan (kreyasyon **yon nouvo sistèm fewodal ou neyokolonyal**) si yo ta rive kwapre ekip sanmanman lame fransèz la ki te panse Ayiti se yon savann kote yo t ap kontinye vin galope ladan. *Men kisa ki vin pase apre revolisyon an?* Kèk nan opòtinis sa yo ta remake filozofi Desalin ta yon ti jan chanje lè anpwè a ta mande pou rekonpanse ti sòlda pye atè, linèt nan dèyè pantalon ki te pote pwòp kontribisyon pa yo nan revolisyon sanglan sa a kote yo te batay ak tout nanm, tout fòs yo pou yon chanjman.

Woy! Machwè kèk gwo chabrak gonfle pi rès pase bonm ka Lekont e sa ta youn nan koz lanmò fondatè patri a anvan krache sèk. E toutsuit apre, nou vin wè kouman peyi tounè sa a kòmanse divize tankou yon kochon ki dekatya apre yo fin grate l.

Anpil Ayisyen ta vle parèt an menm tan tou kòm «revolisyonè». Sa pa etone nou pase n ap gade **fil istwa Ayiti** kouman l dewoule, men *èske se reyèlman ak ide pou ede mas pèp*

*ki nan bezwen an? Èske se ak ide pou benefisye pwòp klas pa yo oubyen enterè pèsonèl yo? Donk se la **KONFIZYON** an chita pase fèy Istwa Dayiti ouvè devan n toutouni tankou yon fèy nou renmen gade.*

Pa bliye tou, tèm «revolisyon» nan istwa nou ta plis parèt kòm yon **LIT POU MONTE SOU POUVWA** sèlman (ak etikèt sa a – ak pwomès «bagay yo pral chanje» donk, *espwa fè viv* kòm pwovèb la di). Pa gen pwoblèm pran pouvwa a, men *se KISA lidè sa yo fè annapre* (dekwa pou ede majorite pèp ki nan bezwen) *lè yo fin pran pouvwa a?* Tout moun toujou rete **DIVIZE**: chak toujou rete nan klan yo (e.g, sa k pran pouvwa a mete tout akolit li nan pozisyon kle epi chanjman de baz yo pa janm rive fèt, entelekyèl toujou rete nan klan yo ap filozofe grate santi menm lè yo parèt pi wouj pase drapo kominis Larisi men an verite, yo pa pral nan mas pèp al fè yon seri travay de baz (kouwè al plante pyebwa ak li, al voye hou ak li, vini ak estrateji pou wouze tè, estrateji pou plante pi byen, ide pou konsève rekòt pou ka goumen kont sezon dizèt, ide pou pwoteje tè a, fè pepinyè tout kalite, vini ak ide pou pa detwi lanati men pou konsève l, elt...).

Ventyèm syèk la ki apèn chavire bonnèt li pa tèlman lontan, se yon syèk tèt chaje nèt ale ak kouran ide «**IS**» yo ki vin pran nesans oubyen grandi (pa egzanp: *barbaris, egzistansyalis, kapitalis, kominis, neyofewodalis, neyokolonyalis, revolisyonis, sosyalis...* jis pou site kèk). Kèk ti boujwa entelekyèl nan lakou lakay (po nwa oswa po kwiv) voye monte nèt ale, voye ide kominis, sosyalis monte tankou se kap y ap file vandredi sen nan Pòtoprens men frè, yo toujou rete nan klas yo ap simen fransè sofistike, menm yon silabè kreyòl yo pa eseye ekri pou ta eseye alfabetize mas pèp la ki pa konn **ga-a-ga** nan fèy malange, vwa pou t al touse pye kanson pou al plante pyebwa ak li, al voye hou / pikwa/ manchèt / sèpèt ak li, al sekle tè ak li (e anpil konnen youn nan gwo **sekrè devlopman Ayiti rete nan devlopman lagrikilti**), al montre l li gratis ti cheri pou l dechifre bekounaba nan fèy malanga, al fè gwoup pou ba yo liv gratis ti cheri pou li, mete ansanm (ak sa ki gen lamama) pou ede yo yon jan, yon lòt epi montre yo kijan pou òganize yo, kijan pou travay ansanm pou gen siksè.

Konpilasyon tout *ide revolisyonè* yo nan kad Ayiti, men san aksyon konkrè, vin sanble yon «lanmou makiye». Donk 2 gwo kesyon nou ka poze pou konkli se:

1. *Kilè Ayiti va gen yon revolisyon sosyal tout bon?*
2. *Kisa nou ka aprann de Revolisyon Kiben an?*

Sa se repons mwen kite ouvè dekwa pou elaji deba sa a. Anfennkont, tèm «**REVOLISYON**» nan istwa Ayiti vin pran yon lòt sans tou: youn ki ta chita plis sou **IDE REVOLISYONÈ**, mwens **AKSYON KONKRÈ**.

(E.W.Védryne, 27 me 2005)

FIDBAK

(Doumafis Lafontan)

Apade «Konprann Ayiti» nou andwa ajoute «Konnen Ayiti». Nou va retounen sou tèmsa a talè.

Avan mwen avanse pi lwen pèmèt mwen remake Védrine se atis ki plis itilize HAAM (Haitian-American Artists of Massachusetts) pou fè lakonesans sikile. Kididonk, oun gwo kout chapo pou ou.

Youn nan mo travay nèg ki te voye kolon kanpe lwen Ayiti se «Vanjans». Memwa Ayisyen make ak rasanbleman e dènye enstriksyon Boukmann pase avan Leve Kanpe Mas yo nan Sendomeng 23 Dawou 1791. Soulèyman sa a, efektivman, manke detwi pati franse koloni an. Annapre, lanmò Boukmann, pakèt lòt chèf parèt tankou: Jean Francois, George Biasou, Jeanot Bile, Toussaint L'Ouverture, elatriye. Anfèt, L'Ouverture pral fè tout koloni an konnen li nan yon lèt kote li di li vle «vanjans».

Gen yon fraz Boudis ki di: «Lè ou konnen travay ou fè, li sèl si ou pa jwenn konpay». Dapre Jacob H. Carruthers, otè *Irritated Genie*, mo travay vanjans lan te pwente Dessalines nan direksyon pou li te akonpli liberasyon nasyonal peyi Dayiti. Toujou dapre Carruthers, chèf Revolisyon Ayisyen te vasiye ant fantòm (osnon zonbi) libète e zanj irite. Dayè, Dessalines montre li te trè konsyan de sa lè li te di: «Lame Franse pa t bat Toussaint L'Ouverture, men se pito ajan franse ki te pandye zonbi libète douvan je li».

Pa egzanp, jounen jodiya, nou kapab di se pa mechan lidè Ayisyen yo mechan, osnon yo manke youn kwomozòm jan kolon rasis di, men pito sa nou ap asiste diran prèke desan (200) zan esplike pa politik (lit pou pouvwa) ki gen pou karakteristik nonsans, enkowerans, vyolans, esklizyon, elatriye.

Etid pi apwofondi nou fè te pèmèt nou tire konklizyon sa a (ann akò ak Jean Fouchad otè *Les Marrons de la Liberté*): «Nan Revolisyon Ayisyen gen oun gwoup chèf ki te pran lèzam non sèlman pou pran pouvwa, men tou yo te motive pa panse espekilatif osnon ideyal; oun lòt gwoup te rive degaje yon tewori ki te makònen ak reyèl sosyal koloni an osnon dyakektik materyèl». Toussaint L'Ouverture figure antèt premye gwoup sa a; dezyèm gwoup lan gen yon lis long chèf, di-mawon, depi Padrejan, Makandal rive sou Boukmann fini ak Dessalines.

Nou pale verite ki pa bezwen verifye: «Revolisyon Ayisyen se yon mòso sosyal mouvman objektif monn lan; lwa fondamantal li se: 'Okenn blan pa kapab pran tit mèt osnon pwopriyete an(n) Ayiti». Se Desalin ki fèt dekouvèt lwa fondamantal sosyete Ayisyen.

Nou dakò fòk nou esplike nouvo dimansyon Revolisyon Ayisyen eklere epitou fòk nou konnen reyèl, sosyal peyi a. Nou pa gen dout Repiblik Dayiti se yon chodye enjistis; yon melimelo fewodal, kolonyal, e kapital; yon petodye moun lavil, moun andewò, oligak nwa, milat; kontradiksyon entèn endijèn, nwaris, negritid e maksis. Fas a reyalyte sa a, ki yon tikras diferan lakoloni, nou pa kwè *vanjans* se mo ki pou mete moun an(n) aksyon

pito mo travay la se «jistis». Nou kwè se sou tèm jistis tou Cornell West, otè *Democracy Matters*, abouti nan analiz li sou 11 Septanm. Parafraz nou: «Prezidan Bush, frè m, se pa vanjans se jistis. Ou dwe aprann de lit dwa sivil Afriken Ameriken»

Konklizyon, nenpòt fas lit Ayisyen ap mennen, dwa sivil tankou pou fòm pati politik, pou vote osnon griyèf sosyal tankou aksè egal pou ale lekòl, sante, elatriye, abouti nan «jistis». Dèke nou wè li konsa eleksyon parèt kòm yon fè segondè e menm twazyèm. E tout moun ki prezante eleksyon kòm premye fè angaje nan yon manèv pou retade jistis e kenbe peyi Dayiti nan sitiasyon pouri. Anplis mo travay jistis pote kad pou yon langaj dekoule. Se doktrin inite, (inite nan divèsite) yon tewori sosyal ki se resipwosite e balans.

Pa egzanp, nou se sa linivè ye pou nou. Dapre David Bohm, otè *Unfolding Meaning*, se sèlman relasyon siyifikatif ki ap posib.

Poukisa boujwazi nasyonal la pa pran tèt chanjman ki ap bon pou li an premye? Nou p ap mize sou kesyon sa a paske Jacques Stephen Alexis, otè *Compère Général Soleil*, reponn li plizyè deseni de sa. Men nou ap di yo pa fè sa paske yo pa pratike aksyon kreyatif «inite konnen e aji». Pou soutni tèt sa a nou ap raple se nan lit pou endepandans inite ant nwa e milat te rive akonpli. Kididonk, se pa nan pale dyòl dous libète, egalite, fratènite, ekri lwa krizokal nan palman Ayiti ap libere de joug enperyalis.

Konsènan Kiba osnon leson nou kapab tire de Revolisyon Kiben pou aplike an(n) Ayiti. Nou ap sèlman siyale priyote Revolisyon Kiben bay *agrikilti* ki pèmèt Kiba jodiya apwoche otosifzans manje, sante, elatriye... fè konpetisyon nan domèn byoteknoloji, espò, elatriye. Nou dwe note Kiba rive akonpli gran siksè sa yo kwak repiblik etwale a enpoze sou li youn anbago ilegal depi plis pase karantan. Pi enpòtan, pèp Kiben, gras a revolisyon an, rive adopte yon pozisyon defansif anvè Etazini. Tandiske an(n) Ayiti, tout jefò entèn-ekstèn fèt pou sipòte sektè enpo-ekspo nan yon pwomès Ayiti t ap vini yon Taiwan Karayibeyen ki pa janm reyalize.

Rezilta konparezon ant Kiba e Ayiti: Kiba rive founi lòt peyi nan rejyon an doktè tandiske genyen plis doktè Ayisyen nan Montreal ke Ayiti e Kiba genyen nivo pi ba moun ki enfekte ak SIDA tandiske Ayiti genyen to ki pi elve nan rejyon an. Nou pa kwè nou bezon di piplis.

Pou nou fini, nou ap di pinga moun wè yon demach jistisyalis nan apwòch nou adopte pou nou kontribye a chanjman an(n) Ayiti. Nou rete konvenki jouk yo bay prèv kontrè, an(n) akò ak Alexis, maksis se metòd pi apwopriye pou adousi chanjman an(n) Ayit.

(Doumafis Lafontan, 27 Me 2005)

WHO IS LEADING HAITI:

THE HAITIAN PEOPLE OR LEADERS?

(by E. W. VÉDRINE)

Dec. 24, 2004

Many times some of us, Haitians, tend to blame THE PEOPLE instead of our LEADERS for not doing their jobs. "The people" have no power anywhere in the world. Let's stay focus on "the problem of leadership in Haiti".

If any of us really want to see good things for Haiti, we must clearly state what is not good, we must have the guts to say the TRUTH no matter what it will cost us.

At the same time, when we are criticizing our leaders for not doing their jobs, we must present ourselves as MODELS (as individuals who are doing something positive). I don't know how much some of us have read about José MARTÍ, the super hero who inspired the *Cuban Revolution* in the 19th Century. I can understand how and why Cubans, everywhere today, are so proud of their national hero.

Most Haitians have been complaining about HAITI'S SITUATION for decades, but at the same time they are still functioning with the same colonial mentality, the same "banking system" as the Brazilian philosopher Paulo FREIRE, or the Mexican philosopher Leopoldo ZEA would say today, knowing our past history and the impact of colonization on us.

In some of my writings and my participation on-line on some Haitian forums, I've put a lot of emphasis on ORGANIZATION. Some people did not understand me or probably have misinterpreted me since they did not know where I was coming from, and the work that I've been doing for the past 15 years dealing with "education" at all levels (In terms of my dreams for Haiti, my dream to see a Haiti where everyone can be happy, can go to school free, can have a job, can live with pride and dignity, can respect each other, can eat every day, can be free to say what's in their mind). Isn't this real democracy? But for that to happen, we, individuals, MUST do our part; we must work very hard also.

Fine we can criticize our so-called Haitian leaders, but at the same time, we individuals, must set examples since anyone can develop leadership. We must engage ourselves in doing something positive for the benefit of our community and of our country.

Where are our agronomists, businessmen, computer scientists, doctors, educators, engineers, politicians, scholars, scientists, talented people, who subscribe to different forums related to Haiti today and who know that these forums are open to anyone with all kind of ideas? *Can they talk? Have they shared their ideas with others? Are they organized somehow? Are they members of some organizations that have in mind to do something positive for Haiti? Do they try to support some organizations that are trying to do something positive for Haiti? Do they have in mind any plan for Haiti's future? Why*

did they spend over 20 years in school - just to get a good job – to accumulate diplomas? Are they just praying for change to happen without their participation? We need a RADICAL SPEECH as a beautiful and brilliant woman on a Haitian forum has suggested last month. It is not a question we are on the left or right, we are progressist or liberal Haitians... these are all bulls and some of us who've been working hard for a new Haiti already know that also.

I see/hear some Haitians labeling themselves “**conservative, communist, liberal, Marxist, Marxist-Lenist...**” what ever political adjectives they choose but when talking about the Haitian Reality, these are all bulls. If you are a conservative, fine! If you are a communist, fine! If you are a liberal, fine! If you are Marxist or Marxist-Lenist that's also fine! *But so far, what have you done for the advancement of Haiti? What have you contributed to the reconstruction of Haiti ? Are you conscious of the Haitian Reality - what is it all about?* Let people judge us (based on our work to change our society for the better) and let's be simple and humble humans who dream to see a Haiti like Japan, Switzerland or any country where everyone can be proud of themselves and of their native land also .

Leaders who pretended to be **right wing** or **left wing** or whatever name the want to choose for their wing have already fooled the Haitian people enough the past too hundred yeas of wasting history and it's really after they've ascended to power that “the people” can really describe their WING. Once they get there, they call the people FOOLS. And today, it is important to question someone who is going to run for any political position in Haiti . These candidates must be available to have dialogue with “the people” who are going to cast their votes (but too bad, knowing that the people know them well many of them won't do that, fearing to meet the challenge), they must be able to meet the press (though too bad we don't have yet an independent one in Haiti), they must be able to talk openly about their political agenda (but too bad none of them has one), they must be able to talk openly about what they have done in our society before (but too bad for many of them have done nothing so far). This is the kind of transparency we need in the leadership process for a new Haiti.

(Emmanuel W. VÉDRINE, Dec. 24/04)



KILÈS K AP DIRIJE AYITI: PÈP AYISIEN OUBYEN LIDÈ?

(E. W. VÉDRINE)

Anpil fwa kèk nan nou, Ayisyen, gen tandans blame PÈP LA olye nou blame LIDÈ yo pou travay yo ke yo pa fè. «Pèp la» pa gen pouvwa nan nenpòt kote nan lemond. Ann santre sou «pwoblèm lidèchip an(n) Ayiti».

Si nenpòt nan nou ta reyèlman vle wè bèl bagay pou Ayiti, nou dwe denonse klèman sa ki pa bon, fò nou gen kran pou n di LAVERITE kèlkeswa pri nou ka peye pou sa.

An menm tan, lè n ap kritike lidè nou yo pou travay yo ke yo fè, nou dwe prezante tèt nou kòm MODÈL (kòm endividi k ap fè yon bagay pozitif). Mwen pa konnen ki valè lekti kèk nan nou fè deja sou José MARTÍ, gran ewo ki enspire *Revolisyon Kibèn* lan nan 19èm Syèk. Mwen ka konprann kòman e poukisa Kiben yo, tout kote yo ye jodiya, fyè konsa de ewo nasyonal yo a.

Pifò Ayisyen ap plenyen de SITIYASYON AYITI ye depi plizyè deseni, men an menm tan yo toujou ap fonksyone ak yon mantalite kolonyal, menm «sistèm bankè a» kòm filozòf brezilyen Paulo FREIRE, oubyen filozòf meksiken Leopoldo ZEA ta di jodiya, konsyan de pase istorik nou epi efè kolonizasyon gen sou nou.

Nan kèk sa m ekri avèk patisipasyon mwen nan plizyè fowòm ayisyen sou entènèt la, mwen mete alpil anfas sou ÒGANIZASYON. Kèk moun pa t konprann mwen oubyen pwobableman ta mal entèprete mwen lè yo pa t konnen kibò m soti (an tèm sou ki bit mwen kanpe), epi travay m ap fè depi 15 ane nan kad «edikasyon» nan tout nivo (an tèm rèv mwen pou Ayiti, rèv mwen pou wè yon Ayiti kote kè tout moun kontan, tout ka ale lekòl gratis ti cheri, tout ka gen yon travay, tout ka viv ak fyète e diyite, len ka respekte lòt, tout ka manje chak jou, tout ka lib pou di sa ki nan panse yo). Èske sa pa vrè demokrasi? Men pou sa rive fèt, nou menm endividi, DWE jwe patisyon pa nou; nou dwe travay trè di tou.

Pa gen danje nou ka kritike swadizan «lidè» nou yo, men an menm tan, nou menm etan endividi, nou dwe trase egzanp, lefèt ke nenpòt moun kapab devlope lidèchip. Nou dwe angaje tèt nou nan fè yon bagay pozitif pou benefis kominote nou e peyi nou.

Kote agwonòm, biznismann, syantis konpitè, doktè, edikatè, enjenyè, politisyen, entelektyèl, syantis, moun ki gen talan nou yo, ki abòne diferan fowòm ki an rapò ak Ayiti jodiya e ki konnen ke fowòm sa yo ouvè a nenpòt moun ki vle fè nenpòt ide pase? Èske yo ka pale? Èske yo ka pataje ide yo ak lòt moun? Èske yo òganize yon fason? Èske yo se manm kèk òganizasyon ki gen nan tèt yo pou fè yon bagay pozitif pou Ayiti? Èske yo eseye sipòte kèk òganizasyon k ap eseye fè yon bagay pozitif pou Ayiti? Èske yo gen nan tèt yo yon plan pou Ayiti demen? Poukisa yo pase plis pase 20 ane lekòl - jis pou jwenn yon dyòb – pou anpile diplòm? Èske se priye y ap priye pou chanjman rive fèt san ke yo pa patisipe? Nou bezwen yon DISKOU RADIKAL kòm yon bèl dam entelijan sijere sou yon fowòm ayisyen mwa pase. Se pa yon kesyon nou agoch oubyen adwat, nou se Ayisyen pwogresis oubyen liberal... tout sa se kaka rat dèyè bwèt e kèk nan nou k ap travay di depi kèk tan pou yon lòt Ayiti konnen sa tou.

Mwen wè /tande kèk Ayisyen mete etikèt «**konsèvatif, kominis, liberal, maksis, maksis-lenis...**» sou yo; kèlkeswa adyatif politik yo chwazi men lè n ap pale de Reyalite Ayisyèn lan, tout sa se kaka rat dèyè bwèt. Si ou se yon konsèvatif, oke! Si ou se yon kominis, oke! Si ou se yon liberal, oke! Si ou se yon maksis oubyen maksis-lenis oke tou! *Men, kisa w fè pou avansman Ayiti? Kisa w kontribye nan rekonstriksyon Ayiti? Èske ou*

konsyan de Reyalite Ayisyèn nan – de kisa l ye? Ann kite moun jije nou (baze sou travay nou pou chanje sosyete nou pou l vin pi bon) epi ann eseye trè senp e enb etan imen k ap reve pou ta wè yon Ayiti tankou Japan , Lasuis oubyen nenpòt peyi kote tout moun kapab fyè de tèt yo ak peyi natal yo tou.

Lidè ki te pretann yo sou **bò dwat** oubyen **bò goch** oubyen kèlkeswa non yo chwazi pou bò yo, deja blofe pèp la ase nan desanzan ki sot pase yo nan gaspiyaj istwa e vrèman se apre yo fin monte sou pouvwa ke «pèp la» ka vrèman dekri BÒ yo. Yon fwa yo fin rive la, yo rele pèp la EGARE. A jounen jodiya, li enpòtan pou kesyone yon moun ki pral nan eleksyon pou nenpòt pozisyon an(n) Ayiti. Kandida sa yo ta dwe disponib pou gen dyalòg ak «pèp la» ki pral jete bilten yo (men podyab, lefèt ke yo konnen pèp la konnen yo fen e byen, anpil ladan yo pa pral fè sa, paske yo tyalenj), yo dwe disposib pou rankontre laprès (malgre podyab, poko egziste yon près endepandan Ayiti), yo dwe disponib pou pale ouvètmàn de ajannda politik yo (men podyab, okenn nan yo pa gen youn), yo dwe disponib pou pale ouvètmàn apwopo sa yo fè deja nan sosyete nou an (men podyab, anpil nan yo pa t janm fè anyen). Sa a se tip TRANSPARANS nou bezwen nan pwosesis lidèchip pou yon Ayiti tounèf.

(E. W. VÉDRINE, Dec. 24 /04)

INTERVIEW WITH DIANA GUILLEMIN: "THE CREOLE LANGUAGE"

(English translation: Emmanuel W. Védryne)
[Original text in French]

Diana was born on the island of Mauritius and migrated to Australia in 1966, but she thinks that she has a passion for Creole. In order understand this language better, one of her native languages, she started some studies in Linguistics. Her purpose is to inspire the Mauritian youth to be conscious of their cultural heritage and specially, to be proud of their Creole language. Diana is currently completing a Ph.D on Mauritian Creole at Queensland University.

Why this interest in Creole?

- Linguists have, for a long period of time, ignored the study of creole languages because these languages were not considered as true languages, but as hybrid languages with corrupted forms of the languages from which they were evolved. One was of the opinion that these languages were only spoken by people who had no education and culture.
- However, linguists now are of the opinion that the genesis of these creole languages is an exceptional phenomenon, and that their study can serve to explain

E. W. Veldrine's Complete Works, including works on Haitian Creole (1992-2005)

- how humans acquire language.
- The ability to acquire a language is, in deed, what differentiates humans from other species. And one of the mysteries that Linguistics has been trying to solve is how a child, before reaching the age of five, can have learned the complete grammar of his mother tongue, how that child succeeds in speaking it without grammatical errors – even before attending school to learn the grammatical rules!

Where does the term Creole come from?

- The term Creole, in the past, meant 'person of white race, born in the colonies'. Today, the term also applies to the languages spoken in these colonies where Europeans have established themselves for sugar, coffee and cotton plantations, making use of slaves from Africa. It also concerns Haiti, Jamaica, Martinique, and the islands of the Indian Ocean.
- The creole languages are essentially mixed languages coming from contact with other languages that are of a very different type. In Mauritius, it's about the very first contact between French and African languages whereas in Jamaica, it's English and some African languages. In Mauritius today, the term 'creole' applies to the population of African descents as well as the Creole language.

But are these Creole languages real languages?

What is a real language? A language is a means of communication consisting of a vocabulary, and a grammar; that is to say, rules to joint the words and to form phrases with a subject, a verb, an object, etc. in a specific order.

- The Creole languages have a grammar that is also as complex or as simple as the English or the French one, or any other language in the world. First, the definition of the term 'creole' such as 'new languages issued from a contact between different languages' makes English a creole language, a language born from a violent contact between the Celtic language and Germanic languages at the time of the invasion of Great Britain by the Saxons, the Hessians and the Anglos.
- The same way, the definition of the term 'dialect', meaning a 'regional variety of a language' makes it so that we should classify Old French, Italian and Spanish as dialects of vulgar Latin. The fact that the French language had become so prestigious is that it was the form of dialect in use in *l'Île de France*, and Paris has become the capital city.
- Another term that is often used when referring to Creole is 'patois'. Patois is a local variety of a language, and is often used by a rural population whose culture and level of education are perceived as inferior to those in surrounding milieus. Jamaicans call their Creole 'patwa'.

Do languages look alike?

- This is quite an interesting fact that the creole language of Haiti, located on the other end of the world, is so close to Mauritian Creole, however the creole

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language of Reunion (close to Mauritius) is quite different. It is understood in part the fact that the creoles of Mauritius and Haiti were formed in similar socio-historical conditions. That is, at the moment of the genesis of these languages, there was about the same percentage of masters who spoke French and slaves who came from the same regions in Africa.

- In the case of Reunion on the contrary, there were much more French than slaves, and the Reunionian Creole resembles much more a French dialect than the Creole of Haiti or that of Mauritius.

Do the Creole grammars look like the French one?

- More than 90% of Mauritian Creole vocabulary came from French, however the French have problem understanding Creole – that is because it's a different language; it is not a dialect of French, or again less broken French (*français mal parlé*).
- There have been some rapid changes very early in the genesis of creole languages, and these changes had later, a radical influence on the development of the grammar of these new languages.
- The creole languages were born from efforts by the slave population to speak the language of their masters. The very first efforts lead to a primitive means of communication (with no structure, a simple exchange of words that is) called, in the linguistic jargon, a 'pidgin'. It should be added here that these slaves have been recruited from different regions of Africa, and that they spoke different languages. That was a planned fact so that they would not be able to organize, among themselves, a revolt against their masters.
- Yet, the offsprings of these slaves heard a spoken 'pidgin' and that is an approximation of French words that are quite simplified. It was from that pidgin, little by little, during these years, a grammar has been developed, and that Creole become the mother language of a new community.

What are the changes that have taken place?

For example, the definite determiners *le/la/les* and partitive determiners *de/du/des* have become integral parts of nouns. These determiners in French are used to differentiate singular from plural, masculine from feminine, etc. They are universal semantic notions that the human mind should be able to express, and that are expressed in one way or another in all the languages of the world. Finding ways to express contrasts was needed in the new language.

Some examples of changes that have taken place are:

La table? latab the table (the definite determiner is substituted by Ø – zero)

Met dite lor latab (put tea on table)

Mets le thé sur la table (Put tea on the table)

We know that the French determiner has become an integral part of the word because people say "*enn latab*" (*une table* / *table*) and not "*enn tab*".

In the case of the 'demonstratives' *ce/cette/ces* [this (masc. sing)/ this (fem. sing)/ these], it is the French adverb "*là*" that is developed as definite marker, and it follows the noun:

Cette table ? latab la (table the)

Cette table là ? sa latab la (this table the)

As for plural, what happens is quite interesting. The French word "*bande*" (band) has become "*bann*" and plays two roles: this word is not only a plural form, but also the plural determiner. For example:

Li ti trouv zako manz banan
Il a vu des singes manger des bananes
(He saw apes eating bananas)

It's about indefinite number of apes and bananas.

Li ti trouv bann zako manz banan
Il a vu les singes manger des bananes
(He saw the apes eating bananas)

The use of "*bann*" makes "*zako*" not only a pluralized noun, but a definite plural – that is, it's about now of a group of apes that are familiar to the person who is speaking and those who are listening.

A 5 years old child, whose mother language is Creole, knows exactly when to make use of the *zero determiner*, when "*la*" should be used, or when to use "*sa...la, de bann*" etc. The child knows when to say:

Met dite lor latab (put tea on table)

Or

Met dite lor latab la (put tea on table the)

Or again

Met dite lor sa latab la (Put tea on this table the)

He/she knows also that one cannot say "*bann dite*" because tea is not a countable noun. The child knows that "*la*" is placed at the end of the noun, even if there is an adjective

that modifies the noun, for example:

La tab rouz la (the table red the)

However, if this same child also knows (how to speak) French, he/she will place the definite article before the noun, and will say for example " *la table rouge* " (the red table) and not " *table rouge la* " (table red the).

Another interesting thing that happens in creole genesis concerning the verbs is that the conjugations disappear very early because the slaves understood what it is to only eat, but the conjugations such as " *Je mange, j'ai mangé, je mangeais, je mangerai* " (I eat, I have eaten, I was eating, I will eat) are unnecessary parts of the verb that don't add up to the true meaning of the word.

In Creole, there are only two forms of the verb – the long and the short one:

Mo pu manze
Je vais manger
(I am going to eat)

Mo pu manz banan
Je vais manger des bananes/de la banane
(I am going to eat bananas/ a banana)

When there is an object that follows the verb, the short form is used, otherwise, it's the long form. A young child whose native language is Creole knows that instinctively.

The French conjugations, however, are used to express the present, the past, the future, etc, and here again they are universal semantic notions that human should be able to express via the language. Then, what happens in Creole where the conjugations have disappeared? One sees the development of a system of preverbal markers to express all the notions of time:

Mo finn manz enn banan
J'ai mangé une banane
(I have eaten a banana)

Mo fek manz enn banan
Je viens de manger une banane
(I have just eaten a banana)

Mo ti manz enn banan
J'avais mangé une banane
(I had eaten a banana)

Mo pe manz enn banan

E. W. Veldrine's Complete Works, including works on Haitian Creole (1992-2005)

Je suis en train de manger un banane

(I am eating a banana)

Mo pu manz enn banan

Je vais manger une banane

(I am going to eat a banana)

Notice how simple are the creole terms – That's really ingenious. More interesting again, is the way the preverbal markers are joined in order to express some very complex notions of the action in time:

Mo ti pe dormi

J'étais en train de dormir

(I was sleeping)

Mo ti fek pe manz enn banan

Je venais tout juste de manger une banane

(I have just eaten a banana)

These preverbal markers have a fixed order in all creoles – one cannot say:

**Mo pe ti dormi*

*(*signifie que ce n'est pas une forme grammaticale)*

**meaning this is not a grammatical form*

What is interesting is that, in all creoles around the world, the conjugations of verbs disappear, and a system of preverbal markers is developing to express very subtle notions of the action compared with the moment where the phrase is clarified. The young child who speak Creole will know exactly the order of these markers of aspects and of time, and will express himself without grammatical error – even before learning the rules in a grammar book.

How to explain this?

The astonishing similarities between the grammar of creole languages in the world have inspired certain linguists to postulate that new languages represent an approximation of what the famous linguist Noam Chomsky calls 'Universal Grammar, and that is an integral part of our ability to speak languages. Despite of the superficial differences, such as the different vocabularies, the different ways of pronouncing the words, etc. all languages of the world share certain elements of the 'Universal Grammar'. This is precisely what allows young children to learn their mother tongue, similar to the way they learn how to walk – It's something that happens instinctively and that has nothing to do with intelligence.

· In the case of the genesis of a creole language, certain linguists postulate that children

born of slave parents have created, from a pidgin and elements of the 'Universal Grammar, a language with a grammar as complex as any other language of the world. So, the interest in these creole languages came from the fact that the study of their genesis will probably serve to resolve certain mysteries that still exist concerning our ability to speak languages, and that their analysis will, maybe, reveal the structure of the 'Universal Grammar'. This is the focus of my thesis.

[Note from the translator (E.W. VÉDRINE): the English sections below, that I put in *italics*, was inserted by the author in the original text in French]

Some other points we may want to raise:

- *A child can acquire any number of languages if exposed to them before the age of 5.*
- *If a child is allowed to speak Creole, it does not mean that they cannot learn other languages at the same time.*
- *It is much easier for children to learn to read and write in their maternal tongue.*
- *Once they have acquired literacy skills, it is easier for them to learn other languages.*
- *The need for Mauritians to understand that their language is not 'une langue bâtarde', but a language in its own right, an important means of communication.*
- *We may wish to talk about other creoles that have become part of the country's identity such as Haitian Creole and Papiamentu – brief notes follow – excuse mixture of French and English.*

Haitian (Creole)

Haitian (Creole) is the national language of the Republic of Haiti, spoken by the 7 million of inhabitants and by about 1 million of Haitians living in Diaspora. A minority of Haitians also speak French, that they have learned in school or at home, in fact consider Haitian (Creole), which is principal means of communication in everyday life, a symbol of their national identity.

Today in Haiti, Creole has been recognized as a co-official language with French. It now has an official spelling. It is used more and more in education and the media. Its recognition as a full language and its expanded use means that the majority of Haitians for whom it is the only language will be able to better participate in the political and economic life of their country.

Source : A. Valdman, "Creole: The national language of Haiti ' in *Footsteps*, 2(4), 36-39. Available at: <http://www.indiana.edu/~creole/creolenatlangofhaiti.html> [Accessed January 15, 2005].

Papiamentu

Papiamentu (Curaçao) is a Creole language taken from Spanish, Portuguese, English,

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

French, Dutch and West African, that is believed to have originated in the 17th century to enable slaves from different regions in Africa and their masters, and the slaves among themselves to communicate with one another. Unique among other Creole languages primarily spoken in lower classes of society in countries such as Surinam, Haiti, Jamaica and Barbados, Papiamentu is the only Creole language that is widely spoken at all levels. It has become part of the identity.

Source : Curaçao.com, Available at: <http://www.curacao.com/info/language.html>
[Accessed January 15 2005].

ENTÈVYOU AK DIANA GUILLEMIN: «LANG KREYÒL LA»

[tradikson kreyòl ayisyen (CH): E. W. VÉDRINE]
(Tèks original an franè)

Ou sot tande l atravè pwogram radyo morisyen samdi 19 fevriye. Diana fèt nan Il Moris epi l imigrean(n) Ostrali an 1966, men li di konsa ke l toujou pasyone de kreyòl. Pou kapab konprann lang sa a pi byen, ki youn nan lang matèrnèl li, li pousuiv yon seri etid lengwistik. Bi li se pou enspire jèn morisyen pou vin pran konsyans de eritaj kiltirèl yo e sitou, pou fyè de lang kreyòl yo pale. Diana ap konplete kounyeya doktora l (PhD) sou kreyòl morisyen nan «Université de Queensland».

Poukisa enterè sa a nan kreyòl?

Lengwis yo, pandan lontan, ta iyore etid lang kreyòl yo paske lang sa yo pa t konsidere kòm vrè lang men kòm yon seri «langues bâtarde», ak fòm kowonpi yo ta vin genyen apati lang ke yo pran nesans (ou devlope). Yo ta fè n konnen ke lang sa yo se moun san edikasyon, san kilti ki ta pale yo.

Sèten lengwis ta fè konnen ke jenèz (fòmasyon) lang kreyòl yo se yon fenomèn esepyonèl, e ke rechèch sou yo kapab sèvi pou esplike kòman moun akeri lang sa yo.

Donk yo ta di, kapasite pou pale lang se ta sa ki diferansye moun de lòt espès. E youn nan mistè ke syans lengwistik ap chèche rezoud se: kijan yon timoun ki poko gen senkan kapab aprann gramè konplè lang matèrnèl li; kòman li reyisi pale l san fot gramatikal – avan menm l ale lekòl pou aprann règ gramatikal yo!

Kibò tèm kreyòl la soti?

Tèm kreyòl la, avan, li te vle di 'moun ras blanch ki fèt nan koloni yo'. Jodiya, tèm nan refere tou a *lang ki pale nan koloni sa yo* kote Ewopeyen te tabli yo pou plantasyon sik, kafe ak koton kote yo te itilize esklav ki soti Afrik. Nou ka site: Ayiti, Jamayik, Matinik, ak zile nan Oseyan Endyen.

Lang kreyòl yo, esansyèlman, se yon seri lang ibrid (mikse) ki soti nan kontak ak lòt lang ki kapab yon lòt tip byen diferan. Nan il Moris, nou ka premye pwente dwèt sou fransè ak kèk lang afriken, tandiske nan Jamayik se ta angle ak kèk lang afriken.

Jodiya nan il Moris, tèm 'kreyòl' la refere a popilasyon an ki orijin afriken, li refere tou a lang kreyòl la.

Men èske lang kreyòl sa yo se vrè lang?

Kisa yon vrè lang ye? Yon lang se yon mwayen pou kominike ki gen ladan l yon vokabilè, ak yon gramè, sètadi yon seri règ ki konekte mo yo e ki fòme yon seri fraz avèk yon sijè, yon vèb, yon objè, elt. Nan yon òd byen presi.

Òr lang kreyòl yo gen yon gramè, youn ki konplèks tou ou semp menm jan ak anglè ou fransè, oubyen nenpòt lòt lang nan lemonn. Dayè, definisyon tèm **kreyòl** la tèlkom 'lang nouvo ki soti nan kontak ak lòt lang', fè lang anglè a yon kreyòl, yon lang ki pran nesans apiti kontak vyolan ant lang sèltik la ak lang jèmanik yo pandan Saksyon, Jit e Ang yo te envayi Grann Bretay.

De mèn, definisyon tèm **dyalèk** la, ki vle di 'varyete rejyonal yon lang' fè ke nou kapab klase ansyen fransè, italyen ak panyòl kòm dyalèk laten vilgè. Sa k fè fransè vin tounen yon lang prestijye se paske se te fòm dyalèk ki t ap itilize nan «Ile de France», e ke Pari te vin kapital la.

Yon lòt tèm ki anplwaye souvan lè yo refere a kreyòl, se **patwa**. Patwa a se yon varyete lokal yon lang, e trè souvan se yon popilasyon rural ki anplwaye l kote yo ta pèsevwa kilti avèk nivo edikasyon yo tankou yon bagay enferyè pa rapòk ak a milye anviwonman an. Jamayiken rele kreyòl yo pale a 'patwa'.

Èske lang kreyòl yo sanble?

Se yon fè ki trè enteresan ke kreyòl Ayiti a, ki lokalize nan lòt bout mond lan, trè pwòch (ak) kreyòl il Moris la - alòske kreyòl il Lareyinyon an, ki tou pre a, trè diferan. Sa vin esplike, yon fason, ke lang kreyòl il Moris ak Ayiti te fòme nan yon seri kondisyon sosyo-istorik ki similè. Sètadi, pandan jenèz (fòmasyon) lang sa yo, te gen apeprè menm pousantaj mèt ki te pale fransè, e esklav ki te soti nan menm rejyon an(n) Afrik.

Nontrèman nan ka il Lareyinyon, te gen plis Fransè pase esklav, e kreyòl reyinyonè ta plis sanble yon dyalèk fransè ke kreyòl Ayisyen a ou kreyòl morisyen an.

Èske gramè lang kreyòl yo sanble ak gramè franse a?

Plis pase 90% (katrevendis pou san) vokabilè kreyòl morisyen an soti nan lang franse, epoutan, li pa fasil pou Fransè yo konprann kreyòl – se paske se yon lang ki toutafè diferan; se pa yon dyalèk franse, oubyen mwens franse ki ta mal pale.

Te gen kèk chanjman rapid ki te fèt byen bonè nan jenèz lang kreyòl yo, e chanjman sa yo te vin genyen apre yon enfluyans radikal sou devlopman gramè nouvo lang sa yo.

Lang kreyòl yo pran nesans apati efò popilasyon esklav la pou pale lang mè li. Premye efò yo abouti a yon mwayen kominikasyon primitif, san estrikti, yon senp echanj mo ke yo rele nan jagon lengwistik, yon 'pidjin'. Nou dwe ajoute tou, isit, avan yo te rekrute esklav yo nan diferan rejyon Afrik, yo te pale lang diferan. Sa te fèt pa espè pou yo pa t òganize yo youn lòt de fason pou pa t leve kont mè yo.

Òr timoun ki pitit esklav sa yo te tande yon 'pidjin' k ap pale, sètadi yon fòm trè pwòch e byen senp yon seri mo franse. Se apati pidjin sa a, ti pa ti pa, pandan ane yo, yon gramè vin devlope e ke lang kreyòl la vin tounen lang matènèl yon nouvo kominote.

Ki chanjman sa yo ki te fèt?

Pa egzanp, atik defini «*le/la/les*» (an franse) e atik patitif yo «*de/du/des*» vin fè pati entegral yon seri non. Atik sa yo an franse sèvi pou diferansye sengilye ak pliryèl, maskilen ak feminen, elt. Se yon seri nosyon semantic inivèsèl ke lespri imen an dwe kapab esprime, e ki esprime nan yon fason, yon lòt nan tout lang ki egziste sou latè. Sa k te dwe fèt, nan nouvo lang, se twouve yon seri mwayen pou esprime diferans ak similarite sa yo.

Egzanp chanjman ki fèt:

«La table devient *latab*. (l'article défini *la* est remplacé par Ø – zéro)»

Met dite lor latab. [CH: Met te sou tab la]

Mets le thé sur la table.

Nou konnen ke atik franse a «*la*» vin fè pati entegral mo a paske nou di

enn latab (une table) e non *enn tab*. [CH: yon tab]

Nan ka demonstratif yo, «*ce/cette/ces*», se advèb franse a «*là*» ki devlope l kòm mak 'denifi' an, e li plase apre non an:

«*Cette table devient latab la*». [CH: Tab sa a tounen *tab la*]

Cette table là devient *sa latab la*. [CH: Tab sa a tounen *tab sa a*]

Pou pliryèl menm, gen yon bagay trè enteresan ki pase. Mo fransè a « bande » touven « bann » epi l jwe yon wòl doub: mo sa a esprime non sèlman *pliryèl*, men tou *pliryèl defini*. Pa egzanp:

Li ti trouv zako manz banan.

Il a vu des singes manger des bananas. [CH: Li te wè senj ap manje bannann]

Il s'agit d'un nombre indéfini de singes et de bananes. [Yon nonb endefini, en palan de senj ak bannann]

Li ti trouv bann zako manz banan.

Il a vu les singes manger des bananas. [CH: Li te wè senj yo ap manje bannann]

Itilizasyon «bann» vin fè *zako* non sèlman yon non pliryèl, men yon pliryèl defini – sètadi kounyeya, se yon gwoup senj ki vin fanmiye a moun k ap pale a e moun k ap koute yo.

Yon timoun 5 ane, ke gramè lang matènèl li se kreyòl, konnen egzatteman kilè pou l sèvi san atik *la*, kilè l dwe sèvi ak atik *la*, ou *sa...la*, ak *bann* elt. Timoun nan konnen kilè pou l di:

Met dite lor latab. [CH: Met te sou tab la]

Ou

Met dite lor latab la.

Ou ankò

Met dite lor sa latab la.

Li konnen tou ke yo pa di *bann dite* paske «te» pa yon non ki kapab konte. Timoun nan konnen ke «la» plase nan fen non an, menmsi gen yon adyatif ki modifye non an, pa egzanp:

La tab rouz la.

Toutefois, si menm timoun sa a konn pale fransè tou, l ap plase atik defini an avan non an epi l ap di pa e.g «*la table rouge*» e non «*table rouge la*».

Lòt bagay trè enteresan ki pase nan jenèz lang kreyòl gen pou wè ak *vèb yo*. Konjigezon yo disparèt trè vit paske esklav yo konnprann kisa mange ye, men konjigezon tankou: «Je mang *e*, j'ai mang *é*, je mang *eais*, je mang *erai*», se yon seri pati superflues vèb la ki pa

ajoute yon bagay a vrè siyifikasyon mo a.

Nan kreyòl, gen sèlman 2 fòm vèb la – *fòm long* ak *fòm kout* :

Mo pu manze. [CH: Mwen pral manje]

Mo pu manz banan. [CH: Mwen pral manje bannann]

«Je vais manger des bananes/de la banane».

Lè gen yon objè ki vin apre vèb la, yo sèvi ak *fòm kout* la, otreman, se *fòm long* lan. Yon jenn timoun ki pale kreyòl kòm lang matènèl se yon bagay tou natirèl (sa fèt pa ensten).

Konjigezon fransè a, toutefoiz, sèvi pou esprime prezan, pase, fiti, elt., e ankò se yon seri nosyon semantik inivèsèl ke moun dwe kapab esprime atravè lang nan. Oubyen sa k pase an kreyòl, kote konjigezon yo disparèt fè? Nou wè yon sistèm makè prevèbal ki devlope pou esprime tout nosyon tan an:

Mo finn manz enn banan. [CH: Mwen (te) manje yon bannann]: «J'ai mangé une banane».

Mo fek manz enn banan. [CH: Mwen fèk manje yon bannann]: «Je viens de manger une banane».

Mo ti manz enn banan. [CH: Mwen te manje yon bannann] : «J'avais mangé une banane».

Mo pe manz enn banan. [CH: M ap manje yon bannann]: «Je suis en train de manger une banane».

Mo pu manz enn banan. [CH: Mwen pral manje yon bannann] : «Je vais manger une banane».

Remake kijan tèm kreyòl yo pi senp – c'est vraiment ingénu. Sa k pi enteresan an ankò se fason kijan makè prevèbal sa yo jwenn pou esprime yon seri nosyon trè konplèks de ankyon an lè l fèt:

Mo ti pe dormi. [CH: Mwen ta pe dòmi]

«J'étais en train de dormir».

Mo ti fek pe manz enn banan. [CH: Mwen te fèk ap manje yon bannann]

Makè vèbal sa yo gen yon òd fiks nan tout lang kreyòl yo – nou pa kapab di:

**Mo pe ti dormi* (*signifie que ce n'est pas une forme grammaticale) [CH: Sa endike ke

se pa yon fòm gramatikal]

Sa ki trè enteresan, sèke nan tout lang kreyòl yo sou latè, konjigezon vèb yo disparèt epi yon sistèm makè prevèval devlope pou esprime yon seri nosyon trè subtiles de aksyon an pa rapò a moman kote fraz la éluclidée. Timoun ki pale kreyòl ap konnen egzatteman lòt makè sa yo ki annafè ak tan, e l ap esprime l san oken fot gramatikal – avan menm l aprann règ yo nan yon liv gramè.

Kòman ou esplike sa?

Les similarités frappantes ant gramè lang kreyòl yo ki pale nan lemond pouse yon seri lengwis pou postuler sou nouvo lang sa o ki a reprezante yon approximation de sa yon lengwis byen koni ki gen pou non Noam Chomsky ta rele 'Gramè Inivèsèl', e ki ta fè pati entegral kapasite pou pale lang. Malgre diferans sipèfisyèl yo, tèlke diferan vokabilè, diferans fason yo pwononse mo yo, elt. Tout lang nan lemond pataje sèten eleman 'Gramè Inivèsèl' la. Presizeman, se sa ki pèmèt jenn timoun aprann lang matènèl yo, menm jan yo aprann mache – se tout yon bagay natirèl (ki fèt pa ensten) e sa pa gen anyen pou wè ak entelijans.

Nan kad jenèz yon lang kreyòl, kèk lengwis ta postulent ke se timoun ki fèt esklav yo ta rive kreye, apati yon pidjin ak kèk eleman 'Gramè Inivèsèl' la, yon lang ki gen yon gramè konplèks tankou nenpòt lòt lang nan lemond.

Enterè nan lang kreyòl yo donk pran sous yo nan lefèt ke etid jenèz yo kapab petèt sèvi pou rezoud sèten mistè ki egziste toujou konsènan kapasite pou pale lang e ke analiz yo ta petèt revele estrikti 'Gramè Inivèsèl' la.

Kèk lòt pwèn pou diskisyon:

- *Yon timoun kapab akeri nenpòt valè lang si l espoze a yo avan l atenn laj senkan.*
- *Si yo bay yon timoun pèmision pale kreyòl, sa pa vle di pou otan li p ap ka pale lòt lang an menm tan.*
- *Èske l ta pi fasil pou timoun aprann li ak ekri nan lang matènèl yo ?*
- *Yon fwa yo akeri baz alfabetizasyon, li pi fasil pou yo aprann lòt lang.*

Nou bezwen Morisyen yo konprann ke lang matènèl yo se pa 'une langue bâtarde', men yon lang li gen dwa granmoun li, yon mwayen enpòtan pou kominike.

Nou ta ka swete pale plis de lòt lang kreyòl ki vin fè pati de idantite peyi a tankou kreyòl ayisyen ak papyamennto – gen ti nòt kout apre ki diskite sa – eskize m pou melanj fransè ak anglè (nan tèks orijinal la)!

Kreyòl (ayisyen)

Kreyòl (ayisyen) se lang nasyonal Repiblik Ayiti; 7milyon moun pale l an(n) Ayiti e apeprè 1milyon Ayisyen k ap viv aletranje. Yon minorite Ayisyen pale fransè tou; yo

apran li lekòl ou lakay yo men yo ta konsidere kreyòl, kòm mwayen prensipal pou kominike, kòm senbòl idantite nasyonal yo.

Jodiya an(n) Ayiti, kreyòl rekonèt kòm yon lòt lang ofisyèl bò kote fransè. Li gen òtograf ofisyèl li kounyeya. Yo itilize l deplizanpli nan edikasyon e nan medya a. Rekonesans li kòm lang nòminal avèk itilizasyon espansyon l vle di pou majorite Ayisyen ke l ta sèl lang pou kapab patisipe nan lavi politik e ekonomik peyi yo. Sous : A. Valdman, "Creole: The national language of Haiti" in *Footsteps*, 2(4), 36-39. Disponib nan: <http://www.indiana.edu/~creole/creolenatllangofhaiti.html> [Aksè, 15 janvyè 2005]

Papyamennto

Papyamennto (Kirasò) se yon lang kreyòl ki devlope nan panyòl, pòtigè, anglè, fransè, olanndè ak lang Afrikdelwès; yo ta di li pran nesans nan 17tyèm syèk pou ta fasilite esklav ki sot nan diferan rejyon an(n) Afrik ansanm ak mèt yo, ak pwòp esklav parèy yo kominike youn ak lòt.

Inik pami lòt lang kreyòl, ke premyèman ba klas nan sosyete a pale nan peyi tèlke Sirinam, Ayiti, Jamayik ak Lababad, papyamennto se sèl lang kreyòl ki pale a tout nivo. Li vin fè pati de yon idantite.

Sous : Curaçao.com, disponib nan: <http://www.curaçao.com/info/language.html>

[Aksè, 15 janvyè 2005]

RECOMMENDATIONS OF THE 1999 CREOLE SYMPOSIUM

(HC translation: E. W. VÉDRINE)

1. We recommend that a Web Site be established in each Creole country; i.e., Seychelles, Rodrigues, Mauritius, Reunion, Guadeloupe, St. Lucia, Martinique, and all other Creole countries which were not represented at the symposium. This will facilitate the diffusion of information, acting as a bulletin board.

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

Those countries represented at the symposium have taken the responsibility to create their information page and they will contact those countries not represented so that they can do the same. We proposed a list of individuals and institutions to act as correspondence links.

2. Since a regional symposium has been organised every year in Seychelles as part of the Kreol Festival, we propose that every two or three years an international symposium - such as the 1999 one - be organised.

We also propose the following ideas for future international symposia:

- encourage an approach which is open to all the regions of the Creole world, and an interactive and dynamic approach to new disciplines. (e.g. tourism, culture, environment, architecture....).

- music should be given a special place because of its importance in the Creole society.

- Creole countries should be encouraged to make exchanges via audio-visual means and to make use of the most recent technological developments.

3. We recommend the exchange of students who are studying Creole between Creole countries and other countries of the world.
4. Finally, bearing in mind the importance of our maternal language, the symposium firmly recommends the promotion of Creole in all domains, in particular, education, and to encourage the use of the maternal language to teach children to read and write.

REKÒMANDASYON SENPOZYÒM KREYÒL 1999 LA

(HC translation: E. W. VÉDRINE)

1. Nou rekòmande kreyasyon yon paj wèb nan chak peyi kreyòl; .e.g, Sechèl, Rodrig, il Moris, Lareyinyon, Guadeloup, Senlisi, Matinik, e tout lòt peyi kreyòl ki pa t reprezante nan senpozyòm nan. Sa va fasilite enfòmasyon gaye, yon paj wèb ki fonksyone kòm yon tablo afichaj.

Peyi sa yo ki te reprezante nan senpozyòm nan pran responsablite pou kreye pwòp paj enfòmasyon yo epi yo va kontakte peyi ki pa t reprezante yo pou ka fè menm

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- bagay la. Nou te pwopoze yon lis moun ak enstitisyon pou fonksyone kòm lyen pou korepondans.
2. Kòm gen yon senpozyòm rejyonal ki òganize chak ane nan il Sechèl ki fè pati Festival Kreyòl la, nou pwopoze pou ta gen yon senpozyòm entènasyonal ki òganize chak 2 ou 3 ane - tankou sa ki te fèt an 1999 la.
- Nou pwopoze tou ide sa yo pou senpozyòm ki va fèt nan lavni:
- *ankouraje yon apwòch ki ouvè a tout rejyon mond kreyòl la, e youn ki pratik e dinamik a nouvo disiplin. (e.g. touris, kilti, anviwonman, achitekti....).*
 - *yo dwe bay mizik yon plas espesyal akòz enpòtans li nan sosyete kreyòl la.*
 - *Yo dwe ankouraje peyi kreyolofòn yo pou fè echanj atravè mwayen odyovizyèl ak itilizasyon devlopman resan nan teknoloji.*
3. Nou rekòmande pwogram echanj pou etidyan k ap etidye kreyòl ant peyi kreyolofòn yo ak lòt peyi nan lemond.
4. Finalman, pa bliye enpòtans lang matènèl nou, senpozyòm nan rekòmande dyanm pwomosyon kreyòl nan tout domèn, an patikilye, edikasyon, e pou ankouraje itilizasyon lang matènèl pou montre timoun li ak ekri.

(HC translation: E. W.Védrine)

BLAG / JOKES

HAITI IN THE INTERNATIONAL NEWS

(by E.W. VÉDRINE)

PART I

- Aristide and his family love South Africa better than Republic Centre Africaine. Mbeki was waiting for them at the airport. The former Laval Ass leader will soon publish a book on his latest political trips (starting February 29 2004).
- Brazil's National Soccer Team will soon face Haiti's one next month in Port-au-Prince (just a friendly match) – The game between the two countries is one of prime minister The Turtle's strategies to disarm Haitian bandits (both “chimères” and “combatants pour la liberté”). Pele may attend this match.

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- Bush has not made up his mind yet whether or not he should replace Dick Cheney. That's very personal! He is first checking with his Dad and the first lady. While waiting, the nation still doesn't know the whereabouts of Dick. Many Haitians were a little bit skeptical about Governor Jeb's recent campaign in Haiti.
- Clinton's new book ("My lif") continues to make news in Haiti after its recent release. Most people have bought it by mistake 'cause they thought it covers a great deal of his love affair with the young white house intern. The book will be soon translated to Haiti's official languages.
- Most Haitians say Kerry and Edwards will win in November. Not because they have the same FIRST NAME, but because the twin brothers will be fighting for good paying jobs and they we'll be fighting to build a strong military and lead strong alliances, so young Haitian-Americans are never put in harm's way.
- Monica will attend the National Democratic Convention in Boston but she will not talk about her past and present affairs. NOT AT ALL! She's thinking of visiting Haiti next year to get more inspiration for a novel she's been working on.
- No idea yet who they will choose to be the next president of Haiti. That panics everyone in the First Independent Black Nation, including politicians who have started early campaigns.

Saddam was questioning the young Iraqi judge by investigating his authority and his legal status (questions such as: who the hell are you? What's your name? Who dares put you there? Why the hell you're working for the infidels who have invaded Iraq?... a bunch of questions). Iraqis call it "The trial of the century" because they still can't believe it; for them it's like an Iraqi movie on the big screen. The trial may last long while the ex-leader is trying to get lawyers from abroad. Hollywood will have a movie dealing with this historical event. Saddam said he's still the legal president of Iraq though he has no power. Haiti won't send its troops to Iraq.

AYITI NAN NOUVÈL ENTÈNASYONAL

(E. W. VÉDRINE)

jiyè 2004

PREMYE PATI

- Aristide ak fanmi l pi renmen Afrikdisid ke Repiblik Sant Afrikèn. Mbeki t ap tann yo nan èpòt. Ansyen lidè Lavalas la pral pibliye yon liv sou vwayaj politik resan l yo (ki kòmanse depi 29 fevriye 2004).

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- Seleksyon Brezil la ap rankontre sa Ayiti a lòt mwa nan Pòtoprens (jis yon match amikal). –Match sa a, ant 2 peyi yo, se youn nan estrateji premye minis lan pou dezame bandi Ayisyen (“chimè” ak “konbatan pou lalibète”). Pele ka vin nan match sa a.
- Prezidan Bush poko decide si l dwe ranplase Dick Cheney. Se yon koze trè pèsònèl! L ap tyeke papa l avan avèk premyè dam lan. Annatandan, nasyon an pa konnen kote Dick kache. Anpil Ayisyen te youn ti jan doute kanpay resan gouvènè Jeb Bush an(n) AYiti.
- Nouvo liv Bill Clinton lan (“My life”) kontinye ap vale teren Ayiti apre piblikasyon l. Anpil moun te achte l pa erè paske yo panse liv la te kouvri anpil nan relasyon anmoure ant jèn entèn Mezon Blanch lan ak ansyen prezidan an. Liv sa a gen pou l tradui avan lontan nan lang ofisyèl Ayiti yo.
- Anpil Ayisyen di Kerry ak Edwards ap pran lamayòl la an novanm. Pa paske yo g! en menm PRENON, men paske frè jimo sa yo pral batay pou travay ki peye pi byen epi yo pral batay tou pou konstwi yon lame ki pi dyanm epi fòme bonjan alyans; nan sans sa a, jèn Ayisyen-Ameriken p ap janm an danje.
- Monica ap prezan nan Konvansyon Nasyonal Demokrat yo nan Boston, men li p ap pale sou relasyon amoure l (ni pase ni prezan). LI P AP PALE SOU SA MENM! L ap panse vizite Ayiti lòt ane pou l jwenn plis enspirasyon pou yon roman l ap travay sou li.
- Pesonn poko gen yon ide kilès yo pral chwazi kòm prezidan Ayiti an 2005. Sa panike tout moun nan Premyè Repiblik Nwa a, enkli politisyen ki gentan kòmanse kanpay yo.
- Saddam t ap kesyone jèn jij Irakyen an lotrejou kote l t ap envestige sou otorite l avèk estati legal msye (kesyon tankou: kilès ou fwenk ye? Kijan w fwenk rele? Kilès ki fwenk mete w la a? Poukisa w ap fwenk travay pou enfidèl ki te anvayi Irak yo?... yon dal kesyon). Irakyen yo rele jijman sa a “Jijman syèk la” paske se yon bagay yo pa ka kwè sa; pou yo menm, se tankou yon fim Irakyen yo ap gade sou gwo ekran. Ji! jman sa a ka dire lontan pandan ke ansyen lidè a ap eseye jwenn avoka nan peyi etranje. Hollywood pral gen yon fim sou koze istorik sa a. Saddam di l toujou rete prezidan legal Irak menmsi l pa gen pouvwa. Ayiti p ap voye twoup li yo an(n) Irak.



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BRAVO POU MAJISTRA!

(Emmanuel W. Vedrine)

Vwala se te yon fèt patwonal yo t ap selebre sou waf Okay. Donk anpil moun nan vil la te reyini. Machann fresko, machann chenjanbe, machann kola glase, machann pojina, eksetera era, tout te la. Òganizatè fèt fin fè diskou remèsiman, remèsye tout moun ki te fè selebrasyon sa a vin yon siksè. Men majistra vil la potko janm pale, misye se yon nèg timid. Ak ankonbreman foul la, moun ap pouse youn lòt pou fè plas pou ka wè pi byen moun k ap pale sou podyòm, gwoup mizisyen k ap jwe... Nan pouse, pouse, yon moun pouse majistra a epi l sot tonbe nan dlo a ansanm ak on ti lezanj ki te bò kote l. Kòm msye konn naje, donk se lizaj li sekouri timoun nan pou l pa nwaye. Li sot deyò ak ti lezanj lan byen mouye.

Kounyeya tout foul moun lan se majistra a y ap gade, tout moun bat bravo pou li: «Mezanmi, gade jan nou gen yon bon majistra! A, msye se yon lidè tout bon ki ta bay vi l pou pèp la», se konsa anpil moun t ap di. Tout jounalis gentan rasanble kote msye ap lonje mikwo ba li pou l pale, pase yo wè l anvi di yon bagay. Misye voup li pran yon mikwo epi l di: «Lanmèd pou moun ki te pouse do m nan!».

Mezanmi, pa di m ap salopete lasosyete non. Donk pandan m t ap gade sèn lan, yon ti bandi ban m yon koutpye nan dèryè epi w wè m vin tonbe jouk la a pou te rakonte w istwa a.

DIFFERENCE BETWEEN GIRLS 8-78

What is the difference between girls aged: 8, 18, 28, 38, 48, 58, 68 and 78 ?

At 8 – You take her to bed and tell her a story.

At 18 – You tell her a story and take her to bed.

At 28 – You don't need to tell her a story to take her to bed.

At 38 – She tells you a story and takes you to bed.

At 48 – You tell her a story to avoid going to bed.

At 58 – You stay in bed to avoid her story.

At 68 – If you take her to bed, that'll be a story !!

At 78 – What story ???? What bed ??? Who are you ???

Courtesy of Ms. Judith Pean (joke circulated online)

DIFERANS ANT FI LAJ 8-78

Tradiksyon anglè – kreyòl yon blag ki sikile sou entènèt la –

Emmanuel W. Védryne

DIFERANS ANT FI LAJ 8-78

Ki diferans ki genyen ant fi laj: 8, 18, 28, 38, 48, 58, 68 and 78 ?

- A laj 8 – Ou mennen l nan kabann epi w rakonte l yon istwa.
- A laj 18 – Ou rakonte l yon istwa epi w mennen l nan kabann.
- A laj 28 – Ou pa bezwen rakonte l yon istwa pou mennen l nan kabann.
- A laj 38 – Li rakonte w yon istwa epi l mennen w nan kabann.
- A laj 48 – Ou rakonte l yon istwa pou evite al nan kabann.
- A laj 58 – Ou rete nan kabann pou evite istwa l.
- A laj 68 – Si w mennen l nan kabann, sa a se yon istwa !!
- A laj 78 – Ki istwa ???? Ki kabann ??? Kilès ou ye ???

Koutwazi Mm. Judith Pean.

Tradiksyon kreyòl: Emmanuel W. VÉDRINE [koleksyon blag ki sikile sou entènèt la]

DISKOU ELECTORAL YON PATI POLITIK

Nan pati politik nou an, nou pral akonpli sa nou pwomèt.
Sèl enbesil yo ka kwè ke
Nou pa pral lite kont koripsyon.
Paske gen yon bagay ki sèten pou nou:
Onètete ak transparans se koze esansyèl pou atenn bi nou.
N ap demontre ke l ta yon gran enbesilite pou kwè ke
Mafya yo pral kontinye fè pati gouvènman an tankou l te ye avan.
Nou asire, san okenn dout, ke
Lajistis pral bi prensipal manda nou.
Malgre sa, gen enbesil ankò ki panse ke
Nou kapab kontinye gouvèn avèk riz ansyen politik la.
Lè n (fin) pran pouvwa a, n ap fè tout mwayen posib dekwa
Pou met fen a sitiyasyon privejye yo e nan trafik ki gen enfliyan yo

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Nou pa pral pèmèt nan oken fason afè
Timoun (nou yo) ap mouri grangou
Nou pral akonpli pwomès nou menmsi
Rezèv ekonomik yo konplètman vid
Nou pral egzèsè pouvwa a jiskaske
W ap konprann ke depi kounyeya
Nou se Pati Dan Griyen, “politik tounèf”.

[Kounyeya, li tèks la: kòmanse ak dènye liy lan epi remonte liy pa liy jis nan kòmansman an.] re: yon tèks (nan lang fransè) ki sikile sou entènèt la. Otè: enkonni.

[Haitian Creole version: Emmanuel W. Védryne – original: anonymous French text circulated online]

YON TOURIS JAPONÈ

(Tradiksyon kreyòl: E. W. VÉDRINE)

Yon touris japonè rive nan ayewopò *Charles De Gaulle* epi l pran yon taksi pou al vizite *Stade De France*.

Sou otorout la, li gade nan vit dèyè a li apèsi yon moto k ap double, li tape zepòl chofè a epi l di:
«Moto Kawazaki, trè rapid... Fabrike o Japon!».

Lè yo rive yon ti jan pi lwen sou rout la, touris la tape zepòl chofè a ankò epi l di: «La... Oto Toyota, trè rapid... Fabrike o Japon!»

Menm si l fatigan, chofè a pa di anyen. Li kontinye rout li jiskaske l rive *stade olympique* epi l debake pasaje a: «Oke mesye, sa fè 700 Fran».

Pri a fè Japonè a pantan: «O la la... Trè chè!»

Epi chofè a vire gade l an souriyan: «E wi , kontè trè rapid... Fabrike o Japon!»

UN TOURISTE JAPONAIS

(posté sur *Haitian Politics forum* (Haitianpolitics@yahoogroups.com)

par Ketty Verdier – samedi 10 sept. 2005 10:32 a.m)

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Un touriste Japonais arrive à l'Aéroport Charles De Gaulle et prend un taxi pour aller voir le Stade De France.

Sur l'Autoroute, il regarde par la vitre arrière et, apercevant une moto qui double, tape sur l'épaule du chauffeur en disant: « *Moto Kawazaki, très rapide... Made in Japan !* »

Un peu plus loin sur la route, le touriste tape à nouveau sur l'épaule du chauffeur de taxi et dit: « *La... Auto Toyota , très rapide... Made in Japan!* »

Même s'il est fatiguant, le chauffeur ne dit rien. Il poursuit sa route jusqu'au stade olympique et débarque son passager: « *Voilà Monsieur, ça vous fera 700 Francs* »

Le Japonais stupéfié par le prix remarque: « *Ouh la la... Très cher!* »

Et le chauffeur se retourne en souriant: « *Eh oui, compteur très rapide... Made in Japan !* »

KILÈS KI KA ESPLIKE LESON ISTWA SA A?

(Haitian Creole translation: E. W. VÉDRINE – Anonimous text circulated online)
July 7, 2005

LESON ISTWA

Fè yon pwofesè istwa esplike sa --- si l kapab.

Abraham Lincoln te eli nan Kongrè Etazini an 1846.

John F. Kennedy te eli nan Kongrè Etazini an 1946.

Abraham Lincoln te eli prezidan an 1860.

John F. Kennedy te eli prezidan an 1960.

Toude te konsène, patikilyèman, ak dwa sivil.

Yo te tire toude prezidan yo yon vandredi.

Yo te tire toude prezidan yo nan tèt.

Sekretè *Lincoln* la te rele *Kennedy*.

Sekretè *Kennedy* a te rele *Lincoln*.

Se asasen sidwa ki te asasine toude.

Toude te gen siksesè sidwa ki rele *Johnson*.

Andrew Johnson, ki siksedè *Lincoln*, te fèt an 1808.

Lyndon Johnson, ki siksedè *Kennedy*, te fèt an 1908.

John Wilkes Booth, ki te asasine *Lincoln*, fèt an 1839.

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Lee Harvey Oswald, ki te asasine Kennedy, fèt an 1939.

Yo te rekonèt toude asasen yo pa twa (3) non yo.

Toude non yo gen kenz lèt ki konpoze yo.

Yo te tire Lincoln nan yon teyat ki rele «Ford».

Yo te tire Kennedy nan yon vwati ki rele «Lincoln» konpayi «Ford» fè

Yo te tire Lincoln nan yon teyat epi asasen l lan kouri kache nan yon depo.

Yo te tire Kennedy apati yon depo epi asasen l lan kouri kache nan yon teyat.

Yo asasine Booth ak Oswald avan jijman yo.

Epi men manman koze a:

Yon semèn avan yo te tire Lincoln, li te Monroe, Maryland

Yon semèn avan yo te tire Kennedy, li te ak Marilyn Monroe.

SA TIMOUN YO PANSE DE LANMOU

(What the kids think of love)

(Creole translation: E. W. Védérine)

Thanks to Ketty Verdier for sharing these texts with us (on the Haitian Politics forum - Saturday, September 10, 2005). They may appear funny to many of us, but at the same time these answers come from deep from the innocent hearts of these children. They are so funny that I've decided to translate them to Haitian Creole for a larger audience and maybe, some teachers maybe inspired by them to do different projects with kids that they teach. Have fun reading them in Haitian Creole! – Emmanuel W. Védérine.

N ap di Ketty Verdier mèsi dèske l pataje tèks sa yo ak nou (sou fowòm *Haitian Politics* – samdi, 10 septanm 2005). Yo kapab parèt komik pou anpil nan nou, men an menm tan, repons sa yo soti nan fon kè tilejanj inosan sa yo. Yo tèlman komik ke m deside tradui yo an kreyòl ayisyen pou yon pi gwo odyans e petèt, yo kapab enspire kèk anseyan pou travay sou diferan pwojè ak timoun y ap anseye. Anmize n nan lekti yo an kreyòl! – Emmanuel W. VÉDRINE.



«Lè granmè m gen atratis, li pa t ka koube pou l pentire zong pye l ankò. Donk granpè m fè l pou li tout tan, menm lè li gen atratis nan men l tou. Sa se lanmou» -- Rebecca (laj: 8 ane)

«Lè yon moun renmen w, fason yo di non w, li diferan. Ou jis konnen non w an sekirite nan bouch yo»

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-- Billy (laj: 4 ane)

«*Lanmou se lè yon tifi mete pafen sou li epi yon tigason mete ' after shave' (apre razaj) sou li epi yo pran lari, epi chak santi lòt*» -- Karl (laj: 5 ane)

«*Lanmou se lè w soti al manje epi yon moun ba ou pifò nan frit (pòm detè fri) li yo san moun sa a pa mande w bay anyen nan pa w*» -- Chrissy (laj: 6 ane)

«*Lanmou se sa k fè w souri lè w fatigue*» -- Terri (laj: 4 ane)

«*Lanmou se lè manman m fè kafe pou papa m epi l pran ti tak avan l bay misye, dekwa pou asire l ke gou a bon*» -- Danny (laj: 7 ane)

«*Lanmou se lè ou ap bo tout tan. Epi lè w fatigue, ou toujou vle pou ansanm epi w pale plis. Manman m ak papa m konsa. Li degoutan lè y ap bo*» -- Emily (laj: 8 ane)

«*Lanmou se sa ki nan chanm nan ak ou epòk Nwèl si w estope pou pa ouvè kado epi w ap tandè*» -- Bobby (laj: 7 ane (Wow!))

«*Si w vle aprann renmen plis, ou dwe kòmanse ak yon zanmi ou rayi* » -- Nikka (laj: 6 ane) (Nou bezwen kèk milyon Nikka an plis sou planèt sa a)

«*Lanmou se lè ou di yon gason ou renmen chemiz li, epi l mete l chak jou*» -- Noelle (laj: 7 ane)

«*Lanmou se kòm yon ti granmoun fanm ak yon ti granmoun gason toujou ret zanmi menm apre youn fin konn lòt trè byen*» -- Tommy (laj: 6 ane)

«*Pandan resital pyano m nan, mwen te sou podyòm nan epi m te pè. Mwen gade odyans lan k ap gade m epi m wè papa m k ap voye men ban m ak souri nan figi l. Se sèl li menm ki t ap fè sa. Mwen pa t pè menm ankò* » -- Cindy (laj: 8 ane)

«*Manman m renmen m plis pase tout moun. Ou pa wè pèsonn lòt moun ki bo m lè m pral dòmi nan nuit...*» -- Clare (laj: 6 ane)

«*Lanmou se lè manman m bay papa meyè mòso poul la*» -- Elaine (laj: 5 ane)

«*Lanmou se lè manman m wè papa m santi fò, li swe epi l toujou di misye pi bo gason pase Robert Redford*» -- Chris (laj: 7 ane)

«*Lanmou se lè ti chen w niche figi w menm lè ou kite l pou kont li tout jounen*» -- Mary Ann (laj: 4 ane)

«*Mwen konnen pi gran sè m nan renmen m paske l ban m tout vye rad li yo epi l soti al achte rad nèf* » -- Lauren (laj: 4 ane)

«*Lè w renmen yon moun, sousi w monte desann epi ti zetwal sot nan ou*» (yon bèl imaj) -- Karen (laj: 7 ane)

«*Renmen se lè papa m wè manman sou twalèt la epi l pa panse se yon bagay ki lèd*» -- Mark (laj: 6 ane)

ane)

«Rèman, ou pa dwe di 'mwèn renmen w' si sa pa sot tout bon nan nan ou men si se sa, ou dwe di sa anpil. Moun bliye» -- Jessica (laj: 8 ane)

E yon dènye – Otè e konferansye Leo Buscaglia, yon fwa pale de yon kontès kote yo te mande l pou l sèvi jij. Rezon kontès sa a se pou te jwenn timoun ki montre l pi sousyan an (pou l ede). Gayan an te yon timoun katran; vwazen ki te ret tou pre l la se te yon granmoun gason ki te apèn pèdi madanm l. Lè l wè tonton an ap kriye, ti gason an ale nan lakou tonton an, li monte sou janm li epi l chita. Lè manman l mande l kisa l te di vwazen an, ti gason an di: «Anyen, mwèn jis ede l kriye»

A MEATY CASE WON BY ATTORNEY LEFORT V OF CAPE-HAITIAN

[Creole edition and English translation by: Emmanuel W. Védrine]
Joke circulated online via the “Haitian Politics” forum

You know what it meant in the past to buy fifty dollars worth of meat on a Sunday in Haiti? Well, Mrs. Peréz learned that the neighbor's cat, a great lawyer, ate half of the expensive meat that was bought for the household meal. This is a predicament that would cause anyone big heartache! Who is going to eat the cat's leftover? No, this cannot be tolerated! But how to make the lawyer and a guy that everyone knows is highly intelligent, pay damages for that?

So Mrs. Peréz comes up with a great idea. She goes to the lawyer's house next door:

(Mrs. Peréz): Good day, attorney!

(The lawyer): Good day, neighbor! What a surprise you come over my house! It's going to rain! On Sunday - again?

(Mrs. Peréz): No attorney, I came to ask you a question.

(The lawyer): Oh!

(Mrs. Peréz): Yes attorney, I'd like to ask you what you think if a male neighbor has a cat that goes over his female neighbor's house and then this cat eats the female neighbor's meat. What do you think the female neighbor should do?

(The lawyer): [thinks for a moment... he remembers that he has a cat...]: Well, if that would happen, I would go over the male neighbor's home and ask him to pay back for the meat.

(Mrs. Peréz): Well, that's what happened by your cat. I've bought fifty dollars worth of goat meat to prepare a meal for my husband and my children this great Sunday. Your cat ate almost the whole lot of meat.... Here's the rest. Should I give it to you later?

(The lawyer): Ah! No problem, here's fifty dollars mom. This cat is intolerable!

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Mrs. Pérez is happy; she is smiling, thinking that she gets the lawyer into a trap. She gets up to leave.

(The lawyer): Mrs. Pérez, you forgets something. You have not paid me for the consultation. It's \$100. I am taking \$50 from you, so you'll owe me 50!

UN SUPER COUP DIGNE DE MAÎTRE LEFORT V DU CAP-HAITIEN!

(Blague du Jeudi Rétro du 15 Septembre 2005
reçue de Marie-Ange et partagée avec la liste de Lemane Vaillant)

[Edition créole et traduction anglaise: Emmanuel W. Védrine]

[Vous savez ce que représente dans les temps qui courent avoir 50 dollars de viande un dimanche en Haïti? Eh bien, Madame Perez a appris que le chat du grand avocat voisin a mangé la moitié des 50 dollars de viande achetée pour le grand repas du midi. Quelle atroce nouvelle! Qui va manger les restes du chat? Non c'est intolérable!... Mais comment exiger réparation à l'avocat qui est connu comme un super intelligent, un maître d'armes (Yon Mèt dam se sinonim vòlò!). Alors Madame Perez a eu une idée géniale. Elle va chez le voisin, le salue :]

MÈT LEFORT V, NAN OKAP, FÈ YON KOKENN KOU

Ou konnen kisa sa reprezante lontan, gen 50 dola vyann yon dimanch an(n) Ayiti? Ebyen, Madan Perès aprann ke chat vwazen an, yon gran avoka, manje mwatye 50 dola vyann yo te achte pou gwo repa midi. Yon nouvèl ki pou bay kriz kadyak! Kilès ki pral manje rès chat la? Non, sa entolerab! ... Men kijan pou fè avoka a peye sa, li menm moun konnen kòm gran mèt dam? (mèt dam la a sinonim ak vòlò).

Alò Madan Perès gen yon bèl ide ki vin nan tèt li. Li pral kote vwazen an pou salye l:

(Madan Perès): Bonjou Mèt la!

(Avoka): Bonjou vwazin! Ki bon van k mennen w lakay mwen? Lapli pral tonbe! Dimanch ankò?

(Madan Perès): Non Mèt la, se yon kesyon mwen te vin poze w wi Mèt.

(Avoka): O!

(Madan Perès): Wi Mèt, mwen ta renmen mande w sa w panse si yon vwazen genyen yon chat ki ale kay yon vwazin epi chat la manje vyann vwazin nan; dapre ou, kisa pou vwazin nan ta fè?

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

(**Avoka**): (Reflechì yon moman... li sonje li gen yon chat...): Ebyen, si sa ta rive m, mwen t a prale kay vwazen an, mande pou l remèt mwen lajan vyann nan!

(**Madan Perès**): Ebyen, se sa k sot pase ak chat ou a. Mwen achte 50 dola vyann kabrit pou m fè manje pou mari m ak pitit mwen gro jodi dimanch nan; chat ou a manje prèske tout vyann nan,... men rès la, ba ou li pita.

(**Avoka**): A! Se pa problèm; men 50 dola ou a machè. Chat sa a ensipòtab!

Madan Perès kontan l ap souri, li wè li pran avoka a nan atrap nigo, li fè sa pou l leve pou li ale).....

(**Avoka**): Madan Perès ou bliye yon bagay. Ou pa peye m konsiltasyon an non. Se 100 dola li ye wi. M ap pran 50, w a dwe m 50!

ARE YOU A PROUD HAITIAN?

(by E. W. VÉDRINE)

If we, Haitians, really want to help Haiti and to see a new Haiti, it's something that requires SACRIFICE. You MUST believe in it and try to do your best with all your heart and soul. We've already seen many leaders' and political parties' failure. It's not because they never had the resources needed to help our country, and sometimes you may wonder: what's going on? what's wrong with Haiti ? why does this nation fail?... a bunch of questions that can come to your mind. Well, the first thing to do is: LOOK AT YOURSELF in a mirror. I am pretty sure that NOBODY is perfect, we may try to be and that's why we are no angel otherwise we'd not be suffering on this planet. So it's a whole process to change the COMPLEX HAITIAN MENTALITY, one that has been brainwashed for centuries.

I've been trying to develop an appreciation for Haiti from the model that my late loving parents left behind, a whole legacy (love, care, respect for everyone and wisdom). With 28 years of experience traveling abroad (to different continents and countries), I've learned a lot and it takes courage to say: I AM HAITIAN (because of the negative ways in which they perceive Haitians around the globe - no matter of their social class or their educational background, they're all on the same boat).

BUT you know what? People DO RESPECT you when you are proud of who you are, when you are proud of your culture, when you know facts about your country, when you love your people (rich or poor), when you are proud of your ethnic background, and

many times you'll feel that you are an ambassador representing your country.

It's quite sad to see how the Haitian society has been divided since Haiti's independence and the same colonial mentality is still there in the twenty first century, but there's hope to change things around and the hope is within ME and YOU only when we become conscious of our reality, only when we can accept the truth and only when we can put all of our differences behind to work together for A COUNTRY, a mother that has given birth to all of us.

ÈSKE W SE YON AYISYEN KI FYÈ?

(by E. W. VÉDRINE)

Si nou menm, Ayisyen, nou reyèlman vle ede Ayiti epi wè yon lòt Ayiti, se yon bagay ki mande SAKRIFIS. Nou DWE kwè ladan epi eseye fè maksimòm sa nou kapab ak tout kè nou, nanm nou. Nou wè deja anpil lidè ak pati politik ki pa reyisi. Se pa paske yo pa t janm gen resous peyi a bezwen, e pafwa ou ka mande: kisa k pa mache? kisa k pa mache ak Ayiti? poukisa nasyon sa a pa reyisi? ... tout yon seri kesyon ki ka travèse lespri w. Bon, premye bagay pou fè se: GADE TÈT OU nan yon glas. M pa gen dout ke PESONN pafè, nou ka eseye vin pafè e se pou rezon sa a nou pa zanj, sinon nou pa t ap souffri sou planèt sa a. Donk se tout yon pwosesis pou chanje MANTALITE KONPLÈKS AYISYEN an, youn ki resevwa yon lavaj sèvo depi plizyè syèk.

M ap eseye devlope yon apresyasyon pou Ayiti nan modèl defen paran mwen te kite dèyè, tout yon eritaj (lanmou, apresyasyon, respè pou tout moun ak sajès). Ak 28 lane esperyans mwen depi m ap vwayaje aletranje (nan diferan kontinan ak peyi), mwen aprann anpil e fò w gen kran pou di: MWEN SE AYISYEN (akoz fason negatif yo wè Ayisyen nan lemond – san fè distenksyon klas sosyal yo apateni oubyen nivo edikasyon yo, se menm kout baton an).

MEN ou konn yon bagay? Moun GEN RESPÈ pou ou lè ou fyè de kilès ou ye, lè ou fyè de kilti w, lè ou konnen fè (reyalite) sou peyi w, lè ou renmen pèp ou (rich kou pòv), lè ou fyè de gwoup etnik ou apateni, e anpil fwa w ap santi ou se yon anbasadè ki reprezante peyi w.

Sa fè anpil lapenn pou wè jan sosyete ayisyèn nan divize depi endepandans Ayiti epi menm mantalite kolonyal la toujou prezan nan venteyinyèm syèk la, men gen espwa pou chanje bagay yo e espwa sa a se nan MWEN ak OU li ye, sèlman lè nou pran konsyans de reyalite nou, sèlman lè nou asepte laverite e sèlman lè nou ka mete tout diferans de kote pou n ka travay ansanm pou YON PEYI, yon manman ki te akouche nou tout.



HAITI & SELF DESTRUCTION

(E. W. VÉDRINE)

The challenge is now before US and before EACH OF US: What can We do? What can EACH OF US do to help cleaning Haiti 's dirty face? These are the questions to be asked.

It's quite sad when you hear that there are OVER 20 POLITICAL PARTIES in HAITI . If these so-called Haitian politicians or leaders were really serious about moving the country forward, they would certainly get together and reduce that number to 3, try to organize elections the way they are organized here in the United States (first, the candidates go to primary presidential elections) and 2 parties go to final. “NOPE: because I don't really see A COUNTRY, but rather finding ways to get green dollars for my political party which is functioning as an ONG.”

So, I can understand some people when they say "I hate Haitian Politics". Well, I guess most people who really care for change in Haiti don't like the way things are. Once someone gets elected... wow !!! big deal !!! you hear: “There was ‘magouy ... they stole ballots... fight here and there’... Then you wonder why the hell on earth when someone is elected the other parties can't wait for that person to complete his term? Sure there can be “opposition” in a democratic society, but it shouldn't mean “destruction”.

What we have seen so far in the political history of Haiti is *DECHOUKAY* or *DESTABILIZATION* all the way from the country's independence to its bicentennial, and that happens at all levels - not just at the political level.

It is a whole mentality, one of *DESTRUCTION* (people from the same class, field, group, institution, job, organization, religion are fighting each other). The rat race! We had quite a pretty good example four years ago here in the United States of what happened with their presidential elections. My quick interpretation of it is reflected within the poem below:

KOUDETA NAN PEYI SIVILIZE

Koudeta peyi sivilize, gwo koze!

Tout kote nan lemond branche pou obsève
Latwoublay blayi nan yon kokenn eleksyon
Ki pral potomitan anndan *tout desizyon*.

Yon siklòn politik balize Florida
Bilten Papiyon gentan vin pou gate sa
Batay legal pou rekontaj vot yo pete
Bagay yo mele kay Tonton Sam tout bon vre!

Gwo koze, koudeta peyi sivilize
Pèp ki pa te byen vote ap rele anmwè
Rezilta eleksyon sa a dire bon bout tan
Poudi pa ta gen magouy pou koupe devan?

Lobo pete devan grenn je lemond antye
Leson tounèf pou ti peyi soudevelope
Kokenn batay ant kandida pou pran pouvwa.
Ala tray, demokrasi tonbe nan koma!

The two candidates, in a civilized way, took the case to court and all the way to the SUPREME COURT for a last decision. And finally, CASE CLOSED! The two parties and the American people moved on. Sometimes you wonder: Is it a POLITICAL CULTURE in Haiti (when looking at the degradation of the state of things)? One thing that many people like from Mayor Tom Menino (of Boston) is when he says: "I am not a great talker, but I know how to get things done". In Haitian Politics, that is quite the reverse: "I am a great talker, but I don't know how to get things done."

AYITI & AK OTODESTRIKSYON

(E. W. VÉDRINE)

Defi a devan NOU e devan CHAK NAN NOU: Kisa n ka fè? Kisa CHAK NAN NOU ka fè pou chanje vizay sal Ayiti? Se kesyon pou n poze.

Li tris anpil lè w tande gen PLIS PASE 20 PATI POLITIK an(n) Ayiti. Si swadizan politisyen ayisyen oubyen lidè te reyèlman serye pou peyi a ale vè lavan, sètènman yo ta met tèt ansanm pou redui chif la a 3, eseye òganize eleksyon fason yo òganize isit Ozetazini (premyèman, kandida yo ale nan eleksyon primè prezidansyèl) epi 2 pati ale nan final. «NON: paske mwen pa reyèlman wè YON PEYI, men pito fason pou jwenn dola vèt pou pati politik mwen an k ap fonksyone tankou yon ONG».

Donk, mwen kapab konprann kèk moun lè yo di: «Mwen rayi politik ayisyen». Bon, mwen devine pifò moun ki reyèlman sousye pou gen chanjman an(n) Ayiti pa renmen fason bagay yo ye. Yon fwa yon moun eli... woy!!! gwo koze!!! ou tande: «Te gen

magouy ... yo te vòlè bilten...»; batay isit, lòtbò... Donk w ap mande poukisa an(n) Ayiti lè yon moun eli lòt pati yo pa kapab tann moun sa a acheve manda l? Sètènman, kapab gen «opozisyon» nan yon sosyete demokratik, men sa pa ta vle di «destriksyon» pou otan.

Sa nou wè atravè istwa politik Ayiti se *DECHOUKAY* oubyen *DESTABILIZASYON* depi endepandans peyi a (1804) pou rive nan bisantnè endepandans li (2004), e sa fèt nan tout nivo – pa sèlman nan nivo politik.

Se tout yon mantalite, youn ki gen pou wè ak *DESTRIKSYON* (moun ki sot nan menm klas, domèn, gwoup, enstitisyon, travay, òganizasyon, relijyon ap goumen youn ak lòt). Youn kous rat! Nou gen yon trè bèl egzantp sa k te pase isit katran de sa nan eleksyon prezidansyèl Ozetazini. Entèpretasyon rapid mwen de sa reflète nan powèm anba a:

KOUDETA NAN PEYI SIVILIZE

Koudeta peyi sivilize, gwo koze!
Tout kote nan lemond branche pou obsève
Latwoublay blayi nan yon kokenn eleksyon
Ki pral potomitan anndan *tout desizyon*.

Yon siklòn politik balize Florida
Bilten Papiyon gentan vin pou gate sa
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Gwo koze, koudeta peyi sivilize
Pèp ki pa te byen vote ap rele anmwe
Rezilta eleksyon sa a dire bon bout tan
Poudi pa ta gen magouy pou koupe devan?

Lobo pete devan grenn je lemond antye
Leson tounèf pou ti peyi soudevelope
Kokenn batay ant kandida pou pran pouvwa.
Ala tray, demokrasi tonbe nan koma!

De (2) kandida yo, nan yon fason sivilize, te pote ka a nan tribinal e jis nan LAKOU SIPRÈM pou yon dènye desizyon. E finalman, SA REGLE! De (2) pati yo ak pèp meriken an sige. Pafwa w ap mande: Èske se yon KILTI POLITIK an(n) Ayiti (lè w ap gade degradasyon eta bagay yo)? Youn nan bagay anpil moun renmen nan majistra Tom Menino (Boston) se lè l di: «Mwen pa yon moun ki fò nan pale, men mwen konn kijan pou fè bagay yo mache». Nan politik ayisyen, se revè a: «Mwen se youn moun ki fò nan pale, men mwen pa konn kijan pou fè bagay yo mache». !

HAITIAN YOUTH AND LEADERSHIP

(by E.W. Védérine)

When I started thinking seriously about this issue, I wrote this short article entitled :

“**Ki fiti jenès la**” [What's the future of the youth].

We believe that it is crucial to teach Haitian youth how to build **LEADERCHIP**. It's a whole **LONG-TERM PROGRAM** that needs to be done in Haiti and as well with Haitian youth in the Diaspora - showing them **STRATEGIES** to organize themselves (that they are not just there to go **ON STRIKES**, **DESTABILIZE** anything to show their anger, **BURN TIRES**...). Even when going on strike, there is a series of **DISCIPLINES** to follow (you respect the authority or authorities representing the government are to be respected). The government should also respect the citizens' right to gather **PEACEFULLY** according to the constitution.

Young Haitians need **MODELS** to follow and **SUPPORT PROGRAMS**. They are looking for these models within us, adults. I would suggest an **ANNUAL CONFERENCE OF HAITIAN YOUTH** (between those who are in Haiti and those in Diaspora). It's a conference that can last between 2-3 days to attend a series of workshops designed for them so that they would have enough time to present their problems and to discuss a series of proposed solutions.

YOUTH ARE A COUNTRY'S FUTURE. If the government of a country does not care about his youth' problems, you can assure yourself that this government does not have anything in mind either for the future of that country. **TODAY'S YOUTH ARE TOMORROW'S LEADERS**; so if they are mediocre today (and we don't prepare them), they will be also **THE MEDIOCRE LEADERS OF TOMORROW**.

SOME OF THE PROBLEMS HAITIAN YOUTH IN HAITI

HAVE BEEN FACING --

1. They are not sure of their future.
2. There is no positive models to look at (most of the time).
3. There is the absence of a series of programs in the media (newspapers, radio, TV to help them /to talk about their problems and then propose solutions).
4. **FRUSTRATION** – Many of them have been confronting many types of frustration where they even think of committing suicide.
5. Issues that are **TABOO** in the Haitian society and that have in influence on them.

Let's take for instance about the “sexual problems”. **SEX** is an issue that is **TABOO** for Haitian parents and they would do their best to avoid talking about it. In Haiti, this

problem is even worse where the sexual education for the majority of parents was never done. So, the society should be concerned about this particular issue and see how they could help the youth, establish centers where they could find counseling that they need. Here in the United States, in almost all schools, there are specialists, social workers who are there for that purpose (to work with young people). We know that it's phenomenon in the schools (middle, junior high and high school) where many girls become pregnant. The fact that there are programs that are already there to help them, they don't have too much frustration as young Haitian girls in Haiti would (at this age).

Many times in Haiti , these young girls have an **ABORTION** that further down the road can cause certain serious problems for them where they can have **INFECTIONS** that cause them to die. They are under stress when that happens to them because there are not centers that deal with these issues to help them out, provide them with all possible counseling. These young school girls in Haiti, once they get pregnant they think that school is over for them; they think that the society turns its back on them and what's worse is that they have become an escape goat for their parents. So, **SEXUAL EDUCATION** in this sense should have been a subject of discussion as part of the youth' problems. It would also make them aware of **TRANSMITTED SEXUAL DISEASES (TSD)** .

Many young people, who are fourteen, have already reached puberty level (particularly girls) --

At this age, many of them start dating. There is a whole bunch of **PHYSIOLOGICAL TRANSFORMATIONS** that take place within the youth at this age. Once we are talking about **DATING**, our friend **SEX** is not too far away. It is true there are programs that talk about **ABSTINENCE**. But we do know the reality in the case of **SEXUAL NEEDS** where it's not the majority of the youths who are going to put "abstinence" into practice. So, **SEXUAL EDUCATION** for the youth is a subject that should have been discussed openly (in the schools, on the radio, on television, in the newspapers... or in all possible media in order to reach the youth).

(E.W. Védrine)

COMMENTS

(sent by someone)

«Haiti is a so-called a very 'Christian' country and this is why the *sexual issues* are taboo for the youth. Because in principle, a young person is not supposed to have sexual relations if not married. So, prevention programs can't clearly succeed, because there are many Protestants, Catholics etc. You can't talk to them for instance about *condoms* for the youth, because they are not supposed to have sexual relations.

A protestant friend was telling me the other day how he was stunned about the statistical knowledge of *Sant JESKYO* in Port-au-Prince that is in charge of people infected with HIV. I believe it's the 99 digit or the 2000 that reveals most of the youth who have performed an abortion (about 70%) are protestant; so, the relations take place secretly). These young women come by themselves. But, for the young Seventh Day Adventists, the case is more complicated because it's their parents (mostly their mothers) who bring them to have an abortion, because if these young Seventh Day Adventists get pregnant, it's the whole family who will be excommunicated from the church.

Talking about that, in the last months, I was preparing a document on *Haitian values*, and they've almost stopped me in order not to talk about the reality about 'homosexuals' in the document because for many big leaders of the institution (Protestants as well as Catholics), that would not be good for them. However, it was just a little example, just to show that there are societies (in Africa), where if two men are walking hand in hand, it's just a cultural sign, whereas for other societies like the Haitian, it's homosexuality.»

JÈN AYISYEN AK LIDÈCHIP

(E. W. VÉDRINE)

Lè m te kòmanse panse seryezman a pwoblèm yo, mwen ekri ti atik sa a :

«**Ki fiti jenès la**»

Nou kwè li trè enpòtan pou montre jèn ayisyen kijan pou bati **LIDÈCHIP**. Se tout yon **PWOGRAM MANCHLONG** ki ta dwe fèt an(n) Ayiti kou nan dyaspora a ak jèn yo, montre yo **ESTRATEJI** pou òganize tèt yo (ke yo pa jis la pou **FÈ GRÈV**, **KRAZE BRIZE** pou ti krik ti krak, **BOULE KAWOUTCHOU...**). Menm lè w ap fè grèv, gen yon seri **DISIPLIN** a suiv (ou respekte leta / otorite ki reprezante leta). Leta tou dwe respekte dwa sitwayen yo ki gen dwa reyini **PASIFIKMAN** dapre konstitisyon an.

Jèn ayisyen bezwen **MODÈL** pou yo gade sou li ak **ANKADREMAN**. Modèl sa yo se nan nou menm **ADIL** y ap chèche yo. Mwen ta sijere nan sans sa a pou ta pwopoze yon **KONFERANS ANYÈL POU JÈN AYISYEN** (ki Ayiti ak nan Dyaspora a). Se yon konferans ki te ka dire 2-3 jou, dekwa pou yo ta prezante pwoblèm yo epi pwopoze yon seri solisyon, fè yon seri atelye pou yo.

LAJENÈS SE FITI YON YON PEYI. Si gouvèlman yon peyi pa ta panche sou pwoblèm lajenès, ou mèt konnen gouvèlman sa a pa gen anyen nan tèt li pou fiti peyi sa a. **JÈN JODI SE LIDÈ DEMEN**; donk si yo medyòk jodi (epi n pa prepare yo) enben demen y ap **LIDÈ MEDYÒK** tou.

KÈK NAN PWOBLEM JÈN AN(N) AYITI AP KONFWONTE :

1. Yo pa konn kote fiti yo gad.
2. Pa gen modèl pozitif pou gade (plizyè fwa).
3. Pa gen yon seri pwogram nan medya a (journal, radyo, TV k ape de yo /pale de pwoblèm yo epi pwopoze solisyon).
4. **FRISTRASYON** – Anpil konfwonte plizyè tip de fristrasyon kote yo konn menm panse a suisid.
5. Koze ki **TABOU** nan sosyete ayisyèn nan e ki gen gwo enfluyans sou yo.

Ann pran pa ekzanp «reyalite pwoblèm seksyèl». **SÈKS** se yon koze **TABOU** ke paran ayisyen ta fè tout posib yo pou evite pale de li, e an(n) Ayiti pwoblèm nan pi grav toujou kote edikasyon majorite paran pa t janm fèt sou sa. Donk sosyete a ta dwe panche sou pwèn sa a pou wè kijan yo ta kapab ede jèn yo, tabli sant kote yo te ka jwenn konsèy yo bezwen. Isit, nan prèske tout lekòl Ezazini, gen espesyalis nan «travay sosyal» ki la pou sa. Nou konnen se yon fenomèn nan lekòl (mwayen, segondè) kote anpil ti medam kòmanse ansent. Lefèt ke gen yon seri pwogram ki la deja pou ankadre yo, donk pa yo pa telman gen yon seri fristrasyon menm jan ak jèn tifi Ayiti ki ta pran nan gonm (nan laj sa a).

Anpil fwa Ayiti, ti medam yo fè **AVÒTMAN** ki pi devan konn koze kèk pwoblèm grav pou yo kote kèk konn fè **ENFEKSYON** ki koze yo ale nan peyi san chapo. Yo sou tansyon tou an(n) Ayiti lè sa rive lefèt ke pa gen yon seri sant ki la pou pran koze yo an men pou ede yo, ba yo tout konsèy posib. Jenn tifi a an(n) Ayiti ki lekòl, depi l ta tonbe ansent, li panse lekòl fini pou li, li panse sosyete a ba l do e sa k pi rèd la li vin tounen yon bèt nwa pou paran li. Donk **EDIKASYON SEKSYÈL** nan sans sa a ta dwe yon sijè pou yo ta diskite sou li nan kad pwoblèm jèn yo epi pwoblèm tou ki egziste ak **MALADI VENERYÈN** .

Anpil jèn yo, nan laj katòzan, gentan fòme (sitou tifi yo) – –

Se laj anpil tou kòmanse fè ti renmen. Gen tout yon **TRANSFÒMASYON FIZYOLOJIK** lakay jèn yo nan laj sa a. Depi n ap pale de **RENMEN** , konpè **SÈKS** pa twò lwen. Se vre, gen pwogram ki pale tou de **ABTINANS** . Men nou konnen reyalite a nan kad **BEZWEN SEKSYÈL** kote se pa majorite jèn yo ki pral mete «abtinans» an(n) aplikasyon. Donk **EDIKASYON SEKSYÈL** pou jèn yo se yon sijè ki ta dwe diskite an grann manchèt (nan lekòl, radyo, televizyon, journal... nan tout medya posib pou atenn jèn yo).

(E. W. Védryne)

KÒMANTÈ

(yon moun voye)

«Ayiti se swadizan yon peyi trè 'kreyen' e se sa k fè koze *seksyèl* yo tabou pou jèn yo. Paske an prensip, yon jèn pa gen dwa nan relasyon si l pa marye. Donk, pwogram prevansyon yo pa ka mòde aklè, paske gen anpil pwotestan, katolik, elatriye. Ou pa ka pale yo pa egzanp de *kapòt* pou jèn, piske pa dwe gen relasyon seksyèl ant jèn.

Yon zanmi pwotestan t ap di m lòt jou jan l te sezi lè l te pran konesans estatistik Sant JESKYO nan Pòtoprens ki okipe zafè moun ki gen SIDA. M kwè se chif 99 oubyen 2000 ki revele pifò jèn fi ki fè avòtman (anviwon 70%) se pwotestan (kidonk, relasyon yo fèt anba chal). Jèn sa yo vin pou kont yo. Men, kanta pou ti advantis, ka a pi konplike paske se paran yo (manman yo sitou) ki mennen yo fè avòtman, paske si ti jèn advantis la ansent, se tout fanmi a yo eskominye nan legliz la.

An palan de sa, nan mwa ki sot pase yo, m t ap prepare yon dokiman sou *valè ayisyen*, e yo te prèske entèdi m pale de reyalite 'masisi' nan dokiman an paske gen anpil gwo tèt nan enstitisyon an (pwotestan kou katolik), sa pa t ap fè yo plezi. Poutan, se te jis yon egzanp, jisteman pou montre gen nan sosyete (an(n) Afrik), si 2 gason ap mache men nan men, se jis yon siy kiltirèl, alòske pou lòt sosyete tankou Ayiti, yo nan metye.»

RELIGION AND EXPLOITATION OF THE UNDERDOGS

(by E. W. VÉDRINE, 08-9-2005)

Five centuries ago, the Europeans used “religion” as a tool that went along with colonization and the slave trade.

Many of us, have nothing against any religion particularly if we are living in America where we have the “freedom of religion”. But some real critics would argue that it was used in a way to pacify the colonized people and the African slaves. Was it right then the way in which God's name was used? When reading the book of Exodus (chapter 20, verse 7), it says: “Thou shall not take the name of the Lord thy God in vain”.

Looking that influence of Christianity during colonial times, we pretty much doubt that the Catholic Church has ever condemned the massive atrocities committed against the native Americans and African slaves. Will they ever face justice for these outrageous crimes against humanity? Only God knows.

When reading about a so-called religious figure such as father Las Casas (in Caribbean

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

history), "Protector of Indians", he convinced Spain (during colonial times) to replace the forced labor inflicted upon the Indians with Blacks from Africa . In other words, Black people were considered to be animals, and did not have a soul¹ . It is hard for non-Blacks to feel what we went through and how we feel when looking at the past. From there as readers of the Bible, we can raise this question: Is the Bible racist and ethnocentric or those exploiters who are using it (in the wrong way) to justify their means?

Many of us do read about the Inquisition² in Europe, what the Jews and Muslims went through (particularly in Spain) and the role that the Catholic Church has played in it. I have mentioned in some of my comments "racism" against the Jews in Spain where I've mentioned the Sephardics. Looking at the atrocities of the Catholic Church in America , there were cases where they burned native Americans who did not want to be converted into Catholicism, observing the cruel behavior of the conquistadores who said they were Catholics and who read the Bible and one of the ten commandments says "thou shall not kill"³.

There were and there is still a bunch of "fake missionaries" around the world (who want to impose a particular religion for some specific purposes). I don't want to point my finger at any, but it is quite clear when traveling to Europe that one will not see these people invading the European streets or neighborhoods as it is the case in third world countries. We pretty much doubt that we will find them in France or in any so-called "civilized country".

Talking about "religion", it's important to mention "spirituality". The latter has to do with how zealous the individual behave in whatever s/he is doing, in other word the deepness of their belief in whatever they are doing (be it good or evil in our eyes). Some people who want to make fun of fake White missionaries say: "The Whites gave us the Bible and took away everything we had". Well, no doubt that happened it in Africa and in many other places on this planet. At the same time, I am not saying that people should not believe in the word of God but they must be careful with devil disciples who are blaspheming the Holy name of God, using the Holy scriptures to exploit the poor of third world countries or to keep them in bondage.

Many colonizers did use Christianity (in the wrong way) in order to "pacify" the colonized people and the African slaves. One of the books I would recommend to be read in this sense is *Viv Bondye, Aba Relijyon* (Long live God, Down with Religion) by Jafrikayiti. In this book, the author wants to shake up the traditional take on spirituality and faith and reclaim a domain he says is dominated by those who use organized religion to dive⁴.

In conclusion, we should not force people to be converted in a religion (if we are true disciples) but rather preach what we believe in, like sowing seeds everywhere and some will germinate. As a matter of fact, true disciples should have or show wisdom in their teachings and by that, they can draw followers. We have not read any records in the new Testament where Jesus beat up, burned, exploit people in his teachings. All we see

through him is wisdom and love.

NOTES:

1. VÉDRINE, Emmanuel W. “El debate entre Las Casas y Sepulveda”. University of Rhode Island . 1990
2. INQUISITION- “The Spanish Inquisition was the Inquisition acting in Spain under the control of the Kings of Spain. This Inquisition was the result of the reconquest of Spain from the Muslims and the policy of converting Spanish Jews and Muslims to Christianity. The Inquisition was an important tool in enforcing the “limpieza de sangre” (Blood Cleansing) against descendants of converted Jews or Muslims.”
3. “ The commandment "thou shall not kill" (Exodus 20:13; Deuteronomy 5:17), is better understood to mean "you shall not murder," most modern translations of the Bible rendered it this way. According to the Bible not all killing, the taking of a life, is murder. Murder is the unlawfully taking of human life. The command not to murder applies to human beings, not to killing animals or plant life for food. God gave animals to mankind for his use (Genesis 1:26-30; 9:1-4). But, this does not mean that humans have the right mistreat animals and the environment (Genesis 2:15; Deuteronomy 22:6-7; 25:4; Proverbs 12:10).”
4. STEVENS, Brian. “No to Organized Religion, It's Spirit that Counts”. *Haitian Times* . May 2000.

RELIJYON AK EKSPLWATASYON SA K PI BA YO

(E. W. VÉDRINE, 9 out 2005)

Senk syèk de sa, Ewopeyen itilize «relijyon» kòm yon zouti k ale ansanm ak kolonizasyon e avèk komès esklav yo.

Anpil nan nou pa gen anyen kont okenn relijyon an patikilye si n ap viv an(n) Amerik kote nou gen «libète relijyon». Men kèk vrè kritik ta agimante ke l te itilize yon fason pou pasifye (fè dòmi) pèp kolonize ak esklav afriken yo. Pa konsekan, èske l te jis fason yo te itilize non Bondye? Lè nou li liv Egzòd (Chapit 20, vèsè 7), li di: «Yo pa dwe pran non Bondye an ven».

Lè n gade enfliyanis krisyanis pandan epòk kolonyal yo, mwen pa kwè Legliz Katolik jann kondane atwosite an mas ki komèt kont Amerikiken natifnatal (Endyen yo) ak esklav afriken yo. Èske y ap jann parèt lajistis pou krim atwòs sa yo kont limanite? Bondye sèlman ki konnen.

Lè nou li yon swadizan figi relijye kouwè pè Las Casas (nan istwa Karayib), «Pwotektè

Endyen», li konvenk Espay (pandan epòk kolonyal) pou ranplase travay fòse yo te bay Endyen pa moun nwa ki sot Afrik. Andotretèm, yo te konsidere moun nwa kòm bèt, epi yo pa t kwè yo te gen yon nanm¹. Li pa fasil pou moun ki pa nwa pou ta santi yo tankou nou (nan sans kote nou soti e kijan nou santi n lè n voye je gade epòk sa yo). Apati la a, kòm lektè Bib la, nou kapab poze kesyon sa a: Èske Bib la rasis e etnosantrik oubyen esplwatè sa yo k ap itilize l (nan move kondisyon) pou jistifye travay malonnèt yo?

Anpil nan nou li apwopo epòk *enkizisyon*² an(n) Ewòp, sa Jwif ak Mizilman pase (patikilyèman nan peyi Espay) e wòl Legliz Katolik jwe nan sa. Mwen mansyone nan kèk kòmantè m yo «rasis» kont Jwif ki t ap viv an(n) Espay (an palan de *Sephardics* yo). Lè n gade atwosite Legliz Katolik nan kontinan Ameriken an, te gen ka kote yo boule Ameriken natifnatal ki pa t vle konvèti nan katolik, lè yo obsève konpòtman kriyèl *conquistadores* yo ki te di se katolik yo ye e ki li Bib la, epi youn nan dis kòmmandman yo di «ou pa dwe touye»³.

Te genyen e genyen toujou yon dal «fo misyonè» nan lemonn (ki vle enpoze yon relijyon patikilye pou kèk bi byen presi). Mwen pa vle lonje dwèt sou okenn, men li trè klè ke lè w vwayaje an(n) Ewòp ou pa pral wè moun sa yo anvayi ri ak vwazinay ewopeyen yo menm jan sa fèt nan peyi tyèmonn yo. Nou gen anpil dout ke w ap jwenn yo an Frans oubyen nan nenpòt swadizan «peyi sivilize».

An palan de «relijyon», li enpòtan pou mansyone «espirityalite». Mo sa a gen pou wè ak kijan endividi a montre l zele nan nenpòt sa l ap fè; andotretèm, se fondèt kwayans nan sa l ap fè a (ke l bon ou mal nan zye nou). Kèk moun ki vle pase fo misyonè blan yo nan tenten di: «Blan yo ban nou Bib la epi yo pran tout sa n te genyen». Bon, pa gen dout sa fèt an(n) Afrik ak nan anpil lòt andwa sou planèt la. An menm tan, mwen p ap di ke moun pa dwe kwè nan pawòl Bondye men yo dwe fèt atansyon ak disip dyab k ap blasfème non sakre Bondye, kote y ap itilize pawòl sakre pou esplwate pòv ki nan peyi tyèmonn yo epi kite yo nan (yon) esklavay (mantal).

Anpil kolon te itilize krisyanis (nan move fason) pou te ka «pasifye» pèp kolonize ak esklav afriken yo. Youn nan liv mwen ta rekòmande pou li nan sans sa a se: Viv Bondye, Aba Relijyon konpatriyòt Jafrikayiti ekri. Nan liv sa a, otè a vle souke tradisyonèlman fason yo pran espirityalite ak lafwa epi reklame a nouvo yon domèn li ki domine pa sa yo ki itilize relijyon òganize pou divize⁴.

Pou konkli, nou pa dwe fòse moun konvèti nan yon relijyon (si nou se vrè disip) men preche pito sa ke nou kwè ladan l lan, tankou se semans n ap fè kote n voye yo tout kote e kèk ladan va jèmen. Anfèt, vrè disip dwe montre sajès nan sa y ap preche e konsa, yo kapab rive rale moun dèyè yo. Nou poko janm li oken dosye nan Nouvo Testaman an kote Jezi te bat, boule, esplwate moun nan anseyman l yo. Tout sa nou wè nan Seyè a se sajès ak lanmou.

NÒT:

1. VÉDRINE, Emmanuel W. «El debate entre Las Casas y Sepulveda». University

of Rhode Island . 1990

2. INQUISITION - «Enkizisyon Espayòl la se te youn ki te an vigè nan peyi Espay sou kontwòl wa Espay yo. Enkizisyon sa a se te rezilta rekonkèt peyi Espay nan men Mizilman yo, e tout lwa pou konvèti Jwif Espayòl ak Mizilman nan krisyanis. Enkizisyon an te yon zouti enpòtan pou mete aksan sou 'limpieza de sangre' (Netwayaj San) kont desandan Jwif oubyen Mizilman ki konvèti»
3. «Kòmandman 'ou pa dwe tiye' (Egzòd 20:13; Detewonòm 5:17), pi konprann nan sans pou ta siyifi «ou pa dwe tiye moun», anpil tradiksyon modèn Bib la mete l konsa. Selon Bib la, se pa tout tiye ki kaba yon vi (ki omosid). Omosid se lè ou kaba lavi yon moun ilegalman. Kòmandman ki di pa tiye a, li aplike a moun; li pa aplike a bèt oubyen plant ki sèvi pou manje. Bondye bay lòm bèt pou itilizasyon l (Jenèz 1:26-30; 9:1-4). Men, sa pa vle di pou otan ke lòm gen otorite pou l maltrete bèt ak anviwonman an (Jenèz 2:15; Detewonòm 22:6-7; 25:4; Provèb 12:10)»
4. STEVENS, Brian. «No to Organized Religion, It's Spirit that Counts». Haitian Times . May 2000.

SWAF POU YON SOSYETE AYISYÈN K AP FÒME SITWAYEN L

(E. W. VÉDRINE, 13 sept. 2005)

«Respè youn lòt» se yon koze ki trè enpòtan nan kad pou fè Ayiti avanse sou tout pwen. An(n) Ayiti, nou leve nan yon sosyete kote «lekòl» pa fè yon seri travay pou drese ti Ayisyen depi piti. Si w bezwen yon ti pyebwa grandi tou dwat, se depi piti pou swen l pou sa.

Lè n al fè fouy sou tè nan, nou wè sou Divalye (e petèt menm avan), nou wè Ayiti divize an 2 mòso: *La République d'Haïti et la République de Port-au-Prince*. Se yon koze nou konnen ki te parèt aklè an sou batistè Ayisyen, kote depi w pa t fèt Pòtoprens, enben ou pa t konsidere kòm **sitaden** , kòm **kapitalis**. Yo te prèt pou konsidere w kòm yon *sitwayen dezyèm klas*. Brip la a, nou gen tan wè yon *baryè divizyon* ki tabli e ki bay nesans a plizyè tip «prejije» nan sosyete ayisyen nan.

Pwoblèm nan pi grav toujou, menm kan yon moun ta fèt nan yon ti bouk, yon seksyon riral ki apateni a yon **komin** enben moun k ap viv andedan komin sa a (kote lameri chita ansanm ak tout lòt aktivite enpòtan komin nan) ta konsidere sitwayen ki fèt nan seksyon riral la kòm **moun andeyò, peyizan, mònnye, nèg fèy, gwo soulye**¹. Nan Kapital peyi a menm, bliye sa! Moun Pòtoprens ta konsidere tout moun ki pa fèt Pòtoprens kòm **moun**

pwovens (ki ta sanble yon *efemis*² pou di: **moun andeyò, peyizan**) e anpil fwa, nou gen tan konn kisa sa enplike (pejorativman).

Donk, an gwo, lè nou gade pwoblèm Ayiti nou ka di pwoblèm yo soti depi **anlè** desann. Sètadi, yo pran sous yo nan *moun k ap dirije*, yo pran sous yo nan lekòl. *Poukisa nou lonje dwèt jouda n sou moun k ap dirije?* Sa a se yon bèl kesyon moun tilandeng ka poze e repons lan senp: **yo gen pouvwa** (vle l ou pa). Sa k enpòtan pou n gade anba etikèt «pouvwa» sa a, se **konsekans** oubyen **enfliyans** li pi devan. Sètadi gen tras yon **modèl**, yon **machawuiv** ki pa t bon e ke lòt jenerasyon annapre vin eritye.

Lè n di *moun k ap dirije* tou, nou pa rete senpleman nan kad «pouvwa politik» (kòm plizyè moun ta premye remake), men moun ki gen yon pouvwa kèlkonk, ki alatèt yon enstitisyon, yon asosyasyon, òganizasyon kèlkonk byenke endirèkteman, anpil ta gen tan vize **gouvènman** ak **lekòl**. Pa gen pwoblèm nonplis si sa antre nan lespri yo an premye.

Gouvènman an enpòtan antèm «kontwòl» li sou divès branch ki sou lobedyans leta e «lekòl» la enpòtan tou etan youn nan manman enstitisyon ki la pou l fòme. Men malerezman, anpil fwa lè nou gade pwoblèm yo an gwo, pwoblèm moun ki pase lekòl Ayiti bay (paske se plis moun ki pase lekòl ki mete Ayiti nan enpas kote l ye jounen jodiya men pa moun analfabèt yo) se yon bann ak yon pakèt. Donk kòm rezilta, nou ka di: tip lekòl ki egziste Ayiti yo, an majorite, yo plis «defòme» sitwayen olye yo ta «fòme».

Diskisyon nou toujou rete nan kad filyè manman sijè a. Li enposib nan diskisyon sa a pou nou ta kite **lakay** (fwaye a) kòm youn nan manman enstitisyon pou levasyon. Globalman lè n di «lekòl», nou lonje dwèt jouda n sou *yon enstitisyon kote moun aprann*. Donk nou vin wè «fwaye» (kote timoun nan leve) ta *premye lekòl* li. Nou te ka mete **antouraj** (*vwazinaj* kote l ap viv la) kòm *dezyèm lekòl* li epi **lekòl** (manman enstitisyon ki ta dwe fòme l la) kòm *twazyèm antouraj* li (ou *twazyèm lekòl* li).

Nan premye anviwonman an, *fwaye*, nou lonje dwèt jouda n ankò sou tèm «modèl» la. Pwovèb kreyòl la di nou: *Joumou pa donnen kalbas; Ti rat pa fèt san ke*. Biyolojikman, lè n antre nan semantik (sans) pwovèb la, nou wè yon *kòd jenetik* oubyen nou te ka di tou (ak yon lòt pawoli), *Ti kochon ti san* – toujou nan yon sans pou n fè wè *modèl* ke timoun nan kopye sou li. Pa egzanp, si papa l se yon gwògmann k ap kale manman l pou ti krik ti krak enben chans pou li menm pa ta bat lòt fanm pi devan lè l vin gran se yon bagay ki minim. Depi piti, si papa l ak manman l anseye l pou l di moun ki pi gran pase l *bonjou tonton, bonjou matant* enben sa rete ankre nan tèt li lè l vin gran. Si paran l anseye l pou l retire chapo nan tèt li lè l ap salye grandèt oubyen lè l antre nan yon kay enben, sa tounen yon **koutim** pou li lè l gran, e tout lòt koutim ki ta gen pou wè avèk **respè** pou moun, pou grandèt (tèlke pa egzanp: tande lè grandèt pale [konsèy yo se boul lò], tande lè y ap pale [pa koupe pawòl nan bouch yo], respekte yo elatriye... Tout sa antre nan kad *sajès* ki bon pou timoun nan lè l ap grandi.

Nou mansyone **vwazinaj** kòm *dezyèm antouraj* ki ka gen yon enfliyans kèlkonk sou levasyon timoun nan. Wi, li enpòtan pou n fè remak sa a kote enfliyans sa a li menm,

kapab *pozitif* ou *negatif*. Nan foy nou, lè n antre nan pawòl filòzòf kouwè Jean-Jacques Rousseau, misye di nou ke *lòm fèt ak tout bonte l men se sosyete a ki kowonpi l*. Misye pa manti paske la a, nou kapab foure *vwazinay, lekòl...* kòm kèk engredyan ki konpozan yon sosyete kote timoun nan leve (andotretèm, si *vwazinaj* kote timoun nan ap viv la chaje ak koripsyon, enben chans pou timoun sa a pa vin kowonpi lè l gran se yon bagay ki minim. Si lekòl sa a kote timoun nan al pran fòmasyon se defòme l ap defòme, enben chans pou elèv sa a pa defòme pi devan, minim).

An gwo, nou toujou ap lonje dwèt jouda n sou mo ki rele «modèl» la, pase se yon miwa ke moun ki manm sosyete a ap gade ladan. E byen avan, nou te lonje dwèt jouda n sou enpòtans *fwaye* timoun (si l degrenn goch ou pa, epi repèkasyon ou enfliyans sa ka genyen nan levasyon timoun nan). An rezime, se tout yon *kòd jenetik sosyal* nou kapab wè ki prevwa konpòtman yon endividi nan sosyete l ap viv la.

nòt

1. Anpil fwa, tèm sa yo ta itilize kòm tèm *pejoratif*. Nou dwe pran prekosyon lè n ap itilize yo dekwa pou n pa fwase pèsonn.
2. Yon figi retorik ki sèvi pou evite *britalite yon mo*. (Wè *Gramè Kreyòl Védrine* pou plis detay sou *figi retorik*.)

THIS FLORIDIAN STUFF SEEMS TO BE A 'W2K BUG' MAKING POLITICIANS CHIMERIC

(by E. W. VÉDRINE)

This Floridian stuff... any way it's a great inspiration, experience of the elder. It's a tragicomedy. Though the citizen Jan MAPOU who is living in Miami writes some tragicomedies (such as DPM - Kanntè...), it's possible that MAPOU, along with other "koukouy" write a long play on that particular event.

Well, there are some messages posted on some forums, but I notice that many people don't debate this issue too much on the Haitian forums, something that's so important in the case of the Haitian community in these Florida's counties, particularly Miami Dade County where 10.700 butterfly ballots would go through the machines but we don't know yet who voted Jack or Peter.

It's the first time I see a such political play in the U.S. The scenes are quite long! Longer than a day of misery, longer than the Mississippi River. I always hear that there never been any coup d'état in Uncle Sam's country; that is, the most democratic country on earth. Is it really true? They Say seem to be lying. Well, They Say, you are absolutely

telling a lie!

Eyes have no border, let's wait and see what's going to happen in few days regarding the issue of "key" they need to open the warehouse transition and fund that they are collecting before January 20th. Joujoukonmedi, you who are the patron of all saints on earth, please explain to us the name of this comedy! Tell us Joujou if Hollywood is going to have a movie that W2K theatre.

BAAY FLORIDA SA A GENLÈ SE YON WAYTOUKE K AP FÈ POLITISYEN CHIMÈ

(E. W. VÉDRINE)

Baay Florida sa a... de tout fason se yon sous enspirasyon totalkapital, se esperyans granmoun nan. Se yon trajikomed. Byenke sitwayen Jan MAPOU k ap viv nan Miyami ekri kèk trajikomed (kouwè *DPM - Kanntè...*), li posib pou kouzen MAPOU ak kèk lòt Koukouy ap layite yon pyèsteyat longpleying sou koze sila a.

Bon, gen kèk mesaj poste nan plizyè fowòm sou koze a, men m remake anpil moun pa tèlman debat koze a nan fowòm ayisyen yo, yon koze k si enpòtan nan kad Kominote Ayisyèn nan konte sa yo Florida, patikilyèman *Miami Dade County* kote 10.700 bilten (alò *bilten papiyon*) ta pase nan machin men moun poko konnen si pèp la te vote pou Jak osnon pou Pyè.

Se premye fwa m wè yon tèl pyèsteyat politik Etazini. Sèn yo long long! Sèn yo pi long pase yon lajounen mizè, pi long pase larivyè Misisipi. M tandè yo toujou di pa janm gen koudeta k fèt nan peyi Tonton Sam; sètadi peyi ki ta pi demokratik sou latè benni. Poudi se vre? Yodi genlè manti. Bon Yodi, ou manti tankou chen!

Je pa gen bòday, ann gade sa k ap rive nan kèk jou pou zafè kle a mesye yo bezwen pou ouvè depo tranzisyon an ak kèt y ap fè pou ti seza anvan 20 janvyè rive. Joujoukonmedi, ou menm ki patwon tout konmedi sou latè, esplike nou non konmedi sa a! Di nou non Joujou si Oliwoud pa pral soti yon fim waytouke sou teyatanwon sa a.

(E. W. VÉDRINE)

EVERY SINGLE HAITIAN IS

IMPORTANT IN HAITI 'S DEVELOPMENT

(by E. W. VÉDRINE)

One of the most beautiful things that the **Haitian ex-soldiers and other illegally armed groups** could do is: *giving back their weapon with discussion and declare public ally that they are ready to give all possible help so that the country can move forward* (even it would take some months of voluntary works while waiting to get paid some money).

The whole country needs **peace** (we all need a campaign of "peace" in order to move forward and we see clearly that **killing each other for the benefit of Big Countries won't help Haiti moving a step forward; instead, it makes it go backward** . Others are in a way, making more fun of us as if we were a bunch of wild people, a bunch savages with no culture and people who don't know what they want.

No problem if someone would have weapons at home for security (but, it's something that would law-governed) but **walking with illegal weapons** back and forth in the country creates more terror.

Security is one of the important points for Haiti 's development. *How tourists are going to bring capitals to the country without security? How people going to invest in the country without security? How the promotion of local tourists is going to be done without security? How is the Diaspora is going to come to Haiti to give the possible help to the country without security?* It's people who are legally allowed to carry weapons only who should have been in the streets (when thy are on duty). So, everyone is living in **illegality in Haiti** ; law has become an utopia (it still remains a dream for those who really want to sell changes).

It's about time that each Haiti tries to be **realistic**: *if Zòt is giving us money to get rid of our own brothers, just tell him "hey, get out of here! We are all brothers!"*. Try to be realistic also in what you can do (don't farth higher than your behind); before making a decision to do something, think about all the consequences that can have. Right away, what happen those **illegally armed men KI TE CHO DEVAN BANN NAN** (the beginning of 2004)? **Answer: the Big White man fooled all of them together with the opportunist Uncle Tom petit bourgeois** who were perishing the country, who always want to be the TYOUL of Mister White as if Mister White is coming to solve their problems. ZÒT PA JANM BAY GABÈL; it's stupid people who does it and intelligent people takes advantage of it. Zòt just shows them as a bunch of people with small brains (who have nothing in their brain or people with brains similar to KAKA KALBAS who don't know where they came from, what they want and where they are going). So, let, each Haitian, try to take a little time to **think about our dear Haiti's future** (fighting each other won't lead us anywhere, MONTE KOLET won't lead us anywhere, division won't lead us anywhere). Don't forget that our DEVIZ on the national currency; it's so beautiful that other countries adopt it.

Once you travel abroad (weather you are a very dark skinned Haitian, a brown one, a

mulatto with curly hair... the sticks that beats the black dog is the one that beats the white dog also – They always treat as a HAITIAN). It is true that we should have **liberty** so that people hear our voice, so that we claim our rights but when doing that with **weapon**, well it's more problems that we create, it's more pain that we make our dear mother Haiti go that has already fallen apart go through.

There are people who talk about **pacifist revolution** (through their writings); I try to decode their written messages; it's a form of struggle anyway (even some of us would not support some of their ideas) but anyhow we should show **a form of civility**. Voltaire (the French writer) also says "*The pen is mightier than the sword*". So, when writing down our ideas, we leave things behind for many generations to come.

Every single Haitian in the society is important. *Did you know that we are an intelligent people?* Every single Haitian has potential. *Did you know that?* So, that saying says: "*If the bull knew its strength, it would not let a five cent rope kill it*". Each of us has an extraordinary potential but we don't value it. We don't take time to reflect on our wonders, our glory in history. We don't realize that Zòt is jealous of that and that since long ago Zòt has been trying all he can to erase our beautiful history. Also, if each Haitian knew his value and that of Haiti our Darling, they would not continue taking orders from Zòt to kill their own brothers in order to benefit him. Every single Haitian need a bit of time to become conscious of their potential and their duty to contribute to Haiti's development.

CHAK GRENN AYISYEN ENPÒTAN POU DEVLOPMAN AYITI

(E. W. VÉDRINE)

Youn nan pi bèl bagay **ansyen militè yo ak tout lòt gwoup ki ame ilegalman** te ka fè se: *ale renmèt zam yo san bri, san kont epi di piblikman ke kounyeya yo pre pou bay tout koutmen posib pou peyi a ale vè lavan* (menmsi se ta kèk mwa travay volontè annatandan yo ta jwenn yon ti tyotyò lage nan men yo).

Tout peyi a bezwen **lapè** (nou bezwen tout yon kanpay «chalòm») pou n ka bouje e nou wè klèman **touye youn lòt pou benefis Gran Peyi pa ede Ayiti fè yon pa kita yon pa nago men se plis bak sa fè l fè**. Se plis nan betiz Zòt pase nou kòm si se yon seri moun mawon nou ye, kòm si se yon seri moun sovay ki san kilti nou ye, moun ki pa konn sa yo vle.

Pa gen pàn si yon moun ta gen zam lakay li pou pwòp sekirite l (men fò lalwa ta gouvène sa) men **mache ak zam ilegal** tribòbabò sou moun nan peyi a, se plis latèrè sa kreye.

Sekirite se youn nan pwen enpòtan pou devlopman Ayiti fèt. *Kijan touris pral pote*

*kapital nan peyi a si pa gen sekirite? Kijan moun pral investi nan peyi a si pa gen sekirite? Kijan pwomosyon touris lokal pral fèt si pa gen sekirite? Kijan dyaspora a pral desann al bay tout koutmen posib si pa gen sekirite? Se moun ki mandate pou pote zam ki ta dwe fè sa sèlman (lè yo desèvis). Donk kòm tout moun ap viv nan **ilegalite Ayiti**, zafè lalwa vin tounen yon **itopi** (sa rete yon rèv).*

Li lè li tan pou chak grenn Ayisyen eseye **reyalis**: *si zòt di l ap ba n lajan pou kraze pwòp frè n, jis di l «monchè demake w la tandè, nou tout se frè!»*. Eseye reyalis tou nan sa ke w ka fè (pa pete pi wo ke posteryè w); avan ou pran desizyon pou fè yon bagay, panse a tout konsekans sa ka genyen. Imedyatman kisa k pase mesye **ilegalman ame** ki te cho devan bann nan (kòmansman 2004)? **Repons: Gwo Blan an reze tout ansanm ak ti boujwa ti sousou opòtinis yo** k ap peri peyi a ki toujou renmen rete tyoul Mouche Blan, kòm si Mouche Blan ap vin solisyone pwoblèm yo. Zòt pa janm bay gabèl; se enbesil ki bay, entelijan pran. Zòt jis montre se yon seri moun ti lòlòy (ki pa gen anyen anndan sèvèl yo oubyen moun sèvèl kaka kalbas ki pa konn kote yo soti, sa yo vle ak kikote yo prale). Donk, annou, chak grenn Ayisyen, eseye pran yon ti tan pou n **panse a avni Ayiti** nou an (chire pit p ap mennen nou oken kote, monte kòlèt p ap mennen nou oken kote, divizyon p ap mennen nou oken kote). Pa bliye deviz nou sou lajan an ki tèlman bèl ke lòt peyi kopye l.

Depi w vwayaje aletranje (kit ou te Ayisyen tèt grenn ble kou digo, po kwiv, koulè chokola, cheve siwo, cheve boulon... baton ki bat chen nwa a, se li ki bat chen blan an – Yo toujou trete w AYISYEN). Se vre nou sipoze gen **libète** pou fè moun tandè vwa nou, pou n revandike dwa nou men lè n fè sa avèk **zamfannfwa**, enben se plis touman sa vin kreye, se plis traka nou bay manman nou Ayiti Cheri ki deja depatya.

Gen moun ki pale de **revolisyon pasifik** (atravè ekri yo); mwen eseye dechifre mesaj yo ekri, se yon fòm lit kanmèm (menmsi kèk nan nou pa ta apiye yon seri ide ladan yo) men kanmèn nou dwe montre **yon fòm sivilizasyon**. Voltaire (ekriven fransè) di n tou: «*Fòs plim nan pa kanmarad fòs epe*». Donk lè n kouche ide n yo sou papye, se koze pou plizyè jenerasyon n fè sa.

Chak grenn Ayisyen nan sosyete a enpòtan. *Èske n te te konnen ke n se yon pèp entelijan?* Chak grenn Ayisyen gen potansyèl. *Èske n te konn sa?* Enben pwovèb la di: «*Si towò bèf te konn valè l, li pa ta kite yon kòd senk kòb touye l*». Nou chak gen yon potansyèl estandaòdinè men nou pa bay sa valè. Nou pa pran tan pou n reflechi mèvèy nou nan listwa, glwa nou te genyen nan listwa. Nou pa rann nou kont ke Zòt jalou de sa e ke depi digdantan l ap eseye fè tout mwayen posib pou efase bèl istwa nou. Demèm, si chak Ayisyen te konn valè l ak valè Ayiti Cheri, enben li pa ta kontinye ap pran lòd nan men Zòt pou kraze pwòp frè l dekwa pou Zòt benefisye de sa. Chak grenn Ayisyen bezwen yon ti tan pou fè yon egzamennkonsyans pou konn potansyèl yo e devwa yo pou kontribye nan devlopman Ayiti.

(E.W.Védryne)

DIS TI KONSÈY POU FÈ LEKTI AVÈK PITIT OU

(Ten Tips On Reading With Your Child)

1. Kòmanse espoze pitit ou a liv depi tibebe.

- Li pa janm twò bonè pou kòmanse li (dekri) liv pou pitit ou.
- Lè w ap li, anbrase l epi anmize w avè l.
- Fè sa tounen yon bon moman pou nou toulède.

2. Li a wot vwa pou pitit ou oubyen fè yon timoun ki pi gran li devan l.

- Itilize liv ki pa gen mo oubyen jis pale de foto ki gen tibebe ak jenn timoun.
- Pale de sa ou li a avèk timoun nan.
- Mande timoun nan pou konplete fraz familye ki soti nan chante oubyen liv.
- Lè yo vin pi gran, mande yo pou rakonte istwa a ankò epi relate fè ki nan liv la a lavi yo.

3. Mete de kote lè regilye pou li pou timoun nan chak jou.

- Chwazi yon moman kote ki pa gen bri pou ka li; avan ti somèy, apre oubyen avan y al kouche.
- Li lè yo pote yon liv ba ou epi mande w pou li l.
- Li osilontan nou toulède anmize n ladan.
- Si pitit ou a pa enterese nan lekti, estope epi eseye ankò apre.

4. Tabli yon egzanzp kote pitit ou wè w ap li – menmsi se jounal.

- Sonje ke se ou menm ki premye e monitè ki pi enpòtan pou pitit ou.
- Yo imite sa w ap fè.

5. Kite pitit ou chwazi liv ou pral li.

- Kite tibebe yo karese, touche e menm explore liv la lè yo mete l nan bouch yo.
- Pandan y ap grandi, kite yo touche liv la epi vire paj yo.
- Konplimante pitit ou pou chwa liv yo fè.

6. Si pitit ou vle, reli menm istwa a.

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- Sa ede l aprann mo yo, estrikti istwa a, epi aprann pou fè prediksyon sa k ap pase.

7. Ankouraje pitit ou li pou kont yo lè yo pa nan lekòl la.

- Lè yo nan dezyèm ane lekòl, entwodui yo a lòt tip liv kouwè: pwezi, liv syans, biyografi, elt.

8. Ede pitit ou devlope abitud ale nan Libreri Piblik.

- Ale nan Libreri Piblik avè yo lè yo piti.
- Mande yon libreryen èd, l ap toujou kontan fè w jwenn vrè liv ou bezwen a.

9. Konsène w de sa pitit ou ap li nan lekòl.

- Èske pitit ou ap aprann li oubyen li pou aprann?
- Mande pitit ou si yo gen liv pou yo li nan klas.
- Ede pitit ou gade nan tab matyè yo, gran chapit yo, graf, foto, ak endèks lè y ap li pou aprann.
- Ankouraje pitit ou li nan jounal epi chèche «kilès», «kisa», «kilè», «kibò», e «poukisa».

10. Tande, felisite, epi aplodi pitit ou pou efò yo.

- Tande pitit ou; ou pral aprann sa yo konnen e sa yo bezwen aprann.
- Felisite pitit ou pou chwa liv yo fè.
- Aplodi pitit ou lè yo li ak ekri.

(ref.: Cambridge Title I and Even Start)

Haitian Translation: Emmanuel W. Védérine

EN RÉPONSE À UN DÉBAT INTITULÉ DUVALIER, ARISTIDE: MÊME COMBAT

(par E. W. VÉDRINE)

Duvalier, Aristide, ça c'est le passé. Imaginez-vous que vous êtes sur une autoroute et qu'il y a un bouchon; qu'est ce qu'on peut faire? Je crois que les participants de cette liste

sont assez *in tel li gents* pour répondre à cette question et même un enfant de sept ans qui a atteint l'âge de raison me donnerait la réponse LOGIQUE.

Que pouvons-nous (compatriotes haïtiens) faire MAINTENANT pour sauver notre chère Haïti? Que pouvons-nous faire ensemble pour retrouver cette perle perdue? Je crois qu'il est important pour ces «candidats honnêtes et compétents» (s'ils en existent vraiment en Haïti ou dans la diaspora) d'essayer de faire quelque chose pour aider Haïti, d'essayer de faire quelque chose POSITIVE (je dirais) dans notre société avant même d'aller aux urnes. On n'a pas besoin d'être un ELU pour mettre la main dans la pâte (ça, c'est notre problème - il faut avoir un poste politique pour essayer de changer les choses. Pouf!. Les Haïtiens (en majorité) me donnent l'impression qu'ils font de la politique comme si c'était du commerce pour s'enrichir rapidement (*just pure business*, comme on dirait en anglais), mais n'ont aucune vision à long terme pour le développement du pays ou voir comment ils peuvent aider à reconstruire une société pour demain.

Nous avons pas mal de problèmes dans tous les secteurs en Haïti. Pensons plutôt à ce que nous pouvons faire même à COURT TERME, par exemple: aller donner des séminaires en Haïti pour une semaine/un mois ou plus dans notre domaine; pensons aux problèmes des illettrés - que pouvons-nous faire ensemble pour éradiquer cette maladie?; La crise que traverse notre jeunesse [il n'y a rien pour eux, mais comment vont-ils être fiers demain d'être Haïtiens quand la majorité d'entre eux veulent laisser le pays?]; pensons aux problèmes de nos paysans qui ne trouvent pas un lot de terre à travailler et s'ils en ont, ils se confrontent avec des problèmes d'irrigation tandis qu'il y a de l'eau un peu partout en Haïti, tandis que nous avons trop d'ingénieurs pour construire des barrages... Nos problèmes sont énormes si on continue à les énumérer, mais pensons à ce que nous pouvons faire ensemble pour cette chère mère, AYITI CHERI.

Pas de problème si on veut se lancer dans la politique, mais penser à faire de la BONNE POLITIQUE. Moi, ça ne m'intéresse pas (la politique) comme carrière; je suis enseignant, écrivain & chercheur et je me sens bien dans mon domaine depuis plus de 15 ans. Il faut voir l'avenir du pays et je pense que chaque Haïtien doit penser à ce qu'il peut faire pour Haïti. Il faut que chaque individu apporte quelque chose à cette reconstruction. La DIASPORA haïtienne seulement a assez de pouvoir pour aider Haïti à bouger ou même changer Haïti (si elle veut réellement travailler la dessus et mettre des structures en place pour faire de ce rêve une réalité - si le boeuf connaît sa force..).

Pensons donc à ce que nous pouvons faire ENSEMBLE et essayons de mettre de côté (au moins pour quelques instants) nos différences politiques quand il s'agit D'AIDER HAÏTI. Notre temps est précieux et il faut bien l'utiliser.

COMMENTAIRES:

Cher Védrine, Je suis tout à fait d'accord avec vous qu'on n'a point besoin d'attendre être élu à un poste pour servir son pays. On doit faire ce qu'on peut et parfois, le fait de ne pas

être à un poste officiel vous permet de faire beaucoup mieux pour votre pays. Selon nos qualifications et talents nous pouvons certainement contribuer, autant que possible, à améliorer les choses. En effet comme vous le suggérez, il est grand temps de cesser de nous plaindre et trouver des solutions "pour aider notre chère Haïti". Cependant, bien que certaines choses soient du passé nous ne pouvons pas les ignorer cher Védrine, car nous pourrions commettre les mêmes erreurs. Nous devons donc, au contraire, bien analyser le passé et en apprendre les leçons nécessaires pour garantir la construction véritable d'un futur sur la voie du progrès et de la dignité humaine. Et d'ailleurs ce que vous voyez comme le passé, ne le ressentons-nous encore aujourd'hui, puisque c'est ce qui nous fait souffrir encore. Nous ne pouvons pas définitivement l'ignorer. D'autre part, si certaines personnes honnêtes et sincères sont bien qualifiées pour servir dans certaines capacités officielles, pourquoi ne devraient-elles pas le faire à la place de gens vicieux et incompetents? Les candidats honnêtes et compétents, s'ils en trouvaient l'opportunité, feraient fonctionner nos institutions comme elles devraient fonctionner et les choses iraient bien mieux chez nous, n'est-ce pas? Salut patriotique. (Jean Hervé Paul)

¹ Référence: Liste de discussion *Haitianpolitics* (Haitianpolitics@yahoo.com).
Avril 2004. Modérateur: Dr. Jean T. Voltaire.

**AN REPONS A YON DEBA KI RELE
DIVALYE, ARISTID: MENM KOUT BATON**

(E. W. VÉDRINE)

Divalye, Aristid, sa se tan pase. Imajine w ta ap kondi sou yon *haywe* epi w pran nan yon blokis; kisa w ta fè? Mwen kwè patisipan fowòm sa a *en tel li jan* ase pou reponn kesyon sa a, e menm yon timoun setan ki gentan atenn laj pou rezone ta ban m repons LOJIK la.

Kisa nou, konpatriyòt ayisyen, ka fè KOUNYEYA pou sove chètout nou an, Ayiti? Kisa nou ka fè ansanm pou rejwenn pèl sa a ki pèdi a? Mwen kwè li enpòtan pou «kandida onèt e konpetan yo» (si sa egziste vrèmanvre Ayiti ou nan dyaspora a) pou eseye fè kèk bagay pozitif pou ede Ayiti, eseye fè kèk bagay POZITIF (m ta di) nan sosyete nou an anvan menm y al nan eleksyon. Yon moun pa bezwen yon ELI pou met men nan pat la (sa, se pwoblèm nou – fò nou nan yon pòs politik pou esaye chanje bagay yo). Pouf!. Ayisyen (an majorite) ban m enpresyon y ap fè politik kòm si se te yon sòt komès pou vin rich trapde (*just pure business*, jan yo di l nan lang angle), men yo pa gen okenn vizyon alontèm pou devlopeman peyi a oubyen wè kòman yo kapab ede nan rekonstwi yon sosyete pou demen.

Nou gen ase pwoblèm nan tout sektè yo an(n) Ayiti. Ann panse pito a sa nou kapab fè

menm AKOUTÈM, pa egzanp: al bay kèk seminè an(n) Ayiti pou yon semèn/yon mwa ou plis nan domèn nou; ann panse a problèm moun iletre – kisa n ka fè ansanm pou eradike maladi sa a?; kriz jenès nou an ap travèse [pa gen anyen pou yo, men kòman yo pral fyè demen kòm Ayisyen lè majorite nan yo vle kite peyi a?]; ann panse a pwoblèm peyizan nou yo ki pa ka jwenn yon moso tè pou travay e si yo ta gen yon moso, yo konfwonte pwoblèm irigasyon tandiske gen dlo tout kote Ayiti, tandiske nou gen twòp enjenyè pou konstwi baraj. Problèm nou yo anpil si n drese yon lis, men ann panse a sa nou kapab fè ansanm pou manman chètout sa a, AYITI CHERI.

Pa gen pwoblèm si yon moun vle fè politik kòm karyè l, men panse pou fè BON POLITIK. Mwen, sa pa enterese m (politik) kòm karyè; mwen se yon anseyan, ekriven & bouskadò (chèrchè) e mwen santi m byen nan domèn mwen ye a depi plis pase 15 lane. Fò yon moun wè avni peyi a e mwen panse ke chak Ayisyen dwe panse a sa l ka fè pou Ayiti. Fòk chak moun vin ak yon bagay nan rekonstriksyon sa a. DYASPORA ayisyen an sèlman gen ase pouvwa pou ede Ayiti bouje ou menm chanje Ayiti (si vrèmanvre li vle travay sou sa epi mete yon seri estrikti anplas pou fè rèv sa a vin yon reyalyte - si bèf te konn fòs li ...).

Donk ann panse a sa nou ka fè ANSANM epi eseye mete de kote (omwen pou yon ti tan) diferans politik nou lè se EDE AYITI. Tan nou trèzenpòtan e fò n itilize l byen .

KÒMANTÈ:

Védryne monchè, mwen toutafè dakò ak ou ke nou pa bezwen ret tann se eli pou n eli nan yon pòs pou sèvi peyi a. Nou dwe fè sa n kapab e pafwa, lefèt ou ka pa eli pou yon pòs ofisyèl, sa pèmèt pou fè plis toujou pou peyi w. Selon kalifikasyon nou e talan nou, nou kapab sètènman kontribye, otan sa posib pou amelyore bagay yo. Donk kòm ou sijere, li lè li tan pou n sispann plenyen epi jwenn kèk solisyon «pou ede chètout nou, Ayiti! i». Sepandan, byenke kèk bagay ta o pase, nou pa ka iyore yo Védryne; sa ka fè n fè menm erè yo. Donk nou dwe, okontrè, byen analize sa k pase deja epi aprann de yo leson nesèsè pou garanti vrè konstriksyon yon lavni sou wout pwogrè ak diyite moun. E dayè sa w wè ki pase, ann pa kite l kontinye domine n ankò jodiya, puisque se sa ki fè n soufri ankò. Nou pa panse iyore yo nèt ale. Pakont, si kèk moun onèt e sensè gen tout kalifikasyon pou sèvi nan kèk kapasite ofisyèl, poukisa yo pa ta ka ranplase yon seri visye e enkonpetan? Kandida onèt e konpetan yo, si yo jwenn opòtinite, y ap fè enstitisyon nou yo mache kòm sadwa epi bagay yo ta mache pi byen lakay nou; èske se pa sa? M salye w patriyotikman. (Jean Hervé Paul)

1 Referan: fowòm *Haitianpolitics* (Haitianpolitics@yahoo.com). Avril 2004. Moderatè: Dtè. Jean T. Voltaire.

THE ENGLISH LANGUAGE IN HAITI

E. W. Védérine's Complete Works, including works on Haitian Creole (1992-2005)

(by E. W. VÉDRINE)

Last year Lemane Vaillant - a subscriber and a very active participant of the Haitian forum: HAITIAN POLITICS, Haitianpolitics@yahoo.com - touched on the issue of that English should become “a third official language of Haiti”.

First there is a reality around the world today when they are talking about GLOBALIZATION (but in its good sense for me: the world is one, we are all brothers and sisters and we need A COMMON LANGUAGE to communicate).

In Haiti, we are quite behind on all issues, including APPLIED LINGUISTICS (e.g., the teaching and learning of other languages, the methodologies related...). I am not here to do any commercial for any imperial power whose official language may be ENGLISH. Be clear on that! Not at all!! But instead, I see a COMMON language that can unite all the citizen of the world in terms of EXCHANGE at all levels. The reality is already ENGLISH as most people would propose it. No need to invent a second artificial language as ESPERANTO that has failed the test.

Segundo, having English as “a third official language of Haiti” would not solve the country's problems (which are "mountains behind mountains" as I can quote from a well-know Haitian proverbs) or change the corrupted mind of our leaders and of our bourgeoisie (which are among the worst in the world). BUT (big one), it would be quite a genuine idea to start THE TEACHING OF ENGLISH FROM ELEMENTARY SCHOOLS IN HAITI (as it is the case for French though the teaching methodology of this one is still quite poor, due to lack of teachers' preparation and government investment in education in general). Our neighbor, the Dominican Republic, is currently trying to work hard on that linguistic issue - opening up to BILINGUALISM (Spanish, English).

(E W. Védérine. -- Sunday, February 27, 2005)

FEEDBACK:

[«La vérité finit toujours par éclater. Voilà qu'aujourd'hui mon tokay (Gérard Bissainthe) jette un pavé dans la marre avec le mot d'immersion. Alors que depuis la création du lycée Pétion (en 1816) et de toutes les écoles primaires et secondaires de la République, le français a toujours été en Haïti une langue d'immersion, il a fallu attendre le début des années 60 au Canada où dans un rapport sur le biculturalisme de ce pays Laurendeau insistait sur l'usage du français dans la fonction publique.

Quelques années plus tard (fin 70 début 80) le Premier ministre Pierre Elliott Trudeau à la suite des Premiers Ministres provinciaux Robert Bourassa et René Lévesque déclarait le français langue officielle du Canada, déclaration inscrite dans la Charte des droits du Canada. Désormais les Anglais de ce pays qui méprisaient la langue de Molière se sont vus obligés d'envoyer leurs enfants dans les classes d'immersion française pour que ces derniers aient la même chance que les francophones de décrocher un emploi à la fin de

leurs études.

Natania a été avec Annette Gaudet les deux premières enseignantes du français, langue d'immersion au Nouveau-Brunswick (province canadienne à l'Est du Québec). Elle me faisait quotidiennement des rapports sur les progrès de ce qu'elle appelle ses 'bouts de choux' (lire garçons et fillettes) (6-8ans). Si bien qu'à la fin de l'année j'ai sollicité du ministère de l'Éducation une subvention pour faire une recherche sur ce programme. Coup de massue. Le vocabulaire des petits anglophones était quatre fois supérieur à celui des francophones (dont le français est la langue maternelle) et la vitesse de lecture suivait les mêmes paramètres que ceux fixés pour les élèves francophones de 5ème année.

Si bien que dans mes conclusions de recherche, j'ai proposé au gouvernement provincial d'implanter dans les écoles francophones le programme d'immersion. Alors le petit Jonathan et d'autres anglophones qui parlent couramment à 9-10 ans l'hébreu, l'anglais, le français, sont-ils plus intelligents que les Haïtiens de leur âge? Les petits anglophones qui parlent couramment le français à la fin des études primaires, sont-ils plus intelligents que les petits Haïtiens de leur âge? Si non nous avons sacrifié toute une génération en imposant UN créole dont nous avons massacré les systèmes phonique, graphique, lexicologique, sémantique, grammatical au lieu de respecter nos voisins et tout un continent en imposant l'espagnol dès la première année et l'anglais dès la 4ème année comme deux langues d'immersion.

Quelle euphorie nationale de voir nos jeunes posséder trois langues parfaitement à la fin des études secondaires. Ils sont tellement prisonniers de leur égo que les faits ici rapportés risquent d'être boudés. Dieu soit loué que Tokay nous ait donné la chance de les exposer.»

Gérard Etienne
Mon, 28 Feb 2005 14:53:05]

[Ne faisons pas les choses à moitié. Surtout faisons-les bien.

par Gérard Bissainthe

Il est clair, je pense, maintenant que la gestion tribaliste de Boniface Alexandre et xenocratiste de Gérard Latortue ont échoué avec éclat. Comme elles se révèlent incapables de s'auto-corriger, alors il va falloir en finir.

Le propos de cet article était d'abord de répondre à l'article (ci-dessous) d'E.W.Védrine, mais cela m'a entraîné beaucoup plus loin.

Commençons par nous guérir de certaines obsessions la plupart du temps stériles.

Si les États-Unis sont la nation la plus puissante et la plus prospère du monde, c'est

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

grâce à son système de gouvernement et si, parmi les choses toutes imparfaites de notre monde, son système de gouvernement est certainement le moins imparfait de tous les systèmes de gouvernement existants, nous devons essayer de l'imiter.

L'obsession d'établir des langues officielles est une obsession purement stérile et moyenâgeuse. Haïti n'a rien gagné à faire du créole une seconde langue officielle.

Les États-Unis n'ont pas de langue officielle et ils ne s'en portent pas plus mal.

Si enfin nous nous résolvons à imiter les États-Unis par le haut, au lieu de continuer à le faire par le bas, nous ferons la promotion de tout ce qui est bon et le moins coûteux pour le pays.

Une nouvelle langue officielle voudrait dire la traduction dans cette langue de tous les documents officiels existants et à venir. En ce qui nous concerne cela aurait un coût prohibitif.

Ce que nous devons faire c'est utiliser une langue adaptée à chacun de nos besoins précis.

EN CONSÉQUENCE

- 1. Puisque, c'est un fait, nous sommes dans le droit français (comme l'État de Louisiane aux États-Unis) utiliser le français comme langue administrative.*
- 2. Puisque nous sommes, de facto, bi-culturels, avoir deux langues culturelles: le créole et le français.*
- 3. Puisque dans le monde entier les affaires (et les affaires mènent le monde) se font en anglais avoir une langue d'affaires: l'anglais.*
- 4. Puisque nous sommes liés à l'Amérique Latine par mille fibres, avoir une langue de communication inter-amérique-latine: l'espagnol.*

Cela veut dire

- 1. Faisons des économies. Ayons nos documents officiels et administratifs dans une seule langue: le français.*
- 2. Loin de boudier le français comme deuxième langue culturelle, continuer à l'utiliser avec autonomie, audace et créativité. Mais se méfier de la francophonie officielle (je dis bien officielle) qui n'est qu'un impérialisme déguisé, désuet et stérile. L'argent économisé en évitant de dupliquer nos documents officiels en créole, consacrons-le à une promotion de "l'illustration" de la langue créole: favorisons l'écllosion d'œuvres simples et populaires en créole; et ici vive Languichatte! A bas toutes ces œuvres élitistes et indigestes en créole!*
- 3. Lancer l'anglais, l'espagnol et une troisième "langue": l'informatique, dès l'école primaire, en particulier avec la méthode (la seule vraie) de l'immersion.*
- 4. Créer au niveau de l'enseignement supérieur des filières "tout-anglais" (avec cours en anglais), en particulier dans les disciplines de la gestion. Dans ces*

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filières avec anglais langue première, l'espagnol devrait être langue seconde. C'est dans ces filières surtout qu'il faut créer une avant-garde, un fer de lance, une locomotive qui sorte prioritairement de nos couches populaires actuellement défavorisées (ce sera notre "Affirmative Action") et qui aille prendre, par la force de ses cerveaux, sans complexe comme sans acrimonie, sa place au sommet de l'économie nationale.

Et encore et encore et encore: Où trouver l'argent pour tout cela?
MOBILISER LA DIASPORA!

Comment?
La STRUCTURER.

Gérard Bissainthe
Mon, 28 Feb 2005 09:00:01]

["...While it is an interesting idea, and I am certainly sympathetic to the idea of a language for international communication, I think that for Haiti, at the moment, when the majority of the population is functionally illiterate in their first language, and - as the writer points out - even French, which is the main language of instruction, is badly taught and poorly mastered, there is no need to start teaching English in the primary schools.

Also, studies in Canada and other countries have shown that beginning a language in primary school is not necessarily an advantage - children actually achieve better results in the long run when they begin a language at about 10 or 11 years old (near the end of primary school/beginning of the first cycle of secondary school). So I don't think I would endorse his idea, who ever he is - we need to sort out the whole French/Creole problem and get the population literate in at least one language before starting another.

Right now, it seems that many kindergartens and nursery schools are starting English classes for their students, at the demand of the parents, but this seems to be a 'snob' thing, and is only done in the expensive schools. Another problem: where would all the English teachers come from? If we don't even have enough teachers who are competent to teach English in secondary schools, who is going to teach it in primary schools?"

Susan
Tuesday, March 1, 2005 1:53 AM]

ENOUGH ALREADY: ASE! ASE!

A great text by JOPHIMANA! (jophimana@aol.com) Shouldn't it be part of a curriculum for CIVICS in Haiti? I took pleasure translating it to the Haitian language. Best, Emmanuel W. Védryne –

ABRAAM DI SÈTASE!

Mesyadam lasosyete, onè respè! Anpil pale anpil fèt chak jou sou pwoblèm Ayiti ki yon gwo liv aritmetik. Si nou kapab pale de yo, sèke yon fason yon lòt, nou chak gen yon nivo lanmou pou peyi natifnatal la byenke anpil nan nou ka poko montre okenn sakrifis pou pwouve lanmou sa a.

Anpil nan nou gen tandans blame zòt tout tan pou tout pwoblèm nou olye nou menm nou aprann pran konsyans de eta nou epi aprann pran responsablite nou an men. Donk li lè li tan pou chak grenn Ayisyen fè yon egzamenkonsyans pou antre nan yo menm lè y ap panse a *sous tout pwoblèm Ayiti* (ki chita anndan Ayisyen). Konsa, mwen te tonbe sou yon bonjan tèks yon sèten JOPHIMANA (jophimana@aol.com) ekri ki reflekte «prizkonsyans» sa a nou bezwen pou fè yon dekabès dekwa pou kapab rive chanje vizaj negatif Ayiti.

Lè w fin li tèks sa a ak tèt poze, èske w pa panse li ta dwe antre kare bare nan korikilòm kou «sivik» an(n) Ayiti? M ap reponn «wi!» paske m panse se depi piti pou n aprann drese yon ti pyebwa si nou pa vle l grandi kwochi. Demèn, li enpòtan pou lekòl Ayiti kòmanse enjekte nan tèt timoun yo bonjan «dòz konsyans» pou prepare yo pou vin bon sitwayen ki ka itil sosyete a demen. Mwen pran plezi tradui tèks anba a an kreyòl pou tout Ayisyen gen aksè konprann li, epi pou pran yon ti moman pou reflechi sou li. (Emmanuel W. Védryne).

Nan istwa Ayiti, istwa pa repete tèt li men pito li an mosyon pèpetyèl. Sot sou Dessalines rive sou Aristide, yo touye pifò nan prezidan nou yo, sa yo bay koudeta, e sa yo pa t janm bay chans fini manda yo san oken pwoblèm. Sa yo ki te gen chans fini, siksesè yo toujou aji kòm yon ènmi ki la pou l pwouve l pi bon, donk dechoukay manchlong travay sa dènye a te fè; peyi a toujou kòmanse a zewo.

Ankò, pwoblèm peyi nou an se pa youn ki politik, pwoblèm nou se AYISYEN. Epitou nou pa gen yon pwoblèm LIDÈ, nou gen yon pwoblèm twòp lidè, nou gen yon pwoblèm fanatik. Nou pa konnen kijan pou suiv avèk pasyans, se poutèt sa apre chak swadizan revolisyon, kaka biznaw (anyen), anyen pa kontinye. Nou konnen kijan pou n reyini an gwoup, men nou manke kapasite pou ini pou n konstwi; sa a se yon woutin ki dwe kraze. Kèk nan nou ki la a tèlman fyè pou enimerè depi kilè nou nan konba, e ap konte konbyen revolisyon yo pote anba sentiwon yo, yon bagay ki pa konte pou anyen si n gade rezilta yo. Se ta yon tristès pou m ta rele tèt mwen “revolisyonè” lè m pa gen anyen pou pwouve sa.

Nou toujou ap plenyen de krim Duvalier te komèt kont Ayisyen, mwen vle fè nou sonje ke l pa t ale ni Kiba ni an Dominikani al chèche moun pou fè krim yo, se Ayisyen ki te komèt yo kont Ayisyen. Se frè ki te denonse frè nan menm fanmi an, vwazen ki te touye vwazen pou yon ti lòsyè kòb, swetan pou ta amelyore sityasyon yo, pou yon meyè plas nan sosyete a. Li lè li tan pou n sispann blame yon moun pou pwoblèm nou, epitou yon sèl moun pa kapab solisyon tout pwoblèm.

Tout rasin pwoblèm nan makònen ak fason nou leve, apati mantalite destriktif ke n eritye nan men zansèt nou yo. Nou pa t grandi ak yon sans patriyotis, pesonn pa t anseye nou kijan pou n renmen peyi nou. Nou grandi ak yon mantalie ke bagay yo toujou pi bon aletranje. Anpil nan jenerasyon nou leve ak yon sèl bi, kite peyi a pou ka souse yon pi bon zo, e lè nou pa jwenn li nou pa janm gen kouray retounen (lakay nou).

Bagay yo pral chanje lè n aprann respekte youn lòt. Pwoblèm nou ka parèt difisil pou solisyon men nou ka kòmanse kote n montre respè youn pou lòt; premye pa nou se asepte ide lòt moun, byenke yo ka diferan de ide pa n. Fò n aprann dakò pou n pa dakò.

Nou tout ki la a konsyan de tout pwoblèm Ayiti genyen, kèk nan nou ap admèt kèk solisyon ladan yo, men pesonn nan nou pral pran inisiativ pou eseye pote yon solisyon).

[HC version: Emmanuel W. VÉDRINE]

ABRAHAM DIT C'EST ASSEZ!

(par E. W. VÉDRINE)

Messieurs, Mesdames, la société honneur et respect! Il y a déjà, chaque jours, beaucoup de vacarmes sur les problèmes que confronte Haïti, toute une montagne de problèmes. Si nous pouvons les parler, c'est que d'une façon ou d'une autre, chacun de nous a un niveau d'amour pour notre terre natale bien que beaucoup d'entre nous ne montrent pas encore aucun sacrifice pour prouver cet amour.

Beaucoup d'entre nous avons une tendance de blâmer les (pays) étrangers pour nos problèmes au lieu d'apprendre à prendre conscience de notre état et prendre en main notre responsabilité. Donc, il est temps que chaque Haïtien fasse un examen de conscience quand il pense aux sources des problèmes d'Haïti (qui résident dans l'Haïtien même). De cette façon, je tombe, par accident, sur un bon texte (en ligne) d'un certain JOPHIMANA (jophimana@aol.com) qui reflète cette «prise de conscience» dont nous avons besoin pour arriver à changer le visage négatif d'Haïti.

Quand vous aurez fini de lire ce texte en paix, ne pensez-vous pas qu'il serait obligatoire de l'incorporer dans le curriculum des cours de «civiques» en Haïti? Je réponds «oui!» parce que je pense que c'est tout

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petit qu'on doit apprendre à dresser un arbre si on veut qu'il grandisse tout droit. De même, il est important que l'école en Haïti commence à injecter dans nos enfants de bonnes «doses de conscience» pour les préparer à devenir de bons citoyens qui peuvent être utiles à la société dans le futur. Je prends plaisir à traduire le texte ci-dessous en français pour que tous les Haïtiens le comprennent, et prennent quelques minutes pour réfléchir là-dessus.

(French translation: E.W.Védrine (original text in English by JOPHIMANA)

[Dans l'histoire d'Haïti, l'histoire ne se répète pas mais est plutôt un mouvement perpétuel. De Dessalines à Aristide, on a tué la majorité de nos présidents, ceux qui ont été renversés par des coups d'Etat et ceux qui n'ont pas pu terminer leur mandat ni régler aucun problème. Quant à ceux qui ont eu la chance d'achever leur mandat, leurs successeurs font toujours en sorte de les dénigrer et d'effectuer un long «déchouage» de leur travail; et le pays recommence donc toujours à zéro.

Et encore, le problème de notre pays n'est pas purement politique. Ce n'est pas non plus une absence de leader, car nous avons déjà trop de chefs. Notre problème, c'est plutôt l'Haïtien, et le problème de l'Haïtien c'est le fanatisme.

Nous n'avons pas la patience de donner suite aux choses; et c'est pourquoi après chaque «révolution» il ne se passe absolument rien et rien ne change. Certes, nous savons nous réunir et former des groupes, mais nous ne parvenons pas à nous unir pour construire. C'est cette routine partisane que nous devons éliminer.

Quelques uns d'entre nous sont tellement fiers d'énumérer depuis quand ils sont en combat ou combine de révolutions ils portent au-dessus de leur ceinturon, alors que ça ne compte pour rien au regard de leurs maigres résultats. Ce serait une tristesse pour moi de m'appeler «révolutionnaire», alors que rien ne le prouve.

Nous nous lamentons constamment des crimes que les Duvalier ont commis contre les Haïtiens. Mais je veux vous rappeler qu'ils ne sont pas allés à Cuba ou en République Dominicaine à la recherche de quelqu'un pour les commettre; ce sont des Haïtiens qui les ont commis contre d'autres Haïtiens. Ce sont des frères qui ont dénoncé leurs frères de la

même famille, des voisins qui ont tué leurs voisins pour un petit peu d'argent, dans un seul but mercantile et égoïste.

Il est vraiment temps de d'arrêter de blâmer autrui pour notre problème, et de croire qu'une seule personne peut tout solutionner. La racine du mal est mêlée à notre éducation, elle provient de la mentalité destructive que nous avons héritée de nos ancêtres. Nous n'avons pas grandi avec un sens du patriotisme; personne ne nous a appris comment aimer notre pays. Nous avons toujours pensé que l'herbe est plus verte de l'autre côté. Et ainsi beaucoup de nos générations n'ont eu qu'un seul but: abandonner le pays pour trouver une vie meilleure. Et même quand ces mirages ont disparu, nous n'avons jamais eu le courage de retourner chez nous.

Les choses changeront quand nous apprendrons à respecter chacun. La solution est peut être hardue, mais nous pouvons déjà commencer par respecter l'autre. Le premier pas, c'est d'accepter que quelqu'un puisse avoir des convictions différentes des nôtres. Nous devons apprendre à vivre plus sereinement nos désaccords. Nous sommes tous conscients des problèmes d'Haïti. Malheureusement, si nous admettons qu'il existe quelques solutions à ces problèmes, personne d'entre nous ne va prendre l'initiative pour essayer d'apporter une solution concrète.]

20 FRAZ KREYÒL POTOMITAN 20 KEY CREOLE PHRASES

(E.W. VÉDRINE)

1. (CH) An nou tout pèp kreyòl sou latè bay lamen.
(CG) Tout pep kréyol ki asi latè an nou ban nou lanmen.
(CMA) Tout pep kréyol ki asou latè annou ba kò-nou lanmen.
(CM) Tou dimounne ki koz langaz kreol anou mars ansam.
(CR) Anou pèp kréol dan lo Monn antyé anon mèt ansanm.
(Fre) Peuples créoles du monde entier donnons-nous la main.
(Esp) Pueblos criollos de todo el mundo, demosnos la mano.
(Eng) All Creole-speaking people on earth, let's shake hands.
(Ita) Popoli creoli di tutto il mondo, diamoci la mano.
(Deu) Kreolische Völker der ganzen Welt, reichen wir uns die Hand!

2. (CH) Devlopman tout bon ke majorite Ayisyen swaf la, li p ap ka sa fèt Ayiti san kreyòl.
(CG) Dévlopman la on majorité Ayisyen ka chaché pé ké janmé fet san kréyol.
(CMA) Dékatman rékolonmik la boul pep ayisien an swef la, sa pa posib fè'y san kréyol-la.
(CM) Vre devlopma, ki mazorite dimounn dan Ayiti pe rode, pa pou kapav fer san langaz kreol.
(CR) In vré dévlopman sat la mazèr bann Ayisyin i vé toulbon, i pé pa èt fénésansé san la lang kréol.
(Fre) Le véritable développement, celui dont la majorité des Haïtiens a soif, ne pourra pas se faire sans le créole.
(Esp) El verdadero desarrollo, del cual tiene sed la mayoría de los haitianos, no podrá producirse sin el criollo.
(Eng) The real development for which most Haitians thirst cannot be done without Creole.
(Ita) Il vero sviluppo, di cui la maggioranza degli haitiani ha sete, non potrà avvenire senza il creolo.
(Deu) Die wahre Entwicklung, nach der die Mehrheit der Haitianer sich sehnt, wird ohne das Kreolische nicht stattfinden können.
3. (CH) Gwo sijè kouwè politik nan lakou Ayiti debat an kreyòl pou l ka gen gou sèl.
(CG) Si ou vlé déba politik ki ka fet Ayiti ni on sens pou pep la fô ou fey an kréyol.
(CMA) Si ou lé déba politik ki ka woulé an Ayiti ni an sans ba pep-la, fok fè'y an kréyol.
(CM) Ninport ki deba politik ena sinifikasyon kan fer li dan langaz kreol.
(CR) Sobatkoz si bann gran sizé politik i pran in fors pli gabyé kank zot lé sobatkozé an kréol.
(Fre) Les grands thèmes de débat politique prennent tout leur sens lorsqu'ils sont traités en créole.
(Esp) Los grandes temas políticos adquieren todo su sentido, sólo si son debatidos en criollo.
(Eng) A subject as big as politics is debated in Haiti in Creole so that it makes sense.
(Ita) Nessun tema politico ha senso, se non è dibattuto in creolo.
(Deu) Die grossen politischen Themen gewinnen ihren ganzen Sinn erst, wenn sie auf Kreolisch zur Debatte kommen.
4. (CH) Kreyòl ak Ayisyen se Kòkòt ak Figaro.
(CG) Kréyol é Ayisyen sé chimiz é po. Yonn pa ka alé san lot!
(CMA) Kréyol ek Ayisien sé lapo ek chimiz.
(CM) Ayisyen ek so langaz mars ansam lame dan lame.
(CR) Lo Ayisyin ek son kréol zot i marsh la min dan la min.
(Fre) L'Haïtien et son créole marchent la main dans la main.
(Esp) La lengua criolla y el haitiano son dos grandes amigos.
(Eng) Creole and Haitians are two good friends.
(Ita) La lingua creola e l'haitiano sono due grandi amici.
(Deu) Die kreolische Sprache und der Haitianer sind eng befreundet.
5. (CH) Kreyòl pa sèlman yon lang, yon gwoup etnik men se tout yon filozofi.

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- (CG) Kréyol a pa selman on lang o ben on pep sé tout on filozofi.
(CMA) Kréyol pa anni yon lang, anni yon nasyon moun, sé tout an filozofi.
(CM) Kreol pa zis enn langaz ou enn group etnik; li ousi enn filozofi.
(CR) Kréol i arprézant pa zis inn lang oubyin in group etnik: li lé osi inn filozofi.
(Fre) Le créole ne représente pas qu'une langue ou qu'un groupe ethnique, mais toute une philosophie.
(Esp) El criollo no representa sólo a una lengua o a un grupo étnico, sino a toda una filosofía de vida.
(Eng) Creole is not just a language or an ethnic group; it's a whole philosophy.
(Ita) Il creolo non rappresenta solo una lingua o un gruppo etnico, ma tutta una filosofia di vita.
(Deu) Das Kreolische stellt nicht nur eine Sprache oder eine ethnische Gruppe dar, sondern auch eine Lebensphilosophie.
6. (CH) Kreyòl se lang liberasyon Nèg Sendomeng.
(CG) Sé évè Kréyol neg Sendomeng libéré yo.
(CMA) Kréyol sé lang libérasion Neg Sen-Domeng.
(CM) Kreol se langaz ki ti sanz destin bann Nwar Sin-Doming.
(CR) Lo kréol lé la lang la libèr bann kaf Sin-Doming.
(Fre) Le créole est la langue liberatrice des nègres de Saint-Domingue.
(Esp) El criollo es la lengua de la libertad de todos los negros de Santo Domingo.
(Eng) Creole is the language of liberation for all the Negroes of Saint-Domingue.
(Ita) Il creolo è la lingua della libertà di tutti i neri di San Domingo.
(Deu) Das Kreolische ist die Sprache der Freiheit aller Schwarzen in Santo Domingo.
7. (CH) Kreyòl se lang natifnatal tout Ayisyen.
(CG) Kréyol sé lang-manman a tout Ayisyen.
(CMA) Kréyol sé lang natal tout Ayisien.
(CM) Kreol se langaz maternel tou Ayisyen.
(CR) Kréol sa la lang maternel tout bann Ayisyin.
(Fre) Le créole est la langue maternelle de tous les Haïtiens.
(Esp) El criollo es la lengua madre de todos los haitianos.
(Eng) Creole is the native language of all Haitians.
(Ita) Il creolo è la lingua materna di tutti gli haitiani.
(Deu) Das Kreolische ist die Muttersprache aller Haitianer.
8. (CH) Kreyòl se lang zansèt Ayisyen ki te pete chenn lesklavay.
(CG) Kréyol sé lang a zanset a tout Ayisyen ki pété chenn a lesklavaj.
(CMA) Kréyol sé lang zanset Ayisien ki té pé té chenn lestravay.
(CM) Kreol se ousi langaz ki ti fer resi kas lasenn lesklavaz.
(CR) Lo kréol lé osi la lang bann zansèt Ayisyin la giny fé pèt lasinn lesklavaz.
(Fre) Le créole est la langue de nos ancêtres haïtiens qui brisèrent les chaînes de l'esclavage.
(Esp) El criollo es la lengua de todos nuestros antepasados, que rompieron las cadenas de la esclavitud.
(Eng) Creole was the language of Haiti's ancestors who threw off the chains of slavery.
(Ita) Il creolo è la lingua di tutti i nostri antenati, che spezzarono le catene della schiavitù.
(Deu) Das Kreolische ist die Sprache unserer Ahnen, welche die Ketten der Sklaverei sprengten.
9. (CH) Kreyòl se sèl towò ki mèt tout savann nan Peyi Ayiti.

(CG) Ni on sel toro ki met savann an tout Ayiti sé lang Kréyol.

(CMA) Kréyol sé sel bouva ki met tout savann an péyi Ayiti.

(CM) Kreol so lafors kouma enn toro dan pei Ayiti.

(CR) Lo kréol lé lo sèl toro lé mèt anndan la savann Ayiti.

(Fre) Le créole est le seul taureau qui règne en maître sur toute la savane haïtienne.

(Esp) El criollo es el único toro que reina soberano en las praderas haitianas.

(Eng) Creole is the one bull which is master over all of Haiti 's prairies.

(Ita) Il creolo è il solo toro, che regna sovrano su tutte le praterie haitiane.

(Deu) Das Kreolische ist der einzige Stier, der souverän über alle haitianischen Prärien herrscht.

10. (CH) Kreyòl se sèl pyebwa oken tanpèt Ayiti p ap janm ka dechouke.

(CG) Pon siklon pé ké janmé déchouké pyebwa a kréyol an Ayiti.

(CMA) Kréyol sé sel piébwa pies siklòn Ayiti pa ka janmen rivé déchouké.

(CM) Kreol sel langaz ki okenn siklonn pa pou kapav tire depi Ayiti.

(CR) Kréol lé lo sèl pyédbwa napwin in koudvan kab rash ali dann Ayiti.

(Fre) Le créole est le seul arbre qu'aucun cyclone n'arrachera jamais en Haïti.

(Esp) En Haití, el criollo es el unico árbol que jamás ningún huracán conseguirá arrancar.

(Eng) Creole is the one tree which no hurricane in Haiti will ever be able to uproot.

(Ita) A Haiti, il creolo è il solo albero che nessun ciclone potrà mai sradicare.

(Deu) In Haiti ist das Kreolische der einzige Baum, den kein Hurrikan je wird entwurzeln können.

11. (CH) Kreyòl se zonbi ki goute sèl, lè l revòlte li kase chenn sove.

(CG) Kréyol kon zonbi ki manjé sel. Lè ou vwé i révolté i ka yenki kasé chenn é i ka pwan bwa pou-y.

(CMA) Kréyol kon zonbi ki manjé sel, lè ou wè i ka lévé gawoulé, i ka anni pété chenn-li ek mech-alé.

(CM) Kreol, li kouma enn demon kinn gout disel. Kan li revolte, li koz so langaz.

(CR) Lo kréol lé konm in démon la gout dosèl. An révoltan li kas son bann shinn épi li sov.

(Fre) Le créole est comme un démon qui a goûté au sel. En se révoltant, il brise ses chaînes et se sauve.

(Esp) El criollo es como un zombi que ha probado la sal, si se rebela, rompe las cadenas y escapa.

(Eng) Creole is like the zombie who tastes salt, when he revolts, he breaks his chains and escapes.

(Ita) Il creolo è come uno zombi che ha gustato il sale, se si ribella, spezza le catene e fugge.

(Deu) Das Kreolische ist wie ein „Zombie“, der Salz eingenommen hat. Wenn er sich wehrt, bricht er die Ketten und flieht.

12. (CH) Mwen reve lemond an kreyòl.

(CG) Lé ou vwé an ka révé lé mond sé an kréyol an ka vwé-y.

(CMA) Man révé lèmonn an kréyol.

(CM) Lemond ki mo reve so kouler kreol.

(CR) Mi rèv lo Monn an kréol.

(Fre) Je rêve le monde en créole.

(Esp) Sueño con todo el mundo en criollo.

(Eng) I dream about the world in Creole.

(Ita) Sogno il mondo intero in creolo.

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(Deu) Ich träume von einer ganzen Welt auf Kreolisch.

13. (CH) N ap bezwen fè tradiksyon bèl zèv klasik yo an kreyòl tou.
(CG) Fo nou sonjé twadui liv met a maniok an nou an kréyol.
(CMA) Nou bizwen transbòdé bel liv klasik an kréyol tou.
(CM) Pou bizin tradwir tou bann gran liv dan langaz kreol.
(CR) I fo osi ni tradwi bann gran liv klasik an kréol.
(Fre) Il nous faudra aussi traduire en créole les grandes œuvres classiques.
(Esp) También tendremos que traducir en criollo las grandes obras clásicas.
(Eng) We'll need to translate the beautiful classical works into Creole also.
(Ita) Dovremo tradurre in creolo anche i grandi classici.
(Deu) Wir sollten auch die grossen Klassiker ins Kreolische übersetzen.
14. (CH) Nou se kreyòl, donk nou pale kreyòl.
(CG) Nou sé kréyol sé pouki nou ka palé kréyol.
(CMA) Nou sé Kréyol, kidonk sé kréyol, nou ka palé.
(CM) Nou finn ne kreol, alor nou noz kreol.
(CR) Nou lé kréol, nou koz kréol.
(Fre) Nous sommes créoles, et donc nous parlons créole.
(Esp) Somos criollos, entonces hablamos criollo.
(Eng) We are Creoles, therefore we speak Creole.
(Ita) Noi siamo creoli, dunque parliamo creolo.
(Deu) Wir sind Kreolen, also reden wir Kreolisch.
15. (CH) Pa mande sa kreyòl ka fè pou ou men pito sa w ka fè pou kreyòl.
(CG) Pa mandé sa kréyo kapab fè baw mé plito sa ou kapab fè pou kréyol.
(CMA) Pa mandé sa kréyol kapab fè ba'w, men pito, sa ou kapab fè ba kréyol.
(CM) Zame dimande seki langaz kreol kapav fer pou twa, me seki twa to kapav fer pou li.
(CR) Anon po domann kosa lo kréol i pé fé po ou, soman kosa ou, ou pé fé po lo kréol.
(Fre) Ne te demande pas ce que le créole peut faire pour toi, mais ce que tu peux faire pour le créole.
(Esp) No te preguntes qué puede hacer el criollo por ti, sino pregúntate qué puedes hacer tú por el criollo.
(Eng) Ask not what Creole can do for you but what you can do for Creole.
(Ita) Non chiederti ciò che il creolo può fare per te, ma chiediti cosa puoi fare tu per il creolo.
(Deu) Frag dich nicht, nach dem, was das Kreolische für dich tun kann, sondern nach dem, was du für das Kreolische tun kannst.
16. (CH) Pou lekòl Ayiti gen siksè tout bon, fòk kreyòl antre ladan yo san grate tèt.
(CG) Pou lékol Ayiti réisi o sérié fo kréyol la rantré adan-y san fosé.
(CMA) Pou lékol Ayiti trapé bon siksé, fok kréyol-la rantré nan fondok-li.
(CM) Sistem ledikasyon dan Ayiti pou marse si li servi sanpoursan langaz kreol.
(CR) Lékol Ayiti sra anlèr po toulbon si li anserv lo kréol anfinfon lo kréol.
(Fre) L'école haïtienne réussira vraiment si elle se sert à fond du créole.
(Esp) La escuela haitiana tendrá un verdadero éxito, sólo si el criollo será usado al 100%.
(Eng) For schools in Haiti to really succeed, Creole must be used 100%.
(Ita) La scuola haitiana riuscirà veramente, se il creolo sarà usato seriamente.
(Deu) Die haitianische Schule wird wirklich reüssieren, wenn das Kreolische zu 100%

gebraucht werden wird.

17. (CH) *Se kreyòl ki lang towò a lakay pase se li tout moun pale.*
(CG) *Sé Kréyol ki met lang a kaz an nou pas sé li tout moun ka palé.*
(CMA) *Sé kréyol ki lang poto-mitan nou davwè sé'y tout moun ka palé.*
(CM) *Langaz kreol pli gran patrimwann nou pei parski tou dimounn koz li.*
(CR) *Lo kréol lé la lang lo pli gabyé nout nasyon parské tout domoun i koz ali.*
(Fre) *Le créole est la puissante langue de notre patrie car il est parlé par tout le monde.*
(Esp) *El criollo es la importante lengua de nuestra patria, porque todos la hablan.*
(Eng) *Creole is the most powerful language of our land because everyone speaks it.*
(Ita) *Il creolo è l'importante lingua della nostra patria, poiché tutti lo parlano.*
(Deu) *Das Kreolische ist die wichtigste Sprache unseres Vaterlandes, weil es alle sprechen.*
18. (CH) *Si gen yon vrè wa Ayiti ke pesonn p ap ka betize ak li, enben se wa Pale Kreyòl ki pa kanmarad lòt twa yo.*
(CG) *Si tini on wa an Ayiti pon moun pé pa fé jé évey sé Misié Li wa Palé Kréyol. I pa ka pran hoté a sé twa zot la.*
(CMA) *Si ni an vré wa an Ayiti, éti pèsonn pé pa fè jé épi tet-li, enben sé wa Palé kréyol ki pa kanmarad sé twa zot wa-a.*
(CM) *Langaz kreol se enn lerwa ki tou dimounn kontan dan Ayiti.*
(CR) *Si an Ayiti nana in rwa napwin personn i pran ali po in liki, lé byin lo rwa kréol ali li perd pa son tan ek lo trwa zot.*
(Fre) *S'il est en Haïti un roi que personne ne prend à la légère, c'est bien le Roi Créole qui ne perd pas son temps avec les trois autres.*
(Esp) *Si hay un rey en Haití al que nadie dé poca importancia, es seguramente el rey Criollo que no puede ser comparado con los otros tres, Francés, Inglés y Español.*
(Eng) *If there is a real king in Haiti with whom nobody jokes, then, it's King 'Spoken Creole', who cannot be compared with the others.*
(Ita) *Se a Haiti c'è un re che nessuno prende alla leggera, è certamente il re Creolo che non può essere paragonato agli altri tre, Francese, Inglese e Spagnolo.*
(Deu) *Wenn es in Haiti einen König gibt, den niemand auf die leichte Schulter nimmt, ist es sicher der Kreolische König, der nicht mit den anderen drei Königen, dem Französischen, dem Englischen und dem Spanischen verglichen werden kann.*
19. (CH) *Tout blofè magouyé rakatè woulibè va reyalize pèp la soud lè yo pa pale an kreyòl.*
(CG) *Tout kalité madragè, kouyonè, exploitè é dirigonflis ké vwé pep la ké toujou rété soud lè ou paka palé kréyol ba-y.*
(CMA) *Tout bladje-kouyonè-esplawtè-manti-mantè ké réyalizé ki pep-la soud lè ou wè yo pa ka sèvi kréyol.*
(CM) *Personn pa pou ekout mardayer si li pa konn koz langaz kreol.*
(CR) *Bann fyonèr, sarzèdlo, abizèr ek bann asperkwi va rann azot kont koman lo pèp i antan pa, tan i koz pa sanm li an kréol.*
(Fre) *Les usurpateurs, trompeurs, exploiters et opportunistes se rendront tous compte que le peuple reste sourd si on ne s'adresse pas à lui en créole.*
(Esp) *Los usurpadores, los falsificadores, los explotadores y los oportunistas se dan cuenta de que el pueblo es sordo, si no se habla con él en criollo.*
(Eng) *All bluffers, grafters, racketeers, and opportunists will realize that the people are deaf when they are not spoken to in Creole.*
(Ita) *Ogni genere di usurpatori, falsificatori, sfruttatori e opportunisti si accorge che il popolo*

E. W. Védérine's Complete Works, including works on Haitian Creole (1992-2005)

è sordo, se non ci si rivolge ad esso in creolo.

(Deu) Die Usurpatoren, die Betrüger, die Ausnützer und die Opportunisten merken, dass das Volk taub ist, wenn an sich ihm nicht auf Kreolisch zuwendet.

20. (CH) *Y a pale kreyòl pou pèp la ka sispann pase yo nan betiz.*
(CG) *Fo yo palé kréyol pou pep la aresté fé jé évè yo.*
(CMA) *Fok yo ké palé kréyol pou pep-la sispann fè lafet épî yo.*
(CM) *Zot pou bizin koz kreol si zot pale dimounn pran nisa ar zot.*
(CR) *Zot sra oblizé koz kréol si zot i vé lo pèp i arèt moukat azot.*
(Fre) Il leur faudra parler créole pour que le peuple cesse de se moquer d'eux.
(Esp) Tendrán que hablar criollo para que el pueblo deje de burlarse de ellos.
(Eng) They* will speak in Creole so that the people will stop making fun of them.
(Ita) Dovranno parlare creolo affinché il popolo cessi di burlarsi di loro.
(Deu) Sie werden Kreolisch sprechen müssen, damit das Volk sich nicht mehr über sie lustig macht.

Notes:

- *(#20) In reference to those who are trying to distant themselves from the people by speaking French or who are trying to speak a sophisticated French when they don't want the people (who speak Creole) to understand.
- Créole haïtien (CH): Emmanuel W. Védérine.
- Traduction en créole guadeloupéen (CG): Ernest Pépin.
- Traduction en créole martiniquais (CMA): Raphaël Confiant.
- Traduction en créole mauricien (CM): Sedley Richard Assonne.
- Traduction en créole réunionnais (CR): Franswa Sintomer.
- Traduction en français (Fre): Jean-S Sahai.
- Traducción española (Esp) de Miguel Calzada.
- Traduzione in italiano (Ita): Francesca Palli.
- Deutsche Uebersetzung (Deu) von Jnes Angela Pellegrini.
- Thanks to Marilyn Mason for her English review (Eng).

GEN ESPWA TOUJOU: LAVALAS 3, KONVÈJANS 0

(E. W. VÉDRINE)
ivè 2000

Lavalas pran *Koup Rezistans lan* pou Ayiti nan «final 7 Fevriye 2001» an ki te fèt nan Estad Palè Nasyonal (sou Chandmas). Aristid, kapitèn ekip la, bay de gòl; Preval bay youn (nan dezyèm mitan). Pèp la klase yo kòm *meyè jwè ekip Lavalas la*. Jwè ekip Lavalas la te gen inifòm *ble e wou*; jwè ekip Konvèjans lan te an *nwa* .

An repons a: *Gen espwa toujou: Lavalas 3, Konvèjans 0*

«Mwen kab konprann Aristid fè gòl sou opozisyon an. Men mwen pa konprann ditou sa Preval vin fè nan match sa a. Mwen te kwè misye pa t pou pèsonn. Sa ta vle bay rezon ak moun ki ta vle fè kwè ansyen gouvèlman an mete ansanm ak nouvo a pou youn pase mayèt la bay lòt. Ou pa dakò avèk mwen ?

Mwen rekonèt opozisyon an Ayiti - si egziste youn - fè anpil erè. Anpil fwa, enterè pèsonèl mele twòp ak **enterè peyi a**. Sa bay latwoublay. Men, an jeneral, sanble anpil moun nan pèp la pa dakò pou genyen moun ki wè bagay yo nan yon lòt fason. **Pa m pi bon, pa lèzòt se fatra**, se sa ki alamòd. E se politik sa a rejim Divalye a sanble t ap mete sou pye. Se sa ki eksplike pa t ka gen opozisyon sou Divalye. Mwen pa ta swete nou tounen nan menm bagay sa yo ankò. Nou lite twòp pou nou te sòti anba grip Divalye yo pou nou ta retounen nan menm bagay yo swa sou yon lòt fòm osnon - an lang anglè a t ap di li: **Under New Management**.

Mwen menm, mwen enterese nan pwogrè pèp la ap fè, an jeneral, swa sou zafè politik, ekonomik ou sosyal. Youn pa kab mache san lòt la. Nou pa p janm kab di nou fè pwogrè sou zafè politik tout tan nou pa kab rekonèt lòt moun nan gen dwa genyen yon lidè diferan ak pa m. Nou bezwen yon **modus operandi** ki se manman lwa peyi a. Si nou pa respekte li, ebyen, nou chire. Si gen bagay ladann nou pa remenm osnon ki pa nan avantaj peyi a, nou gen zouti nan men nou pou nou chanje sa ki pa bon an. Avan nou chanje nenpòt bagay ladan li, nou dwe respekte li jan li ye koulye a. Mèsi pou ti lòsyè sa nou ban mwen an. Kenbe la.» (Evans Bontemps, 16 fev. 2001)

Bon, avan n kouri jije yon moun, ann chache konnen dabò kilès moun sa a ye e ki travay li fè deja. M pa ta kouri konsa konsa pou m di: m dakò / m pa dakò nan kèk koze. Pa bliye Ayiti sou chemen «demokrasi» kounyeya. Pou yon moun pran pouvwa a, fò l pase pa eleksyon. «Lame Defen» pa la ankò pou l mete / wete moun, donk yon chemen kout ki bouche pou ta fè wout chankre; sètadi la a, se «pèp la» ki (dapre mach yon sitwayen, travay li nan sosyete a) ka lage yon bilten pou li. M kwè sa klè jodiya e pèp la ap pran nòt de tout bagay: kilès ki ak li / ki pa ak li, kilès ki sousye de li (pa nan bouch men nan aksyon), moun ki pale «langaj li» (la a, pa jis wè kreyòl men moun ki konprann doulè l ak bezwen l e k ap revandike pou li.)

Nan yon sistèm demokratik, li nòminal pou gen «opozisyon». Nou wè sa Etazini e nan kèk lòt peyi avanse men, yon «opozisyon» ki ale an favè peyi sa yo (pou byennèt yo), pa an favè yon gwoup endividi ki swaf jis pouvwa pou al banboche. Men lè n jete yon koudèy jodiya lakay, kesyon n ka poze, se: *èske opozisyon sa a se youn ki **kontriktrif** ou **destriktif**?* Kisa mesye sa yo fè nan sosyete a deja de pozitif? M ta renmen Evans Bontemps kòmante sou sa ak kèk bonjan ekzanp konkrè.

Jodiya, si yon moun pa ta enterese nan «pwogrè pou Ayiti» enben konnen l pa renmen Ayiti, li pa ta yon «vrè Ayisyen» nonplis. E mwen kwè moun ka pale jan yo vle Ayiti: pa gen okenn remotkontwòl k ap kontwole vàn lapawòl. Nou sou yon rèy demokratik e li

dwe kontinye konsa.

Sous: Fowòm *REKA*

HAITI: GOODBYE TO A REPRESSIVE ARMY

(by E. W. VÉDRINE)

06-28-05

In interpreting some comments related to the Haitian National Police (“*Police Nationale d’Haïti*”, PNH), to certain critics, it would not be 100% better since both share certain D.N.A. No doubt that there is certain truth here (since many members of the defunct army have been recruited in the new police force) but to many of us, at least *Ayiti Cheri* will not waste millions and millions of green dollars in a-nothing-to-do institution that has so far contributed nothing and absolutely nothing to the country's development.

Knowing its history, that would not be the right choice for Haiti to keep on feeding such a repressive army whose sole enemies are the Haitian People. Doing that would be like keeping on eating a food that makes one throwing up all the time. Also, it would cause Haiti more problems of political instability with *coup d’états* back and forth. So, *why should Haiti repeat the very same errors of the past? Any lesson to learn from that for a brighter future?*

If we carefully read the Haitian Constitution of 1987, I pretty much doubt that it says somewhere that the army has to meddle in Politics (re: article 265 - *The Armed Forces are apolitical. Their members may not be art of any political group or party, and they must observe the strictest neutrality*). The army had “at least a last chance” under Aristide (back before September 30, 1991) to “start to improving itself” in the sense of trying to change it's mentality of keeping on acting as “*restavèk blan*” institution and being a repressive one at the same time, therefore this “negative” image has also influenced “few” good guys that were part of that institution.

Haiti never had “a real army” in the 20th century that was defending its interests (such as for instance: *Defending the country in the event of war; Protecting the country against threats from abroad; Seeing to surveillance of the land, sea and air boundaries; At the well-founded request of the Executive, they may land assistance to the police when the latter are unable to handle a situation; Assisting the Nation in the event of a natural disaster; In addition to their regular duties, the Armed Forces may be assigned to development work* (as clearly stipulated in article 266 of Constitution), but rather the interests of some foreign super powers - acting as a “watch dog” for them and at the same time, an army that would somehow protected a corrupted elite's interests. Clearly during

the September 1991 coup, some of the elite members even made their vehicles available to the " *escadrons de la mort* " (death squads) of the army to patrol Port-au-Prince and persecute people in its poor neighborhoods just because of one sin committed: voted for candidate of their choice, Jean-Bertrand Aristide – besides financing one of the bloodiest *coup d'états* in the country's history that happened right before the "fiscal year" when paying taxes to the government would be due. "Paying taxes" was also crucial for the first democratic government at the time since all aids promised from abroad were blocked, which can be interpreted at the same time as a "challenge" for Haiti to learn how to grow up and not depending 100% on others, but alas a lesson that is never learned.

Haiti was certainly in a political dead-end. Any illiterate Haitian knows quite well these true stories about the army and one that was "neutralized" by Duvalier (in the early 60's when became a dictator). I use the term 'neutralized' because he did not get rid of it, but instead had "full control" over it with the creation of the paramilitary " *tonton macoutes* " (also secret police under that brutal regime) and "spies" within the same army. That way, the Duvaliers had control over the intelligentsia. In theories, of course, some people (who are against any real change to take place in Haiti) would keep on talking bla bla bla... and trash talk to have these scary bloody boots back on the scene (for one reason or another) and at the same time, we don't forget that elections are not too far away and it's a way to avoid discussing some of the "real issues" concerning Haiti's future and development (e.g. *Strategies for a political stability in order for the country's development to start taking place, Decentralization, Developing agriculture, Health care problem, Education, Justice & laws, Creating jobs, Solving the electricity problem, Building real roads ...* and other doing other things pertaining to the country's infrastructure).

These guys (members of the defunct army) have only "one skill": *knowing how to shoot* and I would say "at Haitians only" because if someone pulls out a real *fistibal* (slingshot) at them, they would certainly drop their M-16 or run at full speed if hearing the noise of a "peta" (firework). Some important question that we may ask from this issue are the followings: *Can Haiti learn anything from Costa Rica in the history of the army of the two nations?*

What is to be done (in the sense of having a secured Haiti where everyone can live freely) ? The answer is: "not just one thing" since there are too many. First the "army" issue out of the question; the next legislature should only vote for its total disappearance and have some amendments made in the 1987 constitution for the benefit of Haiti 's development.

In the near future, it would not be a good idea to recruit "former members of the army" to become members of the police force (though that been done and it's quite a mistake). As our Creole proverb teaches us, *a dog that used to eat eggs never breaks away from that old habit* . A strong and professional police force (with more members and all equipments needed to do their jobs) is really needed.

The new government (if for sure real and free elections will take place in Haiti at the end of 2005) can have a particular "trade school" for members of the defunct army to learn some skills "free of charge" so that they will be able to work in the society and may be,

contribute to the country's development and see the possibility of paying back those they owned some paychecks.

(Emmanuel W. VÉDRINE)

AYITI: BABAY A YON LAME REPRESIF

(E. W. Védryne)
28-06-05

Nan entèprete kèk kòmantè ki an rapò ak Polis Nasyonal Ayiti (« *Police Nationale d'Haïti* », PNH), pou kèk kritik, li pa ta 100% pi bon lefèt ke toude ta pataje menm jenetik. Pa gen dout ke gen sèten verite la a (depi yo te rekrute plizyè manm lame defen an nan nouvo fòs polis la), men pou plizyè nan nou, omwen Ayiti Cheri pa pral gaspiye plizyè milyon dola vèt nan yon enstitisyon k ap grate santi, e ki pa janm kontribye anyen e absoliman anyen nan devlopman peyi a.

Lè n konnen istwa l, se pa ta vrè chwa Ayiti ta fè pou l kontinye alimante yon tèt lame represif ki gen pèp ayisyen an kòm sèl ènmi l. Si sa ta fèt, se ta kontinye manje yon manje ki fè yon moun vomi plizyè fwa. Sa ta koze Ayiti plis pwoblèm politik tou an tèm *estabilite politik* ak koudeta pasipala. Donk, *poukisa Ayiti ta dwe repete menm erè l te komèt nan tan pase? Èske l aprann yon leson nan sa pou yon demen miyò?*

Si nou li ak anpil atansyon konstitisyon 1987 la, mwen gen anpil dout ke ta gen kèk kote ladan ki di lame dwe mele nan politik (re: atik 265 – *Manm lame yo, pa nan fè politik, ni yo pa gen dwa rantr nan yon gwoup politik oubyen nan yon pati politik. Yo pa janm dwe pran pou okenn nan yo.* Lame a te gen «omwen yon dènye chans» sou Aristide (avan 30 septanm 1991) pou l te kòmanse «emelyore tèt li» nan sans eseye chanje mantalite fonksyone kòm yon enstitisyon «*restavèk blan*» epi youn ki represif alafwa; pakonsekan, «imaj negatif sa a» enfliyanse «kèk» manm debyen ladan l.

Ayiti pa t gen «yon vrè lame» nan ventyèm syèk la ki t ap defann enterè l (tankou pa egzanzp: *Defann peyi a si gen lagè; Pwoteje peyi a kont danje ki sot aletranje; Siveye tout fwontyè peyi a ni atè, ni sou lanmè, ni anlè; Bay lapolis konkou, sizanka lapolis pa kapab fè travay li, depi gouvènman an gen bonjan rezon pou sa; Ede moun ki nan peyi a, nan tan malè ak devas; Yo kapab mete l toujou: ede peyi a mache nan bon wout pwogrè* (jan sa parèt klè kou jou nan atik 266 konstitisyon an), men pito enterè kèk puisans etranje – fonksyone kouwè «chyen de gad» pou yo, an menm tan yon lame ki ta nan yon sans pwoteje enterè elit kowonpi a. Klèman pandan koudeta 30 septanm lan, kèk manm elit sa a te menm mete machin yo disponib o sèvis «*eskadwon lanmò*» lame a pou fè patwouy nan Pòtoprens epi pèsekite moun nan katye popilè yo jis paske yo ta komèt yon peche: *vote yon kandida yo te chwazi*, Jean-Bertrand Aristide – enkli finanse youn nan koudeta

pi sanglan nan istwa peyi a ki fèt jis avan «ane fiskal la» lè yo ta dwe peye gouvènman an enpo. «Peye enpo» te yon bagay trè enpòtan tou pou premye gouvènman demokratik la nan yon epòk kote yo te fè l pwomès tout èd k ap soti aletranje men yo te bloke yo, yon bagay ki ka entèprete an menm tan kòm yon «bwalong» pou Ayiti aprann grandi epi pou l pa depann 100% de zòt, men elas! Yo pa janm aprann okenn leson.

Sètènman, Ayiti te nan yon enpas politik. Nenpòt Ayisyen ki pa kapab ni li ni ekri konnen fen e byen vrè istwa sa yo konsènan lame a e youn Duvalier te «netralize» (nan kòmansman ane 60 yo lè l te konvèti an diktatè). Mwen itilize tèm 'netralize' paske li pa t detwi l, men l te rive gen «tout kontwòl li» ak kreyasyon paramilitè ki rele «*tonton makout*» yo (polis sekre tou ki t ap fonksyone sou diktati brital sa a) ak «espyon» ki te nan menm lame sa a. Konsa, Duvalier (papa ak pitit) te gen kontwòl entelijansya a.

An teyori, sètènman, kèk moun (ki kont nenpòt tip chanjman an(n) Ayiti) ta kontinye radote... pale pawòl tafya pou ta wè bòt efreyan sa yo ki chaje ak san retounen sou sèn nan (pou yon rezon pou yon lòt) e an menm tan, nou pa bliye eleksyon ki pa twò lwen nou e se yon mwayen pou evite diskite kèk «vrè kesyon» konsènan fiti Ayiti ak devlopman l (pa egzanj, *Estrateji pou gen estabilite politik dekwa pou devlopman peyi a kòmmanse fèt, Desantralizasyon, Devlopman agrikilti, Pwoblèm sante, Edikasyon, Jistis & Lwa, Kreyasyon anplwa, Solisyon pwoblèm elekrisite, Konstwi wout...* ak lòt bagay ki apateni a enfrastrikti peyi a).

Mesye sa yo (ki manm lame defen an) konn «yon sèl metye»: *konn tire* epi m ta di «sou Ayisyen sèlman» paske si yon moun ta rale yon bonjan *fistibal* sou yo, sètènman yo t ap lage M-16 la atè oubyen kouri ak tout boulin si yo ta tande bri yon «peta». Kèk kesyon enpòtan ke n ka poze nan diskisyon sa a se: *Èske Ayiti ka aprann yon bagay nan men Kostarika an tèm 'istwa lame 2 nasyon yo'?*

Kisa k dwe fèt (nan sans gen yon Ayiti ki an sekirite kote tout moun ka viv san pwoblèm)? Repons lan se: «pa sempman yon bagay» lè n konnen gen twòp. Premyèman, kesyon «lame» a pa nan katon an menm; lòt lejislati a dwe vote pou yon disparisyon total li epi dwe gen kèk amannman nan konstitisyon 1987 la dekwa pou benefisye devlopman Ayiti.

Anvan lontan, sa ta yon bèl ide pou pa ta rekrute «ansyen manm lame a» kòm manm fòs polis la (byenke nou wè se yon bagay ki fèt deja, yon erè kapital). Kòm pwovèb kreyòl la di, *chen manjèd ze pa janm kite metye l*. Yon fòs polis pwofesyonèl e youn ki dyanm tou (ak plis manm ladan l e ak tout ekipman yo bezwen pou fè travay yo) se sa ki nesèsè.

Nouvo gouvènman an (si toutbon vre eleksyon lib e libè pral rive fèt nan fen 2005) kapab kreye yon «lekòl metye» pou manm lame defen an pou aprann yon metye «gratis ti cheri» dekwa pou yo kapab travay nan sosyete a, e petèt kontribye nan devlopman peyi a e posiblite pou ranbouse kèk ladan yo chèk yo te dwe yo.

(Emmanuel W. VÉDRINE)

**SOME IMPORTANT COMMENTS ON THE USE OF HAITIAN
CREOLE IN HAITI,
AN EXCERPT FROM AN INTERVIEW WITH ANDRÉ VILAIRE
CHÉRY**

(English translation: E. W. VÉDRINE)

Reference: an excerpt from a presentation by Emmanuel W. Védrine in French Guyana (Mai 2003): “The use of *An Annotated Bibliography On Haitian Creole* of Emmanuel W. VÉDRINE as one of the important tools in the standardization of Haitian Creole ”

POINT #1.

Kreyòl in the schools --

Yes, it's mandatory for students of the 3 cycles of “Ekòl Fondamantal” (that is, from “first year” to “ninth year”) to learn to read and write Kreyòl. This is the theory. In reality, there are many situations presented according to the school: *What are the social clients that attend it? Is it located in a rural milieu ?* etc...

Theoretically speaking, Kreyòl is “the teaching language” for the first 3 years, with the exception to teach French (for instance, *French oral communication* is done in French since the first year). Beginning the fourth year, the teaching language is French; that is: all the subjects are being taught in French. They continue to teach Kreyòl but as any other subject (“*langue d'apprentissage* “).

As I've told you before, it does not happen the same way in all schools. In what they call *grandes écoles* (great schools), the teaching language is French (due to the clients who attend them). They continue with the teaching of Kreyòl through the fourth – fifth or sixth year. Why? Because at the end of the sixth year (equivalent to the old “sètifika” level), all students with no distinction are going to take the “official exam” entitled *Egzamen d Eta* (the State Exam) in all subject areas, that also include Kreyòl. At this time, these schools have one / two hours of teaching Kreyòl weekly (practicing the orthography, reading and grammar). Not too much writing to do in Kreyòl.

There are many other schools, specially those hosting students from MILYE DEFAVORIZE, and that don't have teachers who are really fluent in French, so “the teaching language” is in Kreyòl, from the first to the sixth year. All the subjects are

presented in Kreyòl by the teacher, and the students study their lessons in French because most of the schools' manuals are written in that language. But I must tell you that there is a great volume of manuals written in Kreyòl also, specially for the primary grades. I got this information from a reliable source. At *Editions Deschamps*, we have a team specializing only in the formation of teachers; they travel around the country to form teachers, whether it's in Port-au-Prince, the provinces or in the rural remote areas.

There is another particular case that we call *cas mixte*. That is the case of the LEKÒL NASYONAL DEFAVORIZE a religious congregation (Catholic) is in charge of. The clients of these schools are children who are “Kreyòl monolinguals”. Teaching is done in Kreyòl; the teacher repeats what was just said in French in order to give them some notions of French.

There are other schools where from the beginning of the third year, the teaching language is French; it's the students who should try their best to become adapted to it even if they don't have a sufficient mastery of the language.

POINT #2.

In what language do teachers speak in the classrooms? --

I've already answered this question. One thing that I can add is that this demarcation is not between private / public schools. Currently in Haiti, almost 85% of the scholarly education is given by the private sector. And when you say “private sector”, it's not something as a bloc. There is what is called *les grandes écoles*, in general, Catholic congregational institutions; there exit *les bonnes petites écoles* (the good small schools); there are those that have 1 or 2 level lower; there is what is called *les écoles borlette*. In the ‘écoles borlette’, there also exists a bunch of under-categories, ‘til you find categories of schools that are functioning under an arbor or a tree. So, it's not an opposition private vs. public. It's rather to know in what category such and such school is located, who is are its social clients, what's the qualification level of the teachers, in particular in those that have to deal with the mastery of the French language, etc. As I've told you, there are schools where all the courses are taught in Kreyòl, even French courses.

A special case: at the university (level), there are many teachers who choose to teach their course in Kreyòl.

POINT #3.

The Official Creole Orthography --

We follow what's called the “official orthography” in all that it requires. All books or documents published by *Editions Deschamps* respect this orthography to the letter. Maybe only one exception is the issue or “apostrophe” that we don't use after groups such as <m ap > (m'ap) [I'm in the process of]; <sa k ap fèt ?> (sa k'ap fèt ?) [What's going on, what's happening], etc. Naturally, we observe a space to mark the elision or

contraction. As of now in Haiti, I believe that most people who are using the official orthography observe that. They don't really use hyphen (-) either (e.g, < chèn la> instead of < chèn-la >...

POINT #4.

Kreyòl and the Bernard Educational Reform --

In the beginning of the 80's, there have been many visible efforts that the government has done. That coincided with the creation of *Institut Pédagogique National* (IPN) and the launching of the “Bernard Educational Reform”. As you know, the integration of Kreyòl in the schools as teaching language and as subject is one of the week points of this reform.

At this time, many efforts that were taking place in the area of preparing teacher, working on teaching manuals and other pedagogical / teaching documents and its promotion in the media, etc. IPN started elaborating books (in Kreyòl) in many areas (e.g, PRE-APRANTISAJ, EVÈY, reading, grammar, math, etc). IPN does not exist any longer since ten years. On my side, I don't see a great effort to support Kreyòl really in the schools or in the media. Apart from some punctual or symbolic efforts. For example, this year, in the Baccalaureate Exam, the student will take their exam in Kreyòl in “certain subjects”. It's also true that there are many schools having a course in Kreyòl even in the highest secondary grades.

In the media, the radios mostly, since 89 <Kreyòl is king>, particularly for what is related to Politics (news, free antenna emissions, LIB TRIBIN...). Jean-Claude BAJEUX writes in his Anthologie / Mosochwazi : *Le créole devient la langue de la politique, c'est l'une des révélations de l'après-7 février 1986* (Kreyòl has become the language of Politics, that's one of the revelations post February 7, 1986). That is quite right. It does prevent many Creole specialists to launch from time to time *DES CRIS D'ALARME* for the way they mistreat this language in the media (particularly on the radio). Pierre VERNET is one of the people who let his voice be heard from time to time against that. According to these people's point of view, it's mostly the “syntax” of the language that is threatened. What happen is that there are no efforts being done by the people who are using the language to respect the principles of the <internal structures> of the language. Since many of these people are also speakers of French, they have a tendency of plugging purely and only the French structure on the Kreyòl one. It's true that gives sometimes funny things (as a result). For example: “ *poze l kesyon pou konnen sa l panse, li reponn...*”. (cf. le français: *Questionne / Interrogé sur le point de savoir ce qu'il en pense, il a répondu...*) (ask him / her the question to know what he / she thinks, he / she answers) or “ *Li frape pa yon polisye* ”, < *il a été frappé par un policier* > (He was hurt by a policeman). In short, in relation to “quantity”, Kreyòl is certainly present in the media – the radios, but in relation to “quality”, that's something else.

This allows me to do another discussion on the issue of “normalization”. In the public administrations, it seems that the official orthography is still not being respected. During

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a talk that was held 3 or 4 weeks ago in Port-au-Prince at *Université Quisqueya*, there was a Haitian participant who witnessed what I was going to say. In a short text having 6 or 7 lines that he read in a public office, he underlined 20 mistakes.

Outside of the government, either in BANDWÒL for ads, signs, billboard, advertising..., people still don't respect the official orthography.

Note

André Vilaire CHÉRY, author of: *Dictionnaire De L'évolution Du Vocabulaire Français En Haïti dans le discours politique, économique et social du 7 février 1986 à nos jours* (Tome I & II).

KÈK KÒMANTÈ ENPÒTAN SOU ITILIZASYON KREYÒL AN(N) AYITI: ESTRÈ NAN YON CHITA PALE AK ANDRÉ VILAIRE CHÉRY

(transkripsyon / edisyon: E. W. Védryne)

Referans: moso nan yon prezantasyon Emmanuel W. VÉDRINE nan Giyàn Fransèz (me 2003): «L'utilisation de *An Annotated Bibliography On Haitian Creole* de Emmanuel W. VÉDRINE comme un des outils importants dans le cadre de la standartisation du créole haïtien»

PWEN 1.

Kreyòl nan lekòl yo --

Wi, l obligatwa pou elèv 3 sik (cycles) Ekòl Fondamantal yo (sètadi de «premye ane» a «nevyèm ane») aprann li ak ekri kreyòl. Sa a se teyori a. An reyalyte, gen plizyè sitiyasyon ki prezante selon lekòl la: *ki kliyantèl sosyal ki frekante l?, èske l nan milye riral?, elt...*

Teyorikman, kreyòl se «lang anseyman» pou 3 premye ane yo, sof pou anseye franse (pa egzansp, *communication orale française* fèt depi premye ane a an franse). Apati katriyèm ane a, lang anseyman an se franse; sa vle di tout matyè yo anseye an franse. Yo kontinye anseye kreyòl men kòm nenpòt ki lòt matyè (*langue d'apprentissage*).

Kòm mwen t ap di w, sa pa pase konsa vre nan tout lekòl. Nan sa yo rele *grandes écoles* yo, lang anseyman an se franse (an fonksyon kliyantèl ki frekante yo). Yo repouse (kontinye) anseyman kreyòl la vè katriyèm – senkyèm ou ankò sizyèm ane. Poukisa?

Paske alafen sizyèm ane a (ekivalan ansyen klas «sètifika»), tout elèv endistenkteman pral pase «egzamen ofisyèl», kididonk «Egzamen d Eta» nan tout matyè, sètadi an kreyòl tou. Ansmoman la, lekòl sa yo gen inè /dezè anseyman kreyòl pa semèn (aprantisaj grafi, lekti, gramè). Pa tèlman gen pwodiksyon ekri an kreyòl.

Gen anpil lòt lekòl, sitou sa ki resevwa elèv «milye defavorize» yo, e ki pa gen pwofesè ki twò metrize lang fransè a, «lang anseyman» an se kreyòl, soti premye ane pou rive sizyèm ane, ekivalan ansyen klas sètifika. *Toutes les matières sont exposées par le maître en créole, et les élèves étudient les leçons en français, car la plupart des manuels sont rédigés dans cette langue.* Men fò m di gen bon kou manyèl ki redije an kreyòl tou, sitou pou premye klas yo. Enfòmasyon sa yo, mwen pran yo lan bon ti mamit. Lan *Editions Deschamps*, nou gen yon ekip ki espesyalize l lan fòmasyon sèlman, ki deplase atravè tout peyi a pou fòme mèt, keseswa Pòtoprens, an pwovens ou lan zòn rural ki pi lwen yo.

Gen yon lòt *cas de figure* nou ta rele *mixte*. Se ka lekòl nasyonal defavorize yon kongregasyon relijyez (katolik) ap dirije. Kliyantèl lekòl sa yo se timoun ki «kreyolofòn inileng». Anseyman an fèt an kreyòl, mèt la reprann sa l sot di a an fransè pou l ka ba timoun lan kèk nosyon fransè.

Gen lòt lekòl, kote apati twazyèm ane, lang anseyman an se fransè, se elèv la ki pou degaje pou l adapte menmsi li pa gen yon metriz sifizan nan lang lan.

PWEN 2.

Nan ki lang pwofesè yo pale nan saldeklas?--

Mwen deja reponn plizoumwèn kesyon sa a. Yon bagay mwen ka ajoute, sèke demakasyon an se pa ant lekòl prive / lekòl piblik. An(n) Ayiti aktyèlman, prèske 85% (pousan) nan edikasyon eskolè, se sektè prive ki bay li. E lè ou di «sektè prive», se pa yon bagay an blòk. Gen sa yo rele *grandes écoles* yo, an jeneral etablisman kongreganis katolik; gen *les bonnes petites écoles*; gen sa ki 1 ou 2 nivo pi ba; gen sa yo rele *écoles borlette* yo; lan 'écoles borlette' yo, gen yon bann lòt sou-kategori ankò, jiskaske ou jwenn kategori lekòl k ap fonksyone anba tonèl oubyen pyebya. Donk se pa yon opozisyon prive / piblik. Se pou konnen pito nan ki kategori tèl lekòl sitiye l, ki kliyantèl sosyal ki frekante l, ki nivo kalifikasyon pwofesè yo, an patikilye nan sa ki gen pou wè ak metriz lang fransè, elt. Kòm mwen te di w, gen lekòl kote tout kou yo fèt an kreyòl, menm kou fransè yo.

Yon ka espesyal: nan inivèsite, gen anpil pwofèsè ki chwazi fè kou yo an kreyòl.

PWEN 3.

Òtograf ofisyèl la --

Nou suiv sa yo rele «òtograf ofisyèl» la lan tout sa li mande. Tout liv oubyen dokiman *Éditions Deschamps* soti respekte òtograf sa a alalèt. Yon sèl ti eksepsyon petèt, se

kesyon apostwòf nou pa anplwaye apre de gwoup kòm <m ap >(m'ap); <sa k ap fèt ?>(sa k'ap fèt ?), elt. Natirèlman, nou obsève yon espas blan pou make elizyon an oubyen kontraksyon an. Aktyèlman an(n) Ayiti, mwen kwè se sa pifò moun k ap itilize òtograf ofisyèl la fè. Yo pa vrèman itilize tire (<tiret>) nonplis : < chèn la>, olye: < chèn-la >...

PWEN 4.

Kreyòl ak Refòm Edikatif Bernard la --

Nan kòmansman ane 1980 yo, te gen anpil efò trè vizib Leta te fè. Sa te kowenside ak kreyasyon *Institut Pédagogique National* (IPN) ak lansman «Refòm Edikatif Bernard la». Kòm ou konnen, entegrasyon kreyòl la nan lekòl kòm lang pou anseye ak kòm lang pou aprann se youn nan pwèn fò refòm sa a.

Nan epòk sa a, te gen anpil efò ki te fèt nan domèn fòmasyon pwofesè, elaborasyon manyèl eskolè ak lòt materyèl pedagogik / didaktik, promosyon nan medya, elt. IPN te kòmansè elabore liv (an kreyòl) nan anpil domèn (pre-aprantisaj, evèy, lekti, gramè, matematik, elt. IPN pa egziste ankò depi prèske dizan. Bò kote pa m, mwen pa santi yon efò dyanm pou soutni kreyòl la vrèman nan lekòl oubyen nan medya a. Apa kèk efò <ponctuels> ou senbolik. Pa egzanp, ane sa a, nan bakaloreya, elèv yo ap ka konpoze an kreyòl «nan sèten matyè». Se vre tou, gen anpil lekòl ki mete yon kou kreyòl menm nan *grandes classes* segondè yo.

Lan medya yo, lan RADYO sitou, depi 86, <kreyòl se wa>, sitou pou sa ki konsène POLITIK (nouvel, emisyon antèn lib/ lib tribin...). Jean-Claude BAJEUX ekri nan «Anthologie / Mosochwazi» 1 la: *le créole devient la langue de la politique, c'est l'une des révélations de l'après-7 février 1986*. Se trè jis. Sa pa anpeche anpil espesyalis kreyòl lanse tanzantan *des cris d'alarme* pou jan yo maltrete lang sa a nan medya yo (radyo sitou). Pierre VERNET se youn nan moun ki rele anmwe tanzantan. Selon pwennvi moun sa yo, se sitou «sentaks» lang lan ki menase. Sa k pase, pa gen ase efò bò kote moun k ap sèvi ak lang lan pou yo respekte prensip <òganizasyon entèn> lang lan. Kòm anpil nan moun sa yo frankofòn tou, yo gen tandans <plake> pirman -e- senpleman estrikti franse a sou kreyòl la. Se vre ke sa ba w pafwa de bagay dwòl. Pa egzanp: <poze l kesyon pou konnen sa l panse, li reponn...>. (cf. le français: *Questionne / Interrogé sur le point de savoir ce qu'il en pense,il a répondu...*). Oubyen: Li frape pa yon polisye>, < il a été frappé par un policier >). An rezime, kote «kantite», kreyòl la trè prezan lan medya - radyo yo, men kote «kalite», se yon lòt pèdemanch.

Sa pèmet mwen fè yon lòt ti rale sou kesyon «nòmalizasyon» an. Nan administrasyon piblik yo, sanble òtograf ofisyèl la pa toujou respekte. Pandan yon kolòk ki te fèt sa gen 3 ou 4 semèn konsa nan Pòtoprens (*Université Quisqueya*), gen yon entèvenan ayisyen ki notè sa m pral di la a. Lan yon ti tèks ki te gen 6 ou 7 liy, li te li nan yon biwo piblik, li te relve plis pase 20 fot.

Andeyò Leta, swa se lan bandwòl pou piblisite, ansèy, ekrito, reklam..., moun yo pa

toujou respekte grafi ofisyèl la.

Nòt

André Vilaire CHÉRY, otè: *Dictionnaire De L'évolution Du Vocabulaire Français En Haïti dans le discours politique, économique et social du 7 février 1986 à nos jours* (Tome I & II).

WHAT CAN WE DO TO HELP THE MINISTER OF EDUCATION IN HAITI?

(by E. W. Védrine)

Well, it's a question to which many of us can give a particular answer. But, let me tell you something: as long as we, Haitians, don't decide to work for Haiti for real with our soul, strength, resources, and goodwill, the generation of 2000 will always have one thing in mind: "leave Haiti". So, in this sense, one of the things that Haitian educators in the Diaspora can think of is emphasizing on "strategies to collaborate with the Minister of National Education in Haiti and with real Haitian educators (in Haiti & in the Diaspora)" to see what we can do, particularly those of us who have some resources and the knowledge. We can outline these propositions in this way:

1. Create a web site or web links to put all the documents that we think schools in Haiti would need.
2. Put a list of websites that have documents on Haiti or just add them to my on-line directory (Haiti's Super Web Directory) that I've already created to facilitate research on Haiti.
3. Conduct a campaign to collect research papers and research documents that are related to Haiti from students and research documents in general to give to students and teachers in Haiti (at all levels) access to research to help them.
4. To realize that, it is something easy (as long as you believe in these ideas and that you would like to help Haiti moving forward) in the area of Education and Research without begging foreigners money to realize a series of easy mini-projects that we can do ourselves) for the well-being of our country. In this sense, the "technology" issue cannot be left behind. Many Haitians would scratch their head when we mention "technology". Let me tell you: Haiti is one of the

countries in the world that produce “brains” but our problem is that we don't believe in our potential or take a little time to reflect on how we have to learn to use our resources. It is a conscious collective work where everyone is needed, all professionals (Haitians as well as non-Haitians), not only to help us but also to exchange great ideas for Haiti' development. So, think how you can make educators and Haitian professionals become conscious (in all areas to learn how to put their knowledge at the service of Haiti), and all other people who would like to help us.

One of nuclei of the issue is “the creation of well-equipped real research center in Haiti” (where first of all there should be computers in order to build a computerized system to document and print these materials). That would allow us to make a series of workshops for teachers and students so that they give better results in school (in the area of development and strategies to use teaching materials) Let's not talk a lot or make useless discussions with that but rather see what ideas you have, who care about Haiti's development, what you can give, what you can produce for Haiti to benefit from it (within a short period of time); you who have all type of degrees hanging on your wall: how can Haitians benefit from them? Think about it, make these ideas a dream come true.

To get our pride back from history and to change the negative images of Haiti, it depends on me, you, on all of us and today it's a challenge before us in the road of progress for our country. Education is one of Haiti's doors of which we will need to change its lock in order for the success' key to work in it. I hope that you will think about these ideas and share them with your friends to help in this big collective work.

(© E. W. Védryne)

KISA N KA FÈ POU EDE MINISTÈ EDIKASYON NASYONAL AYITI?

(E. W. VÉDRINE)

Bon, se yon kesyon anpil nan nou ka bay kèk repons patikilye pou li. Men kite m di w yon ti bagay: toutan nou menm Ayisyen pa deside travay pou Ayiti toutbon ak nanm / fòs / resous / bòn volonte nou enben jenerasyon lan 2000 lan ap toujou gen yon sèl lide nan tèt li: "Kite Ayiti". Donk, nan sans sa a youn nan bagay edikatè ayisyen nan dyaspora a ka panse met aksan sou li, se ta: "Estrateji pou kolabore ak Ministè Edikasyon Nasyonal Ayiti / bonjan edikatè ayisyen (Ayiti & nan dyaspora a)" pou wè kisa n fè (patikilyèman nou menm ki gen ti resous ak lakonesans). Nou kapab etale pwopozisyon sa yo konsa:

1. Kreye yon pajwèb (sit) oubyen yon lyenajwèb (koneksyon pajwèb) pou mete tout

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dokiman nou panse lekòl Ayiti ta bezwen ladan.

2. Mete yon lis pajwèb ki gen dokiman sou Ayiti ladan oubyen jis ogmante sou anyè elektwonik mwen kreye deja ([The Haiti Superweb Directory](#)) pou fasilite rechèch sou Ayiti.
3. Mennen yon kanpay pou ranmase papye rechèch / dokiman rechèch (ki an rapò ak Ayiti, elèv / chèchè k ap ekri sou Ayiti e dokiman rechèch an jeneral pou bay elèv ak anseyan Ayiti (nan tout nivo) aksè a rechèch pou ede yo).
4. Pou reyalize sa, se yon bagay fasil (osilontan ou kwè nan ide sa yo e ke ou ta renmen ede Ayiti elanse nan domèn Edikasyon ak Rechèch san tann se kwi pou n al lonje devan zòt pou reyalize yon seri ti pwojè fasil (nou menm nou ka fè) pou byennèt peyi nou. Nan sans sa a, koze "teknoloji" a nou pa ka kite l dèyè. Anpil Ayisyen ta grate tèt yo lè n mansyone 'teknoloji'. Kite m di w: Ayiti se youn nan peyi nan lemond ki kale "sèvo" men pwoblèm nou sèke nou pa kwè nan "potansyalite" nou oubyen pran ti tan reflechi sou kijan pou n aprann itilize pwòp resous nou. Se yon konbit konsyantizasyon kote n bezwen tout moun, tout pwofesyonèl (Ayisyen kou blan), non sèlman pou ban nou koutmen men tou pou boukante lide, lide k rele lide pou devlope Ayiti. Donk, panse a kijan ou ka konsyantize edikatè ak espesyalis ayisyen (nan tout domèn pou aprann mete konesans yo o sèvis Ayiti) ak tout lòt moun ki ta vle ede nou.

Youn nan nannan koze a tou ta "kreyasyon yon bonjan sant rechèch Ayiti" (kote premyèmàn fòk gen konpitè pou kreye yon sistèm enfòmatisize pou dokimante ep enprime materyèl sa yo). Sa ta pèmèt nou fè yon seri atelye ak monitè / anseyan / elèv dekwa pou bay pi bon ranman lekòl (nan kad devlopman ak estrateji pou itilize materyèl didaktik). Ann pa pale anpil, fè yon dal literati ak sa, men wè ki ide ou menm ki sousye de devlopman Ayiti ka bay, kisa ou ka pwodui pou Ayiti benefisye de li (nan yon lap de tan), ou menm ki gen tout kalte digri k pandye nan panno lakay ou: kòman Ayiti ka benefisye de yo? Panse a konkretizasyon ide sa yo.

Pou rejwenn prestij nou nan listwa e pou chanje imaj negatif Ayiti, sa depann de mwen /de ou/ de nou tout e jodi a se youn nan defi k kanpe an kwa nan wout pwogrè peyi nou pou n leve. Edikasyon se youn nan pòt lakay n ap bezwen chanje seri l pou kle siksè travay ladan. M swete ou va panse a ide sa yo epi pataje yo ak zanmi ou pou vin bay konkou nan gwo konbit sa a.

Patriyotikman, E.W. Védrine

LABOR DAY IN HAITI | FÈT TRAVAY AYITI

(E.W. VÉDRINE)

Why should Haiti celebrate “Labor Day” when since a very long time ago more than 80% of the people are jobless, when more than 80% of our peasants don't have land to work, no plantation, **zero agriculture**? The Haitian People, if they really could see the truth, would protest against such a holiday till things begin to change (if ever they'll seem to be changed).

Poukisa Ayiti dwe fete «Fèt Travay» lè depi digdantan plis pase 80% moun ap chome, lè plis pase 80% peyizan nou yo pa gen tè pou travay, pa gen plantasyon, **agrikilti zewo bare**? Pèp Ayisyen an, si reyèlman li pa t gen lasi nan je, ta sipoze pwoteste kont yon tèl jou konje jouktan bagay yo ta koumanse chanje (si tout fwa yo ta sanble ap chanje).

Feedback

«Camarade Emmanuel Védryne, des Associations professionnelles et des syndicats haitiens consciencieux peuvent convier la Population d'Haiti à fêter le Travail pour magnifier la vertu et le besoin du Travail pour Tous et Toutes en Haiti.» -- Lemane Vaillant

«Mwen komprann pozisyon Emmanuel Védryne lan sou zafè fete Fèt Travay, men mwen dakò ak Lemane Vaillant pou fete Fèt Travay la, konsa se va yon chans pou sendika, chomè, legliz, e lòt gwoupman mete tèt ansamm pou mande dekiprevien zafè 80% moun nan peyi a pa sa jwenn travay pou yo fè .» -- Harry Fouche

“They celebrate just to celebrate, it's a hang out, an habitude, a program, there's money to be made activities to keep them busy that's all. People are so depressed, stressed out with the same daily craps; lack of everything, police brutality, corruption, black out, crimes, insecurity, kidnapping, rapes, violence, murder, abuse, injustice, discrimination of all sorts....

We wonder who cares if people have job or not, who cares about working conditions for the 20% who happen to have a "job". They celebrate Labor Day just as they enjoy rara, band a pied and carnival. Comedians like Jessifra, Tonton Bicha, Pè Thoma, Pastè Blaze are their best therapists aided by old recordings of Alcibiade, Maurice Sixto and other less known comedians. I guess the government sees the need to keep these ceremonials as a way for them and the people to keep their sanity.

On Labor Day, those who can afford it go to Jacmel to party, a local tourists and popular bands occupy the town. Traditional holidays, moral, dignity, integrity, sovereignty, values, nothing has meaning anymore, nothing works in the country. Bluff is an integral part of our folks back home. Bluff every where in private in public circles. We refuse to

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engage in constructive discussions, debates or any kind of exchange of ideas. Only the occupiers and the international community words count. The people, politicians or the average citizen none has a voice in the country's affairs. We refuse to face reality, we're full of it... “ -- Daniel Ulysse

(E.W.Védrine)

ON THE NATIVE LANGUAGE OF HAITI AND FRANCOPHONIE

(by E. W. VÉDRINE)

Le développement d'Haïti passe par une prise de conscience de l'importance de la langue maternelle; ce n'est pas qu'on aille mettre de côté le français; on peut faire en sorte que les deux langues puissent cohabiter sans que l'une ne soit pas plus valorisée que l'autre.
(Constel Charles)

I hope that all Haitians who are NATIVE SPEAKERS OF FRENCH carefully read this comment by Constel Charles. France has been doing a campaign in the 90's, trying to save Voltaire's language or because of its fear of losing the linguistic battle to English. This is what "La francophonie" bla bla... is all about. Nothing else!

When one asks the question: What has France done so far for the "French speaking countries" in Africa and other underdeveloped French speaking countries around the world? - I doubt Jacques Chirac would give a CLEAR ANSWER to that. At the same time, I am not doing a campaign to advocate for English either or for any other languages of the former colonial powers, but I do believe the mastery of some languages is important to put people in contact.

In fact, we the victims of colonization and of the slaves trade (over 500 years ago), have to master some of them BUT JUST AS A MEANS OF COMMUNICATION because we do need to know some of the main languages of the world today (e.g., English, French, Spanish, Portuguese, German, Swahili, Chinese... just to name a few) to communicate with more people and each language that we are able to speak is a culture that we represent and we will be able to communicate with billion of people who speak them also.

The BIG PROBLEM is: how we use language in general (to impose power, to communicate with one another, to show off, to hurt, to promote superiority). And to answer that question, we have seen that most of the so-called intellectuals and the well-to-do Haitians had used French in the past (some of them still continue to do so) more as

a LINGUISTIC WEAPON to distance themselves from the rest of the population (who are the underdogs in many ways, the poor who are monolingual Creole speakers). Right there, we can analyze all the prejudices (if we want to get deeper in Sociolinguistics issues that have been created in our society) that these NEW MASTERS (replacing the formers who were White) have invented, but we know that LA MAJORITE EMPORTE in all its sense and in that way, the Creole language survives in Haiti and will survive (since MOST Haitians would voice for change at all level), a country where this native language has been mistreated for over two centuries. Also, the change must be A TOP-TO-BOTTOM one, that is it is about time that Haitian intellectuals and the those well-to-do start changing their colonial mind and think of A COUNTRY, A FLAG, A PEOPLE, A LANGUAGE, A CULTURE.

As Constel Charles suggests, we need a "prise de conscience" for that change to occur. It is not just about "language use" in our society, but also to start VOLORIZING what is ours, a whole cultural legacy. This, in a way, has inspired me to translate (to Haitian Creole and English) an interview that a Mauritian radio (in the Indian Ocean) has recently with Diane Guillemin http://www.palli.ch/~kapeskreyol/ki_nov/moris/guillemin.php where she also touches on Haiti on that issue.

"Tous les hommes sont frères" as I quote it from the title of the book by the great Hindu non-violence leader, Gandhi. I always underline that mistake "HAITI IS A FRENCH SPEAKING COUNTRY" with my pen when reading it anywhere; it's like saying in a sense, CANADA IS A FRENCH SPEAKING COUNTRY also though there's no possible comparison between Haiti and Canada (even if we were to debate on the linguistic phenomenon of DIGLOSSIA <http://ccat.sas.upenn.edu/~haroldfs/messeas/diglossia/node6.html>, the one that BEST describes the linguistic situation of Haiti.

SOU LANG MATÈNÈL AYITI AK FRANKOFONI

(E. W. Védrine)

Devlopman Ayiti ap fèt atravè yon prizdekonsyans de enpòtans lang matènèl la; sa pa vle di pou otan n ap mete de kote lang franse a; gen yon travay ki ka fèt kote 2 lang yo rete kòtakòt san moun pa bay youn plis valè pase lòt.¹ --- Constel Charles

Mwen espere ke tout Ayisyen KI PALE FRANSE KÒM LANG MATÈNÈL va li kòmantè Constel Charles la ak anpil atansyon. Lafans gen yon kanpay l ap fè, ki akselere nan ane 90 yo, kote l ap eseye sove lang Voltaire la oubyen akòz krentif li genyen pou anglè pa gen batay lengwistik la. Se sa kanpay «La francophonie» an ap pwone. Anyen ankò!

Lè nou poze kesyon sa a: *Kisa Lafrans fè deja pou peyi frankofòn an(n) Afrik ak pou lòt peyi soudevelope ki egziste nan lemond?* – mwen doute Jacques Chirac ta bay yon

REPONS KLÈ a sa. An menm tan, se pa yon kanpay m ap fè pou defann lang anglè a nonplis, ni lòt lang ansyen peyi pouvwa kolonyal yo, men mwen kwè metrize kèk lang se yon bagay enpòtan pou mete moun an kontak.

Annefè, nou viktim de kolonizasyon e nou viktim tou de komès esklav yo (sa gen plis pase 500 ane), fò n metrize kèk nan lang sa yo, MEN JIS KÒM YON MWAYEN POU KOMINIKE, paske nou bezwen konnen kèk nan lang prensipal ki pale nan lemond jodiya (tèlke pa e.g, anglè, fransè, panyòl, pòtigè, alman, chinwa ... jis pou site kèk) pou kominike ak plis moun epi chak lang nou pale se yon kilti nou reprezante e n ap an mezi pou kominike ak plizyè trilyon moun ki pale yo tou.

GWO PWOBLÈM nan se: *Kijan nou itilize lang an jeneral* (pou enpoze pouvwa, pou kominike youn ak lòt, pou fè chèlbè, pou blese moun, pou pwomote siperyorite) ? E pou reponn kesyon sa a, nou wè deja ke pifò swadizan entelektyèl ayisyen ak Ayisyen ki kapab yo ta itilize lang fransè a nan tan pase (kèk kontinye fè l toujou) plis kòm yon ZOUTI LENGWISTIK pou distanse yo de rès popilasyon an (moun ki enkapab yo nan plizyè fason, klas ba yo ki pale kreyòl sèlman). Toutsuit, nou ka analize tout prejije (si nou ta vle antre pi fon nan detay sosyolengwistik) ke NOUVO KOLON sa yo, ki ranplase ansyen kolon blan yo, envante men nou konnen ke se LAMAJORITE K AP POTE VIKTWA nan tout sans e nan sans sa a, lang kreyòl la siviv an(n) Ayiti e l ap kontinye siviv (paske PIFÒ Ayisyen ta vote pou chanjman nan tout nivo) nan yon peyi kote yo maltrete lang matènèl la pandan plis pase desannan. Anplis, chanjan ki dwe fèt la se youn ki dwe kòmanse ANWO DESANN (dewotanba), sa vle di: li lè, li tan pou entelektyèl ayisyen ak sa ki kapab yo chanje mantalite kolonyal la epi panse a YON PEYI, YON DRAPÒ, YON PÈP, YON LANG, YON KILTÌ.

Kòm Constel Charles sijere, nou bezwen yon prizdekonsyans pou chanjman sa a fèt. Ide a se pa sèlman «itilizasyon lang» nan sosyete a, men tou pou n kòmanse VALORIZE sa ki pa nou, tout yon eritaj kiltirèl. Sa, nan yon sans, te enspire m tradui (an kreyòl kou an(n) anglè) yon entèvyou yon radyo Il Moris te fè ak Diane Guillemin – http://www.palli.ch/~kapeskreyol/ki_nov/moris/guillemin.php – kote l touche Ayiti.

«Tous les hommes sont frères» (Tout moun se frè) – yon sitasyon m pran nan tit liv gran lidè non-vyolans Endou a, Gandhi. Mwen toujou souliye fot sa a tout kote m ta wè l: AYITI SE YON PEYI FRANKOFÒN; se tankou nou ta di, nan yon sans, KANADA SE YON PEYI FRANKOFÒN tou byenke pa gen konparezon posib ant Ayiti ak Kanada (menm kan nou ta gen yon deba sou fenomèn lengwistik ki rele DIGLOSI a, <http://ccat.sas.upenn.edu/~haroldfs/messeas/diglossia/node6.html> , ki ta PLIS dekri sitiyasyon lengwistik Ayiti a.

1. Tradiksyon kreyòl sitasyon Constel Charles la (pa Emmanuel W. VÉDRINE). Ref.: Fowòm «Haitian Politics» (Haitianpolitics@yahoo.com), mas. 2005

FEEDBACK | REYAKSYON

«Mwen dakò 100%, se pou Ayisyen fè plis efò pou pale/ekri anglè ak espayòl k ap mil

fwa pi itil nan tout sans. Fòk nou sispann bay tèt nou manti. Jounen jodiya pèp ayisyen pa bezwen eritaj kolonyalis ak sekèl esklavaj ke kolon yo kite pou domine nou. Realite a sèke peyi nou antoure ak lòt peyi anglofòn ak ispanofòn; li ta pi profitab si nou kab kominike ak yo pou biznis ak lòt echanj. Onètman, Ayisyen dwe divòse ak 'la francophonie.»

--- DULYSSE8@AOL.COM

«M ap mande èske nou pa tranble lè n ap di Ayiti se yon peyi frankofòn! Èske nou vrèman defini yon lang tankou mwayen efikas ki pèmèt moun kominike? Epi si se vre, konbyen nan nou ki kapab sèvi avè l? Kisa li fè pou nou lè nou sèvi avè l? Sitou jodyaa nan moman tout peyi sou ap rasanble youn ak lòt nan tèm yo rele globalizasyon an, m ap mande èske li pa ta pi bon pou Ayiti ta vin yon yon peyi anglofòn? Si n ap konsidere kantite Ayisyen ki kapab manevre lang Voltaire la, li pa pi plis pase Ayisyen ki kapab dechifre lang Tonton Sam nan. Konsa si nou pran plas nou nan mond komèsyal la, li lè pou nou ta kòmanse make pyon nan lang anglè a pandan nou pa bliye Kreyòl nou.»

--- MARDY HANS

“Hans: That is a very good point and I believe it is worth considering.”

--- M. JACQUES JONASSAINT

«Plus d'un doivent admettre avec moi, les linguistes surtout, que la langue maternelle constitue le pivot de développement d'un pays.

En Haïti, il se pose un problème majeur et qui n'est pas sans conséquence sur la société. Le français, langue seconde, quoique officielle comme le créole, langue maternelle en Haïti, n'est parlé que par 5% de la population selon les statistiques. La majorité d'Haïtiens ne parlent, ne comprennent pas le français; ne peuvent d'ailleurs même pas l'écrire. (Je ne vais retourner sur le système orthographique français très complexe.) Chez l'enfant, l'apprentissage du langage étant fait dans sa langue maternelle, il se sentira plus à l'aise à s'exprimer. En Haïti, le français, on l'apprend à l'école. Continuer à dévaloriser le créole haïtien au profit du français, c'est se laisser faire; c'est continuer à vivre psychologiquement sous le joug de l'esclavage.

En France, l'éducation ne se fait ni en grec ni en latin quoiqu'il en soit d'origine. Au contraire, ils se sont évertués depuis la renaissance, passant par le 17ème siècle (avec Malherbe et consorts) le 18ème siècle pour faire du français ce qu'il est aujourd'hui.

Voyons ce que dit les spécialistes sur la langue maternelle:

Langue maternelle http://fr.wikipedia.org/wiki/Langue_maternelle (Un article de Wikipédia, l'encyclopédie libre).

Dans la majorité des foyers haïtiens, la langue créole est celle qui est parlée avec l'enfant. Certaines familles haïtiennes choisissent le français, mais elles ne sont pas nombreuses; en plus, ces familles là, lorsqu'elles se trouvent dans une situation d'extrême urgence (le cas d'une averse, le passage d'un cyclone par exemple) vous croyez qu'elles

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vont dire taxi où vas tu? *M parye avèk ou l ap di: taksi, kote w prale?*

Entrez dans un bureau en Haïti, si vous ne savez pas vous exprimer dans la langue de Voltaire, attendez vous à un accueil peu chaleureux ou mauvais. Souvent celui qui vous reçoit ne parle même pas le français voire l'écrire.

Ne soyez pas fachés contre moi. Les exemples sont nombreux.

Au plan orthographique, le termes qui suivent sont des exemples: imbecillité, mouillé; dans les deux il y a la présence de la consonne doublée, (ll). Au plan phonétique, le fil à rétordre. La consonne doublée ne se prononce pas de la même manière. Le créole joue là sa partition en nous le faisant voir: embesilite, mouye. Le créole est clair, n'est ce pas. Saviez-vous que le créole est utilisé dans des grandes Universités en Amérique pour l'étude d'autres langues?

François Malherbe est né à Caen. Le terme se prononce (kan). Autant de problèmes morphophonologiques empêchant de maîtriser le français.

On ne saurait vivre dans l'isolement dans ce monde où les échanges commerciaux et autres s'intensifient de jour en jour. On a besoin de l'anglais de l'espagnol du français; bref! toutes les langues de plus en plus importantes. Cependant, il faut faire en sorte que sa langue maternelle ne soit pas mise en arrière plan.»
--- CONSTEL CHARLES.

NOTE FOR DISTRIBUTORS AND PUBLISHERS OF CREOLE BOOKS

(by E.W. VÉDRINE)
Winter 2000

A little note for distributors and publishers of Haitian books who are concerned - how distributors and publishers of Creole books can help in solving some problems in documenting publication of books and written documents / those that are being written.

It's a question that everyone can answer if they don't have experience yet in researching in the domain of *bibliography* (of any type). *Bibliography* research is one that is very important (in all areas) to facilitate people who are doing research find **references** quickly and localize the publication or the **main sources** . With the **internet** today, many distributors and publishers can communicate with one another quickly to exchange information. But, can all these happen in **the greater Haitian community** (in Haiti and the Diaspora)? – The answer is **no** . And why it does not happen? Many people in the *greater Haitian community* realize **the power that the internet has** and the super

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advantage it gives everyone who is doing business worldwide. Though we know it would be a luxury in Haiti , but there are **CIBER CAFÉS** in Haiti (they not many) where people can subscribe to the internet, check their e-mails, send messages around the world (despite of the **electricity problem**) that exists in Haiti .

Distributors of Creole books and Haitian books in the Diaspora have **e-mails** but the problem is: do they use them to circulate messages, information quickly that can be useful for research and even advertising for their business? That would quite bad if you were to ask a Haitian distributor to give an information quickly on an author / an authors' book that is being distributed. In order to solve this bibliography problem, it is important for the distributors, Haitian publishers to **the power that the internet has** and the access they have to organize themselves better in the new century. It would be important for them to construct a good web site to include the titles of the books they publish (including year, author, number of pages, a summary of the book) and then catalog them by **subject** , include information about the author (such as his bibliography, critics on his works that can appear in periodicals [journals, reviews]

All these works can be done quickly where they can be available on-line for the whole world and the importance to summarize /make a description of these books (in the Creole, French) and then translate them into English (when possible) for the international market.

We hope that bit of information can be circulated in order to help people who are producing **Creole works** and who are thinking of the **strategies** to make available publications known in the market in order for these works to be sold quickly..

To add something more on **publication of Creole works** , this text is very important and we would like that all readers take it seriously, circulate it and then take advantage of asking questions they want on the issue. There are many little problems that we would like to mention in the Creole works that are being published where these manuscripts don't go through some competent hands before the final print. The more the work is being taking care of before going to the press, the more success the author would have with it but the fact that most Creole texts are self-published and some of them don't ask information on some important issues before publication take place, that way the careless work continues to take place and something that would make some people have no respect for the publication of Creole texts. So, a work of long term **consciousness** should be done for people who are publishing to be conscious (check with people who appear to be competent in the domain to hear their comments of the manuscripts. Professionally speaking, that's how that should have done. I would encourage people who are writing in Creole (if they had never attended any **seminar on Creole**) for them to try to do that (with competent people, people who already have a **linguistic background**) and try to have **some good books, dictionaries** on Creole (as **reference tools**). When a dictionary is published, the author always has the intention of publishing a **new edition** , try to find out if such and such dictionary would have a *second, third* edition. The most recent edition would be the best (where the author would make certain corrections and then add

up new words to it).

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NÒT POU 'DISTRIBITÈ' AK 'MEZONDEDISYON LIV KREYÒL'

(E. W. VÉDRINE)

Ivè 2000

Yon ti nòt pou tout *distribitè liv kreyòl* ak *mezonededisyon* konsène - *Kijan distribitè ak mezondedisyon liv kreyòl kapab ede nan solisyone kèk pwoblèm pou resanse piblikasyon liv ak dokiman ki ekri / k ap ekri sou /an kreyòl?*

Se yon bèl kesyon tout moun pa kapab reponn si yo poko gen esperyans nan fè rechèch nan domèn *bibliyografi* (nenpòt tip). Rechèch *bibliyografi* se youn ki trè enpòtan (nan tout domèn) pou fasilite moun k ap fè rechèch jwenn **referans** trapde epi lokalize piblikasyon an ou **sous sib yo** . Ak **entènèt** la jounen jodiya, plizyè distribitè e mezondedisyon kapab kominike youn ak lòt trapde pou echanje enfòmasyon. Men èske koze sa yo fèt nan **gran kominote ayisyen an** (Ayiti ak dyaspora a)? - Repons lan se **non**. E poukisa sa pa fèt? Plizyè moun nan gran *kominote ayisyen an* pa rann kont **pouvwa entènèt la genyen** ak avantay bab e moustach li bay tout moun k ap fè biznis nan lemonn. Byenke nou konnen se yon liks zafè entènèt la ta ye an Ayiti, men gen **CIBER CAFÉ** Ayiti (byenke yo pa anpil) kote moun kapab abòne, tyeke imel yo, voye mesaj sou entènèt la nan lemonn antye (malgre pwoblèm **elektrisite** a egziste lakay).

Distribitè liv kreyòl ak *liv ayisyen* nan dyaspora a gen **imel** men pwoblèm nan se: èske yo sèvi ak li pou sikile trapde yon seri enfòmasyon ki kapab sèvi nan kad rechèch e menm fè piblisite pou biznis yo? Se grav si w ta mande yon distribitè ayisyen pou l ta ba w yon enfòmasyon trapde sou yon otè / liv yon otè li ta distribye. Pou solisyone pwoblèm bibliyografik sa a, li enpòtan pou distribitè, mezondedisyon ayisyen yo ta **repanse pouvwa entènèt la** e aksè yo genyen pou **òganize** yo pi byen nan syèk tounèf la. Li enpòtan pou yo ta konstwi bonjan **pajwèb** pou ta mete **tit liv** yo pibliye (ane, otè, valè paj, rezime liv la) epi kataloge yo tou pa **siyè**, mete enfòmasyon sou otè a (tèlke bibliyografi l, kritik sou zèv li ki kapab parèt nan **periyodik** yo [journal, rev]).

Tout travay sa yo kapab fèt trapde kote yo kapab disponib an liy pou lemonn antye epi tou enpòtans pou rezime / fè deskripsyon liv sa yo (nan lang kreyòl, fransè) epi tradui yo nan lang anglè (lè sa posib) pou mache entènasyonal la.

Nou swete ti enfòmasyon sa yo kapab sikile pou ede moun k ap pwodui **zèv kreyòl** e panse a **strateji** pou fè konnen piblikasyon ki disponib sou mache a pou zèv yo ekoule ak plis rapidite.

Pou mete yon **diplis** sou *piblikasyon zèv kreyòl*, tèks sa a trè enpòtan e nou ta renmen tout lektè pran l oserye, sikile l epi pwofite poze kesyon yo ta vle sou sijè a. Gen anpil ki pwoblèm nou ta remake tou nan zèv kreyòl k ap pibliye kote maniskri yo pa pase anba men kèk moun konpetan avan y al enprime. Tank zèv la ta swaye pi byen avan li al sou près, se plis siksè otè a ta genyen avè l men lefèt majorite tèks kreyòl yo se otè ki retire lajan nan pòch pou mete yo deyò epi genyen ki pa mande ransèyman sou kèk koze enpòtan avan piblikasyon an pran lari, konsa travay vaykevay kontinye fèt ki ta fè kèk moun pa respekte piblikasyon tèks kreyòl yo. Donk gen yon travay **konsyantizasyon** manch long ki **dwe** fèt pou moun k ap pibliye ta pran konsyans (tyeke moun ki ta parèt konpetan nan domèn lan pou tandè sa yo di sou maniskri a. Pwofesyonèlman, se konsa sa ta dwe fèt. Mwen ta ankouraje moun k ap ekri an kreyòl tou (si yo potko janm suiv okenn **seminè kreyòl**) pou ta chèche mwayen fè sa (ak moun ki konpetan, moun ki deja gen yon **fòmasyon lengwistik**) epi chèche genyen **kèk bon liv, diksyonè** sou kreyòl (kòm **zouti referans**). Lè yon diksyonè soti, otè a toujou gen entansyon pibliye yon **nouvo edisyon**, chèche konnen si tèl diksyonè ta gen yon *dezyèm, twazyèm* edisyon. Edisyon ki pi resan an se li k ta pi bon (kote otè a fè koreksyon epi ogmante sou kapasite liv la).

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16 POINTS TO HELP HAITI MOVING FORWARD

(by E.W. Védryne)

1. AGRICULTURE — Give *agriculture* it's role deserved in order to help in the country's development (e.g., investing in the agricultural productions that the country can produce in order to diminish the rate of imported products, the creation of agricultural industry, increasing of agricultural products to fight “lavichè” (high price of things), good programs to raise animals, irrigation..., all good tools that the government can possess and that can be useful to help peasants working the land, establish good agricultural credits to help peasants.

2. DIPLOMACY — Good diplomacy with countries that show respect for Haiti and those that want to help it moving forward.

3. DIASPORA — The responsibility that should be undertaken by the Diaspora in order to help in Haiti's development, to support everything positive that is in the process of taking place in Haiti, to support reliable governments who would ascend to power and who would show their care for the country's future and the well-being of every single Haitian, the creation of a special fund to support all projects that are helping with the

development of Haiti.

4. EDUCATION — Free education for everyone (including a *practical education* that can serve the individual and the society, construct good “lise” (secondary schools) leading to grade “tèminal” (highest grade) in each “commune”, all types of trade schools (e.g. each secondary school can have an extension of vocational school), good literacy program (in the Kreyòl language first), food program in the public schools in order to help children whose parents can't afford feeding them so that can remain in school, the importance to have a resource room (small library) in each “lise” to help students find documents, to help students who don't have books and to help teachers doing research in order to increase their knowledge, the necessity to create a university campus within Haiti's State University in each of the country's “depatman”, the necessity and strategy to increase the level of education in Haiti (at all level), pedagogical programs to prepare teachers (at all levels), a law that would make it mandatory that all children be in school / registered in a school somehow (from the age of five to seventeen), students' participation who are in grade “tèminal” to help the government with literacy program throughout the country (with emphasis to teach the younger population how to read and write as a nursery and to take part in a series of projects dealing with the country's development.

5. ECOLOGY — Reforestation throughout the country, reforestation of the mountains, protection of nature, trees planting everywhere in order to protect the cream of the land - to fight erosion, the plantation of trees that bear fruits.

6. INDUSTRY — (e.g. The tourist industry) – Strategies to come back with the tourist industry in order to bring capitals to the country and to create jobs [e.g., “amenajman” of the beaches, focus on beauty everywhere, beautiful landscape, all that can be part of this industry's infrastructure..., encouraging the development of agricultural industries & crafts products throughout the country in order to increase working activities.

7. ENERGY — A real energy program such as the subsidizing of gas throughout the country to replace charcoal (constituting more than 80% or burning energy source and that creates at the same time a big deforestation problem causing erosion and then drought), ecological problems, health problems (with heavy smoking of burning wood to make charcoal) – distribution of power everywhere, construction of dams, new turbines with hydraulic devices to solve the electricity shortage, the use of solar energy (where it's applicable).

8. MINIMAL INFRASTRUCTURE — An infrastructure to put Haiti on rails, to help it start getting out of its economic crisis (e.g., good roads, ecology, security, electricity, potable water, hygiene, hospitals...).

9. LANGUAGE — The use of the Kreyòl language (the language of every Haitians tout) at 100% (at the written / oral level) and in all areas, and respect for it as one of the official languages of the country, encourage the teaching of the neighboring languages (e.g. English, Spanish as foreign language), encourage teaching materials in Kreyòl to be used in schools and in literacy programs, review of all teaching materials that have been

developed in the Kreyòl language (in Haiti and in Diaspora) and how to use them in schools, good methodology to teach French as second language and one of the two official languages of the country, strategies to use teaching materials written in French in the schools and explanation in Kreyòl (specially science books for instance).

10. THE MEDIA (oral and written) — The role that the press should have in the country's development - an independent press that should function without any problem - any intimidation, a press that be neutral and professional at the same time.

11. LAWS — Good laws to be passed in the parliament (as amendments to the constitution), laws that can help in the country's development – put laws into practice (don't just have them written on papers) and it should have no exception (should be applied to everyone).

12. PATRIMONY — Valorization of everything that is part of the country's patrimony (e.g., the creation of museums to protect them), respect for ingredients that are part of the Haitian culture.

13. POLITICS — An atmosphere for all political parties to function freely (without any intimidation) and in respect for one another, to avoid all defamations, to learn to work in the country's advantage instead of letting some other foreign countries manipulating them to create unnecessary fight in the disadvantage of Haiti, the duty of the media to create debates for different people representing different political parties where they would appear on radio / television programs before elections (such as during electoral campaign) where they would talk about their political agenda for the country's development, to have dialog with the people, telling them what they have done already (of positive) in the society in order for the people to cast a vote for them as citizen who show that they care for the country's advancement, reports that politicians should give the people (on what they've accomplished during their term in office), good progressive Politics (to challenge other parties).

14. RESEARCH — Creation of a good *central library* with many branches (in different “depatman”, “awondisman”, and komin”) by using a computerized system to help documenting materials, the encouragement of research (on all forms) in the schools (at all levels), the creating of research centers to help with documentation / to learn how to do research, the importance for Haitian students who are attend colleges / universities in the Diaspora to learn to do research on Haiti - on their communities (all subjects) and make their research available for Haitians / Haiti to have access to them (e.g., copies of theses, articles, term papers that they have produced), the importance for all Haitian writers, researchers (foreigners as well as Haitians) to learn to donate books, documents that they are producing / have produced to research centers - Haitian libraries, making a series of research available on web sites so that Haitian can have access to them (not only exploring Haiti as a subject to find grants to make money), the necessity to establish a good computer lab at Haiti's State University for students to have more access in doing research and to have access to documents that are available on-line, seminars to train people in doing research to help in the development of Haiti and in the increasing of one's

knowledge.

15. HUMAN RESOURCES — Valorization of Human Resources (philosophy: “ *grès kochon an kwit kochon an* ”) in the country's development, the participation of every Haitian in the country's development (especially those who can: professional, scholars, people who have financial means, businessmen, scientists, researchers, technicians...), motivation of the Diaspora to help with Haiti 's development (strategies to do that).

16. HEALTH — Building good hospitals, clinics in each “*depatman, awondisman, komin*” - organizing seminars on health problem, diseases that are ravaging people (epidemics) – education for all possible prevention, increase of life span rate in Haiti, to finish up with children mortality rate (due to lack of care), good health programs for everyone, tools to help doctors, devices that the hospitals need in order to function well, hygiene in the hospitals, programs to educate people to have less children.

(Emmanuel W. Védryne)

16 PWEN POU EDE AYITI BOUJE

(E. W. VÉDRINE)
Jiyè 2000

1. AGRIKILTI — Bay *agrikilti* plas li merite pou ede nan devlopman peyi a (ekz., envestisman nan pwodiksyon agrikòl peyi a ka pwodui pou diminye to enpòtasyon pwodui k ap antre sot aletranje, kreyasyon endistri agrikòl, ogmantasyon pwodui agrikòl pou konbat lavichè, bonjan elvay, irigasyon..., tout bon zouti leta ta ka posede dekwa pou ede peyizan travay latè, tabli kredi agrikòl pou ede peyizan

2. DIPLOMASI — Bonjan diplomasi ak peyi ki montre respè pou Ayiti e ak sa k vle ede l fè pwogrè.

3. DYASPORA — Responsablite dyaspora a dwe pran pou l ede nan devlopman Ayiti, pou l sipòte tout bagay pozitif k ap fèt an(n) Ayiti, pou l sipòte gouvèlman serye ki ta pran rèn pouvwa a e ki ta montre sousi yo nan avni peyi a e pou byennèt chak Ayisyen, kreyasyon yon fon espesyal pou kore tout pwojè k ap ede nan devlopman Ayiti.

4. EDIKASYON — Edikasyon gratis pou tout moun (plis yon *edikasyon pratik* ki ka sèvi endividi a ak sosyete a, bati bonjan lise ki rive nan tèminal (nan chak komin), lekòl pou aprann tout metye (pa ekz., nan chak lise ka gen yon estasyon lekòl vokasyonèl),

bonjan pwogram alfabetizasyon (nan lang kreyòl dabò), kantin nan lekòl leta yo pou ede timoun paran pa kab bay manje dekwa pou yo rete lekòl, enpòtans pou ta gen yon sal resous (ti bibliyotèk) nan chak lise pou ede elèv jwenn dokimantasyon, pou ede elèv ki pa gen liv epi pou ede anseyan nan fè rechèch pou pran plis bèt, nesosite pou kreye kanmpous inivèsitè nan Inivèsite Leta Ayiti nan chak depatman, nesosite ak estrateji pou ogmante nivo edikasyon Ayiti (nan tout nivo), program pedagogik pou prepare anseyan (nan tout nivo), yon lwa k pou ekzije ke tout timoun al lekòl / anrejistre nan yon lekòl kèlkonk (sot nan laj senkan pou rive nan laj disetan), patisipasyon elèv tèmininal nan ede leta nan pwogram alfabetizasyon nan tout rakwen peyi a (ak anfas pou alfabetize popilasyon k pi jèn yo kòm pepinyè) e nan yon seri pwojè nan kad devlopman peyi a.

5. EKOLOJI — Rebwazman nan peyi a, rebwazman mòn yo, pwoteksyon lanati, plantasyon pyebwa tout kote pou pwoteje krèm tè yo, pou konbat ewozyon ak plantasyon pyebwa ki pwodui fri.

6. ENDISTR I — (ekz. Endistri touris - Estrateji pou remete endistri touris la sou pye pou pote kapital nan peyi a e pou kreye anlwa [ekz., amenajman plaj yo, bèlte tout kote, bèl peyizaj, tout sa k fè pati enfrastrikti endistri sa a..., ankourajman devlopman endistri agrikòl & atizanal nan tout peyi a pou ogmante aktivite travay.

7. ENÈJI — Yon bonjan pwogram enèji tèlke sibvansyon gaz nan tout peyi a pou ranplase chabon (ki konsititye plis pase 80% sous enèji k ap boule e ki kreye an menm tan gwo pwoblèm debwazman ki fè tè yo ale nan dlo epi ki koze sechrès), pwoblèm ekolojik, pwoblèm sante (ak gwo lafimen bwa k ap boule pou fè chabon) - simaye kouran tout kote, konstwi baraj, nouvo tibin ak aparèy idwolik pou solisyone pwoblèm blakawout, itilizasyon enèji solè (kote l aplikab).

8. ENFRASTRIKTI MINIMAL — Yon enfrastrikti pou met Ayiti sou ray, pou ede l kòmanse soti nan kriz ekonomik li ye a (ekz., bonjan wout, ekoloji, sekirite, elekrisite, dlo potab, ijyèn, lopital...).

9. LANG — Itilizasyon lang kreyòl la (lang tout Ayisyen pale) a 100% (nan nivo ekri / oral) e nan tout domèn, e respè pou li kòm youn nan de lang ofisyèl peyi a, ankouraje anseyman lang vwazen yo (ekz: anglè, panyòl kòm lang etranje nan lekòl), ankourajman materyèl didaktik an kreyòl pou itilize lekòl e nan pwogram alfabetizasyon, revizyon tout materyèl didaktik ki devlope deja nan lang kreyòl an(n) Ayiti kou nan dyaspora a e kijan pou sèvi ak yo anndan lekòl, bon metòd pou anseye fransè kòm dezyèm lang e youn nan de lang ofisyèl peyi a, estrateji pou itilize materyèl didaktik ki ekri an fransè anndan lekòl ak esplikasyon an kreyòl (sitou liv syans yo pa ekz.).

10. LAPRÈS (pale e ekri) — Wòl laprès dwe genyen nan devlopman peyi a - yon près endepandan ki dwe fonksyone san okenn baboukèt, san okenn entimidasyon, yon près ki dwe net e ki dwe pwofesyonèl an menm tan.

11. LWA — Bonjan lwa k pou pase nan palman an (kòm amannman nan konstitisyon an), lwa k ka ede nan devlopman peyi a, - mete lalwa an aplikasyon (pa kite l kouche sou papyè sèlman) epi l pa dwe gen paskouki.

12. PATRIMWÀN — Valorizasyon tout sa k fè pati patrimwàn peyi a (ekz., kreyasyon mize pou pwoteje yo), respè pou engredyan k fè pati kilti ayisyèn nan.

13. POLITIK — Admosfè pou tout pati politik fonksyone libreman (san okenn entimidasyon) e nan respè youn pou lòt, pou evite difamasyon, pou yo aprann travay nan avantay peyi a olye yo kite kèk peyi etranje ap manipile yo pou kreye zigzani k ap kraze Ayiti, devwa laprès pou l ta kreye deba pou diferan reprezantan pati politik ta parèt nan radyo / televizyon avan eleksyon (tèlke pandan kanpay elektoral) pou yo ta di sa yo gen nan dyakout yo pou devlopman peyi a, pou gen dyalòg ak pèp la, di kisa yo fè deja (de pozitif) nan sosyete a pou pèp ki pral jete bilten vot yo ta wè nan yo sitwayen ki sousye de avansman peyi a, rapò politisyen yo ta dwe bay pèp la (sou sa yo akonpli pandan yo sou pouvwa ou pandan manda yo), bonjan politik pwogresis (pou tyalenj lòt pati).

14. RECHÈCH — Kreyasyon yon bonjan *bibliyotèk santral* ak plizyè branch (nan diferan depatman, awondisman, komin) ak itilizasyon sistèm konpitè pou ede nan dokimantasyon materyèl, ankourajman rechèch (sou tout fòm) nan lekòl yo (tout nivo), kreyasyon sant rechèch pou ede nan dokimantasyon / aprann envestige, enpòtans pou etidyan ayisyen ki nan kolèj / inivèsite nan dyaspora a aprann fè rechèch sou Ayiti, sou kominote yo (tout sijè) epi mete rechèch sa yo disponib pou Ayisyen / Ayiti ka gen aksè a yo (ekz., kopi tèz, atik, papyè yo ekri.), enpòtans pou tout ekriyen, chèrchè (blan kou Ayisyen) aprann fè sant rechèch ayisyen, bibliyotèk ayisyen kado nan liv / dokiman y ap pwodui, mete yon seri rechèch sou paj wèb dekwa pou Ayisyen gen aksè a yo (pa sèlman eksplwate Ayiti kòm sijè pou jwenn fon pou fè lajan), nesosite pou tabli yon bonjan laboratwa konpitè nan Inivèsite Leta Ayisyen pou elèv gen plis aksè nan fè rechèch epi pou gen aksè a dokiman ki disponib sou entènèt la, seminè pou antrene moun nan fè rechèch pou ede nan devlopman Ayiti e nan kwasans entelektyèl yo.

15. RESOUS IMÈN — Valorizasyon Resous Imèn (*filozofi grès kochon an kwit kochon an*) nan devlopman peyi a, patisipasyon chak Ayisyen nan devlopman peyi a (patikilyèman sa k kapab yo: pwofesyonèl, entelektyèl, moun ki gen mwayen finansye, biznismann, syantis, chèrchè, teknisyen...), motivasyon dyaspora a pou ede / met men nan devlopman Ayiti (strateji pou sa fèt).

16. SANTE — Bati bonjan lopital, dispansè nan chak depatman, awondisman, komin - òganize woumble (kolòk) sou pwoblèm sante, maladi k ap ravaje moun (epidemi) - edikasyon pou tout prevansyon posib, ogmantasyon to de vi an(n) Ayiti, pou fini ak to timoun k ap mouri (akoz mankman swen), bonjan pwogram sante pou tout moun, zouti pou ede doktè, aparèy lopital yo bezwen pou fonksyone byen, ijyèn nan lopital yo, pwogram pou edike moun fè mwens pitit (planing).



SWÈ M POU ELEKSYON NOVANM 2000 YO AYITI

(E. W. VÉDRINE)
novanm 2000

N ap di Bondye mèsi Lame Restavèk La pa la pou vin brake fizi pou grennen Ayisyen inosan atè. Ann kite pèp ayisyen manifeste chwa l pou moun li ta vle gouvène l 7 fevriye 2001. Ann aprann respekte chwa majorite.

Li lè pou n aprann pran responsablite granmoun nou tou pou peyi etranje pa vin ban n dikte e se youn nan pwoblèm lè y ap monte tèt yon seri politisyen visye lakay ki sousye de enterè pèsònèl yo olye de enterè peyi a. Epi nou konnen lakay bezwen nou tout pou rebati l.

Ann kòmanse panse kijan nou kapab kontribye nan travay ki bezwen fèt lakay, kijan nou kapab patisipe ak fòs nou, kòb nou, nanm nou. Toujou gade patisipasyon w nan avantay peyi Ayiti, nan avantay tout Ayisyen men pa nan avantay yon grenn lidè oubyen yon pati politik ki ta sou pouvwa. M ta swete tou nouvo gouvèlman ki va pran renn pouvwa a (7 fev. 2001) pou l ta reyèlman panse a "dyaspora a" (kòm sous vital pou elanse Ayiti sou tout fòm; se de vrè zèl zwazo a pou l vole) e ki estrateji li pral mennen pou dyaspora sa a patisipe 100% nan rekonstriksyon Ayiti).

Gen anpil travay ki dwe fèt e koze "sekirite pou tout moun" ta dwe nan tèt ajannda nouvo gouvèlman an kòm youn nan engredyan enfrastrikti k ta dwe sou pye nan nouvo milènè a pou fè peyi a bouje.

Ansanm ansanm (nan diyite, respè youn pou lòt, san ògèy ak egoyis) nou ka rebati Ayiti, nou ka leve anpil defi pou reprann onè nou nan listwa. M ap swete tout kandida bòn chans epi pou yo panse a Ayiti Cheri nan syèk tounèf la, panse a devwa yo anvè peyi a etan politisyen e panse a kijan listwa pral jije yo demen.

Patriyotikman,
Emmanuel W. VÉDRINE

A NAUGHTY DOG (story)

(by E. W. VÉDRINE)

Once upon a time, there was a dog who stole a KWI of milk. The KWI's mouth was not quite large; he forced his head in it and stars running around with everywhere. A man was passing by with a stick in hand, he saw the misery the dog was going through, WOUKE. He has pity for the dog; he hit the KWI with the stick and crash it. The dog was able to see how. He notices that it's the guy who hits him in the head. He just jumps on the man and gets rid of testicules with one bite.

People who were passing by on the road saw the poor man's suffering, lying in his blood on the ground, crying for help; they rushed making a "branka" to pick him up. They carried him in it to get first aid in nearby clinic, while waiting to bring him to the hospital.

The dog is not a doctor but he castrated him. The saying says: "they never castrates a dog twice". But this time, it's a dog that castrates a man. Upon the victim finished receiving primary care at the clinic, the people who brought him in chartered a tap-tap on the road to bring him hospital in another area. Upon arriving with him at the hospital, the doctors just pulled their "bistouri" to operate on him. The castrate the poor man a second time. Quite sad! Innocent people paid for those who are guilty.

YON CHEN MALVEYAN (istwa)

Vwala se te yon chen ki vòlè yon kwi lèt. Bouch kwi a pa t tèlman laj, li fòse tèt li antre ladan epi l tonbe kouri avè l tout kote. Gen yon nèg ki t ap pase ak yon baton nan men l, li wè mizè chen an k ap wouke. Kè l fè l mal, li bay kalbas la yon kout baton epi l kraze. Chen an vin wè kounyeya. Li remake se msye ki ba l yon kou nan tèt. Li pa fè ni de ni twa, li vole sou nèg epi l rache ti pati l ak yon sèl kout dan.

Moun ki t ap pase nan chemen an wè soufrans malere a ki blayi atè a nan san ap rele anmwe, yo prese fè yon branka pou leve l. Yo pot msye ladan l pou al pran premye swen nan yon dispansè nan bouk la, annatandan yo mennen l lopital.

Chen an pa doktè men l chatre msye. Pwovèb la di: «yo pa janm chatre chen de fwa». Fwa sa a se yon chen ki chatre moun. Fini viktim nan fin pran ti swen nan dispansè a, moun ki te mennen l yo fwete yon kamyonèt sou wout la pou mennen l lopital yon lòt kote. Rive yo rive ak li lopital, doktè gentan rale bistouri pou opere l. Yo chatre malere ankò. Podyab! Inosan peye pou koupab.

(© 1999, Emmanuel W. Védrine)

FANM KI MOURI A (istwa)

(tradiksyon franse – kreyòl: Emmanuel W. Védryne)

Mwen te renmen l amò! Poukisa moun renmen? Èske se pa yon bagay dwòl lè se yon sèl moun ou ka wè sou latè? Lè ou gen yon sèl lide nan tèt ou, yon sèl dezi nan kè ou ak yon sèl non nan bouch ou: yon non ki vin san rete, ki monte l monte tankou yon sous dlo nan fondèt nanm ou, ki monte sou lè v ou, yon non ou di, ou redi. Li fè w wounouwounou san rete, tout kote, kou yon lapriyè.

M pa p rakonte istwa nou. Lanmou gen yon sèl, toujou menm nan. M te rankontre l e mwen te renmen l. Se tout. E mwen te viv pandan ennan nan afeksyon l, nan bra l, nan karès li, nan fason l gade m, nan wòb li; nan pawòl li, m te vlope, mare, anprizone nan tout sa k se sot nan nan li, yon fason tèlman konplè ke m pa t konnen lè l lajounen ou lannuit, si m te mouri ou vivan, si m te sou vye tè sa a ou lòt kote.

Epi gade l mouri. Kouman? Mwen pa konnen, mwen pa konn plis. Li rantre tou mouye yon aswè l t ap fè lapli epi l t ap touse nan demen. Li fè prèske yon semèn ap touse epi l pran kabann. Sa k pase? Mwen pa konn plis.

REFERANS

Re: «Une partie de campagne et autres nouvelles de Guy de Maupassant». Tèks poste nan lis '[Potomitan](#)'. Vèsyon kreyòl ayisyen (KA): Emmanuel W. Védryne

PAWOLI NAN YON WOMAN PAURIS JEAN-BAPTISTE, 'NAN PEYI ZOULOUT'

(E. W. VÉDRINE)
me 2000

Mo "pawoli" a antre nan yon aspè lang ki rele RETORIK. Retorik se yon fason moun pale oubyen pou byen pale. Pou reyalize sa, gen yon seri teknik ki itilize pou esprime ide w ap devlope a pa yon yon figi ki rele figi retorik (Gramè Kreyòl Védryne, 1996 - p.263). Nou jwenn sa nan tout lang. Nan lang kreyòl la, lè nou di pawoli, nou jwenn "pale an daki" ladan l, itilizasyon pwovèb nou yo oubyen "pawòl granmoun", "silo sajès", kèk espresyon

regilye, “pwent” (voye pwen /.pwent). Se tout melanj sa yo ki kolore lang nan epi ki klase mòd pale sa a nan yon lòt nivo. An kreyòl, nou di: "Kreyòl pale, kreyòl konprann". Donk nou pa menm bezwen esplike sa nou vle di a ak moun n ap kominike a lè n itilize “dikton” sa yo nan konvèsasyon paske lang nan se lang matènèl nou li ye. Gramè Kreyòl Védrine, 1996 - p.230). Men plis moun ki pale an pawoli (si n ap fè yon analiz lengwistik apwofondi) se granmoun yo ki plis itilize estil sa a oubyen yo toujou domine nivo langaj sa a e menmsi n ta jwenn kèk jèn pèsonaj, toujou gen referans a yon granmou. Se menm apwòch sa a Pauris Jean-Baptiste montre nan roman li an “Nan Peyi Zoulout” (endirèkteman nan konvèsasyon Tonton Zoulout, pèsonaj santral roman an) kote n ka li pawoli mele ak yon seri pwovèb:

- *Achtè fin achte ou, pens ak pikwa pa ka dechouke ou anba ponyèt li (p. 77).
- *Afè lafanmi, etranje pa mele (p. 55).
- *Agawou di si Bondye vle (p. 126).
- *Animal nan mal, li nan mal nèt (p.18).
- *Baton ede pye pou pye ede baton(p.34).
- *Baton ki bat chen nwa a, li kab bat chen blan an tou (p. 126).
- *Bay kou bliye, pote mak sonje (p.90).
- *Bèt jennen mòde (p.121).
- *Blag manke kaba matant.
- *Timoso bwachat bwè soup sou tèt li (p. 9).
- *Bon kòk pa vole gagè(p.38).
- *Bòs Zoulout santi li vle konprann sou ki pye msye ap danse avè l(p.12).
- *Bouch granmoun santi, pawòl li gen sant odè verite (p.39).
- *Bwè tafya, respekte boutèy (p.132).
- *Chat konnen, rat konnen (p. 31).
- *Chen anraje mòde menm mèt li (p.126).
- *Chen bwè dlo nan nen (p. 89).
- *Chik pa respekte mèt bitasyon (p.126).
- *Chimen bouton, chimen maling (p.126).
- *Chimen ou pa renmen, ladan chwal ou al bouke (p.126).
- *Chita pa bay (p.35).
- *Chwal leta pa chwal papa (p.49).
- *De je kontre, manti kaba (p. 121).
- *Grenadye alaso, sa ki mouri zafè a yo (p. 87).
- *Jeneral lanmò pa manke frekan, li pa manke gen kè di... Depi li site non you moun, bèl kou lèd fò ou di prezan (p.52).
- *Jodiya pou vwazen ou, demen se tou pa ou (p.95).
- *Jwèt se jwèt, kwochèt pa ladan (p.136).
- *Kabrit di sa ki nan vant li, se li ki pa l (p.77).
- *Kafe l koule ak ma (p.119).
- *Kalbas donnè kalbas, joumouwou bay joumouwou (p.48).
- *Kalewès ak pwogrè se lèt ak sitwon (p. 36).
- *Kalewès kakaye. Li moute sou nich li, li ponn ze lamizè. Li kouve ze grangou kòde (p.36).
- *Kalewès se sansi tout peyi ki ta vle pouse kabwèt yo devan (p.36).

- *Konsèy li se longan. Li panse tout antòs kè fè. Li adousi tout vye pawòl anmè.
- *Koze mande chita (p.71).
- *Lagè avèti pa touye kokobe (p.137).
- *Lajan pa fè lòm. Se byen viv ki tout (p.43).
- *Lajwa ak kè kontan vide sann fret nan founo yo (p.32).
- *Lalwa anvigè pou moun tèt atè (p.106).
- *Lalwa fèt pou moun san dèyè (p.106).
- *Lalwa kagou pou grannèg (p.106).
- *Lalwa kase fèy kouvri sa douvan grinbak (p.106).
- *Lanmò manke ou men li pa bliye ou pou sa (p.90).
- *Laparès ak lamizè se de jimo marasa (p.36).
- *L ap bwote dlo nan panyen (p.119).
- *L ap sere kras nan lanmè (p.119).
- *Leve kanpe se youn, tanmen mache se youn lòt afè (p.57).
- *Li aji kou mò ki pa konn pri dra (p.17).
- *Li flank li yon chitatann (p.12).
- *Li malad afòs li gwòs moun yo (p.13).
- *Li te fè l konnen lalin sèvi l flanbo pou l kouche santiman l sou yon fèy papye voye ba li (p.8).
- *Malè pa gen klaksòn (p.128).
- *Malè youn se te malè lòt. Je youn pran kou, nen lòt kouri dlo (p.82).
- *Malfini karese ti poul zo ole (p.108).
- *Man Zoulout, ou fè byen. Ou gen rezon ranje kè ou pou sekouri pòv malere a paske se chak kou pou kou Bondye ri (p.14).
- *Men fò n fè nou likid pou n antre nan boutèy (p.34).
- *Men gen yon nèg nan katye a ki te jouda nan rasin. Li te gwo bòs nan metye a. Li te pase pou chanpyon. Misyè pat gentan taye kèk kostim tripotay pandye nan tèt moun kay Zoulout (p.10).
- *Men pawòl granmoun se lò (p.17).
- *Mete pase genyen (p.41).
- *Misyè ap trennen zèl sapat lamizè nan tout granchimen (p.13).
- *Misyè grate tèt li. Li mete je l atè (p.12).
- *Misyè sote kou moun yo souke l nan dòmi (p.11).
- *Mizè pa tonbe sou pyebwa, se sou kretyenvivan li tonbe. Men kretyenvivan dwe kole tèt ansanm pou mete menm youn ti siwo kann nan toumant malere. Konsa, traka yo ka manyè adousi (p.13).
- *Mizè youn va touman lòt (p.43).
- *Moun pa dwe bliye premye grenn lapli ki fè mayi li leve a. (p.77).
- *Moun pa rache mo yo (p.41).
- *Misyè Zoulout te toujou ap vannen tout sa yo vini di l sou lòt moun (p.10).
- *Mwen fin vann, m fin achte (p.34).
- *Nan jwèt domino, yon bout mennen yon bout. Dekabès pa fèt lò dènye bout frape sou tab (p.138).
- *Nanpwèn pi gwo maladi pase rayisans. Se pi move grenn ki ka jèmen nan kè youn moun (p.14).
- *Pale mete la (p.41).

- *Nou lonje dwèt jouda nou nan figi lakansyèl. Nou sou wout maling java baka (p.139).
- *Okenn moun pa janm ka di kibò dlo pase pou l antre nan kokoye (p.19).
- *Pawòl twò fò, machwè gonfle (p.70).
- *Pito lapli dimanch mouye ou pase po yanm grate ou (p.92).
- *Pwogrè ak lanmou dwe kou de dwèt kole. Si pay tonbe nan je pwogrè, nen lanmou dwe kouri dlo.
- *Pwomès se dèt (p.76. 122).
- *Rezon ou te nan plan men ou (p.139).
- *Rad sal se nan fanmi sa lave (p.55).
- *Sakristen Dezapòt te konn di: "Rayisans pa dechouke. Lèzòm pa gen pikwa ki ka wè bout li" (p.14).
- *Sa manman poul grate, sa pitit li jwenn (p.48).
- * Sa te penmèt li koule pawòl la nan grèg laverite (p.10).
- * Sa vye rat konnen, li pa bliye l fasil (p.30).
- *Se koze ki mande ti chèz ba.
- *Se jete santiman nan po bannann bay kochon manje (p.37).
- *Se mach pa mach yo moute eskalye (p.35).
- *Se moun ki tout Lajan se van. L ap pase tankou lawouze lè solèy frape (p.43).
- *Sòt pa touye ou, li fè ou swe (p.126).
- *Swen dyondyon pou lagon (126).
- *Timoun mande gonbo cho, li jwenn li nan plan men l (p.138).
- *Timoun se timoun. Grandèt se grandèt. Koze youn pa koze lòt (p.35).
- *Ti Sonson fè lide li men Bondye ba li dwa (p.18).
- *Tout figi ki te men longè pran fòm nòm al yo. Tout moun pran kouray yo ak de men. Espwa jèmen. Fon deplise malgre trip ap kòde. Tout kò pran gou lavi (p.22).
- *Tout lasentjounen, non yo nan bouch li. Manje li se non moun yo, bwè l se non yo toujou (p.13).
- *Tout moun tonbe mache sou piga yo. Yo tout vle pile si yo pa te konnen (p.64).
- *Twòkèt mwen trese, chay mwen douvan je m. Chaje m rete pou m chaje (p.78).
- *Twò prese pa fè jou louvri (p.39).
- *Vann se youn, reachte se you lòt afè (p.76).
- *Vyeyès pa bay chans (p.57).
- *Wè pa wè antèman pou katrè.
- *Yo di joumou pa donner kalbas, se vre timoun Zoulout yo bay prèv konviksyon.
- *Yo kase koub respè (p.82).
- *Yo kouri tann kabann yo anvan dòmi nan je yo (p.122).
- *Yon jou pou chasè, yon jou pou jibye. Jodiya se pou pa, demen se ka jou nou. Ann fè byen ak tout moun (p.14).
- *Yon senp pawòl li se siwomyèl sou chant lavi a bay.
- *Yo se pwason kraze nan bouyon (p.107).
- *Yo tann kò yo atè a sou sab la epi yo plonje nan bra ti frè lanmò (p.32).
- *Yo te konn bay bouch yo manje anvan yo louvri l (p.10).
- *Youn apre lòt, dòmi vòlè moun yo (p.32).
- *Yo wè jodi, yo pa konnen sa denmen ap pote (p.32).
- *Zèb chyendan pa detwi konsa-konsa; yon machwè won chavire, yon lòt machwè won pral chache revanj (p.102).

*Zetwal li file (p.22).

NÒT BIYOGRAFIK:

Jean-Baptiste, Pauris fèt 16 mas 1936 sou bitasyon Kawoche nan komin Tènèv. Apre li antre lekòl bibliik Bòlòs Pòtoprens an 1963 pou etidye teyoloji; li pati al kontinye an Frans an 1965. Li retounen Ayiti an 1971. Jean-Baptiste antre nan fè lekòl. Li anseye kreyòl, Labib an grèk ak Nouvo Testaman. Pami zèv literè l yo, li pibliye: “Boukèt lespwa” (pwezi), “Chen pèdi, chat genyen” (istwa kout), “Kout flach sou 250 pwovèb Dayiti” (1974), “Choui-choui gran chimen” (1975), “Dezyèm kout flach sou 300 pwovèb d-Ayiti” (1975; 2zyèm ed., 1985), “Kreyòl nan literati politik ak literati ofisyèl” (Conjonction, No. 161-162 mars-juin 1984, pp.17-22), “Istwa yon chat baka” (adaptasyon), “Lerison: yon lodians kreyòl”, “Nan lonbray inonsans” (roman, pri literè Deschamps, 1987), “Nan lizyè parantèz” (pwezi, 1993), “Tonton Matin” (istwa kout).

(E. W. Védrine)

KRIK AK RECHÈCH SOU PWOVÈB AYISYEN: REVIZYON E EDISYON 100 PWOVÈB AYISYEN NAN 'YOU CAN LEARN CREOLE', ZÈV H. ORMONDE MCCONNELL AK EUGENE SWAIN JR.

(E. W. VÉDRINE)

ENTWODIKSYON

'You can learn Creole' se yon ti liv pòch ki te premye soti nan lane 1945. Nan prefas la, de otè yo siyale: [Nan prepare leson sa yo, bi nou se pou founi yon entwodiksyon pratik an kreyòl, epi nou evite tank li posib, detay teknik gramatikal.]. Donk lè n pakouri ti liv sa a, choz di choz fèt: yo kenbe dizon yo. Grafi kreyòl otè yo itilize nan liv la, se sa gouvèlman ayisyen epòk la (Elie Lescot) te adopte pou kanpaydalfabetizasyon, yon sistèm fonetik ki baze sou Sistèm Fonetik Entènasyonal (SFE). Byenke se katriyèm edisyon an (1960; 106 p.) m ap revize, men edisyon sa a toujou konsève tèks orijinal la.

Liv sa a gen twa pati. Premye pati a divize an sis leson. Dezyèm nan, se yon glosè ki titre "Dictionary of basic words" English - Creole, Creole - English" ki kouvri paj 39-98. Epi twazyèm pati a, ki fokal rechèch sa a, gen pou tit "100 Creole proverbs" (pp. 99 - 106). Otè yo pa klase pwovèb sa yo nan yon lòd konvenab; konsa, mwen klase yo an twa òd: 1.1: "Klasman pa òd alfabetik" ("A" - "Z"). Nan seksyon

sa a tou, n ap jwenn varyant kèk leksèm, varyasyon kèk pwovèb (lòt fason yo ta di yo, pafwa sa depan de yon rejyon oubyen tou nan kèk varyasyon sa yo, nou kapab wè yo ratresi kote sa vin krewe plis estil). Seksyon 1.2: "Klasman pa vèb". La a pou fasilite klasman an, vèb la vin avan pwovèb la epi tout klase pa òd alfabetik. Nan dènye seksyon an, "Klasman pa bèt", li suiv menm òd dezyèm seksyon an, kote bèt yo vin avan.

1.1 - KLASMAN PA ÒD ALFABETIK

1. Abiye kon li abiye, kan midi sonnen fòk bourik Sendomeng ranni.
var: kon, kou. *s:* jan, fason
/p/ Bourik mèt fè santan nan lekiri, li pa gendwa tounen chwal.
2. Afè nèg pa janm piti, se janm kanson yo ki etwat.
3. Anbisyon tiye rat.
4. Apre dans, tanbou lou.
5. Avantaj kòk, se zepon.
var: avantaj, avantay
ent: Kote ou jwenn avantay (ou) se la ou pran l.
6. Baton ki bat chen blanch lan, se li ki va bat chen nwa a.
var: Baton ki bat chen blan an, se li k bat chen nwa a.
sit: An Ayiti, paran timoun yo toujou bay tigason plis valè pase tifi. Deliram gen twa pitit: Dyenò, Dyemafi ak Dyelimèn. Dyenò ak Dyemafi desann sètifika ansanm; toulede pase. Deliram ap voye Dyenò Pòtoprens pou al kontinye klas li. Mèsidye, youn nan zwazen yo, di Deliram: "E Dyemafi, sa l pral fè apre sètifika?". "M ap voye manmzèl nan kouti.", Deliram reponn. Mèsidye di l: "Li lè pou n chanje mantalite sa a wi! Depi se tifi, nou wè se sèlman nan kouti pou n voye yo. Jan tifi sa a fò lekòl, poukisa ou pa voye l kontinye klas li Pòtoprens tou?".
7. Bay piti pa chich.
8. Bay kou bliye, pote mak sonje.
var: sonje, chonje
9. Bèf san ke, Bondye pouse mouch pou li.
var: Bondye bay bèf san ke ladrès pou l pouse mouch.
sit: "M pa konn sa manje koute, m pa konn sa dòmi koute lopital la. Men m manje, m dòmi. Se vre, pawòl la gen rezon: 'Bèf san ke, Bondye pouse mouch pou li'. Si pa t Papa Bondye, m pa konn sa m ta fè."
10. Bèl cheve pa lajan.
11. Bourik travay, chwal galonnen.
var: garyonnen, galonnen
ent: "Ki kalite peyi sa a, mezanmi! Moun k ap redi touye tèt yo anba travay, se pa yo k ap jwi. Se mouri abitan ap mouri nan travay, men se nèg lavil k ap banboche sou sa l ap fè. Se sa pawòl la di wi: 'Bourik travay, chwal garyonnen.' "
12. Chak jou kouyè bwa al kay ganmèl men yon jou ganmèl, al kay kouyè bwa tou.
var: kiyè, kouyè [r]
13. Chak bourik ranni nan patiraj li.
14. Chak koukouy klere pou je pa yo.
var: Chak koukouy klere pou je l.
ent: a) Chak moun ede tèt li. b) "Mwen menm k ap di ou sa. Lè yo bezwen ou, y ap mache dèyè ou tankou chen. Rive yo fin rive, 'chak koukouy klere pou je l', y ap achte yon gwo bouldòg

- mete veye kay yo. Moun pa pwoche."
15. Chat konnen, rat konnen, barik mayi a va rete la.
var: Chat konnen, rat konnen, barik mantèg la ret la.
16. Chemen lwen, gonbo di.
gonbo, s: kalalou
17. Chen gen kat pat, se yon sèl chemen li fè.
var: a) Chen gen kat pat (men), li mache nan yon sèl chemen.
ent: a) Yon moun gen dis dwèt, sa pa vle di l ka fè dis bagay alafwa. b) Dòdò monchè, si w ap fè sanblan w ap sèvi Bondye, ou pa ka nan bòkò anbachal. 'Chen kat pat, se yon sèl chemen li fè.'
c) Chen kat pat mache nan yon sèl chemen.
18. Chik pa janm respekte pye gwo mouche.
var: Chik pa respekte mèt bitasyon.
sit: Jeran lakou a pete yon lobo ak mèt kay la pou oto a li pa t gen tan lave. Se sa l bliye l pa di mèt kay la.
19. Dan pouri gen fòs sou bannann mi.
ent: Epòk Lame Ayiti, chèf se moun yo k te pi kapon men se sou pèp la yo te toujou ap tire paske men l vid.
20. De moun onèt vann chwal yo san lavant.
21. Dèyè mòn gen mòn.
ent: Pwoblèm sou pwoblèm; apre yon pwoblèm se yon lòt.
22. Fezè nat, li kouche atè.
var: Fezè nat kouche (dòmi) atè.
23. Flate pi danjere pase kouto de bò.
24. Flèch palmis pa fizi.
ent: Pa kite sa ou wè a twonpe ou.
/p/ Kaka poul pa ze.
25. Fòk ou dòmi ak Jan pou konnen jan l wonfle.
ent: Fòk ou viv ak yon moun pou konnen l (fen e byen).
26. Gen mèsì chen, se kout baton.
ent: "Mezanmi! Gade kouman Lorisa chita ap joure bòs Dival non! Bòs Dival ki mete l lekòl. Li menm ki manje Lorisa, li menm ki bwè l, li menm ki biye l! Epi koulyeya, se joure Lorisa ap plede joure l. 'Gen mèsì chen se kout baton'. Jouman ki rekonpans bòs Dival nan men Lorisa."
27. Granmoun se remèd.
ent: Granmoun bay bon konsèy.
/p/ Konsèy granmoun se longan.
28. Grennpwonmennen di li tande anpil bagay, Bwapiwo di sa li wè, se pa pale.
var: Bwapiwo di l wè lwen, Grennpwonmennen di l wè pi lwen pase l.
sit: Pa gen nèg dyòlè pase Frewo. Misye toujou pran pòz li konnen tout sa k ap pase nan Pòtoprens. Te gen yon aksidan ki fèt sou wout Delma a. Misye te nan zòn lan. Men, li pa t wè aksidan an. Nan demen, li al wè yon zanmi Kafou epi Janwobè vin parèt. Frewo kòmanse pale de aksidan an kòm si l te la sou plas lè l fèt la. Misye di: "A! Gen yon kokennchenn aksidan ki fèt yèswa sou wout Delma a, se bagay grav! Yon bis Dayatsou frape yon kamyon kola. Boutèy kola fè kenken, moun bwè kola nèt ale". Janwobè di l: "Ou fin pale?". "Ou t ap poze yon kesyon sou aksidan an?", Frewo reponn li. Janwobè di: "Non, m t ap pote kèk eklèsisman sou sa. Men kijan aksidan an te ye: yon kamyon kola sot anwo Petyonvil; lè l rive bò "Cine Imperial" li pèdi fwen. Li al antre sou yon bis Dayatsou. Sèz moun nan bis la mouri. Wout Delma bloke nèt.

- Mwen t ap travèse pon an lè aksidan an fèt la".
/p/ Tande ak wè se de.
29. Jan chache, Jan twouve, Jan anbarase.
/p/ Pwonmennen chache pa janm dòmi san soupe.
30. Je rouj pa boule kay.
31. Je wè, bouch pe.
32. Jouroumou pa janm donnen kalbas.
var: jomou, jòmou, jomou, jouroumou
sit: Albèto se gwo vòlè. Tigason l lan, Toto, soti l toupi.
/p/ Pitit tig se tig.
33. Kabrit gade je mèt kay avan l antre.
sit: Tout vakabon ranse ak Nènè. Kanta pou Sovè, se nèg ki kondi bak li byen; pesonn pa p pran chans jwe nan bab li.
/p/ Kochon mawon konn sou ki bwa pou l fwote (kò l).
34. Kal pwason pa lajan.
/p/ Kaka poul pa ze. (*var:* Kaka poul pa bè.)
35. Kan poul bwè dlo, li pa bliye Bondye.
ent: Chak gòje (gòjèt) dlo yon poul pran, li leve tèt li pou l di Bondye mèsi.
36. Kan malfini voltije, si li pa jwenn plim li pran pay.
var: Malfini vole, li pa jwenn poul, li pran pay.
sit: "Lolo! Pran katèl ou ak bòs Dorilis! Ou mèt gen ventan, ti lanj ou ye. Lè ou te nan tete, papa ou te fè l yon bagay; li pa p janm bliye. Kole bòs Do kole anba vant ou a, ou pa janm konnen sa k dèyè tèt li. 'Malfini vole, li pa jwenn poul, li pran pay'. Sa Dorilis pa ka fè papa ou, li ka chache fè ou li."
37. Kan ou ap tann soupe kanmarad, ou dòmi twò ta.
38. Kan ou kontre zo nan granchemen, sonje se vyann ki te kouvri li.
var: Lè ou jwenn yon zo nan granchemen, konnen li te gen vyann sou li.
39. Kochon mawon konnen sou ki bwa pou l fwote.
40. Kouri pou lapli, tonbe nan gran rivyè.
ent: Ou ap evite traka epi ou pran nan touman.
41. Lakay kanmarad pa lan mache.
42. Larivyè anpeche pase dlo, li pa anpeche tounen.
43. Larivyè avèti pa touye kokobe.
var: Lagè avèti pa touye kokobe.
44. Lavi long se plis lespri.
ent: Tank ou viv pi lontan, se tank ou gen plis lespri.
45. Lawouze fè banda toutan solèy pa leve.
var: Lawouze taye banda toutotan solèy poko leve.
/p/ Bourik taye banda toutan chwal angle pa (lage) dèyè l.
(*var:* Bourik kouri toutan chwal pa dèyè l.)
46. Lè vant chat plen, li di ke rat anmè.
var: a) Vant chat plen, ke rat anmè. b) Depi (kou) vant chat plen, tèt rat anmè.
47. Lè ravèt vle fè dans, li pa janm envite poul.
var: Lè ravèt ap fè dans, li pa envite poul (ladan).
48. Lò ou krache atè, li tonbe sou nen ou.
ent: enpridans

- var:* lè, lò [r]
49. M vin tire bèf, m pa vin konte vo.
var: M vin bwè lèt (se lèt m vin bwè), m pa vin konte ti bèf dèyè vach (vaybèf).
s: vo, ti bèf
50. Maladi gate vanyan.
51. Malere se vis.
ent: Povrete se krim.
52. Malere pa dezonè.
ent: a) Malere pa fè ou wont pou sa. b) Se pa paske ou malere pou wont (tèt ou pou) sa. c) Ou pa bezwen wont poutèt ou malere.
53. Mò pa janm konnen pri dra.
var: Mò pa konn pri dra ak sèkèy.
ent: Mò kite dèt pou vivan.
54. Nan tan grangou, patat pa gen po.
55. Nan konpayi diri, ti wòch goute grès.
var: Pami diri, ti wòch goute grès.
56. Nèg di san fè, Bondye fè san di.
ent: Nèg fè plan, Bondye pran desizyon.
57. Ou konn kouri men ou pa konn kache.
var: Si ou konn kouri, fò ou konn kache.
58. Ou pa kapab kouche sou nat pou ap pale nat mal.
/p/ Ou sou do bèf la epi ou ap pale l mal!
59. Pa kite bourik pou bat makout.
60. Pa bliye granchemen pou chemen travès.
/p/ Si ou fache ak granchemen, kote ou ap pase?
61. Pa koke makout pi wo pase men ou.
var: kwoke, koke. *s:* pandye, pann
ent: Pa pete pi wo pase dèyè w [vil]. (Fè sa ou kapab.)
sit: Dyekiswa gen yon sèl vaybèf; li di l ap vann li pou l achte twa kawo tè.
62. Pale franse pa di lespri pou sa.
var: Pale franse pa di lespri.
ent: Se pa paske yon moun konn pale franse pou pran l pou moun lespri.
63. Piti piti zwazo fè nich.
ent: Pran san w (nan sa w ap fè.).
64. Pòt tè pa goumen ak pòt fè.
ent: Se piti ou ye, w ap toujou anba.
65. Prese kon ou prese, twò prese pa fè jou louvri.
var: Twò prese pa fè jou louvri.
/p/ pran douvan pa vle di konn chimen.
66. Pwason genyen konfyans nan dlo e se dlo ki kuit li.
var: kuit, kwit
67. Rat kay manje pay kay.
var: a) Rat kay k ap manje pay kay. b) Rat kay manje panno kay.
/p/ Chik nan sann.
68. Ravèt pa janm gen rezon devan poul.
ent: Piti toujou anba.

69. Rayi chen, men di dan l blanch.
var: Rayi chen, di dan l blan.
ent: Yon moun ka gen move ak bon kote l.
70. Sa Bondye sere pou ou, lavalas pa pote l ale.
var: a) Sa Bondye sere pou ou, lavalas pa ka pran (bwote) l. b) Sa Bondye sere pou ou, dyab pa ka pran l.
71. Sa ki ba ou konsèy achte chwal gwo vant nan tan lapli pa ede ou nourri li nan tan sèk.
var: Moun ki ba ou konsèy achte chwal plenn nan sezon lapli, pa ede w nourri l lè dizèt.
72. Sak vid pa kanpe.
73. Se pa kon chat mache li kenbe rat.
var: Jan chat mache, se pa konsa l kenbe rat.
ent: a) Pa gade sou aparans. (Aparans ka twonpe w.) b) Chen sa a, pa okipe l. Li pa p jape w; men, se yon chen k mòde antrèt!
74. Se bon kè krab ki fè li san tèt.
var: Bon kè krab fè l san tèt.
ent: Yon moun ki twò onnèt (ki bay san limit) ka mouri pòv.
/p/ Se bon kè krapo ki fè l san tèt.
75. Se soulye ki konnen si chosèt gen twou.
var: Se soulye ki konn kot chosèt gen twou.
76. Se pa poutèt yon pen pou pèdi tout yon founo.
77. Se kouto sèl ki konnen sa ki nan kè yanm.
var: a) Kouto sèl ki konn sa k nan kè yanm. b) Sa k nan kè yanm se kouto k konnen l.
78. Se pa tout lè Magrit ale nan mache pou l pote bèl siwo.
79. Se vye chodyè ki kuit bon manje.
var: Vye chodyè kwit bon manje.
80. Si ou pa t ap fikse lesyèl, ou pa ta wè tan kouvè.
var: Si ou pa t ap fikse lesyèl, ou pa ta wè tan mare.
var: fikse, fiske
81. Sòt pa tiye, men sòt fè swe.
var: (Moun) sòt pa tiye ou men l fè ou swe.
var: tiye, touye
82. Souke tèt pa kase kou.
var: sekwe, souke
83. Ti nèg fè sa l kapab. Gwo nèg fè sa l vle.
84. Ti chen gen fòs devan kay mèt li.
85. Ti kouto miyò pase zong.
86. Tizon dife di li fou, men li pa pe janm pran chemen larivyè
87. Tou sa ou pa konnen pi gran pase ou.
var: (Tou) sa ou pa konnen (pi) gran pase w.
88. Tout venn touche kè.
89. Tout jwèt se jwèt, kochèt pa ladan.
90. Tout bwa se bwa, men mapou pa kajou.
91. Tout bèt di yo gra, lanbi di: mwen menm tou.
92. Tout bèt nan lanmè manje moun, se reken ki pote move non.
93. Twò gwo non tiye ti chen.
var: Gwo non tiye (touye) ti chen.

94. Twòp lespri, sòt pa lwen.
ent: Twòp lespri konn rann moun sòt.
95. Vant plen di: gouyav mi gen vè. Vant vid di: kite m wè.
96. W a fòse bourik janbe dlo, ou pa pe fòse li bwè dlo.
var: Yo fòse bourik janbe dlo, (men) yo pa fòse l bwè dlo.
97. W ap kabicha pou manje manje moun chich.
98. Yon jou pou dyab, yon jou pou Bondye.
/p/ Yon jou pou chasè, yon jou pou jibye.
99. Yon sèl dwèt pa manje gonbo.
var: Yon sèl dwèt pa manje kalalou.
100. Zafè kabrit pa zafè mouton.
var: Afè kabrit, mouton pa mele
/p/ Zafè lafanmi, lasosyete (moun deyò) pa mele.

1.2 - KLASMAN PA VÈB –

- al(e)** 12. Chak jou kouyè bwa al kay ganmèl men yon jou ganmèl, al kay kouyè bwa tou.
- anpeche** 42. Larivyè anpeche pase dlo, li pa anpeche tounen.
- avèti** 43. Larivyè avèti pa touye kokobe.
- bat** 59. Pa kite bourik pou bat makout.
- ba, bay** 71. Sa ki ba ou konsèy achte chwal gwo vant nan tan lapli pa ede ou nourri li nan tan sèk.
- bliye** 60. Pa bliye granchemen pou chemen travès.
- boule** 30. Je rouj pa boule kay.
- bwè** 35. Kan poul bwè dlo, li pa bliye Bondye.
- chache** 29. Jan chache, Jan twouve, Jan anbarase.
- di** 56. Nèg di san fè, Bondye fè san di. 95. Vant plen di: gouyav mi gen vè. Vant vid di: kite m wè.
- dòm** 25. Fòk ou dòmi ak Jan pou konnen jan l wonfle.
- donnen** 32. Jouroumou pa janm donnen kalbas.
- envite** 47. Lè ravèt vle fè dans, li pa janm envite poul.
- fè** 83. Ti nèg fè sa l kapab. Gwo nèg fè sa l vle. 74. Se bon kè krab ki fè li san tèt. 63. Piti piti zwazo fè nich. 45. Lawouze fè banda toutan solèy pa leve. 65. Prese kon ou prese, twò prese pa fè jou louvri.
- fiske** 80. Si ou pa t ap fiske lesyèl, ou pa ta wè tan kouvè.
- fòse** 96. W a fòse bourik janbe dlo, ou pa pe fòse li bwè dlo.
- gade** 33. Kabrit gade je mèt kay avan l antre.
- galonnen** 11. Bourik travay, chwal galonnen.
- gate** 50. Maladi gate vanyan.
- gen(yen)** 19. Dan pouri gen fòs sou bannann mi. 21. Dèyè mòn gen mòn. 26. Gen mèsè chen, se kout baton. 68. Ravèt pa janm gen rezon devan poul. 84. Ti chen gen fòs devan kay mèt li.
- goumen** 64. Pòt tè pa goumen ak pòt fè.
- goute** 55. Nan konpayi diri, ti wòch goute grès.
- kabicha** 97. W ap kabicha pou manje manje moun chich.
- kanpe** 72. Sak vid pa kanpe.
- kase** 82. Souke tèt pa kase kou.
- klere** 14. Chak koukouy klere pou je pa yo.
- koke** 61. Pa koke makout pi wo pase men ou.
- konnen** 15. Chat konnen, rat konnen, barik mayi a va rete la. 39. Kochon mawon konnen sou ki bwa

pou l fwote. 53. Mò pa janm konnen pri dra. 75. Se soulye ki konnen si chosèt gen twou. 77. Se kouto sèl ki konnen sa ki nan kè yanm. 87. Tou sa ou pa konnen pi gran pase ou.

kontre 38. Kan ou kontre zo nan granchemen, sonje se vyann ki te kouvri li.

kouche 22. Fezè nat, li kouche atè. 58. Ou pa kapab kouche sou nat pou ap pale nat mal.

kouri 40. Kouri pou lapli, tonbe nan gran rivyè. 57. Ou konnen kouri men ou pa konn kache.

krache 48. Lò ou krache atè, li tonbe sou nen ou.

kuit 66. Pwason genyen konfyans nan dlo e se dlo ki kuit li. 79. Se vye chodyè ki kuit bon manje.

mache 73. Se pa kon chat mache li kenbe rat.

manje 99. Yon sèl dwèt pa manje gonbo. 67. Rat kay manje pay kay. 92. Tout bèt nan lanmè manje moun, se reken ki pote move non.

nouri 71. Sa ki ba ou konsèy achte chwal gwo vant nan tan lapli pa ede ou nourri li nan tan sèk.

pale 62. Pale franse pa di lespri pou sa.

pèdi 76. Se pa poutèt yon pen pou pèdi tout yon founo.

pote 78. Se pa tout lè Magrit ale nan mache pou l pote bèl siwo.

pouse 9. Bèf san ke, Bondye pouse mouch pou li.

pran 86. Tizon dife di li fou, men li pa pe janm pran chemen larivyè.

ranni 13. Chak bourik ranni nan patiraj li.

rayi 69. Rayi chen, men di dan l blanch.

respekte 18. Chik pa janm respekte pye gwo mouche.

sere 70. Sa Bondye sere pou ou, lavalas pa pote l ale.

sonnen 1. Abiye kon li abiye, kan midi sonnen fòk bourik Sendomeng ranni.

souke 82. Souke tèt pa kase kou.

tann 37. Kan ou ap tann soupe kanmarad, ou dòmi twò ta.

tiye 3. Anbisyon tiye rat. 81. Sòt pa tiye, men sòt fè swe. 93. Twò gwo non tiye ti chen.

touche 88. Tout venn touche kè.

travay 11. Bourik travay, chwal galonnen.

vann 20. De moun onèt vann chwal yo san lavant.

vin(i) 49. M vin tire bèf, m pa vin konte vo.

voltije 36. Kan malfini voltije, si li pa jwenn plim li pran pay.

wè 31. Je wè, bouch pe.

1.3 - KLASMAN PA BÈT

bèf 49. M vin tire bèf, m pa vin konte vo. 9. Bèf san ke, Bondye pouse mouch pou li.

bourik 1. Abiye kon li abiye, kan midi sonnen fòk bourik Sendomeng ranni. 11. Bourik travay, chwal galonnen. 13. Chak bourik ranni nan patiraj li. 59. Pa kite bourik pou bat makout. 96. W a fòse bourik janbe dlo, ou pa pe fòse li bwè dlo.

chat 15. Chat konnen, rat konnen, barik mayi a va rete la. 46. Lè vant chat plen, li di ke rat anmè. 73. Se pa kon chat mache li kenbe rat.

chen 17. Chen gen kat pat, se yon sèl chemen li fè. 26. Gen mèsì chen, se kout baton. 6. Baton ki bat chen blanch lan, se li ki va bat chen nwa a. 69. Rayi chen, men di dan l blanch. 84. Ti chen gen fòs devan kay mèt li. 93. Twò gwo non tiye ti chen.

chik 18. Chik pa janm respekte pye gwo mouche.

chwal 11. Bourik travay, chwal galonnen. 20. De moun onèt vann chwal yo san lavant. 71. Sa ki ba ou konsèy achte chwal gwo vant nan tan lapli pa ede ou nourri li nan tan sèk.

kabrit 100. Zafè kabrit pa zafè mouton. 33. Kabrit gade je mèt kay avan l antre.

kochon 39. Kochon mawon konnen sou ki bwa pou l fwote.

kòk 5. Avantaj kòk, se zepon.

koukouy 14. Chak koukouy klere pou je pa yo.

krab 74. Se bon kè krab ki fè li san tèt.

lanbi 91. Tout bèt di yo gra, lanbi di: mwen menm tou.

malfini 36. Kan malfini voltije, si li pa jwenn plim li pran pay

mouch 9. Bèf san ke, Bondye pouse mouch pou li.

mouton 100. Zafè kabrit pa zafè mouton.

poul 47. Lè ravèt vle fè dans, li pa janm envite poul. 35. Kan poul bwè dlo, li pa bliye Bondye.

pwason 34. Kal pwason pa lajan. 66. Pwason genyen konfyans nan dlo, e se dlo ki kuit li.

rat 15. Chat konnen, rat konnen, barik mayi a va rete la. 46. Lè vant chat plen, li di ke rat anmè. 67. Rat kay manje pay kay.

ravèt 47. Lè ravèt vle fè dans, li pa janm envite poul. 68. Ravèt pa janm gen rezon devan poul.

reken 92. Tout bèt nan lanmè manje moun, se reken ki pote move non.

vè 95. Vant plen di: gouyav mi gen vè. Vant vid di: kite m wè.

vo 49. M vin tire bèf, m pa vin konte vo.

zwazo 63. Piti piti zwazo fè nich.

Abreviyasyon ak siy:

ent: Entèpretasyon

s: Sinonim (mo tokay)

sit: Sitiyasyon (nan sitiyasyon pwovèb sa a ka itilize)

var: Varyant (o nivo ibyen / riral); varyasyon (pwovèb sa a genyen)

/p/ : Pwovèb paralèl

[]: Tradiksyon

[*r*]: Varyant riral

[*vil*]: Vilgarize, vilgè, vilgarizasyon

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GRAMÈ KREYÒL VÉDRINE (Védrine's Grammar of Haitian Creole)

(E. W. VÉDRINE)

VÉDRINE, Emmanuel W. 1996. *Gramè Kreyòl Védrine*. Boston, MA: Emmanuel W. VÉDRINE Creole Project. 354 p. [First monolingual grammar ever written in Haitian Creole. It covers the grammatical aspects of the language with a foreword and acknowledgment in English, including a bibliography of 63 sources.]

ENDÈKS: *advèb, advèb konjonktif, advèb de lye, advèb de manyè, advèb de tan, advèb ki esprime degre, advèb ki esprime 'tan' ak 'nonb', advèb ki itilize ak atik defini, advèb ki modifiye atribi, advèb negasyon ak afimasyon, advèb relatif, advèb senp, adyatif, ajan, ajan ansoudin, ajan vizyèl, akayik, aksanfòs, aksangrav, aksantegi, aksyon, aksyon k ap dewoule, aksyon ki t ap dewoule, aktif, alafransèz, an, ane, anekdòt, anfaz, anglisis, antesedan, antonim, apatenans, apozisyon, apwostòf, apwostòf ak tirè, atik, atik defini, atik endefini, atik yo an kreyòl, atik patitif, atribi, ava, avètisman, ayisyanis, bay lòd, bay lè ak espresyon, bèt, bi, bileng, bilengwis, blòf, bouch si, bout fraz, bwa, chanjman kòd, chanjman òtograf, choz, defi, definisyon, degre konparatif, degre konparezon, degre pozitif, degre sipèlatif, demann, devni, diksyonè, Diksyonè Kreyòl Vilsen, distenksyon fonetik, dout, dyalèk, dyalite, dyalòg, efemis, egzajerasyon, ekriti, eksetera, elatriye, eleman vèbal, enperatif, entèjeksyon, entèjeksyon ak fraz ki esprime sèman, entèjeksyon ki itilize ak bèt, entèvyou, entonasyon vwa, èske, esklamasyon, espresyon, estrikti gramatikal, eta, etimoloji, fab, feminen, figi, figi retorik, filoloji, fiti, fòm konplè, fòm kontrakte, fòm kout, fòm pasif, fout, fragman yon konpozisyon, fransizasyon, frap, fraz, fraz advèbyal, fraz apozitif, fraz deklaratif, fraz enperatif, fraz entewogatif, fraz esklamatif, fraz konplè, fraz vèbal, fraz vèbal ak espresyon idyomatik, fraz vèbal ki fonksyone kòm non, fri, gimè, grafèm, gwo mo, ide, idyolèk, idyòm ak lokisyon, inite de baz de panse, ipèbòl, istwa oral, italik, iwoni, jan, jan an kreyòl, jou nan semèn nan, kèk vèb kreyòl ki itilize kòm non, kesyon ak «ki», ka, kopil zewo, kalite, kapital, kategori non, kèk plant nou jwenn, kèk vèb kreyòl ki itilize kòm non, ki, kit... kit, kit se... kit se, kloz, kloz advèbyal, kloz endepandan, kloz nominal, kloz parazit, kloz sibòdone, kondisyon, kondisyon pase, konparezon, konpleman, konjonksyon, konjonksyon koòdone, konjonksyon korelatif, konjonksyon sibòdone, konjonksyon marasa, konotasyon, konparezon, konplemandobjè, konpozisyon, konsèp, konsòn, konsòn nazal, kont ak istwa, kontraksyon, kontinan, koz, kreyòl fransize, kreyòl ekri, kreyòl pale, kreyòl plat, kreyòl rèk, kreyòl santral, kreyòl swa, l a (l a va), laj, lan, lang, langaj imaje, lang ekri, lang pale, lang (sosyal, ekonomik, politik), lavni, lè, leksik, lèt majiskil, literati, literati oral,*

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litòt, lizay, lòd, lòd negatif, lokisyon, lwa fonetik kreyòl, m a (ma va), makè, majiskil, manyè, maskilen, menmsi... oubyen, mèt, metafò, metonimi, mezantant, miniskil, mo, mo deplase, mo prete, mo zouti, mokri, mo marasa, mo tokay, modifyan, modifyan bisilabik, modifyan monosilabik, modifyan polisilabik, moso fraz, monològ, mwa nan ane a, n a (n a va), nan, narasyon, nasyonalite, nazal, nazalizasyon, ni... ni..., nimewo, nimewo kadinal, nimewo òdinal, non, non abstrè, non komen, non konkrè ak non abstrè, non pwòp, nonb, non kolektif, non konkrè, non marasa, non posesif, nòmalizasyon, objè, objè dirèk, objè endirèk, objè yon prepozisyon, òganizasyon ide, omonim, onomatope, oditè, oraliti, oratè, ou kwè..., ou kwè... do..., ou kwè... pa do..., òtograf kreyòl la, paragraf, paragraf deskriptif, paragraf devlopman, paragraf entwodiksyon, paragraf esansyèl, paragraf esplanatwa, paragraf naratif, paragraf konklizyon, pale pwen, pale an daki, plant, parantèz, pase lòd, pa sèlman... men, pasif, pasyan, pati diskou, pawoli, perifraz, pèsònifikasyon, peyi, pi, pi... ke, pi... ke tout, pi... pase, pi... pase tout, pinga, pliriyèl, politès, ponktyasyon, posesyon, poudi..., poudi... do..., poudi... pa do..., poze kesyon, pral, preferans, prefiks, prepozisyon, prepozisyon ki esprime andwa, prepozisyon ki esprime distans, prepozisyon ki esprime (manyè, koz, orijin), prepozisyon ki esprime tan, prezan, prigad, pwen, pwenvigil, pwendentewogasyon, pwendesklamasyon, pwen sispanasyon, pwogresif, pwonon, pwonon anfatik, pwonon endefini, pwonon endefini ki fonksyone kòm sijè, pwonon entewogatif, pwonon pèsònèl, pwonon pèsònèl ak nonb, pwonon posesif, pwonon posesif ak varyasyon, pwonon refleksif, pwonon refleksik ak varyasyon («kò», «kont»), pwonon refleksif ak varyasyon «tèt», pwonon relatif, pwonon relatif ak endefini, pwonon relatif ak varyasyon, pwononsiyasyon, pwovèb, pwovèb sou bèt, rankont de vwayèl, referans, refleksivite, règ gramatikal, rekèt, relasyon resiprosite, retorik, salitasyon, salitasyon ak lizay, sans, se, sèman, semantik, semivwayèl, senk sans yo, sengilye, sentaks, sezon yo, sijè, sijè marasa, silab, si m te... m ta, sinonim, sipozisyon, sirèt, sitasyon, siy, siyifikasyon, son, son ki ra men ki la an kreyòl, souplès, sosyolengwistik, swa... swa, ta, ta ka, tan, tan pase, tanpri, tan prezan, tanperati (tan), t ap (te ap), te, te ka, te konn, tèminezon («en», «en»), tèminezon «èz», ton, tonalite, tirè, ti bouch pwen, ti lèt, tip de konjonksyon, tit, transkripsyon, twapwen, twonpri, va, varyasyon, varyasyon dyalektal, vèb, vèb entranzitif, vèb kontrakte, vèb kreyòl ki itilize kòm non, vèb marasa, vèb tranzitif, vigil, vil, vwa aktif, vwa pasif, vwayèl, vwayèl bouchnen, vwayèl nazal, w a (w a va), ya (ya va), ye, yon .

Comments:

"*Gramè Kreyòl Védrine* may not be an answer to all sociolinguistic questions in Haitian society; rather, it is a document witnesses the existence of the Creole language as a spoken language, a document that can serve as a guide to the native language of all Haitians... I take all my linguistic freedom together with the authority of the Haitian language to write these grammatical theories that I advance in this book. They are not inventions but rather observations of the native speakers. As a guide to the Haitian language, I hope that *Gramè Kreyòl Védrine* will serve as a source of inspiration to Haitians writing in Creole and for all those working very hard for the total linguistic liberation of the Creole language." (Emmanuel W. VÉDRINE)

"*Gramè Kreyòl Védrine* is a reference tool for everyone writing and learning Creole... I

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congratulate Emmanuel Védrine for this work. Little by little, the language will shoot buds." (Féquièrè Vilsaint)

"*Gramè Kreyòl Védrine* is a rich work filled with a variety of information. Emmanuel Védrine deserves praises for the courage and effort displayed in this great book, which paves the way for the development of our native language. This document answers many challenges that ignorant or so-called educated people used to raise about the language of Haiti. It is an answer to those critics who used to say Creole doesn't have rules, it doesn't have grammar. I am confident that the mentality of everyone who reads this book will change toward a particular appreciation for the Creole language that connects all Haitians." (Jorave Telfort)]

"*Gramè Kreyòl Védrine* is a great tool deserving of praise, valuable to everyone working in the Creole language, whether in the scientific or literary area. We have been looking for this great tool a long time. That's why I want to raise my voice with other experts in Creole everywhere to ring the bell and say bravo! to the linguist, Emmanuel Védrine," (Keslèbrezo)

"*Gramè Kreyòl Védrine* , another great accomplishment in the history of the Creole language, will help people to better see and understanding the reality of their native language. This grammar is a tool that's going to open the mind. It's going to play a great role for every Haitian teacher and student..." (Serge Claude Valmé)

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INTERVIEW: EMMANUEL W. VÉDRINE AND VILAIRE CHÉRY

An interview with Vilaire ChéryI on his his research dealing with an inventory of words / expressions documented in the Haiti 's political context (from February 7 1986 to 2000). It was a pleasure to meet him during his research visit at Indiana University-Bloomington Creole Institute to share with us the idea of this research.

(December 10 1999)

EV (Emmanuel W. Védrine): We welcome you Vilaire at Indiana University.

VC (Vilaire Chéry): Thank you Védrine. It's quite a pleasure for me to chat a little bit with you and to have the advantage of telling you something about the research that I am doing on "French vocabularies", how they've been evolving in Haiti since 1986. When I say '1986', I refer in particular to 'February 1986'. So, one of the things that interests me, is that I started out from an "observation". I observe that since 1986 with the political and

institutional changes taking place in Haiti, there is a new constitution that comes up with some new institutional realities. There are a whole bunch of reforms that occurred in the political structure of the country and then there is new phenomenon, the one dealing "liberasyon de lapawòl" (the liberation to talk) that gives everyone access to talking. Everyone is speaking on the radio, in the media, is writing in the newspapers. From there, a bunch of words were born; we would say they are circulation. There is a series of "neologies", a series of words that have been just created in the context of the time. The words that comes naturally, the first words are "dechoukaj" (uprooting; destabilizing, getting rid of), "dechouke" (to uproot; to destabilize, to get rid of), "dechoukè" (a person who uproots; who destabilizes, gets rid of (sth.)). Later, they are going to even talk about "rechoukaj" (rehiring; putting back to former position; re-establishment), "rechouke" (to rehire; to put back to former position; to re-establish) just to cite a few. The words, in which we are interested, are not just those that have been recently created; it's a whole series of words maybe that were in the society before but that were in restraining areas of the population that were parts of what we could call "a specialized vocabulary". They could have been used by members of a particular profession or by a social group in particular. I think of a word like "dilatwa". It's a work that the law professional: lawyers, jurists, mayors knew. Also, there are people in the society such as some scholars who know the meaning of this word. If they've read it, we would understand what it means but I did not have the chance to use the word. But since 1986 with "the political reality", "the institutional reality" in question, for example "the parliament" that developed a series of practices. The word 'dilatwa' for instance, has left the "sphere" where it was evolving, that is to say "le monde des avocats, l'univers des tribunaux" (the lawyers' world, the courts' universe) in order to fall into "le langage de Mr. Tout le monde" (the language of Mr. Everyone). That is: everyone, today in Haiti, knows the meaning of 'dilatwa' because very often, they use this word to define certain attitude of some of the parliament members, or such and such corps within the 'parliament' who are trying to make 'dilatwa' (beating around bush with an issue), in order to "win time" on a series of issues. So, the word now is one that takes the streets and goes to both Kreyòl and French (in term of its use). So, it's a word, today, that has become part of the "Haitian vocabulary". So, in relation to that issue, there are "two notions" that we could evoke right away: that is what is called "passive" and active vocabulary". For the 'passive vocabulary', it's a series of words that a society or a group within that said society may know; people may know the meaning of the word when reading it but don't have the chance to produce this word as so; they don't have the chance to use it because it's part of the reality of the people's life but when having the chance to read it either in books, hear it on television or on the radio; they understand its meaning. And there are other concepts that are "opposite", "opposite of the 'passive vocabulary', that's 'active vocabulary'. The 'active vocabularies' are all the words that exist and that pass through the society where everybody has the chance to use them in their daily life, in the practice of their trade or profession. So, that's the meaning. For the 'active vocabularies' they also call it "productive vocabularies". Many of the words that I've studied are a series of words that had a 'passive vocabulary' status before 1986 because they are in an "active vocabulary" stage, that is: everyone uses them fluently.

EV: Well, we have heard all the discussions, and we know in this domain "new words"

that are being becoming part of the language; the journalists play an important role in that. For example, we can take a series of 'passive vocabularies' to revive or if we are doing a "diachronic study" and in the present time, a "synchronic study", how may these words have other meanings? We can, for instance, take the word "lavalas", how it has taken such an extension from the month of "October 1990" where it had another meaning. I don't know, in this sense, how you can also comment about it in relation to your research?

VC: Thinking of the journalists, we can say the media, newspapers in general are what we could call: "une caisse de resonance" (a sound box) for the phenomenon that we are discussing now because we've just talked about 'liberasyon lapawòl sosyal' (the liberation of social talk) that took place after 'February 7 86'. So, journalists play an important role in this 'liberasyon pawòl sosyal' besides everyone in the society, everyone who never took any side, yes in Politics or who were always staying away from these issues, everyone had something to say, everyone went to the media, to the radio, on television. Everyone talked and the journalists, themselves, play a super role in the domain of this language issue. Journalists are the ones who open their microphones to everyone who had something to say; they give their mikes to people to say whatever they had to say; many of them were specialists, politicians who were coming with new concepts. They (journalists), were using all these 'new words', all the new meanings of these words can have; they are the ones who make them go through the society, "through the whole population". There is a series of words that have new meanings, meanings that they did not have before. You've just mentioned the word 'lavalas' Védryne. I also have it in my research. Truly, it's a word that has a new meaning since 1990. There is a bunch of words like that; if we take a word like "beton" (sidewalk; the streets paved with concrete, concrete) for instance. 'Beton' is a word that had many meanings in the society but from 1986, 87, 88 this word has another meaning; it keeps all the meanings it had before but has a new one, a brand new one that is being added to those that existed before and this new meaning refers to what we could call "political affirmation". That is, if someone says to you now "ou pran beton an", it's not only to go to carnival in Chandmas but 'pran beton an' in the sense of trying to make a claim, fight for a right that you have. It's in this sense, the term 'beton' has now 'a political meaning' also. 'Beton' is one of the places where people defend their rights, one of the places where people make their claims heard. So, we can say the word 'beton' refers to a space of 'political affirmation. That's in this same context that exists the expression that passes through Kreyòl and French known as "diplomate du beton / diplomat beton" (a street diplomat, a person claiming his rights in the streets). You must know what 'beton' is and, what it connotes.

EV: Also, these words don't only remain in Haiti but we know that they have an impact on Kreyòl spoken in the Diaspora, or on Haitians who are living there (they came via the media). We take Boston for instance where we hear these words: 'diplomat beton' in the political context where Haitians who are in the Diaspora and who don't even travel to Haiti often.

(Pause)

What has inspired you to undertake such a research?

VC: What has inspired me for such a work was an “observation”. I've observed that despite of all the “effervescing” that exists in the linguistic area, the way in which the population talks, the way in which the words are being created, the way in which the words are communicating new meanings all these things, there was not a research, an inventory documenting this phenomenon, a documentation to do an analysis of them and come with a synthesis. Well, many of these words are scattered in newspapers, are on tapes, used by radio stations and televisions but one could not find such a collective documentation anywhere that was done about it. I first observed that gap, and there was no book with a collection of this phenomenon and one good day, I said: why don't I start a research on such a phenomenon? Because way before, what I usually noticed it, I used to say with my wife: look all the words that have been created but there is no research on that. And a good day, I said: why don't I start it out? And since I kept a collection of newspapers (those edited in the US , magazines published in Port-au-Prince , I said well I am going to take advantage of documenting everything in order to try to do the work). That's how when I studied the word, I wrote the it according to the way it's done in the dictionaries, but in general I came up with quotes from authors that I've found in the newspapers in order to show really that this word is used by many people or one that many people are making use of in a particular sense. For example, there is a word that I noticed; it's the word "acteur" (actor) in French. It's a word known by everyone, knowing what an 'actor' is but when having the figurative use, everyone who plays a role in an event is an actor, but a particular use that I notice: one that has emerged, that's been appearing since 1986, 87, 88 in reference to “the people”. But when you say ‘people', it's not ‘the whole population’; no; it refers to “the popular group”, to what we could call “the popular mass” and quite often, many people consider ‘the people' as “the main actor” or as "l'acteur de premier plan". So, when I have "acteur" in my book, people can have this idea (meaning) being accepted, this particular meaning it take since 1987, 88 and I cite some excerpts. I believe I've cited four or five excerpts "emprunté à des auteurs différents" (borrowing from different actors) where the word is being used in this sense. So “l'acteur principal c'est le peuple" (the main actor is the people). Naturally, this send you to another concept which is “liberation theology” where this flow of thought 'l'acteur principal' of a society is ‘the people' and when they say ‘the people', “particularly all popular categories of the population”: “the poorest categories”, “the untouchables”.

EV: O.K, in this for instance, we know the linguistic situation of Haiti is a “diglossia” where we have “2 languages”: one dominates the other (somehow), in a series of particular cases when we look at the use of the French and Kreyòl languages. How do you explain the relation of this word that exists in Kreyòl and French? Have they gone through both languages at the same time or in what language have they gone through at first?

VC: This is a very good question. I am quite happy you ask it. The work I've done, I write it in French but I could have chosen to do it in Kreyòl also because there's what is called “intersection”. There's a common base of word that pass through both languages. Often time, the words are born in a Kreyòl “communicative” context; for instance if we

take the words 'dechoukay', 'dechouke', all of these words are in Kreyòl and French; they are born in Kreyòl but the French record them, adopt them; they even gives them a French form because of "de chou quer" whereas in Kreyòl it's "dechouke". In French, quite often, we find 'dechouke' is written "ker" but there are many people who write it also with "quer"; so, a French orthography. As you were saying, there are many of these words that were born in a Kreyòl context; afterward they passed through French but "à l'inverse" (the other way around), also many these words happen through a Kreyòl communicative context but it's a series of French words now that are going to pass through the society through an adapted Kreyòl. We could take the same word 'dilatwa' cited above. It's these types of words, a series of words that are originally French but that pass through Kreyòl and everyone has adopted them. So, that is, I could have done the work in Kreyòl also instead of studying the evolution of the French vocabularies, studying the evolution of Kreyòl vocabularies of the time.

EV: We know that the way you talk, your sources are based a lot on the newspapers in terms of what's being reported. In the field (in the country), in terms of "oral" for instance, how have you tested these words at the same time with the people who speak the language? Do you just focus on newspapers, or do you go and people also?

VC: Truly, the case of "writing" is where I remain. So, naturally, I am living in the community; I have my own experience of these words, my own experience with these words that exist, words that from time to time are being used by people. Naturally, I have my own personal point of view that I try to put aside in order to let to let others speak. The other people that I let speak, generally speak in in the newspapers, periodicals , magazines that mention the situation or the words they are using but we could say that the new words that we take are words that, are of general use within the society. Naturally, there is a series of words, it's not all the categories of the population that say them. There is a series of words used more by "group of scholars" who tell them if they take a word like "sosyete sivil" (the civil society)... Now everyone is talking about 'the civil society' in Haiti .

EV: What definition does it have now?

VC: The 'Civil society' is what you could call "les secteurs organisés de la société" (the organized sectors of the society) who was establishing itself as a "counter power vis-à-vis the government" to the official instances. The 'Civil society' is a concept that is naturally philosophical and which was developed by many authors of the past but not in the sense that it's being used in Haiti since 1987, 88, 89; it is in the sense of "the society of citizens, the community of citizens" as an organized group of sectors in the society that take "certain positions as citizen" that can make their point of views heard vis-à-vis what we call "leta" (the government). If we want, 'a civil society' would be a sort of "counter power" that's there so that the government knows it is the only one that exists, to do whatever it wants. There is a 'civil society' facing it, one that's making "some propositions" but who is intervening also when does not agree with certain things that are going on in order to let the government know that.

EV: Do you put a series of "popular organizations" in this category also?

VC: I don't know in what sense you use it.

EV: To make the government hear the claim of a series of group of people for instance.

VC: Yes, that's right. What we call 'popular organizations' is what we call "groupe de pression" (pressure group), another very important notion in Haiti . I've also included it in the book; they are part of the 'civil society'. It's a series of groups that don't have to be there to have an official political position as such but who is there within the 'civil society'; they have their own point of views, claims, frustrations, opinions on series of issues; well they make their voice heard, so these groups are part of a dynamic one of what is called 'the civil society' and the term 'civil society' is found both in French and in Kreyòl. Everyone is talking about 'sosyete sivil' in Kreyòl.

EV: O.K. Thank you! Vilaire. I am going to take a quick pause. - - It's quite a beautiful work that you are doing in relation to 'Creole and French lexicon' at the same time because we've mentioned the term 'diglossia' where we can't talk about 'French' and leave behind 'Kreyòl'; we can't talk about Kreyòl and leave the French influence behind. The question I have for you now is: what do you think of the reaction of the public when this book is published where they are going to read this research, specially there are not too many people who have done this type of research? Well, I've started a similar type of research, a collection of words that was published in one of my books: Yon Koudèy Sou Pwoblèm Lekòl Ayiti (1994, " Leksik kreyòl: ekzanp devlopman kèk mo ak fraz a pati 1986 ". I am happy to see that there are people who are doing this work.

VC: I think it's a work that will be well received by the people because it's a work of research; it's work that is maybe going to talk about a series of phenomena maybe that many people have certainly observed already in the society either they reason, reflect on it or just observe it and that does not go further but I know when this work is published, many people will say: "hey, this was quite a need"; we needed someone to do this job. Me, I am very optimistic also; that's why even when I am tired, I work on it on Saturdays, Sundays; sometimes I stay late at night working on it because I know it's a work that many and people will receive with great pleasure. I must tell you also it's a research; it's true but I try to focus on a general public. So, it's a book though it will develop a universal methodology anyhow (we'd say) but will have a very strict methodology; at the same time, a book that will not only interest researchers but will also be there for anyone interested in what's going on "around" them, those who would interest in the language phenomenon. I think it is with lot of interests those people will have a copy in hand to look up (these) words and will think it's a source of discovery and enjoyment because me personally, I enjoy it. I have a great pleasure when discovering things, when I am writing these things; it's really a real pleasure for me. So, I think many people will have the pleasure just like me because it's a work, anyhow, that is directed to everyone. It's not only for those who are doing research dealing with linguistics issues. So, it's the whole public, a work for the whole public and with a methodology that is somehow a strict one.

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

(English translation by Emmanuel W. Védryne)

1. Another interview with André Vilaire Chéry, author of: *Dictionnaire De L'évolution Du Vocabulaire Français En Haïti* (dans le discours politique, économique et social du 7 fev. 1986 à nos jours), Tome I [A-K, 2000, 204 p.), Tome II [L-Z, 2002, 316 p). Éd.s.: EDUTEX. ('Propros recueillis par Rodney Saint-Eloi', Le Nouvelliste, lundi 18 déc. 2000). (summary).

“This dictionary is one of the rare research projects conducted in Haiti on 'Kreyòl lexicon'. It was quite a coincidence for me when I met André Vilaire Chéry last year (Dec. 1999) during a visit at Indiana University where he talked to me about this research and I realized that it was important to interview him in order to share with the public his ideas. Chéry is not new in the field of 'Kreyòl lexicon'; he is also one of the editors of the dictionary entitled *Dictionnaire de l'écolier haïtien* (published by Hachette - Deschamps) and many other teaching materials in Kreyòl.” Emmanuel W. Védryne.

ENTÈVYOU: EMMANUEL W. VÉDRINE AK EDDY LE PHARE

(E. W. VÉDRINE)

*Entèvyou sa a te reyalye sou antèn Radyo Ayiti Fokis nan dat 22 septanm 1996 nan Boston ak animatè Eddy Le Phare. Li baze sèlman sou Gramè Kreyòl Védryne *. Envite espesyal: Emmanuel W. Védryne.*

E. LE PHARE: Bon, m ap di bonjou a tout fanatik k ap koute «Miwa Marasa», espesyalman, fanatik «Ayiti Fokis». Kòm nou te anonse anba «Miwa Marasa», nan twazyèm pati pwogram nan, se yon entèvyou ak Emmanuel W. Védryne, ki nan estidyo a ak nou jodiya. N ap mande tout moun k ap koute, espesyalman moun ki konn kreyòl, moun ki ta renmen konnen plis sou kreyòl, moun ki ta renmen konnen kote kreyòl la ye, moun ki ta renmen konnen kote avni kreyòl la ye, youn di lòt, avanse pi pre, pa dekonekte paske nou gen youn nan moun ki trè aktif nan zafè kreyòl pa bò isit avèk nou, kote na va diskite sou yon gramè li fèk soti. M ap di tou, pèsonalite sa a ekri plizyè ouvraj anvan l te ekri gramè sa a. Pami yo, li ekri:

Dictionary of Haitian Creole Verbs With Phrases And Idioms, Ide pou kreye yon 'High School' Ayisyen prive nan Boston, Materyèl Edikatif Pou Bileng Ayisyen, Di yon vèb tire yon kont, Poetry in Haitian Creole, Ti istwa kreyòl: Short stories in Haitian Creole, Un stylo international, Yon koudèy sou pwoblèm lekòl Ayiti, Koze lanmou, 23 poèmes en français et en haïtien, Peyi m rele Ayiti, Dis powèm sou lanati, Petit lexique du créole

haïtien, N ap aprann pwovèb ayisyen, Kri pou liberasyon, Manyèl pou anseye seminè kreyòl ayisyen...

Atravè zèv sa yo, li montre enterè l menm jan ak lòt moun ki ta renmen wè yon avni pou lang kreyòl la vanse. M ap di Bonjou Védrine.

E.W.VÉDRINE: Bon, m ap di w bonjou Eddy epi m ap salye tout moun k ap tande pwogram «Miwa marasa».

E. LE PHARE: Ebyen bon, ou konnen rezon an deja, se pou nou pale de gramè sa a ou fèk soti. E anndan vant travay nou pral fè a, n ap touche de aspè: yon aspè kote na pral chèche konnen nan travay ou fè a kote l soti. Dezyèm aspè a, na va mande ou poukisa se konsa li fèt, poukisa li pa ta ka fèt yon lòt jan. N ap antre dirèkteman nan gramè a e nou konnen andepi de tout efò n ap fèt sou lang nan, nou vin genyen yon ekriyen pami lòt k ap ekri yo, ki vin ak yon gramè e andeyò de sa, nou panse ki ka poze yon premye pyon oubyen yon premye wòch ki plante nan jistifikasyon n ap chèche bay lang kreyòl la. Toudabò, èske w ka esplike nou filozofi sa a, ki kote l soti?

E.W.VÉDRINE: Bon, an patan, fò m di w gen anpil moun ki pibliye zèv deja sou lang kreyòl la. Genyen plizyè zèv ou ka analize, ki touche anpil aspè gramatikal lang kreyòl la. Donk, mwen fè anpil fouy sou sa, gen anpil ekriyen ki pote kontribisyon pa yo deja. Si nou pral nan iswa, nou kapab derape ak Jules Faine ki youn nan filològ ayisyen trè popilè atravè rechèch li yo, pou apò li bay nan koze lengwistik, nan koze dokiman sou lang kreyòl la. Youn nan liv enpòtan Jules Faine te mete deyò se: *Philologie Créole* (1936) ki te pran pri sa a: «Prix de l'Académie Française». Jules Faine kontinye ekri lòt gwo liv sou kreyòl tèlke *Le créole dans l'univers* (1939). Apre sa, li pibliye anpil zèv atravè jounal nan peyi Ayiti. Li te kòmanse travay sou diksyonè tou; finalman, pa tèlman lontan, ak konkou lengwis Gilles Lefèbvre ansanm ak yon gwoup espesyalis nan «Université de Montréal», «Édition Lemeac» (Kanada) pibliye maniskri yon diksyonè Jules Faine te ekri (anvan l mouri an 1958), *Dictionnaire français - créole*. Nan kad sa a, nou wè anpil chemen li ouvè pou rechèch ak lòt moun k ap vin apre l pou kontinye fè rechèch. Apre Jules Faine, nou kapab pale tou de Suzane Comhaire ki bay anpil kolaborasyon nan koze lengwistik kreyòl. Li pibliye yon liv enpòtan ki rele: *Syntaxe de l'haïtien*. Apre sa, nou kapab vin tonbe sou Pradel Pompilus ki yon kritik literè e lengwis ayisyen an menm tan. Youn nan zèv li yo nou kapab site, se: *La langue française en Haïti* ki sèvi kòm tèz doktora li te prezante nan «Université Sorbonne» (Paris). Li gen tou plizyè zèv lengwistik nou kapab analize ki gen aspè gramatikal tèlke pa egzanp: *Contribution à l'étude comparée du créole et du français à partir du créole haïtien*, *Manuel d'initiation à l'étude du créole* ak anpil lòt zèv. Nou kapab pale de Albert Valdman, yon lengwis fransè k ap fè rechèch depi lontan sou kreyòl ayisyen. Valdman pibliye plizyè zèv, plizyè atik sou kreyòl ayisyen; anpil gen pou wè ak aspè gramatikal lang kreyòl la tèlke: *Ann pale kreyòl* (1998). Se yon leksikograf tou ki pibliye yon kokenn chenn diksyonè ki rele: *Haitian Creole – English - French Dictionary* (1981). Se yon espesyalis nan lengwistik kreyòl ak lengwistik fransè. Nou ka mansyone Ernst Mirville (Pyè Banbou) ki jwe yon wòl enpòtan kòm direktè, fondatè «I.L.A.P» (Institut de Linguistique Appliquée de P-au-P). Mirville ap anseye kreyòl depi lontan e li pibliye yon ventèn zèv sou kreyòl, pou

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

frankofòn k ap aprann kreyòl ak rechèch lengwistik sou kreyòl. Nou gen Jean Targète ki pibliye *Advanced Grammar of Haitian Creole* (1972). Nou ka mansyone lengwis tèlke Pierre Vernet, yon lengwis ayisyen, ki pote anpil kolaborasyon atravè rechèch li sou kreyòl. Li ekri plizyè zèv tou, plizyè tèz sou kreyòl nan «Université Sorbonne». Pami zèv Vernet yo, nou ka mansyone: *Techniques d'écriture du créole haïtien* (1980) ki yon gid trè enpòtan sou ekriti lang kreyòl la e an menm tan, yon liv ki rich ak «aspè gramatikal» ladan. Nou ka mansyone Yves Dejean, yon lengwis k ap frappe lontan sou kreyòl, yon chèchè ki pibliye plizyè liv sou kreyòl e ki kapab adapte nan pwogram alfabetizasyon ak edikasyon bileng. Nan plizyè liv sa yo, Dejean touche anpil aspè gramatikal lang kreyòl la. Nou kapab pale de Alix Renaud ki yon powèt, womansye ayisyen k ap viv lontan nan peyi Kanada. Resamman, Renaud soti yon liv ki rele *Pale kreyòl*. Byenke liv sa a fèt pou frankofòn k ap aprann kreyòl, li touche plizyè aspè gramatikal lang kreyòl la. Nou tonbe kounyeya sou Edner Jeanty ki mete plizyè liv kreyòl deyò deja. Youn nan liv Jeanty yo ki touche anpil aspè gramatikal, se: *Let's learn Creole!* Jeanty se yon tradiktè ki fè an menm tan yon bèl travay sou «kilti oral la». Lè n ap pale de 'kilti oral', pa egzanp, nou ka mansyone «kont», «pwovèb»... Yon liv pwovèb li pibliye an kreyòl e an anglè, gen pou tit: *999 Pwovèb Ayisyen*. Nou ka mansyone chèchè tèlke Mikelson Hyppolite ki fè yon bèl travay tou nan literati kreyòl la. Youn nan liv li yo, *Pwovèb ayisyen aplike*, pibliye an twa lang (kreyòl, fransè, anglè). Li pibliye lòt liv tou ki an rapò ak «lengwistik kreyòl» e ki touche plizyè aspè gramatikal lang lan. Gen plizyè tèz anpil chèchè ayisyen e etranje ekri deja sou lang kreyòl e tanzantan gen rechèch k ap kontinye pibliye; rechèch ki gen pou wè ak aspè lengwistik oubyen aspè gramatikal lang kreyòl la. Mwen kwè tout liv mwen mansyone yo trè enpòtan si n ap fè rechèch sou kreyòl pou tyeke referans. Ansòm, nou wè devlopman kreyòl la lè nou fè tout analiz sa yo, gwo rechèch k ap pibliye sou kreyòl. De jou an jou, sa vin ogmante sou prestij kreyòl ayisyen.

E. LE PHARE: Andeyò tout filozofi sa yo, èske w ka pale nou ekzakteman desizyon ki te pouse w ekri gramè sa a? Mwen kwè ou pale de tout antesedan sa yo, yon seri moun ke w li rechèch yo pibliye. Èske w wè nan travay yo t ap fè a, atravè rechèch ou fè sou moun sa yo, sa te pèmèt ou panse tou a yon gramè kreyòl oubyen nan ki kontèks kontribisyon tout moun ou sot pale yo ki fè w vin mete *Gramè Kreyòl Védrine* sou pye?

E.W.VÉDRINE: Lè moun ap fè rechèch, ou vini ak yon bagay nouvo. Gen moun ki ka rele sa «envansyon». Kèlkeswa se nan syans ou nan literati, ou pa annik rete konsa ou di w envante yon bagay san ou pa t konsilte anyen, san ou pa t tyeke sa moun fè deja. Byenke ou ka vin ak yon bagay nouvo men, ou toujou baze envansyon oubyen rechèch ou a sou sa ki te ekziste. Sètadi, lè w gade zèv ki mansyone deja oubyen chèchè sa yo ki pote anpil kolaborasyon, mwen wè gen yon bagay ki manke, mwen wè pa en yon gramè kreyòl ki ekri an kreyòl ei ki kouvri tout aspè lang lan, yon tèks ki ka itilize pou anseye Ayisyen nan lang manman yo. Se rezon sa a ki fè m te vin fè yon travay diferan de otè mwen mansyone yo.

E. LE PHARE: Bon, ou fè yon travay diferan pou te ka soti gramè sa a. Men yon ti aspè toujou, yon travay diferan konparativman a kisa?

E.W.VÉDRINE: Bon, Sètadi, gramè sa a, yon liv de 354 paj, ak tout aspè gramatikal li

kouvri, ekri sèlman nan lang kreyòl. Lòt liv mwen mansyone yo, an majorite, ekri an fransè. Y ap sèvi frankofòn oubyen Ayisyen ki pale fransè e ki ap fè rechèch sou kreyòl, lengwistik kreyòl oubyen sou aspè gramatikal lang kreyòl la. Men anpil nan liv sa yo pa kapab itilize si w vle kòm tèks pou anseye Ayisyen kreyòl. Yo plis oryante nan nivo liv rechèch oubyen pou etranje ki bezwen konnen apwopo lang kreyòl la. Nan rechèch pa m nan, mwen analize tout rechèch sa yo, oryantasyon yo epi mwen vin ak yon rechèch tounèf, yon tèks pou itilize nan lekòl (plis nan nivo mwayen, segondè e siperyè). An menm tan tou, *Gramè Kreyòl Védrine* se yon liv rechèch trè avanse, yon liv referans pou chèche pou pwofesè.

E. LE PHARE: Si m pa twonpe m, mwen kwè ou mansyone yon kote ki plis an rapò ak moun ki maton nan kreyòl deja. Èske w ka esplike difikilte yon moun ki pa espesyalize an kreyòl ka rankontre nan *Gramè Kreyòl Védrine* ?

E.W.VÉDRINE: Bon, an tèm de «difikilte», mwen pa kwè yon Ayisyen pral rankontre pwoblèm. Non, mwen pa kwè sa. Mwen esplike tout bagay nan liv la. Kèlkeswa nivo moun nan, l ap konprann liv la, kit li pa lengwis kit li pa grameryen. Mwen fè yon travay kote lektè a ap jwenn li nan beny li. Tout bagay esplike etap pa etap. Kòm mwen mansyone deja, sa depan de nivo moun nan. Pa egzanp, analiz yon moun ki pa lengwis, grameryen ap fè p ap menm ak sa de espesyalis sa yo ap fè.

E. LE PHARE: Bon, kòm ou konnen, lè yon ekri ekri yon entwodiksyon nan yon liv anvan yon chapit kòmanse, gen yon plas enpòtan ladan. Anndan liv sa a, apre entwodiksyon an ou fè yon pale de lang kreyòl la kote ou bay yon ti goute sou sa ou rele: «Bay kreyòl la elan». Nan tèt sa a, mwen panse gen yon filozofi, gen yon soufrans; an menm tan tou, yon vizyon. Èske w ka esplike kontèks ki fè w vin ak yon tèt parèy paske anndan l, mwen panse gen anpil detay?

E.W.VÉDRINE: Ki filozofi ki dèyè tèt sa a: 'Bay kreyòl la elan'? Filozofi sa a se pouse kreyòl la. Lè m ap pale de «elan», mwen vle di: fè bagay pozitif pou vanse. Mwen kwè nan tout devlopman lang, gen yon seri travay ki pou fèt. Pa egzanp, mwen ka pale de òganize seminè, òganize kolòk, woumble pou diskite sou lang lan, pou vin gen plizyè brase lide, pibliye atik, fè emisyon radyo, televizyon; mwen kwè tout aktivite sa yo vin antre nan kad 'elan'. Si n ap gade tèt sa a, mwen fè yon seleksyon atik kèk ekri ayisyen te pibliye nan yon revyi mansyèl, *Edikatè à l'Éducateur* oubyen nan kèk journal. Mwen ka mansyone non tèlke: Michaëlle Auguste («Yon reyinyon pou bay kreyòl la plis fil»), Carrié Paultré («Boukan, journal moun ki fèk aprann li kreyòl»). Deslande Rincher («Kèlke konsèy pou bay kreyòl la jarèt nan peyi Ayiti»), Mango Dyesifò («Ann ede kreyòl la fleri»). Mango Dyesifò se yon chèche trè koni atravè yon ribrik ebdomadè li te konn pibliye nan journal *Haiti Progrès* ki rele «Lang manman nou». Nan ribrik sa a, mwen kè Dyesifò, fè yon bèl travay sou «etimoloji» ak «filoloji» lang kreyòl la oubyen ki travay pou n fè pou n kontinye pouse lang kreyòl la.

E. LE PHARE: Dezyèm aspè mwen te wè, sèke ou antre avèk **C.P.A.L.**, ki petèt sèvi yon egzanp nan travay w ap fè. Ki enpòtans sa genyen nan *Gramè Kreyòl Védrine* ?

E.W.VÉDRINE: Bon, kòm mwen mansyone Carrié Paultre deja ki otè atik sa a: « *Boukan* , jounal moun ki fèk aprann li kreyòl». C.P.A.L vin tonbe kounyeya nan atik li a kote Paultre di: «

1. Pifò moun ki pale kreyòl pa t fin dakò pou sèvi ak lang lan nan edikasyon pèp la.
2. Pa t prèske gen monitè pare pou montre granmoun li an kreyòl
3. Sant yo pa t ka jwenn kantite liv ak kaye yo te bezwen pou travay la.
4. Lè moun yo te fin aprann li, yo pa t prèske jwenn anyen pou li.

Pou legliz potestan yo ka jwenn solisyon, yo mete tèt ansanm epi yo monte yon komite ki rele an Fransè: Comité Protestant d'Alphabétisation et de Littérature (C.P.A.L)»

Li kontinye nan atik la pou l montre w ki desizyon kèk legliz potestan te kòmanse pran pou pote yon solisyon nan pwoblèm lan. Paultre mansyone tou kòman jounal *Boukan* te rive pran nesans. Mwen kwè jounal *Boukan* se yon jounal trè enpòtan tou nan devlopman ak literati lang kreyòl la kote l te konn fè mizopwen sou sijè tèlkòm: **alfabetizasyon, agrikilti, sante**, elatriye, bagay ki enpòtan pou pèp ayisyen konnen. Anplis, yo te gen yon pwogram tou sou antèn «Radyo Limyè» ki te rele «Konesans se richès». Se yon pwogram ki pote anpil eklèsisman pou Ayisyen, pou peyizan nou yo, moun ki plis sèvi ak lang kreyòl la.

E. LE PHARE: An jeneral, nou kapab wè e tandè tou kijan Védrine te chita pou l vin avèk gramè sa a. Bon, m ap antre dirèkteman nan aspè gramatikal yo e kòm mwen te di ou, pandan w ap pale, an menm tan n ap fè kritik sou yon bagay nou panse dapre nou menm fèt pi byen. Etan lengwis, grameryen e an menm tan otè liv sa a, nou pral pale ansanm avè w sou sa e si nou te kapab fè yon ti referans nan zafè gramè a, kòm tout lang yo prezante prèske menm jan, nou kapab wè ou pale nòmalman nan premye chapit la kote w touche plizyè pwen: **òtograf kreyòl la, son, vwayèl, konsòn, grafèm, kontraksyon, apwostòf, tirè, ponktiyasyon, aksanfòs, majiskil, miniskil, italik, gimè...** Travay sa a, mwen panse l pran tan e gen anpil lòt bagay ke ou san dout reyalize. Premyèman, èske w ka pale nou nonb de tan liv sa a pran pou te ekri l?

E.W.VÉDRINE: Bon, lè m ap travay sou yon pwojè, mwen toujou bay tèt mwen yon limit, konbyen tan m ap pran pou reyalize sa. Mwen te pran ennan pou konplete liv sa a kote m te mete omwen sizèdtan pa jou ap fè rechèch.

E. LE PHARE: E malgre tout sa ke nou wè, mwen te kapab avanse yon premye kritik. Nan plizyè okazyon, mwen wè ou fè referans a plizyè moun. Pa ekzanp, nan premye chapit la kote m panse ki te ka dirèkteman travay Védrine, poutan ou refere a Yves Dejean (Iv Dejan) ke w entwodui nan chapit la. Ki rezon ki fè se yon otè ou pran andeyò de ou menm pou anbrase valè l nan chapit sa a?

E.W.VÉDRINE: Kòm mwen di deja, lè w ap fè rechèch, gen yon seri moun ki te deja fè yon seri bagay. Donk, fòk ou analize sa yo fè e an menm tan, ba yo tout kredi nesèsè. Yves Dejean se yon chèche ki trè enpòtan pou konnen si w ap fè rechèch sou lengwistik ayisyen. Bon, gen tou plizyè lòt chèchè ayisyen enpòtan nan koze a men kòm ou

mansyone Yves Dejean, m ap rete sou li. Kilès Yves Dejean ye? Se yon lengwis ayisyen ki pase plizyè ane nan Nouyòk ap fè e pibliye rechèch sou kreyòl, lengwistik ak edikasyon bileng. Nou konnen ki travay li fè deja nan devlopman materyèl kreyòl pou edikasyon bileng kote anpil lòt pwofesè vin benefisye de travay sa yo. Aktyèlman, Dejan ap viv Ayiti kote l ap kontinye travay li, toujou nan kad edikasyon ak rechèch. Youn nan atik li yo ki te fè anpil eko sou nouvo òtograf kreyòl la, se: «Ann kaze koub òtograf kreyòl la». Revi *SEL* mansyone: «Atik sa a te parèt deja nan nimewo 358 (26 oktòb 1980) nan jounal *Le petit samedi soir*. Malerezman, yo te chanje tit la, yo te mete 'Jouke kreyòl la pi ro' e yo pa t di se Iv Dejan ki ekri l...». Mwen kwè l enpòtan lè n ap fè rechèch pou n bay moun kredi kote yo merite. Pafwa ou konn jwenn moun ki swadizan chèche k ap eseye pase sou yon seri moun ki kontribye nan rechèch yo a. Yo konsyan lè yo fè sa, yon fason pou lòt moun glorifye yo sèlman. Se sa k fè nan tout rechèch mwen pibliye ou toujou jwenn referans, referans dirèk a lòt moun. Mwen toujou bay tout moun kredi, yon fason pou rekonèt kolaborasyon yo nan travay pa m nan (endirekteman). Se rezon sa a ki fè mwen repibliye atik Yves Dejean an nan *Gramè Kreyòl Védrine*. Mwen kwè se yon bèl atik ki pote anpil eklèsisman sou nouvo òtograf kreyòl la epitou, se yon referans dirèk.

E. LE PHARE: Bon, m ap kontinye ak yon kesyon ki trè enpòtan; nou konnen anndan vant *Gramè Kreyòl Védrine* gen yon bagay selon jan w diskite l, mwen panse ou ta renmen pale de li. M ap pale de «kreyòl swa». Mwen panse ou gen anpil pou ta di sou sa.

E.W.VÉDRINE: Bon, si w pran 'kreyòl swa' pa ekzanp, ou kapab gade yon sòt «varyasyon» oubyen «varyasyon dyalektal» ki egziste sa yo rele «dyalèk». Mo «dyalèk» la, se yon mo ki soti nan lang grèk e ki gen pou wè ak «lang». Men lè n ap pale de 'dyalèk', kounyeya (an tèm lengwistik), sa vle di: varyasyon yon lang kapab genyen (pa egzanp o nivo fonetik, pwononsiyasyon, semantik) nan yon zòn patikilye. Nan ka sa a, ou kapab pale tou de 'dyalèk' ki egziste anndan lang kreyòl nou pale a. 'Kreyòl swa' se yon tèm ke lengwis fè rechèch sou li deja. Pa egzanp, pwofesè Albert Valdman te fè yon prezantasyon sou sa nan setyèm konferans anyèl «H.S.A» (Haitian Studies Association) ki te fèt nan vil Milwaukee, eta Wisconsin (Ozetazini) nan dat 13 oktòb 1995. E menm avan sa, yo pibliye yon kritik Valdman nan liv sa a: *La République Haïtienne* (Gerard Barthélemy et Christian Girault. Édition KARTHALA, 1993) kote Valdman di an fransè:

«Le créole swa n'est pas seulement une question de voyelles arrondies. Il s'agit de structures syntaxiques. C'est aussi une rhétorique. C'est aussi une façon de concevoir les choses. Le problème que je pose n'est pas celui du créole parlé, c'est celui du créole écrit. Ce sont deux choses différentes. Les gens peuvent parler swa e écrire rèk, or il est évident que ceux qui écrivent en créole rèk ont fait cet effort d'adaptation. Nous n'avons malheureusement pas d'observations du comportement langagier des paysans, mais je suis sûr que leur façon de parler varie selon les circonstances. Ils ont un parler qui est formel, un autre informel, toute une gamme. Je crois qu'il serait très important pour connaître le cas haïtien, d'observer la totalité du comportant langagier des pays si, éventuellement, on veut que le message écrit qui leur est destiné soit compréhensible. Je crois qu'il y a des questions fondamentales qui n'ont jamais été posées dans la querelle de l'orthographe: pour qui écrit-on, à qui sont destinés ces textes?». (pp. 117).

[Kreyòl swa a pa sèlman yon kesyon de vwayèl oral. Se yon kesyon de estrikti gramatikal. Se tou yon fason pou pale, yon fason pou konprann oubyen sezi bagay yo. Pwoblèm mwen poze a pa yon pwoblèm kreyòl pale, men se kreyòl ekri. Se de bagay diferan. Moun ka pale swa epi ekri rèk oubyen, li klè pou moun ki ekri an kreyòl rèk fè efò sa a pou adaptasyon. Malerezman, nou pa obsève konpòtman pale peyizan yo men mwen pa gen dout fasyon yo pale a varye selon sikonstans yo. Yo gen yon fason fòmèl, yon lòt enfòmèl, tout yon varyasyon. Mwen kwè l ta trè enpòtan pou konnen ka Ayisyen an, obsève nèt konpòtman pale peyizan yo si nou vle reyèlman mesaj ki ekri pou yo a kapab dechifre. Mwen kwè gen kesyon enpòtan yo pa t janm poze nan diskisyon sou òtograf la: pou kilès yo ekri, kilès ki pral li tèks sa yo? (Tradiksyon kreyòl: Emmanuel W. Védrine, *Gramè Kreyòl Védrine*, pp. 79)]

Nou kapab di tou, 'kreyòl swa' a se yon varyasyon remakad pami moun ki bileng (an patikilye, Pòtoprensyan). Yo gen tandans itilize yon seri mo oubyen pwononse yo «alafransèz» (pwononse yon mo kreyòl ak yon pwononsiyasyon fransè lè mo sa a ta sipoze pwononse ak yon pwononsiyasyon kreyòl), fè «ti bouch pwenti» oubyen tou, vyole yon seri «règ gramatikal» lang nan. Se yon varyasyon ki pwòch tou a «kreyòl fransize». Pa egzanp, yo ka foure «R» kote l pa dwe ye. Pwoblèm ki vin prezante kounyeya, se yon kesyon «nòmalizasyon». Nan kèlkeswa lang nan, 'varyasyon dyalektal' toujou egziste. Nan ka kreyòl swa, kèk Ayisyen kapab wè l kòm yon «dyalèk prestijye» ki kouran lakay Pòtoprensyan e ki ka an menm tan, konsidere kòm yon «idyolèk» (yon dyalèk nan anviwonman kote se yon ti klik moun ki pale l pa rapò a yon majorite moun ki pa pale l).

E. LE PHARE: Yon aspè lang mwen wè w touche se «filoloji». Èske ou ka fè yon diskite sou sa?

E.W.VÉDRINE: «Filoloji» kapab defini kòm etid istorik yon lang. Etid sa a kapab fèt atravè analiz kritik, yon seri tèks. Se yon etid ki chita nan kad «istwa lang» oubyen tou, «lengwistik istorik». Pa egzanp, si w ap trase rasin mo kreyòl yo, nou ka wè rasin lang sa yo: fransè, afriken, endyen, panyòl, anglè ak tout yon istwa dèyè peyi kote lang kreyòl la pran nesans (an palan de Ayiti).

E. LE PHARE: Lòt aspè ki genyen anndan gramè sa a se koze «diksyonè» a mwen wè w touche. E m panse ke diksyonè jwè yon gwo wòl. Èske ou ka pale nou de esans aspè sa a ke w touché anndan vant *Gramè Kreyòl Védrine* ?

E.W.VÉDRINE: Bon, mwen te vle prezante yon travay kote mwen ta renmen enkli tout bagay ki kapab sèvi kòm rechèch pou analize nan lang kreyòl la sou tout pwen. Se filozofi k dèyè liv sa a. Mwen kwè nan devlopman lang, diksyonè ak gramè jwe yon wòl enpòtan. Se de zouti pou fè lang nan vanse. Sa diksyonè a fè li menm, se rekeyi mo ki nan lang lan, gwoupe yo, defini yo (tou depan de diksyonè a). Nan kad sa a, diksyonè kapab defini kòm yon rekèy mo, espresyon ki ranje annòd alfabetik ak tout definisyon yo pou pote yon enfòmasyon oubyen yon eklèsisman sou mo sa yo. Diksyonè kapab vin tou sou fòm «leksik» (yon mo tokay pou diksyonè nan anpil ka). Gen plizyè diksyonè, leksik

ki bibliye deja sou kreyòl ayisyen; pami yo, nou ka site:

1974. PELEMAN, L. C. Diksyonè kreyòl - franse
1974. FAINE, Jules. Dictionnaire français - créole
1976. BENTOLILA, Alain. Ti diksyonè kreyòl - franse
1981. VALDMAN, Albert. Haitian Creole - English - French Dictionary
1989. JEANTY, Edner. Diksyonè kreyòl - anglè / Creole English Dictionary
1989. FREEMAN, Bryant. Diksyonè Òtografik Ayisyen
1989. HYPOLITE, Michel-Ange. Atlas kò moun
1989. FREEMAN, Bryant. Dictionnaire inverse de la langue créole haïtienne
1989. FREEMAN, Bryant. Dictionnaire préliminaire des fréquences de langue créole haïtienne
1989. FREEMAN, Bryant. Diksyonè medikal kreyòl (Bryant Freeman)
1990. VILSAINT, Féquière. Pictorial Dictionary of Haitian Creole
1991. VILSAINT, Féquière. Creole - English Dictionary
1991. VILSAINT, Féquière. English - Creole Dictionary
1992. VILSAINT, Féquière. Diksyonè anglè kreyòl
1992. VÉDRINE, Emmanuel W. Dictionary of Haitian Creole Verbs With Phrases And Idioms
1992. VILSAINT, Féquière. Idiomatic English - Creole Dictionary
1993. RINCHER, Deslande. Diksyonè Kreyòl - Anglè - Fransè Manman Penmba
1993. TARGÈTE, Jean & URCILOLO, Raphaël G. Haitian Creole - English dictionary
1994. VILSAINT, Féquière & HEURTELOU, Maude. Diksyonè Kreyòl Vilsen
1995. THEODORE, Charvat. Haitian Creole - English / English Haitian Creole Dictionary
1996. VÉDRINE, Emmanuel W. Petit lexique du créole haïtien
1996. FREEMAN, Bryant & LAGUERRE, Jowel. Haitian - English Dictionary Dictionary

Si n ap gade lis sa a, n ap wè gen plizè diksyonè ki bibliye deja sou lang kreyòl la. Mwen kwè l enpòtan pou tip de rechèch sa a kontinye, pou fè koleksyon mo ki kapab itilize toujou nan nivo oral men ki poko kouche sou papye. Sètadi, si n pa ekri yo, jenerasyon k ap vini yo pap jwenn yo. Donk, se sa k fè mwen kwè l enpòtan pou te mansyone 'diksyonè' nan gramè sa a. E yon diksyonè trè enpòtan ki pa soti tèlman lontan, se *Diksyonè Kreyòl Vilsen*. Otè yo, Féquière Vilsaint ak Maude Heurtelou, fè yon kokenn travay kote pou premye fwa yo leve yon defi nan lang kreyòl la, kote yo soti yon diksyonè monoleng (nan yon sèl lang). Se yon bèl travay e an menm tan, yon modèl pou lòt leksikograf ayisyen k ap vini yo.

E. LE PHARE: Bon, anvan nou fini, fò m di w tou ou vini ak lòt tèm anndan liv sa a tèlke «efemis», yon lòt aspè nan lang lan. Ekzanp ou bay la tèlman klè pou mwen, kèlkeswa moun ki konsilte seksyon sa a nan *Gramè Kreyòl Védrine* ap santi yo alè nan fason ou esplike tèm sa a. Kòm otè liv la, mwen ta renmen ou touche tèm sa a ankò pou oditè yo. Pa ekzanp, ou vin ak yon ilistrasyon nan yon sèn ou ekri kote gen yon diskisyon ant yon machann pwason ak yon moun ki vin achte pwason. Achte a wè pwason an twò chè, li pa vle achte l epi machann pwason an reyaji, kote l di: « *Se pa pwason ou te*

bezwen... Ou konn byen pwòp sa w te bezwen epi w konn kote w ap jwenn li tou wi!». Si n ap gade nan lespri tèt chaje, langaj difisil nou, ou ka wè sa madanm nan vle di. Nan menm chapit sa a ki gen «retorik» ladan l, ou vin tou ak twa powèm; èske se pou fè elòj powèt yo oubyen yo gen yon enpòtans?

E.W.VÉDRINE: Bon, dabò, pou koze 'efemis' la, li vin antre nan kad sa nou ka rele 'retorik' nan yon lang. Lè n ap pale de retorik, se yon fason pou pale oubyen byen pale. Lè n ap pale de efemis, se yon figi retorik oubyen yon tèm pou evite brutalite yon mo; konsa, nou kapab itilize yon lòt mo nan plas youn ki ta parèt vilgè, yon fason pou apeze mesaj n ap fè pase a. Kòm ou remake nan dyalòg la, gen yon diskisyon ki pete. De moun yo te ka grennen mo sal jan nou konn tandè nan lari oswa nan mache men, langaj la kontwòle kote sa pa rive fèt. Nan ka sa a, nou ka analize 'efemis'. Pou powèm yo, mwen vin ak ilustrasyon twa: «Sen Valanten», yon powèm Patrick Sylvain ekri; «Fanm marabou», youn nan powèm mwen pibliye nan *Koze lanmou* ak «Malè yon bouk nan zantray Ayiti», yon powèm Moriso Laza pibliye nan jounal *Haiti Progrès*. M ap pale de 'retorik' nan seksyon sa a epi mwen te vle vin ak kèk ilustrasyon nan kèk powèm. Lè yon powèt ap ekri, anpil fwa li ka itilize yon langaj metaforik, yon langaj ki chaje ak imaj. Li pa bezwen di klèman sa l vle di a men, li kreye yon langaj pou l di l e langaj sa a pa yon langaj regilye pou dechifre oubyen devine fasilman sa k nan panse otè a. Fò m di w tou se yon estil lè w ap ekri, patikilyèman **fiksyon**; gen yon fason ou ka manipile lang nan.

E. LE PHARE: Ebyen kòm moman an deja rive, Védryne se te yon plezi pou nou te chita la a pou te fè yon ti diskite tou piti sou *Gramè Kreyòl Védryne*. N ap di tout moun ki t ap tandè orevwa, n a rankontre lòt semèn pou yon lòt emisyon.

(fen)

Nòt: *Gramè Kreyòl Védryne*, 1996, 354 p. - Premye gramè konplè ki ekri nan lang kreyòl, enkli yon bibliyografi ki gen 63 sous.
(Transkripsyon e edisyon Emmanuel W. Védryne)
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INTERVIEW: EMMANUEL W. VÉDRINE WITH EDDY LE PHARE

(E. W. Védryne)

This interview was conducted on Radio "Ayiti Fokis" (September 22, 1996 in Boston). Host: Eddy Le Phare. Guest: Emmanuel W. Védryne. An interview based on Gramè Kreyòl Védryne

(Védryne's Grammar of Haitian Creole)

E. LE PHARE: Well, I want to say good morning to all the fans who are listening to the "Miwa Marasa" program, especially fans of "Ayiti Fokis". As we announced on "Miwa Marasa" in the third part of the program, this is an interview with Emmanuel W. Védryne, who is in the studio with us today. We are asking everyone who is listening, especially those who know about the Creole language, those who would like to know more about the Creole language, those who know where the Creole language is, those who would like to know where the future of the Creole language is: come closer, don't disconnect because we have with us today one of the people who is very active in Creole language issues and we will be discussing a Creole language grammar book which he has just authored. I want to say also that this person has written several books before this grammar. Among these works, are:

Dictionary of Haitian Creole Verbs With Phrases And Idioms, Ide pou kreye yon High School Ayisyen prive nan Boston, Materyèl Edikatif pou Bileng Ayisyen, Di yon vèb tire yon kont, Poetry in Haitian Creole, Ti istwa kreyòl: Short stories in Haitian Creole, Un stylo international, Yon koudèy sou pwoblèm lekòl Ayiti, Koze lanmou, 23 poèmes en français et en haïtien, Peyi m rele Ayiti, Dis powèm sou lanati, Petit lexique du créole haïtien, N ap aprann pwovèb ayisyen, Kri pou liberasyon, Manyèl pou anseye seminè kreyòl ayisyen...

Throughout these works, he demonstrates an interest not unlike that of others who would like to see a future wherein the Creole language moves forward. Good morning, Védryne!

E.W.VÉDRINE: Well, I would like to say good morning to you, Eddy, and I want to greet everyone who is listening in to the "Miwa Marasa" program.

E. LE PHARE: Well, you know the reason already why you are here: a chance to talk about this grammar that you've just published. And among the things we are going to do today, we will touch on these two aspects: The first aspect is to find out from you the reason behind all this work. The second aspect is to ask you why you went about this project the way you did, rather than some other way. We will enter directly into the grammar and we know that, beside all the other efforts that are being done by others on behalf of the language, we now have this writer who has come up with this grammar and, in addition to this, we think that this grammar constitutes a major building block for all that the Creole language can become. First of all, can you explain to us this philosophy, where did it come from?

E.W.VÉDRINE: Well, to begin, I must tell you that there are many people who publish works which you can analyze, works that touch many grammatical aspects of the Creole language. So, I research a lot on that. There are many writers who have already brought their own contributions. If we go back in history, we can start with Jules Faine, a very popular philologist and Haitian lexicographer, whose research resulted in numerous works being published on the subject of the Creole language, thereby making a significant contribution to the science of Linguistics. One of the important books

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

published by Jules Faine was: *Philologie créole* (1936), which won the prize "Prix de l'Académie Française". Jules Faine continued to write other great books on Creole, such as *Le créole dans l'univers* (1939). After that, he published many other works through newspapers in Haiti. He started working on dictionaries also. Finally, not long ago, with the help of the linguist Gille Lefèbvre, together with a group of specialists from "Université de Montréal", "Édition Lemeac" (in Canada) published the manuscript of a dictionary that Jules Faine wrote before his death (1958), *Dictionnaire Français-Créole*. In this case, we can see many doors that he opened up for Creole research, so that others who succeed him can continue doing such research. After Jules Faine, we can talk about Suzanne Comhaire, who contributed a lot to Creole Linguistics. She published an important book entitled *Le créole haïtien: morphologie et syntaxe*. After that, we can talk about Pradel Pompilus, a literary critic, linguist, and Haitian grammarian, all at the same time. One of his works, *La langue française en Haïti*, served as his doctoral dissertation at "Université Sorbonne" (Paris). He has also published many linguistic works we can analyze that have grammatical aspects; for example: *Contribution à l'étude comparée du créole et du français à partir du créole haïtien*, *Manuel d'initiation à l'étude du créole*, with many other works. We can mention Albert Valdman, a French linguist who has been doing research on Haitian Creole for a number of decades. Valdman has published many books, book chapters, and articles on Haitian Creole. Many of them deal with grammatical aspects of the Creole language such as: *Ann pale kreyòl* (1988). He is also a lexicographer who published a great dictionary: *Haitian Creole, English, French Dictionary* (1981). He is a specialist in Creole and French Linguistics. We can mention researcher Ernst Mirville (Pyè Banbou), who has played an important role as director and founder of "I.L.A.P" (Institut de Linguistique Appliquée de Port-au-Prince). Mirville has been teaching Creole for a very long time and he has published about twenty books on Creole, including books for French speakers who are learning and doing research on Creole. We have researcher Jean Targète, who published *Advanced Grammar of Haitian Creole* (1972). We can mention Pierre Vernet, a Haitian linguist who contributes a lot through his research on Creole. He wrote many books and theses on Creole at "Université Sorbonne". Among Vernet's works, we can mention *Technique d'écriture du créole haïtien* (1980), which is a very important guide on the writing system of the Creole language and at the same time, a rich book with "grammatical aspects". We can mention Yves Dejean, a Haitian linguist who has been contributing a long time in Creole, a researcher who has published many books on Creole and in Creole, which can be adapted for literacy and Bilingual Education programs. In these books, Dejean touches on many grammatical aspects of the Creole language. We can mention Alix Renaud, a Haitian poet and novelist, who has been living in Canada for a long time. Recently, Renaud published a book entitled *Pale Kreyòl*. Although this book is written for French speakers who are learning Creole, it covers many grammatical aspects of the Creole language. We have Edner Jeanty who has published many books on Creole. One of Jeanty's books which covers many grammatical aspects is *Let's learn Creole*. Jeanty is an author who does at the same time a good job on the "oral culture". When we are talking about *oral culture* for example, we can mention "riddles", "proverbs"... A book on Haitian proverbs which Jeanty published (together with Carl Brown) is *Pawòl granmoun: 999 Haitian proverbs*. We can mention researchers such as Michelson Hyppolite, who has done a good job on Creole literature. One of his books, *Pwovèb ayisyen aplike*, is published in three

languages (Creole, French and English). He also published books that deal with Creole Linguistics and that cover many grammatical aspects of the language. There are many dissertations that Haitian and non-Haitian researchers have already written on the Creole language and, from time to time, other research results continue to be published on Creole, research dealing with linguistic or grammatical aspects of the language. I think all these books which I have mentioned are very important if we are researching Creole and check out the references. So, we see the development of the Creole language when we make this kind of analysis of great research that is being published on Creole from time to time, which adds to the prestige of the Haitian language.

E. LE PHARE: Outside all this philosophy, can you tell us exactly what decision pushed you to write this grammar? I know that you have talked about these people who have come before you, a series of people whose published research you have read. Do you see in the context of your research of the work they have been doing that which set the stage for you to think about a different kind of Creole grammar?

E.W.VÉDRINE: When you do research, you come up with something new. There are people who call this "invention". Whether in science or literature, you can't just say that you have invented something without first consulting with others or without checking what others have already done. Although you may come up with something new, you always base your new invention or research on what already exists. That is to say, after looking at the works I have already mentioned by those researchers who have contributed so much, I saw that there was something still missing. I saw that there wasn't a Creole grammar written in Creole and which covers all the grammatical aspects of the language, a textbook which could be used to teach Haitians in their own language. This is the reason why I did this work and did it differently from those other authors I have mentioned.

E. LE PHARE: OK, you did your work differently by publishing this grammar, but another little aspect: different compared to what?

E.W.VÉDRINE: Well, it means that this grammar, a book of 354 pages, covers almost all grammatical aspects of the Haitian language and it is written in Creole. Most of the other books that I mentioned were written in French. They serve French speakers or Haitians who speak French and who are researching Creole, Creole Linguistics, or grammatical aspects of the Creole language. But many of these books cannot be used as textbooks to teach the finer points of Creole to non-French-speaking or non-English-speaking Haitians. They tend to be research-oriented books for non-Haitians who want to know more about the Creole language. In my research, I analyzed the orientation of all this past research and then I came up with a new kind of research: a textbook to be used in Haitian schools (mostly at high school or college level). At the same time, however, *Gramè Kreyòl Védrine* is a very advanced book, which can serve as a reference book for researchers and teachers.

E. LE PHARE: If I am not mistaken, I believe you mention something somewhere in the book that deals with people who are already specialized in Creole. Can you explain the

difficulty a person who is not specialized in Creole might encounter in *Gramè Kreyòl Védrine* ?

E.W.VÉDRINE: Well, in terms of "difficulty", I don't believe a Haitian is going to encounter any problems. No, I don't think so. I explain everything in this book. Whatever the learning level of the person, he or she will get something out of this book, even if this reader is not a linguist or grammarian. I make sure that the reader feels comfortable. Everything is explained step-by-step. As I've already mentioned, however, how much one gets out of this book depends on the learning level of the person. For example, the analysis a non-linguist or grammarian will make will differ from that made by any of these two specialists.

E. LE PHARE: Well, as you know, when an author writes an introduction to a book before the first chapter begins, great importance is attached to what he is saying. Inside this book, between the introduction and the first chapter, where you talk about the Creole language, you give a little taste of what you call "Bay kreyòl la elan" (Push the Creole language). Contained within this thesis, I think, is a philosophy, suffering, and, at the same time, a vision. Can you explain the context that made you come up with such a thesis? Because within it, I think there are many details.

E.W.VÉDRINE: What philosophy lies behind this thesis: "Bay kreyòl la elan"? This philosophy means to push the Creole language. When I am talking about "elan" (push), I refer to doing positive things to move things forward. I believe that in the development of all languages, a sequence of actions must be taken. For example. I mean organizing seminars, discussions, and conferences to discuss the language and to exchange ideas; publishing articles, having radio and T.V. programs. I believe all of these activities enter into the term "elan". As we consider this thesis, I have selected some articles that some Haitian authors have published in the monthly magazine *Edikatè à l'Éducateur* or in some Haitian newspapers. I can mention names such as: Michaëlle Auguste ("Yon reyinyon pou bay kreyòl la plis fil"). Carrié Paultré ("*Boukan*, jounal moun ki fèk aprann li kreyòl"), Deslande Rincher ("Kèk konsèy pou bay kreyòl la jarèt nan peyi d'Ayiti"), and Mango Dyesifò ("Ann ede kreyòl la fleri"). Dyesifò is a well-known Haitian researcher as a result of his former weekly series, "Lang manman nou" (Our native language), which was published in the Haitian newspaper, *Haiti Progrès*. I believe Dyesifò has done a nice job on "etymology" and "philology" of the Creole language. All these examples of the works of these researchers can serve as models of how we can push the Creole language and what we can do to continue pushing it.

E. LE PHARE: The second aspect, as I see it, is that CPAL (Protestant Committee of Literacy and Literature) entered the picture, which perhaps served as a model for the work you are doing. What importance does that have in *Gramè Kreyòl Védrine* ?

E.W.VÉDRINE: Well, as I have already mentioned, Carrié Paultré was the author of the article: "*Boukan*, jounal moun ki fèk aprann li kreyòl". CPAL was born out of this article, where Paultré says:

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

1. *Pifò moun ki pale kreyòl pa t fin dakò pou sèvi ak lang lan nan edikasyon pèp la.*
2. *Pa t prèske gen monitè pare pou montre granmoun li an kreyòl.*
3. *Sant yo pa prèske jwenn kantite liv ak kaye yo te bezwen pou travay la.*
4. *Lè moun te fin aprann li, yo pa t prèske jwenn anyen pou li.*

Pou legliz potestan yo ka jwenn solisyon, yo mete tèt ansanm epi yo monte yon komite ki rele an Fransè: "Comité Protestant d'Alphabétisation et de Littérature (CPAL).

- [1. The majority of the people who speak Creole did not completely agree to use the language in the education of the people.
2. There were almost no instructors to teach adults to read Creole.
3. The centers could not obtain enough books and notebooks needed for the work.
4. After the people learned how to read, they could find almost nothing to read.

In order for the Protestant churches to find a solution, they got together to form a committee that is called in French: "Comité Protestant d'Alphabétisation et de Littérature (CPAL).]

He continues in the article to show the decisions which some Protestant churches began to make in order to find a solution to this problem. Paultre also mentions how the newspaper *Boukan* was created. I believe *Boukan* was a very important newspaper for the development and the literature of the Creole language, as it used to focus on subjects such as literacy, agriculture, health, etc... Things that are important for Haitians to know. Furthermore, they had a radio program through "Radyo Limyè" entitled "Konesans se richès" (Knowledge is Wealth). It was a program that enlightened many Haitians, especially our peasants, who make most use the Creole language.

E. LE PHARE: In general, we have seen and heard how Védrine came up with this grammar. Now, I am going to enter directly into the grammatical aspects and, as I forewarned you, while you are talking, at the same time we will make critiques of the things we think -- according to us -- you have done better. As a linguist and grammarian and as the author of this book, we are going to talk together with you about these things. And, if you will permit me, let me make one little remark about your grammar: In that all languages are presented almost the same way, we can see that you talk normally in the first chapter, where you touch on many grammatical aspects of Creole: orthography, sounds, vowels, consonants, graphemes, contractions, apostrophes, hyphens, punctuation marks, accents, capitalization, small letters, italics, quotations... This work, I think, took you a lot of time. And there are many other things that you also accomplished, without doubt. First, can you tell us how long it took you to write this book?

E.W.VÉDRINE: Well, when I work on a project, I always set up a deadline (I limit my time). I ask myself the question: How long will it take me to get the job done? It took me one year to complete this book, putting at least six hours daily into its research.

E. LE PHARE: And from all that we can already see, I now can advance a first critique. In many instances, I see that you refer to "many people". For example, in the first chapter

-- where I would have thought that it would be directly the work of only Védrine; instead, you refer to Yves Dejean, whom you introduce in this chapter. Why do you choose another author outside of yourself to embrace his value in this chapter?

E.W.VÉDRINE: Well, as I said already, when you are doing research, there already exists a series of people who have already done a series of things. So, you must analyze what they have done and, at the same time, give them all the credit which they deserve. Yves Dejean is a researcher, who is very important to know if you are doing research on Haitian Linguistics. Well, there are also many other important researchers in this realm; but, since you mention Yves Dejean, I will talk about him. Who is Yves Dejean? He is a Haitian linguist who spent many years in New York, researching and publishing research on Creole Linguistics and Bilingual Education. We already know his works in the development of Creole materials for Bilingual Education, whereby many other Haitian teachers benefit from his works. Actually, Dejean is living in Haiti, where he continues his works, always in the field of education and research. One of his articles, which echoed very loudly regarding the official Creole orthography system, is: "Ann kase koub òtograf kreyòl la". The literary magazine *Sèl* mentions in this regard:

"Atik sa a te parèt nan nimewo 358 (26 oktòb 1980) nan jounal *LPSS* . Malerezman, yo te chanje tit la, yo te mete 'jouke kreyòl la pi ro' e yo pa t di se Iv Dejan ki ekri l..."

[This article appeared already in number 358 (October 26, 1980) in the newspaper *LPSS* . Unfortunately, they've now changed the title to "jouke kreyòl la pi ro" and they do not credit Yves Dejean for having written it...]

I believe it is important when we are doing research to give people credit where they deserve it. Sometimes you will find people who are "so-called researchers" who are trying not to mention people who have contributed to their research. They are aware of it when they do that, but this is a way for others to glorify in them only. This is the reason why -- in all the research I publish -- one always finds references to other people. I always give credit to everyone who merits it, a way to recognize their indirect contribution to my work. It is for this reason I republish Dejean's article in *Gramè Kreyòl Védrine* . I believe it is a good article that sheds a lot of light on the new Creole orthography system and it is a direct reference.

E. LE PHARE: Well, I am going to continue with a very important question. We know that right at the heart of *Gramè Kreyòl Védrine* there is something which, according to how you discuss it, I believe you would like to talk about. I am speaking of "kreyòl swa". I think you have a lot to say about that.

E.W.VÉDRINE: Well, if you take "kreyòl swa", for example, you can see a sort of "variation" or "dialectal variation" that exists within the Creole language, something which is called *dialect* . The word "dialect" comes from the Greek language and it is related to the word "language". But, when one speaks of *dialect* now (in linguistic terms), one refers to variations within a language (for example, pronunciation and semantics), which apply to a particular region of a given country. In the same way, one can also

speak of "dialects" which exist within the spoken Creole language. "Kreyòl swa" is a term which some linguists have already researched. For example, Professor Albert Valdman has done a presentation on it at the Seventh Annual Conference of "H.S.A." (Haitian Studies Association), which was held in Milwaukee, Wisconsin (Oct. 13, 1995). And even before that, a section was published by Valdman in this book: *La République Haïtienne* (Gerard Barthélemy et Christian Giraud, Éditions KARTHALA. Paris, 1993), where
Valdman
says:

Le 'créole swa' n'est pas seulement une question de voyelles arrondies. Il s'agit de structures syntaxiques. C'est aussi une rhétorique. C'est aussi une façon de concevoir les choses. Le problème que je pose n'est pas celui du créole parlé, c'est celui du créole écrit. Ce sont deux choses différentes. Les gens peuvent parler swa et écrire rèk, or il est évident que ceux qui écrivent en créole rèk ont fait cet effort d'adaptation. Nous n'avons malheureusement pas d'observations du comportement langagier des paysans, mais je suis sûr que leur façon de parler varie selon les circonstances. Ils ont un parler formel, un autre informel, tout une gamme. Je crois qu'il serait important pour connaître le cas haïtien, d'observer la totalité du comportement langagier des paysans si, éventuellement, on veut que le message écrit qui leur est destiné soit compréhensible. Je crois qu'il y a des questions fondamentales qui n'ont jamais été posées dans la querelle de l'orthographe: pour qui écrit-on, à qui sont destinés ces textes? (La République Haïtienne, pp. 117).

['Kreyòl swa' is not a question of 'rounded vowels'. It is a question of syntactic structures. It is a question of rhetoric. It is a way to understand or grasp things. The problem that I am posing does not involve spoken Creole; rather, it involves written Creole. These are two different things. People can speak *swa*, and write *rèk*, for it is evident that those who write *kreyòl rèk* have taken the additional effort of adaptation. Unfortunately, we have not observed the complete behavior of the peasants' language; but, I am sure that the way they talk varies according to circumstance. They have a formal way of talking; another, informal: all constituting variation. I believe it to be very important to better understand the Haitian case, to observe the total behavior of the peasants' language, if eventually one wants a message written for them to be understood. I think there are important questions that have not been raised in the discussion of orthography: For whom does one write? For whom are these texts written?]

We can say that "kreyòl swa" is a remarkable variation among people who are bilingual (in particular, natives of Port-au-Prince). They have a tendency to use a series of words or pronounce them with a French accent, do what is called in Creole "ti bouch pwenti"... It is a variation that is also close to "kreyòl fransize". For example, they can put "R" where it should not be. The problem that is presented now is a question of "normalization". In whatever the language, "dialectal variation" always exists. In the case of "kreyòl swa", some Haitians can see it as a prestigious dialect, which is common among natives of Port-au-Prince and which can be at the same time considered to be an "idiolect".

E. LE PHARE: A linguistic aspect, which I see you touching upon, called "philology".
Can you talk a little bit about that?

E.W.VÉDRINE: It is a study based on the history of a language or Historical Linguistics. For example, tracing the roots of these languages: French, African, Indian (language of native Americans), Spanish, English and all the history behind the country where the Creole language took birth (speaking of Haiti).

E. LE PHARE: Another aspect found in this grammar has to do with "dictionaries", something upon which you touch and something that I think plays a great role. Can you tell us about the essence of this aspect upon which you touch in *Gramè Kreyòl Védrine* ?

E.W.VÉDRINE: Well, I wanted to present a work wherein I could include everything which serves as research to be analyzed within the Haitian language from all angles. That is the philosophy behind this book. I think that in the development of a language, dictionaries and grammars play an important role. They are two tools to help the language to progress. What a dictionary does is collect words that exist in a language, group them, define them (depending on the type of dictionary). In this case, a dictionary can be defined as a collection of words and idioms that are arranged in alphabetical order, with all their definitions listed to bring in additional information or to clarify these words for the reader. A dictionary can also take the form of a "lexicon" (a word that can in many cases be used as a synonym of "dictionary"). There are many dictionaries and glossaries that have already been published on Haitian Creole. Among them are:

- 1974. PELEMAN, L. C. Diksyonè kreyòl - franse
- 1974. FAINE, Jules. Dictionnaire français - créole
- 1976. BENTOLILA, Alain. Ti diksyonè kreyòl - franse
- 1981. VALDMAN, Albert. Haitian Creole - English - French Dictionary
- 1989. JEANTY, Edner. Diksyonè kreyòl - anglè / Creole English Dictionary
- 1989. FREEMAN, Bryant. Diksyonè Otografik Ayisyen
- 1989. HYPPOLITE, Michel-Ange. Atlas kò moun
- 1989. FREEMAN, Bryant. Dictionnaire inverse de la langue créole haïtienne
- 1989. FREEMAN, Bryant. Dictionnaire préliminaire des fréquences de langue créole haïtienne
- 1989. FREEMAN, Bryant. Diksyonè medikal kreyòl (Bryant Freeman)
- 1990. VILSAINT, Féquière. Pictorial Dictionary of Haitian Creole
- 1991. VILSAINT, Féquière. Creole - English Dictionary
- 1991. VILSAINT, Féquière. English - Creole Dictionary
- 1992. VILSAINT, Féquière. Diksyonè anglè kreyòl
- 1992. VÉDRINE, Emmanuel W. Dictionary of Haitian Creole Verbs With Phrases And Idioms
- 1992. VILSAINT, Féquière. Idiomatic English - Creole Dictionary
- 1993. RINCHER, Deslande. Diksyonè Kreyòl - Anglè - Fransè Manman Penmba
- 1993. TARGÈTE, Jean & URCIOLO, Raphaël G. Haitian Creole - English dictionary
- 1994. VILSAINT, Féquière & HEURTELOU, Maude. Diksyonè Kreyòl Vilsen
- 1995. THEODORE, Charvat. Haitian Creole - English / English Haitian Creole Dictionary
- 1996. VÉDRINE, Emmanuel W. Petit lexique du créole haïtien

1996. FREEMAN, Bryant & LAGUERRE, Jowel. Haitian - English Dictionary
Dictionary

As you look at this list, you can see that there are many dictionaries that have already been published on the Creole language. I think it is important for this type of research to continue, to make collections of words that can still be used orally but which have not yet been written. That is to say, if we don't write them, the future generations won't find them. So, this is why I believe it was important to mention "dictionaries" in this grammar. A very important dictionary was recently published: *Diksyonè Kreyòl Vilsen*. The authors, Féquière Vilsaint and Maude Heurtelou, have done a great job where, for the first time in history, someone has finally produced a monolingual dictionary of Haitian Creole. It is a great work and, at the same time, it serves as a model upon which future Haitian lexicographers can build.

E. LE PHARE: Well, before we finish, I must also say that you came up with other terms in this book, such as "euphemism", another aspect of the language. The example you give is so clear to me that whoever consults this section of *Gramè Kreyòl Védrine* will feel at ease in the way you explain this term. As author of the book, I would like you to touch this term again for listeners. For example, you come up with an illustration in a scene you wrote about where there is a quarrel between a fish vendor and a person who is buying fish. The buyer realizes the fish is too expensive, she doesn't want to buy it, and the fish vendor reacts where she says: "It's not fish you needed... You know very well what you wanted and you know where to find it!". If we are looking through our colloquial language, you can see what the lady means. In the same chapter, along with "rhetoric", you came up with three poems. Is it to praise the poets or what importance do they have in this section?

E.W.VÉDRINE: Well, first, in talking about "euphemism", it enters what we call "rhetoric" in a language. When we talk about rhetoric, that's a way to speak or to speak well. When we talk about *euphemism*, it is a rhetorical figure or a term to avoid the brutality of a word; that way, we can use another word to substitute for a word which appears to be vulgar, a way to soften the message we are trying to communicate. As you can see in the dialogue, there is a quarrel that starts. The two people could have used many obscenities, the way we can hear them in the streets or in the market place, but the language is controlled where this doesn't happen. In this case, we can analyze "euphemism". For the poems, I come up with an illustration of three: "Sen Valanten" (St. Valentine), a poem by Patrick Sylvain; "Fanm Marabou" ("Marabou women", one of the poems in my poetry book entitled *Koze lanmou* (A collection of love poems in Creole); and "Malè yon bouk nan zantray Ayiti" (The misfortune of a village inside Haiti), a poem by Moriso Laza (published in *Haiti Progrès*). I am talking about "rhetoric" in this section and I wanted to come up with some illustrations by using some poems. When a poet is writing, many times he can use a metaphoric language, a language that is filled with images. The poet doesn't need to say clearly what he wants to communicate, but he creates a language to say it and this language is not a regular one to interpret or to easily guess what he has in mind. I must also say that it is a style used when one is writing, particularly fiction. This is a way one can manipulate the language.

E. W. Védérine's Complete Works, including works on Haitian Creole (1992-2005)

E. LE PHARE: Well, as the time is already up, Védérine, it was a pleasure for us to sit down with you to discuss a little bit about *Gramè Kreyòl Védérine*. We want to say to everyone who was listening goodbye, we will be back next week for another emission.

(end of interview)

(Translation: Emmanuel W. Védérine; Editing: Marilyn Mason)

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A PANORAMA OF HAITIAN INDIAN CIVILIZATION

(by E.W. VÉDRINE)

Prisma, Spring 1990 – University of Massachusetts-Boston)

If we trace the root of Haitian Indians according to the tradition of the natives, we find that the island was populated by Indians from Florida and the Yucatan, and by two large groups migrating from South America.

Historians always have chosen to focus on the two main native tribes: the Arawaks and the Caribs. The Arawaks were also called Arahucos. In the Marcorix language, once a predominant language of Haiti, the word Arawaks means eater of the yucca flour.

The Arawaks' ancestors, the Galibis, had inhabited the regions of Guyana and the Amazon. The Arawaks, Kaketios, Lucayos, and the Tainos were all descended from the Galibis who had migrated to the Greater and Lesser Antilles.

The national literature consisted of poetry and an oral tradition called “Areyto”. The latter was the more popular form. The Sambas or Troubadours of the island sang their joys and their grief. They sang the beauty of the women, the bravery of their chiefs, the power of the gods, and of war.

Using these types of literature as their media, particular individuals transmitted these traditions from generation to generation. “Bovites” legends are included in this literature. Among them are: “Nonum” (moon), a story of the moon's jealousy of the sun's brightness, and its preference to shine at night. Other legends deal with paradise after death, the creation of the sea, how the woodpecker sculpted the female gender, and why the nightingales sing.

Upon the arrival of Columbus in 1492, the island was divided into six “cacicats” or “territories” governed by an Indian chief, or a “cacique”. The cacicats were: Higuey, Ciguay, Marien, Xaragua, Magua and Maguana. The Caribs populated the first two territories. The Marien and the Xaragua were inhabited by

Tainos. The last two were under the control of the famous Caonabo, a man who was the husband of the beautiful Anacaona, queen of the Xaragua.

Though the Haitian Indians were wiped out by Spaniards, traces of their civilization remain in the history and literature of the country. The following text is a translation of an epic poem composed by a famous cacique named Henri. This poem describes his resistance against Spanish forces. Please refer to the glossary of terms provided at the end of this essay.

I-

*Les Butios¹ ont promis la victoire!
O Zémès² soyez-nous favorable!
Vos visages sont passés aux xagua³
Nous portons la terreur sur nos faces!
Le lambi⁴ résonne dans les airs!
Nul ne peut nous résister
Tuons! Exterminons! Brûlons!
Leur peau sera le hamac
Où nos enfants dormiront
Aya bombé! Aya bombé⁵!*

II-

*Nos pères, nos frères, nos parents
Furent naguère aussi nombreux
Que sur nos têtes, les étoiles
Avant l'arrivée, en notre île
Des montres vomis par la mer!
Où sont-ils maintenant?
L'Urucane⁶ a soufflé sur eux!
Les Chemis⁷ seuls savant à présent
Dans quelles pays ils voyagent
Mais le sang appelle le sang
Aya bombé! Aya bombé!*

III-

*Nous mourrons plus en lâches!
Ne vivons plus pour creuser les monts!
Non plus pour fouiller les rivières
A la recherche de l'or!
Nous haïssons la poudre jaune!
Le xagua qui tient nos mains
En rouge pour la bataille,*

I-

The Butios have promised victory
Oh, Zémès! Be on our side.
Our face are colored with xagua
We carry the sign of terror on our faces
The Lambi sounds in the air!
Nothing can stop us.
Let's kill! Exterminate! And burn!
Their skin will serve as a hammock
In which our children will sleep
Aya bombé! Aya bombé!

II-

Our Fathers, our brothers, our parents
Were recently as many
As the stars above our heads
Before the arrival,
The sea has vomited monsters on our island!
Where are they now?
The Urucane has been blowing on them!
The god Chemis are the only ones who know
To what country they have gone
But blood is called blood
Aya bombé! Aya bombé!

III-

Die not as cowards!
Live not to pierce the mountains!
Neither to dig the rivers
In search of gold!
We hate this yellow powder
The xagua that holds our red hands
For fighting

*Le xagua qui crache le sang
Dans son vif écarlate
Est mille fois plus beau
Ne perçons plus la terre.
Aya bombé! Aya bombé!*

IV-

*Pour mourir libres, il faut monter
Très haut, plus haut encore, toujours
Où ils ne peuvent grimper!
Leurs pieds ne sont pas sûrs et lestes!
La plaine nous trahit et nous livre
Bahoruco⁸ nous reçoit et nous garde
Ô mère sacrée, ô montagne sainte
Ô Mamona⁹, refuge suprême!
Prends nos os, ô fidèle
Qui osera nous chercher dans tes bras?
Et dans la chevelure de tes lianes?
Aya bombé! Aya bombé!*

The xagua that spits blood
In its red mouth
Is thousand times more beautiful.
Dig not the land anymore.
Aya bombé! Aya bombé!

IV-

To die free, one has to climb up
Very high, higher again and always
Where they cannot climb.
Their feet are not secured!
The plain betrays us and leaves us.
Bahoruco receives us and guards us
Oh, sacred Mother! Oh, sacred Mountain!
Oh, Mamona, supreme refuge!
Take our bones, oh faithful
Who would dare look for us in your hands?
And in your wild vine hair?
Aya bombé! Aya bombé!

GLOSSARY

- **Aya bombé! Aya bombé!** : die free instead of being a slave.
- **Bahoruco** : name of a mountain.
- **Butios** : priest and doctor
- **Chemis** : a god
- **Lambi** : a conch; a big shell used as horn (to blow in order to signal something).
- **Mamona** : a goddess
- **Urucane** : hurricane
- **Xagua** : a plant that grows on the island. The Indians used it to color their skin when going to war
- **Zémès** : a god

* Ref. Jean Fouchard (pre-Colombian Haitian history - series)

* English translation of the poem: Emmanuel W. VÉDRINE
(© E W. Védrine)

**MY COUNTRY IS HAITI:
A SUMMARY OF HAITI 'S HISTORY FROM COLONIAL TIMES
TO 1994**

(by E. W. VÉDRINE)

The word Haiti came from the Indian language who were inhabiting the territory in the past. This word means: *highlands*, and *beautiful lands*. The Indians¹ were the first inhabitants of Haiti.

The Spaniards were the first European who lived in Haiti. They seized that land and claimed it theirs. Christopher Columbus² was one of the first Europeans who set foot in Haiti. Columbus was born in Italy in a city called Genoa. He landed in Haiti on October 5, 1493. Sometimes when reading the history of Haiti, we are told that it was this man who “discovered” Haiti. Today, there are many clarifications needed to be made in what people are writing, specially on issues related to history.

Columbus landed in Haiti by accident in search of the best routes to India. He got lost and ended up there. Haiti soon became a Spanish colony. Columbus and the other Spanish teams that accompanied him, soon claimed that land for Spain.

A colony is a land or a place that a country claims as its own. Very often, this is done by force. Sometimes it can happen after a war between two countries: one of the two lost it and the winning one can claim the territory (territories) of the losing country as its own after a peace treaty is being signed.

Usually when a country colonized a territory or another country, or a place, the colonizers commit many crimes; they kill the native children of that land, rape the women and do many other crimes. The Spaniards had also committed these crimes when Haiti was a colony of Spain.

At the beginning, the Indians warmly received the Spaniards. They thought they were a series of people coming from heaven. The Indian helped them, fed them, gave them places to sleep and care. The Indians appeared to be not only innocent or naïve to the Spaniards, but also the latter thought they were stupid; they thought they were superior to them; that way, they started exploit them from “a” to “z”. The Spaniards started fight in them, killing them where they succeeded in destroying almost the whole Indian race in Haiti. Those who were still alive had to go into hiding. They went into hiding far away in the mountains. *Kasik Anri*³ was on the Indian chiefs who resisted against the Spaniard.

The history of Haiti mentions one of the most beautiful Indian queens. This queen was called *Anakawona*⁴. She was the wife of *Kasik Kawonabo*⁵. Fox Tree, one of the Native American painters living in Massachusetts, painted a beautiful painting of the history of

Indians. One of his masterpiece is a painting of Queen Anakawona.

The Spaniards succeeded in setting an ambush for queen Anakawona. Usually, the Indians would organize a series of cultural festivities for the Spaniards. The Spaniards also took the same ride to organize a festivity of queen Anakawona. It was in that celebration she was betrayed. They arrested her and hanged her. They also killed many other Indian officials who accompanied her.

The Spanish domination in Haiti continued until the 1600's. The French were going to do their part also. The French colonization started out with two small groups of people who were adventurers. They were not only adventurers, but also they were trying to better their living condition by leaving the European continent. The two small groups were the buccaneers⁶ and the filibusters⁷. History reports that the filibusters were pirates, a series of armed thieves who lived on people's wealth. Their task was to wait for boat transporting valuables (such as goods and other valuables and capture them). They knew the in and out of the sea to capture their victims.

The buccaneers used to chase wild animals such as wild pigs. The word 'buccaneers' is related to 'boucan' (a big fire bond to smoke meat). After killing the animals, they would light up a *boucan* to smoke the meat, a way to protect it for a long period to time. They would conserve their skins and made arrangement for them to be sold in Europe.

The Creole saying says: *Two bulls don't run in the same prairie*⁸. When two countries establish their colonies on a territory, there will always be quarrels, and hatred. From time to time, there were fights between the Spaniards and the French. The last war between these two colonial powers resulted in the Ryswick Treaty⁹. It was a treaty signed between them in 1697. According to this treaty, the West part of island of Hispaniola¹⁰ had felt under the control of France and the East one under the control of Spain.

While all these times, *donkeys were working hard for horses to run freely*¹¹: negroes were not only working like dogs for the Spaniards (from 1503), but also from time to time the whites colonizers imported more slaves from Africa. The hardships that the Spaniards and the French made Black People went to in Haiti is too much to talk about. But, things would be changed some day.

The colonizers did all that they could to create disaccord between black people; for example, if a group of slaves spoke the same language, they would separate them and send them to BOURIKE in different areas or on different plantations so that they would cut off all possible communication among them. The colonizers noticed the importance of communication among them. They were afraid that they would not plot against them. But, we can't explain how miracles happen. From time to time, the Creole language was developing; it developed till it became a full fledged language. This language was one of the tools that united the slaves to start revolting against their masters.

The Haitian slaves made a lot of efforts to liberate themselves. One of the great meetings they organized was the Bwa Kayiman¹² gathering. There are many documents written on

this event. One of the people who was leading it was a man named Bookman¹³. History reports that bookman was a voodoo priest from Jamaica. In that ceremony, Bookman had them bleed a pig; each slave drank some blood. This symbolism represents a sort of Aya Bombe¹⁴ swearing. This meeting did not bring a total success, but it marked an important step in order to concretize the slaves' dream to make 1804 become a reality.

When they are talking about history of Haiti, there are some heroes mentioned on top of the list. Toussaint Louverture¹⁵ is one of them, one of the great Haitian heroes that Haiti could have produced. He fought a lot to liberate the slaves. His BRAVOU made him reach the rank of "governor general". Many of these V.I.Ps who represented France did not like him; they saw him as danger. Finally, they captured him in an ambush. They put him on a boat and he was sent to prison in France in a prison called Fort-de-Joux in the Jura Mountains. Before Toussaint left Haiti, he said "*In overthrowing me, you have cut down in San Domingo only the trunk of the tree of black liberty. It will spring up again by the roots for they are numerous and deep.*"¹⁶ Things happened as were expected: Jean-Jacques Dessalines, one of the old members of the Indigenous Army took the lead. He continued organizing the slaves till they got revolted (against the French) on November 18, 1803¹⁷. This date is one of the great dates in the history of Haiti. It was the last revolt that took place, which not only liberated all slaves but also the slaves happen to create a homeland.

After Haiti's first independence, there were many dark moments the country went to. There were many fights to control power, but not to work together for the pride of every Haitian. In that way, there is a record of dictators who controlled power. The last great dictatorships established in Haiti were the Duvaliers' ones. Francois Duvalier (alias "Papa Doc") was a medical doctor in Haiti. Many people who knew him reported that he had participated in the campaign against P.Y.A.N. He made his way to take part in the presidential elections of 1957 where he was elected president (with the help of the army general¹⁸ at the time. A few years where his term was over and there supposed to have elections (where he could try to get re-elected for a second term) instead, he was converted into a dictator. That way, he got rid of many people he taught were his enemies. Many Haitian intellectuals have lost their lives. Those who were lucky to be alive went in exile in countries like the United States, France, Canada, some countries in Africa and in many other places.

In order to strengthen the dictatorship, he has created a paramilitary called the *tonton macoutes*¹⁹ or *macoutes*. These guys did whatever they wanted to during his whole reign. They killed many people and among them, many innocent ones. They raped peoples' wives, stole people's belongings (wealth), stole people's land, etc.

Many uprisings took place, trying to overthrow Papa Doc but in vain. These rebels were called *kamoken*²⁰. Usually, when a macoute captured a *kamoken*, he does not let him live; he would chop his head. The macoutes have killed many of them. The macoutes always gave the impression that the *kamoken* were not good people, they were communists. All that is negative was attributed to them.

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One of the last up rivals against Papa Doc was an attack by colonel Octave Cayard²¹. Cayard was a high rank military in the Haitian Army who was the commander of the Coast Guard. In 1970, he asked the coast guards who were on duty to go for a stroll in the sea. That's how he started attacking with heavy weapons, firing in the direction of the white house. One of his main targets was the National Palace. The heavy bullets hit many trees near the palace. After spending a full day attacking, he left Haiti and went to the US. Papa Doc survived the attack; he continued ruling Haiti for another year.

In the beginning of 1971, Papa Doc felt that he was not going to live long. In one of his speeches, he presented Jean-Claude Duvalier (alias "Baby Doc") as the young leader who would succeed him. In April 1971, Papa Doc died. As the old man has mentioned before, this young son succeeded him. Each of them spent 14 years in power.

With the way the political situation was developing in Haiti at the beginning of the 80's, there were many riots that began to take place against Jean-Claude's dictatorship. One of the drop of oil on the flame was the murder of three schoolboys in the city of Gonaives²². There were protests from time to time against the dictatorship in many parts of the country. Finally, the whole country rose against Jean-Claude, asking him to resign.

From the end of 1985 to the beginning of 1986, Jean-Claude saw that the people were very mad. The macoutes were getting enraged, doing many crimes everywhere. But the people did not give up. Before Jean-Claude left Haiti (on February 7, 1986), he paid a last visit to downtown Port-au-Prince with the first lady, Michele Bennet²³. The people run after them. In order to try to fool the people (making them believe that they would not leave power), they said: "*we are as firm as a monkey tail*"²⁴. The Monkey's tail was so hard that it did not take long to break up; Jean-Claude left the country (aboard a US Air Force plane) and landed in France.

During the whole Duvalier's dynasty (1957-1986), the people were thirsty of justice and there was no one to guarantee them that. In the process of getting rid of the macoutes after Jean-Claude's departure. This *dechoukay*²⁵ took on different forms: burning the macoutes alive, beating them, burn or ransacking their houses. Many people taught it was the Second Independence of Haiti²⁶. There was a military junta that secured power together with general Henri Namphy²⁷. A new constitution²⁸ was published in 1987. Though that constitution has beautiful articles in it, the sector that vowed against changes did not respect it. Free elections were scheduled to be held on November 29, 1987. A group of corrupted military men, together with the anti-change sector blew it where many people who went voting were killed. Many people felt in *Ruelle Vaillant*²⁹, lying down in their blood. Though the people started breathing after all those hardships under the dynasty, there was not really a relief in the political situation of Haiti. The military had also created another dictatorship. Many crimes were committed in the county. The *zenglendos*³⁰ were born. They were stealing, killing people, raping women throughout the country. With the cancellation of the 1987 presidential elections³¹, it was sent off for a runoff in January 1988 where Leslie F. Manigat³² was elected president (with the help of the army). He remained in power till June of 1988 where a coup made him left the country (he seek refuge in the nearby Dominican Republic). General Namphy took back

the power and after some months, general Prosper Avril³³ made his coup also from the end of Summer 1988. On April 1, 1989, some army officers³⁴ were plotting a coup against general Avril. This coup failed. It appeared to be more an April fool that these military men were playing with the general. There were many crimes and political persecutions when general Avril was in power. One of the persecutions was the accusation brought against three people: K-Plim (Evans Paul), Mezye, and Marino Etienne. They were accused of plotting a coup against general Avril. They spent a long period of time in Jail where they were tortured. History talks more of these three figures as *prizonye latousen*³⁵. Under the people's pressure again, the presidential seat started getting to be very hot; thus, general Avril started packing his bags, getting ready to leave power.

Finally, in the beginning of March 1990, Ms. Ertha Pascal Trouillot³⁶ ascended to power. This is the first woman in the history of Haiti to become president. She was one of the forefront judges (in terms of seniority) to become president in case of presidential vacancy. She was finally chosen for the post temporarily to prepare the presidential elections. In her speech, she made it clear that she was not going to be there for long. She was just going to be there temporarily. Things began to heat up during the summer of 1990; the macoutes sector started to come back in order to participate in these elections. Many well-known candidates such as Marc L. Bazin, Rene Theodore, Sylvio C. Claude... were campaigning. Roger Lafontant³⁷ (representing the macoute sector) suddenly appeared on the scene also as candidate who started campaigning. The popular organizations started discussing the issue. They realized that they should send a bull (someone with muscle) to challenge Lafontant and how they were going to deal with these macoutes. Finally, Jean-Bertrand Aristide was chosen as a candidate for the presidency.

Brawls spread out at the same time of this news. Aristide's campaign started in October 1990. Upon launching his campaign, it echoed a lot in all the media (national as well as international). Aristide also traveled in the Diaspora where he got an overwhelming support.

The elections were scheduled for December 16, 1990. Aristide was elected president with more than 70% of the votes. He was the first democratically elected president of Haiti. A Month before swearing in as president of the republic (on January 7, 1991), Roger Lafontant attempted a coup in order to block Aristide's ascending to power. But under the pressure of the people, this coup failed. Lafontant was arrested and was thrown in jail. On February 7, 1991, Aristide sworn in as president of the Republic of Haiti. Under his administration, many changes began to take place. But unfortunately after only seven month in power, general Raoul Sedras³⁸, together with a small group of military men and some members of the anti-change sector plotted a coup against Aristide. The September 30, 1991 Coup³⁹ was one of the bloodiest ones and one with a lot of terrors in Haiti. The army, together with some gangs of terror killed over 10'000 people. Many people went into hiding; many left the country, including president Aristide under pressure of the repressive army. Despite of Aristide' living in exile, he always remained active for democracy to be able to come back in Haiti. He traveled widely in order to undertake a

series of diplomatic missions, trying to find a solution in the crisis that the country was going through. Two years after the coup, there was an accord signed between president Aristide and General Sedras. According to this accord, the president was supposed to go back to power within a fixed date and that the general would have to resign from his post. This accord was called *The Governor Island Accord*⁴⁰. It was called so because it was on that island where they signed it in the state of New York. But despite all, the general did not keep his promise. He violated this accord and president Aristide did not return to Haiti on the due date. The exiled president continued his diplomatic efforts where he finally found the support of the American president, Bill Clinton. Few days before president Aristide touched the land of Dessalines again, the American troops had already been landed in the country for more security. Finally, on October 15, 1994, president Aristide returned to Haiti. This date turned out to be a great one in the history of Haiti, not only the people started waking up from the three years of coma they were in, but also it was the first time in the history of Haiti that a president left the country under pressure of a coup and then went back to power. Despite of Aristide's return to power, he still had many works to do because during the reign of general Sedras, he cut off all the branches of the popular organizations and the problem of insecurity spread out for the worst. The *zenglendos* and FRAPs still remained armed despite of the multinational forces that were present in the country. Today, we Haitians who are living in Haiti and in the Diaspora, must remain firm, mobilize in order to be able to have a change from which all Haitians can benefit from. Let's not keep on counting on series of foreign countries that are making fun of us, that are making temptation (inaccessible) to us such as they are coming to help us. As the saying says, *The person who wears the shoe is the one who knows where it's being ripped off*⁴¹. We Haitians, who want changes, are the ones who really know what we want and in order to get where we want, we must work together for the honor and respect of Haiti.

(E.W. Védryne)

FOOTNOTES:

1. [Pre-Columbian Hispaniola - Arawak/Taino Indians](#)
2. [Christopher Columbus' Voyages And Discovery Of The New World](#)
3. "Kasik": Creole used as title for an Indian chief. "...Cacique Henri led a successful rebellion against the Spaniards (in the Bahoruco mountains presently Anse à Pitres Haiti near Jacmel) and forced the Crown of Spain to negotiate, through General Barrio Nuevo, and to recognize his freedom and that of his followers." (re: <http://www.kwabs.com/haiti.html>)
4. "...One of the first people murdered on our land was a queen. Her name was Anacaona and she was an Arawak Indian. She was a poet, dancer, and even a painter. She ruled over the western part of an island so lush and green that the Arawaks called it Ayiti land of high. When the Spaniards came from across the sea to look for gold, Anacaona was one of their first victims. She was raped and killed and her village pillaged in a tradition of ongoing cruelty and atrocity. Anacaona's land is now the poorest country in the Western hemisphere, a place of continuous political unrest.", Edwidge Danticat

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- (<http://www.htfhaiti.org/wereugly.html>)
5. Kawonabo (Caonabo) - "...The 400 years of struggle against slavery and oppression started since the unsuccessful resistance of the Cacique Caonabo against the Spanish invasion" (re: <http://www.kwabs.com/haiti.html>) ---. "When Columbus returned to Espanola, he found that the thirty men he had left on the Navidad were all dead, killed by the Indians after they had invaded the kingdom of the **Maguana** governed by the intrepid **Caonabo**. Guillermo Coma who had accompanied Columbus wrote that *"bad feeling had arisen and had broken out in warfare because of the licentious conduct of our men towards the Indian women, for each Spaniard had five women to minister to his pleasure."* Columbus then built a new town, **Isabella**, forty leagues east of Navidad, near the river where Pinzon had found gold in the Cibao. After Isabella was built, Columbus set out for the gold mines of Cibao with his horsemen and infantry. Several forts were built on the way, especially in the plains of the Yaque River, which he named **Vega Real**. During their invasion of the interior of the island, thousands of Indians were killed. By the end of 1494 the Taino were in open revolt. Columbus had hoped to put down the resistance by kidnapping Caonabo the chief of the Cibao region and making an exemplary spectacle of him." (http://www.discoverhaiti.com/history00_4_1.htm)
6. "...By 1630, French and British buccaneers had set a foot hold on the island of Tortuga (or ile de la tortue) and by 1644 had established a settlement near Port-de-Paix on the North shore of Haiti (Hispaniola). These pirates would raid Spanish ships returning from the 'New World' with treasures stolen from the Aztec and Inca empires. The seizure of land by the buccaneers and their constant raiding of Spanish ships eventually led the Crown of Spain to cede the Western third of the island to France through the treaty of Ryswick (1697). This portion of the island was renamed Saint Domingue and later became 'La République d'Haiti'." (re: <http://pasture.ecn.purdue.edu/~agenhtml/agenmc/haiti/history.html>)
7. "... The buccaneers and filibusters landed at Tortuga at night to avoid being seen by the Spaniards. They then climbed the mountain where the Spaniards had taken refuge. They attacked the Spaniards just as the latter were about to attack the French. The Spaniards were caught in surprise. It was a complete defeat! Surviving Spaniards fled hearing the shriek of the others. This victory established the French as the owner of the island of Tortuga whence they would conduct their invasion of the western part of Espanola and create St. Domingue ... The true buccaneers who roamed the woods were reduced to hardly 100 persons. D'Ogeron did not attempt to suppress or absorb the filibusters in the same way for he designed to employ them to further national policy. He was more successful than the English and he had attracted all the French rovers from Port Royal and had concentrated them in his own stronghold of Tortuga. War was imminent and he was thus provided with a ready-made force of privateers to let loose in his own stronghold of Tortuga." (re: http://www.discoverhaiti.com/history00_8_1.htm)
8. *Two bulls don't run in the same prairie* (translated from Creole: "De towo pa bat

- nan yon sèl savann)
9. “1697... Spanish control over the colony ends with the Treaty of Ryswick, which divided the island into French-controlled St. Domingue and Spanish Santo Domingo.”
(re: <http://www.haiti.org/keydate.htm>). --- “...By the Treaty of Ryswick, signed in 1697, the western third of Santo-Domingo island was given to France, who made it its most profitable colony within sixty years.” (re: http://www.haiti.org/general_information/farmer.htm)
 10. Hispaniola <http://en.wikipedia.org/wiki/Hispaniola>.
 11. *donkeys were working hard for horses to run freely* (paraphrasing from Haitian Creole: “Bourik t ap travay pou chwal garyonnen”)
 12. Bwa Kayiman (Bois Caiman)“... A man named Boukman, another houngan, organized on August 14, 1791, a meeting with the slaves in the mountains of the North. This meeting took the form of a Voodoo ceremony in the **Bois Caiman** in the northern mountains of the island. It was raining and the sky was raging with clouds; the slaves then started confessing their resentment of their condition. A woman started dancing languorously in the crowd, taken by the spirits of the loas. With a knife in her hand, she cut the throat of a pig and distributed the blood to all the participants of the meeting who swore to kill all the whites on the island. On August 22, 1791, the blacks of the North entered into a rebellion, killing all the whites they met and setting the plantations of the colony on fire. However, the French quickly captured the leader of the slaves, **Boukman**, and beheaded him, bringing the rebellion under control. Just like Mackandal, Boukman had managed to instill in the blacks the idea that he was invincible. Thus, the French exposed his head on Cap's square to convince the slaves that their leader was really dead” (re: http://www.discoverhaiti.com/history_summary.htm)
 13. “...In August 1791, a massive slave uprising erupted in the French colony Saint-Domingue, now known as Haiti. The rebellion was ignited by a Vodou service organized by Boukman, a Vodou houngan (High Priest). Historians stamp this revolt as the most celebrated event that launched the 13-year revolution which culminated in the independence of Haiti in 1804.” (re: <http://www.albany.edu/~js3980/haitian-revolution.html>)
 14. “... **Aji** **aya** **bombe**
The decision to carry the final fight for freedom was sealed through a pact which was ratified at the Ceremony of Bois Caiman on the night of August 21 1791, more than 300 years ago. Led by Boukman Duty, assisted by Jean Francois and Biassou, the slave uprising exploded on the night of August 22 1791.” (re: <http://www.kwabs.com/haiti.html>)
 15. “...One of the most notable leaders of the Haitian Revolution to emerge was Toussaint L'Ouverture, a former slave. Toussaint organized armies of former slaves which defeated the Spanish and British forces. By 1801 he conquered Santo Domingo, present-day Dominican Republic, eradicated slavery, and proclaimed himself as governor-general for life over the whole island.” (re: <http://www.albany.edu/~js3980/haitian-revolution.html>)
 16. “In 1801, Napoleon Bonaparte dispatched General Leclerc, along with thousands of troops to arrest Toussaint, reinstate slavery, and restore French rule. Toussaint

- was deceived into capture and sent to France, where he perished in prison in 1803. Jean-Jacques Dessalines, one of Toussaint's generals and a former slave, led the final battle that defeated Napoleon's forces. On January 1, 1804, Dessalines declared the nation independent, under its indigenous given name of Haiti, thus, making it the first black republic in the world and the first independent nation in Latin America.”
(re: <http://www.albany.edu/~js3980/haitian-revolution.html>;
http://www.lrb.co.uk/v26/n08/farm01_.html) --- “
17. “The Haitian Revolution was a remarkable phenomenon, which is of great importance for many people concerned with revolutionary class struggles, colonialism, black history, Latin American and the Caribbean, particularly with the country of Haiti. The year 2004 will commemorate the bicentennial celebration of Haiti 's Independence. It is hoped that this pathfinder will be a valuable guide for the anticipated growing number of people who will want to learn about the Haitian Revolution. It is also hoped that it will serve to honor this heroic struggle in world history.”
(re: <http://www.albany.edu/~js3980/haitian-revolution.html>). --- “...The leadership of Dessalines was consolidated through an alliance with Alexandre Sabès Petion, a mulatto general born in Port-au Prince from a white father and mulatto woman. The alliance, sealed at a meeting prior to the start of the independence war, united the black and the mulatto generals ...The last victorious battle against the French expeditionary forces was fought on November 18, 1803 at a place called Verretieres near (present day) Cap Haitien formerly known as Cap Français. After that battle, General Donatien Marie de Vimeure, Marquis de Rochambeau, who replaced General Leclerc, the husband of Pauline Bonaparte, as the leader of the French Colonial Army, surrendered formally to Dessalines. Thus, the African slaves and their descendants, pure or mixed, became, de facto bello, the owners of the land of the former French colony of St.Domingue.” (re: <http://www.kwabs.com/haiti.html>).
18. “... The 1957 election was the first supposedly held with universal suffrage. However, the vote count was falsified by army chief General Antonio Kebreau and other pro-Duvalier army officers (author interview with Franck Laraque, December 1988; Laraque had been in the cavalry unit of the Dessalines Barracks at the time of the election but stated that he had reliable contacts in the army's general headquarters)”, Henry F. Carey. (re: <http://www.haitipolicy.org/archives/Archives/1998/carey.htm>)
19. *Tonton Macoutes* or Duvalier's secret police. --- “...The "Macoute," of course, were the fearsome thugs of the hated Duvalier dictatorship (1957-1986), appropriately named after a bogeyman common to Haitian children's stories.”
(re: http://www.wright.edu/news_events/community/fall96/haiti.html);
--- “...A term derived from the mythical Haitian bogeyman who captures children by putting them in his bag. In 1958 it became the common name for the armed militia of dictator Francois Duvalier, which terrorized the population”
(re: “Two Haitian Feminists Speak Out”
<http://www.webster.edu/~corbetre/haiti-archive/msg01461.html>)
20. During the Duvaliers' dictatorship... Some groups got together (secretly) to

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- prepare the armed resistance. They were known as 'Kamoken' (English translation: Emmanuel W. VÉDRINE) (re: http://rwor.org/a/v19/910-19/915/konpe_s.htm).
21. "...On April 24, 1970, Mr. Octave Cayard, who was at that time a Colonel in the Haitian Armed Forces and a Commander in the Haitian Coast Guard, attempted an unsuccessful uprising against the Haitian Government. When the rebellion failed, Colonel Cayard, his family and 118 other military men who had taken part in the uprising were forced to leave the country. The Government of Haiti seized the property owned in Haiti by Colonel Cayard, his wife, his daughter and some of the 118 other soldiers. On April 24, 1970, according to the complaint, the Tontons macoutes, the State Political Police, ransacked Mr. Cayard's home and a printing works belonging to a commercial company, the "Imprimerie Serge Bissainthe", in which Mr. Cayard was a shareholder. All the equipment, which was estimated to be worth about US\$150,000, was taken away and the machines transferred to the State Printers..." (re: <http://www.cidh.org/annualrep/82.83eng/Haiti2976.htm>)
 22. "...On November 28, in the provincial capital of Gonaïves, soldiers chased demonstrators into a schoolyard and shot and killed three schoolboys (Jean-Robert Cius, Daniel Israel, and Mackenson Michel) who were not involved in the protest" (re: <http://www.law.emory.edu/EILR/volumes/fall95/alevin.html>; http://www.uhhp.com/haiti/important_dates/important_dates14.html)
 23. Michele Bennet: Jean-Claude Duvalier's wife whom he married in 1980.
 24. *we are as firm as a monkey tail* (from Creole: "Nou la pi rèd pase yon ke makak".
 25. "...a violent movement where people rose up and killed the makout" (re: "Two Haitian Feminists Speak Out" <http://www.webster.edu/~corbetre/haiti-archive/msg01461.html>)
 26. "Second Independence of Haiti ". Many Haitian believe that Haiti need a 'second independence' to function as a 'real independent country'.
 27. "1986... Widespread protests against "Baby Doc" lead the U.S. to arrange for Duvalier and his family to be exiled to France. Army leader General Henri Namphy heads a new National Governing Council." (<http://www.haiti.org/keydate.htm>)
 28. The Haitian Constitution of 1987 <http://www.haitiguide.com/facts/con1987.php>
 29. "...Under the military regimes of Henri Namphy and Prosper Avril, men who found it politically expedient to massacre voters in 1987 on Ruelle Vaillant at Port-au-Prince, and then again in 1988 at the Cathedral St. Jean-Bosco while Aristide, then a practicing Catholic priest, was celebrating Mass." (<http://dir.salon.com/news/feature/2000/06/27/haiti/index.html>) . --- "It was hardly surprising that the post-Duvalier era was marked by bloody power struggles. Elections scheduled for November 29, 1987, were marred by terrorist attacks, uninhibited by the FADH. Election day was an orgy of violence, leading to the suspension of the process after only three hours." (re: <http://www.rand.org/publications/CF/CF129/CF-129.chapter9.html>)
 30. "...According to the Special Rapporteur on Violence Against Women in January 2'000, "the phenomenon of 'zenglendos,' or thugs, breaking into houses at any

- time, raping and beating the women, started during the Cedras regime as a form of political pressure but has now become a common practice of criminal gangs, terrorizing the entire population.”
(re: <http://www.womenwarpeace.org/haiti/haiti.htm>)
31. “1987 ...A new Constitution is overwhelmingly approved by the population in March. General elections in November are aborted hours after they begin with dozens of people shot by soldiers and the Tonton Makout in the capital and scores more around the country.”
(re: [Key Dates in Haiti 's History](#))
32. “1988 ... Military controlled elections - widely abstained from - result in the installation of Leslie Manigat as President in January. Manigat is ousted by General Namphy four months later and in November General Prosper Avril unseats Namphy.”
(re: [Key Dates in Haiti 's History](#)). --- “...The four principal candidates boycotted this farce and the United States characterized the process as "rigged," but beyond suspending aid did nothing. The military declared that over a million votes had been cast and that their candidate, Dr. Leslie Manigat, had won. Sworn in on February 7, 1988, he would hold office for less than five months. Caught in an internal military feud over power and drug money, he was unceremoniously exiled on June 20. With Manigat's own claim to office flawed and each side of the dispute accusing the other of being involved in narcotics trafficking, Washington could only deplore the continuing violence.”
(re: <http://www.rand.org/publications/CF/CF129/CF-129.chapter9.html>)
33. “... 1988 Sep 17, Haitian President Henri Namphy was ousted in a coup; Lt. Gen. Prosper Avril declared himself president the following day. (AP, 9/17/98) (<http://timelines.ws/20thcent/1988.HTML>). --- “... Prosper Avril (born **December 12, 1937**) is a former **president of Haiti**. He was born in Thomezeau village, near Haiti's capital, **Port-au-Prince** . He served as President from **September 17 , 1988** to **March 10 , 1990** . He was arrested in **2001**, shortly after **Jean-Bertrand Aristide** was elected President, for plotting against the state, but was freed when Aristide was ousted in February **2004**.” (re: http://en.wikipedia.org/wiki/Prosper_Avril)
34. “... On April 1-2, 1989 the Avril government experienced its second coup attempt. At the end of March the Army High Command had discharged four high-ranking officers reportedly for drug-trafficking. In addition, in connection with the discharges, a number of other officers were transferred to other military departments. Once Gen. Avril regained control he attempted to expel Leopard Corps commander Col. Himmler Rebu and also Col. Philippe Biamby, the former commander of the Presidential Guard, who were the alleged instigators of the attempted coup, but a group of some 300 antigovernment demonstrators set up flaming barricades all along the Delmas Road, and soldiers occupied the international airport to prevent Col. Rebu, their popular commander, from being expelled. Tanks and armored vehicles from the Dessalines Barracks appeared at Delmas and there was an exchange of heavy gunfire.

The Leopards took over the government television and radio stations and made three demands over the independent radio station Haiti-Inter. They said that they

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- wanted Lt. Col. Himmler Rebu released, a civilian government to replace Avril and the complete restoration of the 1987 Constitution. Cols. Rebu and Biamby and also Lt. Col. Leonce Qualo of the general garrison, however, were expelled by land to the Dominican Republic on Monday night, April 3, 1989. From the Dominican Republic they were sent to New York, via Miami, and in New York they were arrested by INS agents and held in detention for several months, allegedly without charges, until they were permitted to leave for Venezuela.” (re: [Annual Report Of The Inter-American Commission On Human Rights 1988-1989](#) online)
35. “1989 - President Avril, on a trade mission to Taiwan, returns empty-handed after grassroots-based democratic sectors inform Taiwanese authorities that the Haitian nation will not be responsible for any contracts agreed to by Avril. Avril orders massive repression against political parties, unions, students and democratic organizations.” ([Key Dates in Haiti's History](#) Online)
36. “...In 1989, the United States persuaded the incumbent military ruler, General Prosper Avril, to step down and allow Supreme Court Justice Ertha Pascale Trouillot to serve as interim president. With the support of the military's new commander, General Herard Abraham, she arranged relatively free elections for December 16.[35] To the dismay of the military and Haiti's elite families, Father Aristide was elected president with two-thirds of the total vote.”
37. (re: <http://www.rand.org/publications/CF/CF129/CF-129.chapter9.html>); --- [Profil d'Ertha Pascal-Trouillot](#)
38. General Raoul Sedras, head of the Haitian Army at the time of the September 30, 1991 coup that ousted president Jean-Bertrand Aristide. – [Read more on the this coup](#) (online)
39. “1991 - In September President Aristide addresses the UN General Assembly. Three days after his return military personnel with financial backing from neo-Duvalierist sectors and their international allies unleash a coup d'état, ousting President Aristide. Over 1,000 people are killed in the first days of the coup.” (re: [Key Dates in Haiti's History](#) (online))
40. “... In July 1993, Aristide was made to sign the Governor's Island Accord, a US-backed "peace accord" with the illegal military junta that terrorized Haiti for three years. The Accord forbade Aristide from running for re-election once he was restored to power, and gave amnesty to the death-squad terrorists of the junta. The junta then refused to abide by the accord, prompting President Clinton to send in troops in September 1994.” (re: [U.S.-Sponsored Regime Change in Haiti](#))
- “...FRAPH... [Emmanuel 'Toto' Constant](#), its leader, is now living as a free man in Queens, New York.) Among the FRAPH's victims was Guy Malary, the justice minister, ambushed and machine-gunned with his bodyguard and a driver. In September 1995, Chamblain was one of seven senior military and FRAPH leaders convicted in absentia and sentenced to forced labour for life for their involvement in the September 1993 execution of Antoine Izméry, a well-known pro-democracy activist. In late 1994 or early 1995, he went into voluntary exile in the

- Dominican Republic...” (re: [Paul Farmer reports from Haiti](#) (online))
41. The person who wears the shoe is the one who knows where it's being ripped off (from the Creole proverb: “Moun ki met soulye, se li ki konn kote chosèt chire”).

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PEYI M RELE AYITI

(Yon rezime istwa Ayiti soti epòk kolonyal rive an 1994)
(E. W. VÉDRINE)

Mo *Ayiti* a se yon mo ki soti nan lang *Endyen*¹ ki te rete sou teritwa sa a nan tan lontan. Mo sa a vle di: *kote ki gen anpil mòn, kote ki bèl*. Se Endyen yo ki te premye rete Ayiti.

Espayòl yo se premye pèp ewopeyen ki vin rete Ayiti. Yo te poze lapat sou tè sa a epi reklame l kòm tè pa yo. Kristòf *Kolon*² se youn nan preye Ewopeyen ki te pile tè Ayiti. Kolon te fèt nan peyi Itali nan yon vil ki rele *Jèn*. Li te atèri Ayiti nan dat 5 oktòb 1492. Pafwa lè n ap li istwa Ayiti, yo di n se nonm sa a ki te «dekouvri» Ayiti. Nan jounen jodiya, gen anpil klarifikasyon n dwe fè nan sa moun ap ekri, sitou sou koze istwa.

Kolon te atèri Ayiti pa aksidan. Se nan peyi *Zend* li ta prale; li pèdi wout li epi l chwe Ayiti. Ayiti vin tounen yon *koloni* espayòl. Kolon ak lòt ekip *Espayòl* ki te avè l, reklame tè sa a kòm yon koloni pou peyi *Espay*. Yon koloni se yon tè oubyen yon andwa yon lòt peyi reklame kòm pa l. Anpil fwa, se ak fòs ponyèt sa fèt. Pafwa se kapab apre yon lagè ant 2 peyi; youn nan peyi sa yo pèdi epi sa k genyen an ka vin reklame teritwa peyi pèdan an te genyen apre *trete* ki vin siyen antre yo.

Dabitid, lè yon peyi kolonize yon kote, *kolonizatè* yo fè krim, anpil zak malonnèt: yo touye pitit natifnatal andwa sa a, fè *kadejak* sou fanm yo ak anpil lòt krim. *Espayòl* yo te fè jan de krim sa yo tou lè Ayiti te koloni *Espay*.

O depa, Endyen yo te byen resevwa *Espayòl* yo. Yo panse se yon seri moun ki te sot nan syèl. Endyen yo te ede yo, ba yo manje, adòmi ak laswenyay. Endyen yo te parèt non sèlman inosan oubyen nayiv pou *Espayòl* yo, men tou, *Espayòl* yo panse yo te enbesil, yo panse yo te siperyè a yo menm; konsa, yo te kòmanse esplwate yo depi «a» jiska «z». *Espayòl* yo te kòmanse fè lagè ak yo, touye yo kote yo te rive detwi prèske tout plan Endyen Ayiti. Sa k pa t gen tan mouri te gen chans kraze rak, y al kache byen lwen nan mòn. *Kasik Anri*³ se youn nan chèf Endyen ki te reziste kont *Espayòl* yo.

Istwa Ayiti mansyone youn nan bèl rèn Endyen yo. Rèn sa a te rele *Anakawona*⁴. Li te fanm kasik *Kawonabo*⁵. Rèn sa a te gen yon bote estraòdinè. Fox Tree, youn nan gran

pent Endyen Ameriken k ap nan eta *Massachussets* (Etazini), pentire anpil bèl tablo sou istwa Endyen. Youn nan chedèw li yo se yon tablo sou rènen Anakawona.

Panyòl yo te rive tann yon anbiskad pou rènen Anakawona. Dabitid, Endyen yo te konn òganize yon seri fèt kiltirèl pou Espayòl yo. Espayòl yo pran menm woulib la tou pou yo te òganize yon fèt pou rènen Anakawona. Se nan fèt sa a yo trayi l. Yo mete lapat sou li epi yo pann li. Yo touye tou anpil lòt zotobre Endyen ki te akonpaye l.

Dominasyon Espayòl yo Ayiti kontinye jouk nan ane 1600 yo. Fransè yo pral fè kou pa yo tou. Kolonizasyon pa Fransè yo kòmanse ak de ti gwoup fransè ki t ap pwonmennen, non sèlman kòm *avantirye*, men tou ki t ap chache mwayen amelyore fason yo t ap viv nan *kontinan* ewopeyen an. De ti gwoup sa yo te rele *boukanye*⁶ ak *flibisyè*⁷. Listwa rapòte ke flibisyè yo se vòlè yo te ye. Se te yon seri zenglendo ki renmen byen san swe. Travay yo se te tann bato ki t ap transpòte lò pou te fè dappiyanp sou yo. Yo konn tout kachkou nan lanmè pou mete lapat sou bato.

Boukanye yo se bèt sovay yo te konn chase tèlke *sangliye*, yon espès kochon mawon ak lòt bèt. Mo 'boukanye' a an rapò ak mo *boukan*. Lè yo te fin touye bèt, yo limen gwo boukan oswa *fago dife* pou kwit vyann yo, chode vyann yo, yon fason pou te pwoteje yo. Yo konsève po bèt sa yo pou te voye vann an(n) Ewòp.

Pwovèb kreyòl la di: *De towò pa bat nan menm savann*⁸. Lè gen 2 peyi ki tabli koloni yo nan yon sèl teritwa, ap toujou gen hinghang, dyòl long, rayisman. Tanzantan te gen ti dife vole ant Espayòl ak Fransè yo. Dènye lagè ki te vin fèt ant de towò sa yo vin bay nesans a *Trete Riswik*⁹. Se yon trete ki te siyen ant yo menm nan ane 1697. Selon trete sa a, pati lwès *Il Ispayola*¹⁰ vin tonbe sou dominans Lafrans; pati lès la pou Espay.

Pandan tout tan sa yo, bourik t ap travay pou chwal garyonnen¹¹: nèg nwè te non sèlman t ap bourike pou Espayòl (soti depi 1503), men tou, tanzantan kolon blan yo voye chache plis an(n) *Afrik*. Mati Espayòl ak Fransè te fè nèg nwè pase *Ayiti Tonma*, pa gen bouch pou pale. Men, jou va jou vyen.

Kolon yo te fè tout sa yo te konnen pou mete dezantant ant moun nwè; pa ekzanp, si yon gwoup *esklav* te pale menm lang, yo konn separe yo, voye yo al bourike nan diferan andwa, deferan *plantasyon* dekwa pou koupe tout *kominikasyon* posib antre yo. Kolon yo te remake enpòtans kominikasyon antre yo. Yo te pè pou yo pa fè konplo kont yo. Men, nou pa ka esplike kote dlo pase li antre nan bwa jòmou. Tanzantan lang kreyòl la t ap grandi, li rale jouktan l rive mache. Lang sa a se youn nan zouti ki te ini esklav yo pou yo te kòmanse frape kolon yo. Esklav ayisyen yo fè anpil jefò pou libere tèt yo. Youn nan gran reyinyon yo te òganize se te yon rankont nan yon zòn Ayiti ki rele *Bwakayiman*¹². Gen anpil dokiman ki ekri sou rankont sa a. Youn nan moun ki te devan bann nan se yon nonm ki te rele *Boukman*¹³. Listwa rapòte ke Boukman te yon *vodouyizan* ki soti *Lamayayik*. Nan *seremoni* sa a, yo te senyen yon kochon; chak esklav te bwè yon ti san. *senbòl* sa a reprezante yon sòt sèman *Aya Bombe*¹⁴: swa yo viv lib oubyen yo mouri. Rankont sa a pa t pote yon siksè total, men li make yon pa enpòtan pou te konsyantize

esklav yo pou te vin fè yon 1804.

Lè n ap pale de Istwa Ayiti, gen yon *ewo* ki mansyone nan tèt lis: Tousen *Louvèti*¹⁵ se youn ladan yo, youn nan gran ewo Ayiti te ka bay. Li te goumen anpil pou libere esklav yo. Devouman l te fè l rive nan grad jeneral ak gouvènè. Anpil nan zotobre ki te reprezante Lafrans pa t renmen misye; yo te wè l kòm yon danje. Finalman, yo kaptire l nan yon anbiskad yo te tann pou li. Yo mete l sou yon bato epi y al anprizone l nan peyi Lafrans nan yon prizon ki rele *Fòdejou*, nan montay *Jira*. Avan Tousen kite Ayiti, li di Fransè yo: «Nou rache pyebwa libète moun nwè yo; li gen pou l pouse nan rasin li paske rasin sa yo fon nan tè epi yo anpil¹⁶». Choz di, choz fèt; Desalin, youn nan ansyen manm *Lame Endijèn* nan te pran mayèt la. Li kontinye òganize esklav yo jouk yo te rive fè yon gwo leve-kanpe nan dat 18 Novanm 1803¹⁷. Dat sa a se youn nan dat enpòtan nan Istwa Ayiti Tonma. Se dènye leve kanpe yo te fè, ki non sèlman vin libere tout esklav men tou esklav yo vin genyen yon peyi ki rele yo chèmèt-chèmetrès. ki te fèt

Aprè premye endepandans sa a, gen anpil *moman nwa* peyi a travèse. Anpil batay fèt pou gadè pouvwa a , non pa pou mete tèt ansanm pou travay pou fyète tout Ayisyen. Se konsa Ayiti gen yon rek ò d iktatè ki pase nan tèt pouvwa a. Dènye gwo diktati ki te tabli Ayiti se te *diktati Divalye* a.

François Duvalier (Papa Dòk) te yon doktè nan peyi Ayiti. Anpil moun ki te konnen l rapòte li te patisipe nan kanpay kont *pyan* nan peyi a. Li fofile kò l, l al nan eleksyon prezidansyèl 1957 yo kote l te vin monte prezidan (gras a èd jeneral lame a¹⁸ nan epòk la). Apre kèk ane kote manda l te bout, olye pou ta gen eleksyon li vin konvèti an diktatè. Se konsa l te elimine anpil nan moun li panse ki te elmi l. Anpil entelektyèl ayisyen pèdi lavi yo. Sa k te gen chans sove, y al nan peyi kouwè: Etazini, Lafrans, Kanada, kèk peyi Afrik, Ewòp ak nan plizyè lòt andwa.

Pou te bay diktati l la plis jarèt, li te vin kreye yon *fòs paramilitè* ki rele *tonton makout*¹⁹. Yo rele yo *makout* tou. Yo fè e defè pandan tout rèy diktatoryal la. Yo touye anpil kreyen vivan, anpil inosan. Yo fè kadejak sou fanm e sou fanm moun, vòlè byen moun, pran tè peyizàn elt...

Anpil ti leve-kanpe te fèt pou eseye chavire diktati Papa Dòk la men san siksè . Youn nan gwoup rebèl sa yo te rele *kamoken*²⁰. Dabitid, lè yon Makout pran yon Kamoken, li pa kite l viv. Li koupe tèt li. Makout yo te touye anpil Kamoken. Makout yo te toujou bay enpresyon ke Kamoken yo pa bon moun, ke yo se *kominis*. Tout sa k negatif, yo te toujou eseye mete l sou do yo.

Youn nan dènye leve-kanpe ki te fèt kont Papa Dòk, se te atak kolonèl Octave Cayard²¹ la. Cayard (Kaya) te yon militè wograde nan Lame Ayiti ki te chèf gadkòt. Nan ane 1970, li te mande gadkòt ki te desèvis yo pou t al fè yon virewon nan lanmè. Se konsa l te kòmanse atake ak zamfannfwa. Youn nan *sib* prensipal li se te Palè Nasyonal. Boulèt sa yo te frape anpil pwebwa ki tou pre palè a. Aprè yon jou l te fè ap tire, li te rive kite Ayiti pou l jete kò l Etazini. Papa Dòk te siviv; li kontinye gouvènè pou yon lòt ane.

Nan kòmansman ane 1971, Papa Dòk te santi vye kò a ap tyoule. Nan youn nan diskou l yo, li te prezante Jean-Claude *Duvalier* kòm jèn lidè ki pral kontinye zèv li. Nan mwa avril 1971, Papa Dòk te al bwachat. Kòm Tonton an te mansyone vre, Tibonòm nan kontinye zèv li. Yo chak fè katòz lane sou pouvwa.

Ak jan sitiyasyon politik la t ap dewoule Ayiti nan kòmansman ane 80 yo, anpil leve kanpe te kòmans fèt kont diktati Jean-Claude la. Youn nan gwo gout gazolin ki tonbe sou dife a, se te twa elèv yo te touye nan vil Gonayiv²². Tanzantan te gen manifestasyon kont diktati a nan plizyè rakwen peyi. Finalman tout peyi a leve kanpe pou te di Jean-Claude fè malèt li.

Nan fen ane 1985 pou rive nan kòmansman 1986, Jean-Claude te wè pèp la move kong. Makout yo fin pran chenn tèlman yo t ap fè krim tribòbabò. Men, pèp la pa t bay legen. Avan Jean-Claude bwaze (an fevriye 1986), li te fè yon dènye virewon anba lavil ak premyè dam nan, Michele Bennet²³. Pèp la kouri dèyè yo; pou yo te eseye kraponnen l, yo di: «Nou la pi rèd ke yon ke makak²⁴». Tèlman ke makak la te rèd, sa pa t pran lontan pou l te kase. Jean-Claude te bay peyi a blanch kote l t al ateri Lafrans.

Pandan tout *dinasti Divalye a* (1957-1986), pèp la te swaf *jistis* e pa t gen pesonn ki t ap garanti l sa. Se konsa yo te rive *dechouke* anpil Makout apre depa Jean-Claude. *Dechoukay*²⁵ sa a te parèt sou plizyè fòm: bay Makout *pèlebren*, bat yo, boule ou dechouke kay yo. Anpil moun panse se te *Dezyèm Endepandan Ayiti*²⁶. Te gen yon *jent militè* ki te vin pran rèn pouvwa a ak jal Anri Nanfi²⁷. Yon konstitisyon²⁸ tounèf te vin parèt an 1987; malgre konstitisyon sa a gen bèl atik ladan men sektè anti-chanjman an pa t respekte l. *Eleksyon lib* te pwojete pou 29 novanm 1987. *Move zangi* nan lame a, ansanm ak sektè anti-chanjman an gate l, kote anpil moun ki t al vote pèdi lavi yo; anpil moun te tonbe nan *Riyèl Vayan*²⁹. Byenke pèp la te kòmans respire apre tout peripesi l sou dinasti a, pa t gen vrèman yon amelyorasyon nan sitiyasyon politik Ayiti. Militè yo te vin kreye tou yon lòt diktati. Anpil krim fèt nan peyi a. *Zenglendo*³⁰ vin pran nesans. Y ap vòlè, touye moun, fè kadejak sou fanm nan tout rakwen peyi a.

Ak eliminasyon *eleksyon prezidansyèl* 1987 la³¹, li te vin ranvwaye pou yon dezyèm tou nan mwa janvyè 1988 kote Leslie F. *Manigat*³² te vin monte (ak koukou lame a). Li te rete nan tèt pouvwa a jis jen 1988 kote yon koudeta te fè l bay peyi a blanch. Jal Nanfi rebran pouvwa l epi apre kèk mwa jal Prosper *Avril*³³ fè kou pa l tou (sot nan fen ete 1988). Nan dat premye avril 1989, kèk zotobre nan lame a³⁴ te eseye rale fotèy la pou jal Avril ta tonbe. Kou sa a pa t reyisi. Li te plis parèt kòm yon pwasondavril mesye yo t ap eseye bay jal la. Te gen anpil krim ak pèsekisyon pandan jal Avril t ap gouvène. Youn nan pèsekisyon sa yo se te akizasyon yo te pote kont twa moun: *K-Plim* (Evans *Paul*), *Mezye*, *Marino*. Yo te akize yo pou konsimanda tèlke yo t ap maniganse pou chavire gouvèlman jal Avril la. Yo te fè yon dal tan nan prizon kote yo te tètire yo. Istwa plis pale de twa pèsonaj sa yo kòm *Prizonye Latousen*³⁵. Sou presyon pèp la ankò, fotèy boure a te kòmans vin cho pou jal Avril; se konsa l te kòmans fè malèt li pou l jete l.

Finalman nan kòmansman mwa mas 1990, Madam Ertha Pascal Trouillot³⁶ pran mayèt la. Se premye fanm nan istwa Ayiti Tonma ki monte prezidan. Li te youn nan ansyen jij

yo; se li yo te finalman chwazi pou chita sou fotèy boure a pou fè yon kenbe, annatandan eleksyon prezidanyèl fèt. Nan diskou l, madanm nan te fè konnen ke l pa la pou lontan li menm, se jis yon ti kenbe l ap fè pou l ede prepare eleksyon. Bagay yo te kòmanse chofe pandan ete 1990; sektè makout la te kòmanse reveye ankò pou l al nan eleksyon prezidansyèl. Anpil kandida koni kouwè M. L. Bazen, R. Tewodò, S. C. Claude... t ap mennen kanpay yo. Roger Lafontant³⁷ voup li vin parèt tou pou kòmanse kanpay elektoral li. *Òganizasyon popilè* yo te kòmanse diskite koze a. Yo wè fòk yo ta voye yon towo pou kontrekare Lafontant. Finalman, Jean-Bertrand Aristide (Titid) soti kòm kandida tou pou chèz boure a. Lòbèy gaye menm lè a!

Kanpay Aristide kòmanse nan mwa oktòb 1990. Lanse l fin lanse kanpay li, sa te fè anil eko nan tout medya yo (nasyonal kou entènasyonal). Aristide te vwayaje tou nan *Dizyèm Depatman* an kote l te jwenn yon sipò estraòdinè.

Dat eleksyon te pwojete pou 16 desanm 1990. Aristide eli prezidan ak plis pase 70% vwa. Aristide se premye prezidan demokratik ki eli nan peyi Ayiti. 7 janvye 1991, yon mwa anvan l te monte sou pouvwa, Roger Lafontant eseye fè yon koudeta pou bare Aristide. Men, sou presyon pèp souvren an, kou sa a pa t pase. Yo te mete Lafontant nan prizon. Jou sèt fevriye 1991, Aristide te prete sèman kòm prezidan Ayiti. Sou gouvèlman li an, anpil chajman te kòmanse fèt. Malerezman, apre sèt mwa sou pouvwa, jal *Raoul Sedras*³⁸ ak yon ti klik nan lame a, ansanm ak kèk moun nan sèktè anti-chanjman an te bay Titid yon koudeta. Koudeta 30 Septanm 1991 Lan³⁹, se koudeta ki pote anpil tèt Ayiti: lame a ansanm ak *gang kraze zo a* te touye plis pase 10,000 (dimil) moun. Anpil moun te nan mawon; anpil te kite peyi a, enkli prezidan Aristide sou presyon *lame represif la*. Malgre Titid te an ekzil, li te toujou rete aktif pou demokrasi te ka retounen Ayiti. Li te vwayaje anpil pou antreprann yon seri *misyon diplomatik* pou te eseye jwenn yon solisyon nan kriz peyi a t ap travèse.

Dezan apre koudeta a, te vin gen yon akò ki siyen ant prezidan Aristide ak jal Sedras. Selon akò sa a, prezidan an te sipoze tounen nan yon dat fiks sou pouvwa e ke jal la ta gen pou l demisyone. Akò sa a te rele: *Akò Zile Gouvènè*⁴⁰. Yo rele l konsa paske se nan ti zile sa a yo te siyen l nan eta Nouyòk (Etazini). Men, malgre tou, jal la pa t kenbe pwomès li. Li te vin vyole akò sa a e prezidan Aristide pa t tounen nan dat li te sipoze tounen an. Prezidan an ekzil la kontinye lit diplomatik li kote finalman li te vin jwenn sipò prezidan meriken an, *Bill Clinton*. Kèk jou avan prezidan Aristide te repile tèt Desalin nan, twoup meriken yo te gentan ateri nan peyi a pou plis sekirite. Finalman, nan dat 15 Oktòb 1994, prezidan Aristide retounen Ayiti. Dat sa a vin yon gran dat nan Istwa Ayiti. Non sèlman pèp la te kòmanse reveye nan *twazan koma* li te ye a, men tou se premye fwa nan istwa Ayiti yon prezidan kite peyi a sou presyon koudeta epi l retounen sou pouvwa ankò.

Malgre prezidan Aristide tounen sou pouvwa, men gen anpil travay pou l te fè toujou paske pandan *rèy sedrasyen* an, jal la koupe tout branch òganizasyon popilè yo. Pwoblèm ensekirite blayi pi rèd, zenglendo ak *FRAP* te toujou rete ame malgre *fòs militanasyon yo* te prezan sou teren an. Jodiya, nou menm Ayisyen k ap viv Ayiti e nan dyaspora a, fò nou tout rete dyanm, rete mobilize pou kapab genyen yon chanjman ke tout Ayisyen ka

benefisyè de li. Ann pa ret gade sou yon seri peyi etranje k ap pase n nan betiz, k ap fè n filalang tèlke y ap vin ede nou. *Moun ki met soulye, se li k konnen kote chosèt chire*⁴¹. Nou menm Ayisyen ki vle chanjman, se nou ki reyèlman konnen sa nou bezwen e pou rive kote nou vle a, fòk nou travay ansanm pou lonè ak respè Ayiti.

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POETRY | PWEZI

* «**20 Powèm Ayisyen**». 20 poems in Haitian Creole. [VEDCREP](#). Boston, MA. avril 1998.

20 Poèmes en créole haïtien (sélectionnés des collection de l'auteur : *Ti powèm Ayisyen Oktosilab, Koze lanmou, Poetry in Haitian Creole, Kri pou liberasyon*) pour critique littéraire. Titres: Sen Valanten, priye pou mwen; Lanmou se yon fri san sezon; Lanmou konn gen kachkach liben; Gen defwa m sonje w; Ou mande m eple lanmou; Pa mande m defini lanmou; Douz liy pou li; Pou fete anivèsè w; Peripési yon ti pèp nwa; Kote kochon kreyòl nou yo?; Transpòtasyon an Ayiti; Alfabetizasyon bòkyè; Pòv k ap mande nan Pòtoprens; Politisyen Granmanjè yo; Peyizan Ayisyen; Lè Ayiti te Ayiti; Se kreyòl mwen pale; Ou vle konnen kote m fèt?; Respè pou fanm Ayiti Tonma; Lago ak lavi.

* **23 Poèmes en français et en haïtien**. [VEDCREP](#). Boston, MA. 1995. 52 p.

Afrika oh! Afrika oh! : Afrika! Afrika; Dans la forêt Noire : Nan Forè Nwa; Europe et Espagne : Ewòp ak Espay; Le voyageur : Vwayajè; Les deux Ponts : Pon Nèf ak Pon Women; Salamanca : Salamank; Souvenir de Vienne : Souvni k sot Vyèn; Vive les vacances : Viv vakans!; Au bord de l'Océan : Bò Oseyan an; Ce que tu dois savoir : Sa ou dwe konnen; Dans le Parc : Nan Pak la; L'existence et la puissance de l'amour : Ekzistans ak puisans lanmou; Souvenir : Souvni; L'alpha et l'omega : Premye ak dènye; L'enfant et sa mère adoptive : Pitit ak manman adoktif li; L'Haïtien et le Chinois : Ayisyen ak Chinwa; L'Haïtien, un métis : Ayisyen, yon metis; L'Oiseau et le printemps : Zwazo ak prentan; Où se trouve Haïti? : Kikote Ayiti ye?; Qui vous êtes : Kisa ou ye?; Saison Rouge : Sezon Wouj; Trente ans emprisonné : Trantan anprizone; Un témoin : Yon temwen .

«Ayant longtemps vécu dans un milieu où la parole n'est pas tout à fait emprisonnée, Emmanuel W. Védryne s'est échappé de la poésie codée qu'offrent généralement les poètes d'Haïti pour nous livrer un message clair, simple, facile. C'est un poète badin qui chante tel un enfant. Sa poésie est toute pleine d'adolescence et naïveté. - Védryne nous raconte ses voyages, ses nombreux séjours en Europe. Pour avoir étudié en Allemagne et en Espagne, il a eu le privilège de découvrir et d'admirer de beaux sites européens. En été, il parcourt villes et villages, frotte avec de nombreuses cultures.

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

Il y a beaucoup de raisons

Qui poussent les gens à voyager

écrit Védryne. Les études donc ne sont pas les seules raisons de ses voyages. Il y a surtout le confort romantique des lieux tel SALAMANCA , en Espagne où

les oiseaux volent loin,

Bien loin de RIO TORMES

où PLAZA MAYOR le convainc à s'asseoir et à promener dans son enceinte... Vienne paraît une ville particulière pour le poète. Les habitants sont si sympathiques. On les croise dans les rues. Ils vont vite, certes. Cependant, ils ont le temps de vous saluer et de vous accueillir.

Les gens sont gentils à Vienne

Védryne est le poète des vacances fleuries. Il chante la beauté d'une nature universelle. BOSTON, VIENNE, FREIBURG et plus particulièrement SALAMANCA retentissent à travers ses chants. - Haïti n'a pas fait table rase dans l'univers poétique de Védryne. Au fond de son cœur, une large place y est réservée. Le poète se plaint de la misère du pays, dénonce le système impérialiste-colonialiste, se révolte contre les bourreaux du peuple.

Certains 'doctes' de la poésie auraient tendance à penser que l'écriture de Védryne paraît trop simpliste... On aurait tendance à croire qu'une légèreté se fait sentir de part et d'autre dans les textes. Haltez-vous!... Védryne sait parfaitement bien ce dont les anglophones ont besoin pour mieux apprendre et comprendre le créole et le français. S'il a choisi ce langage... c'est pour se faire mieux comprendre par le public au milieu duquel il vit et pour lequel d'abord il écrit...». (Jean Armoce Dugé).

WYCLEF JEAN IN SEARCH OF A PEACEFUL SOLUTION FOR HAITI THROUGH DIALOGUE

(by E. W. VÉDRINE)

Nov. 4/2004

It's good that Wyclef is trying to do something as a well-known Haitian-American superstar by trying to talk to different groups and see how he can try to connect them. But he must know that every little group in Haiti (be it businessmen, coup leaders, drug dealers, former soldiers, gangs, politicians,

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

scholars, and members of our corrupted elite) has their particular interest which is far from helping to solve Haiti's problems.

For instance, when we look at all these political parties on the ground (over 20) and other groups that give themselves an identifying number, they did not have any agenda for Haiti (before and after February 29, 2004) other than the slogan: ARISTIDE MUST GO! And as we know, the former priest loves power and he feels like a king on his throne. So, it's up to Haitians to come up with a solution that benefits the country.

If we are frank, OCCUPATION (the 3rd. visual one so far) is not the solution that the Haitian people need and whoever was elected president of the United States on November 2, 2004 would not be the solution for Haiti's current problems either. It is clear from what I've read on different forums recently that there are Haitians who are pro-Bush, and Pro-Kerry (whether they live in Haiti or in Diaspora). Those who seem to be pro-Bush were hoping that Bush get re-elected in order to keep Aristide away, and among those who are pro-Kerry were hoping that the senator get elected and MAYBE (who knows?) he would play the role of a "second Bill Clinton" to send Aristide back to Haiti and then from there, come what may. But the \$60,000 question is: WOULD THAT BE A NEW BEGINNING FOR HAITI (when she already had over 20)?

Also, Aristide had enough time to prove himself as leader because the Lavalas were in full power from 1994 (October) - 2004 (February) - put it that way because the 1991 coup by the Army has disrupted everything; it also gave birth to the worst embargo in the history of the country (from 1991-1994). But Haitians (be it leaders or any simple citizen) can't continue to blame ot! hers for their Haiti's fate - e.g, when they did not get full financial support After Preval came to power in 1996 or after Aristide came to power in 2001). Clearly, certain foreign countries did not want to help Haiti during these times, and particularly for problems in the 2000 legislative elections (which can be seen by some Haitians as A CHALLENGE TO DEVELOP LEADERSHIP) and these countries do benefit from Haiti's problems at the same time but we can't continue blaming them when we forget about our own responsibility toward the mother country.

Talking about "dialogue", the question is: CAN DIALOGUE AMONG HAITIANS (with different interests) BE FRUITFUL? But There is ALWAYS A WAY OUT if Haitians can sit down together at the table and put all their differences away in order to focus on the need of A COUNTRY. To do that, every Haitian must be conscious of the HAITIAN REALITY a! nd decide where they want to go (backward or forward).

THERE WAS DIALOGUE (if we want to go back in history before February 2004) between Aristide and the so-called "opposition", (better say "kovèjans" - whether they believe Aristide was serious or not). But the latter ONLY wanted him to leave power. It is also important to mention that it's a whole issue that arose from the results of LEGISLATIVE ELECTIONS OF MAY 2000. Under pressure from top government officials, the 84 year old lawyer Leon Manus, the constitutional chairman of Haiti 's electoral college had to go into exile quickly in order to protect his life. "The embassies in Port-au-Prince acted on these credible death threats against Manus by sending a helicopter to take him into exile." (Christopher G. Fauntroy, 2000).

When the country was facing internal problems in the Winter of 2003 and pressure from the

international community was mounting, Aristide could simply RESIGN OFFICIALLY (as a gesture) and he would get credit for that. The truth is that he has become the most popular politician in Haiti (like it or not) and he trusts his popularity in order to hold on to power until the end of his term. That, in a way, blocks the road for some many others who are also thirsty of power. They would do anything to bring him down because they fear that the Lavalas party would keep power forever (since a very high percentage of the population supports Aristide). Aristide on the other hand, would also do anything to keep his power until the completion of his term. So, clearly, the fight is one for POWER when analyzing the problems. But again, our question are: power to do what? Power to work toward the changes that the country needs? Power to feed everyone? Power to throw the infrastructural bases that the country need? Power for the emergence of good leadership? Power to manage personal interest better? ... We could go on and on, asking so many questions dealing with THE STRUGGLE FOR POWER IN HAITI.

WYCLEF JEAN AP CHÈCHE YON SOLISYON LAPÈ POU AYITI ATRAVÈ DYALÒG

(E. W. VÉDRINE)

5 novanm 2004

Se yon bèl ide Wyclef ap eseye fè yon bagay kòm yon gran vedèt Ayisyen-Ameriken trè koni nan monn mizik la o nivo entènasyonal kote l ap eseye pale ak diferan gwoup epi wè kijan li kapab konekte yo. Men li dwe konnen ke chak ti gwoup an(n) Ayiti (ke l te biznismann, pouchis, dilè dwòg, sòlda demobilize, gang, politisyen, entelektyèl, ak manm elit kowonpi nou an) gen enterè patikilye yo ki trè lwen de ede solisyone pwoblèm Ayiti.

Pa egzanp, lè nou gade diferan pati politik sou teren an (plis pase 20), e lòt gwoup ki bay tèt yo yon nimewo idantite, yo pa t gen okenn ajennda pou Ayiti (ni avan ni aprè 29 fevriye 2004) ke eslogan: *ARISTID DWE ALE!* E kòm nou konnen, ansyen prèt la renmen pouvwa kote l santi l tankou yon wa sou twòn li. Donk, li depan de Ayisyen si yo vle vrèmanvre vin ak yon solisyon ki kapab benefisye peyi a.

Si nou fran ak nou tèt e san patipri, *OKIPASYON* (twazyèm nan kounyeya e youn ki vizib) pa solisyon pèp ayisyen bezwen e kèlkilanswa moun ki ta eli prezidan Etazini nan dat 2 novanm 2004 pa t ap solisyon an nonplis pou konjonkti politik aktyèl la Ayiti. Li klè kou jou nan sa m li sou diferan fowòm ke gen Ayisyen pro-Bush, ak sa ki pro-Kerry (kit yo rete Ayiti ou nan dyaspora a). Sa yo ki pro-Bush t ap swete Bush reeli, yon fason pou kite Aristid nan kanpe lwen e pami sa yo ki pro-Kerry, yo t ap swete Kerry eli e petèt (ou pa janm konnen kote dlo soti l antre nan bwa joumou) li ta ka jwe wòl yon «dezyèm Bill Clinton» pou voye Aristide tounen Ayiti e delaetan, sa l fè l fè. Men kesyon enpòtan an se: *ÈSKE SA TA YON NO! UVO KÒMANSMAN POU AYITI* (lè l gen plis pase 20 deja)? De mèm, Aristid te gen ase tan pou l te pwouve tèt li kòm lidè paske Lavalas yo te gen pouvwa absoli de 1994 (oktòb) - 2004 (fevriye) – ann di l konsa paske koudeta 1991 lame a te fè vin estope tout bagay; sa te bay nesans tou a pi move anbago nan istwa peyi a (soti 1991 pou rive 1994). Men Ayisyen (kit se lidè

oubyen senp sitwayen) pa kapab kontinye blame zòt pou sò Ayiti – pa e.g, lè yo pa t jwenn sipò finansyè konplè aprè Preval vin sou pouvwa an 1996 oubyen aprè Aristide vin sou pouvwa an 2001). Klèman, sèten peyi etranje pa t vle ede Ayiti pandan epòk sa yo, e patikilyèman pou pwoblèm nan eleksyon lejislatif yo (ke kèk Ayisyen ka wè kòm *YON BWALONG POU APRANN DEVLOPE LIDÈCHIP*) e peyi sa yo benefisyè de pwoblèm Ayiti an menm tan, men nou pa ka kontinye blame yo lè nou bliye pwòp responsablite nou vizavi manman peyi a.

An palan de «dyalòg», kesyon nou ka poze se: *ÈSKE DYALÒG PAMI AYISYEN* (ki gen diferan enterè) ka pote fri? Men *TOUJOU GEN YON SÒTI* si Ayisyen ka chita ansanm bò tab la epi mete tout diferans yo de kote dekwa pou fikse rega yo sou *YON PEYI*. Pou fè sa, chak grenn Ayisyen dwe konsyan de *REYALITE AYISYÈN NAN* epi deside kibò yo vle ale (annaryè oubyen annavan).

TE GEN DYALÒG (si nou vle retounen nan listwa avan fevriye 2004) ant Aristid e swadizan «opozisyon an», (li pi bon pou n ta di «Konvèjans» - kit yo kwè Aristide te serye ou pa). Men Konvèjans te *SÈLMAN* vle pou l kite pouvwa. Li enpòtan pou n mansyone ke se tout yon kesyon ki ta pran rasin li nan rezilta *ELEKSYON LEJISLATIF ME 2000 YO*. Sou presyon tòp ofisyèl gouvènman an, Leon Manus yon avoka ki gen 84 lane e ki te tyèmman kolèj elektoral la, te oblije pran egzil san bat je dekwa pou te pwoteje lavi l. «*Anbasad yo nan Pòtoprens te repo! nn a menas lanmò kont Leon Manus kote yo te voye yon elikoptè vin pran l pou mennen l an(n) egzil.*» (tradiksyon kreyòl yon sitasyon Christopher G. Fauntroy, 2000).

Lè peyi a t ap travèse pwoblèm entèn ivè 2003 epi presyon nan men kominote entènasyonal la t ap monte lesyèl, Aristide te ka senpman *DEMISYONE OFISYÈLMAN* (kòm jès) epi yo t ap ba l kredi pou sa. Verite a sèke li vin tounen politisyen ki pi popilè Ayiti (vle l ou pa) epi l kwè nan popilarite l dekwa pou l ta ret fin acheve manda l. Sa, nan yon sans, bloke chemen espwa pou anpil lòt politisyen ki aswafe pouvwa pou ta vin fè kou pa yo pi devan. Yo ta fè nenpòt bagay pou desann li paske yo pè pou pati Lavalas la pa rete sou pouvwa pou tout tan (lè yon gwo pousantaj moun nan popilasyon an sipòte Aristide) byenke yo t ap toujou pase atravè pwosesis elektoral. Aristide li menm, ta fè tou nenpòt bagay pou l kenbe pouvwa a jiskaskè l fini manda l. Donk, klèma! n batay la se youn ki pou *POUVWA*. Men ankò, kesyon nou ka poze se: *Pouvwa pou fè kisa? Pouvwa pou travay pou chanjman peyi a bezwen? Pouvwa pou bay tout moun manje? Pouvwa pou jete baz enfrastruktirèl peyi a bezwen? Pouvwa pou emèjans bonjan lidèchip? Pouvwa pou jere enterè pèsònèl pi byen? ...* Yon dal ak yon pakèt kesyon nou te ka kontinye poze e ki gen pou wè ak *LIT POUVWA AN(N) AYITI*.

(Tradiksyon anglè – kreyòl: E. W. Védryne)

- **«PREMYE SEMINÈ KREYÒL E. W. VÉDRINE CREOLE PROJECT».**

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

«E.W. VÉDRINE CREOLE PROJECT has organized a Kreyòl seminar from May 13 to May 20 1996. This seminar was held at the 'Haitian International Cuisine', 1616 Commonwealth av. Boston, Massachusetts. It's a Haitian restaurant that brightly opens its doors to the advancement of cultural activities. The founder of the project, Emmanuel W. Védrine, was really satisfied with this very! first seminar and he also taking the opportunity to thank Serge Claude Valmé, David Cangé, Eddy Le Phare and Jan Mapou - four great figures in the Haitian Media who have really given their support informing the public about this seminar. The participants were extremely happy. The main text used in the seminar was the manuscript of *Gramè Kreyòl Védrine*, the 16th book that Védrine is going to publish. This grammar, a book with more than 350 pages, covers all grammatical aspects of the Kreyòl language. It will be published this summer so that people can have access to this linguistic document. Védrine also did a display of some Kreyòl books by Haitian authors. After this great seminar, two media in the Haitian community of Boston, 'Radyo [Vwa Lakay](#)' and 'Tele Dyaspora', have met with Védrine for an interview. Here's an excerpt of it:

SERGE CLAUDE VALMÉ : We are looking at your Kreyòl seminar, can you tell us about its importance for Haitians?

EMMANUEL W. VÉDRINE: I believe it is important in whatever the language development to have seminars, workshops, conferences done where people can gather to discuss on all aspects of the language. So, not only I write about that but I also believe in both theory and practice. That's how I started putting that in practice by launching this first free seminar.

SERGE CLAUDE VALMÉ: One of the document used in this seminar is one that's going to be published soon, *Gramè Kreyòl Védrine*, what can you tell us about it?

EMMANUEL W. VÉDRINE: *Gramè Kreyòl Védrine* is my latest book on Kreyòl. That's the first time the whole Haitian community (Haiti and the Diaspora) is going to have a document that covers all grammatical aspects of the Kreyòl language. It's a book with more than 350 pages. I believe it is a well-documented research where It took me a year to complete it. It can help many Haitians who need to know more about their own native language...

ANN PALE DE BWA AK FRI AYITI

(E. W. VÉDRINE)

Kisa nou konnen de *bwa* ak *pwebwa* an(n) Ayiti? Kesyon sa a, se pa pou bay yon ide de sa m konnen apwopo pyebwa Ayiti Toma. Toudabò, mwen pa yon konèsè nan zafè bwa ak pyebwa men mwen gen yon apresyasyon pou yo depi piti. Yo jwe yon gran wòl nan lavi m lè m te piti, non sèlman paske m fèt alakanpay, men m gade yo tou kòm tout sa ki te fè pati anviwonman kote m t ap viv la. Se ta yon kontantman estraòdinè pou mwen pou m ta pibliye yon rechèch konplè sou pyebwa Ayiti. Mwen bese byen ba pou m retire chapo m devan tout otè ki te fè yon kout plim sou zafè pyebwa Ayiti. Aktyèlman, se youn nan gwo pwoblèm peyi nou ap travèse lè nou wè yo fin koupe bwa yo pou fè chabon. Yo koupe pyebwa ki bay fri pou moun manje. Tout pwoblèm sa yo vin ogmante sou pwoblèm ewozyon an ke peyi a ap sibi e sa koze lapli pa tonbe. Si pa gen lapli, peyizan pa ka travay tè e jiskounye gouvènman yo pa kreye yon sistèm irigasyon atravè peyi a ki ta ede peyizan wouze tè. Èske se sous ak rivyè ke nou pa gen ditou nan peyi a pou fè baraj? Èske se enjenyè, agonòm nou pa genyen? Èske se yon madichon nou genyen pou n pa janm avanse tankou lòt peyi? An(n) Ayiti, nou chaje ak enjenyè, agonòm men biwo tout chita nan kapital peyi a ki pa gen tè pou travay. Tout moun nan kapital la bezwen manje men bannann ak patat pa grandi Pòtoprens. Li lè pou tout Ayisyen pran konsyans de bezwen peyi a, li lè pou yo mete tèt ansanm pou yo tout panse a avni Ayiti nan venteyinyèm syèk la.

Pye mango

Pye mango bay mango. *Pye manyo* se youn nan pi bèl pyebwa nou yo. Gen plizyè tip mango Ayiti: *mango abriko*, *aryèl*, *batis*, *blan*, *fil*, *fransik*, *jeremi*, *kanèl*, *kòdòk*, *kòn*, *labich*, *miska*, *miskèt*, *moulat*, *po fen*, *won*, elatriye.

Meyè fason pou plante mango se pepinyè pou fè ak grenn mango yo apre yo fin sèk. Mango sot tonbe lè yo mi. Lè van ap vante, mango mi tonbe. Gen moun ki monte yon pye mango pou yo ka manje mango. Lè ou monte yon pye mango, ou souke kèk branch mango, mango mi tonbe. Gen moun ki keyi mango ak wòch, flonn. Avan mango mi, li te vèt. Mango vèt pa tonbe. Gen plizyè fason pou manje mango: ou ka manje l ak kouto, kale l ak dan, fè sousèt ak li. Mango fil ak mango kòn se mango ki pi fasil pou fè sousèt ak yo. Pou fè sousèt ak yon mango, ou frape l sou yon bagay di jiskaske ou Petri l. Li vin tankou yon manmèl w ap souse. Yo rele sa «tòtòt» tou. Nan lòt peyi, yo fè ji, sirèt, savon avèk lòt pwodui ak mango. Si lakay te gen endistri, nou ta ka fè bagay sa yo tou. Anpil mango konn gaspiye Ayiti paske nou pa gen izin pou n ta fè yon bagay ak yo. Nan mwa jen, jiyè, moun jwenn anpil mango Ayiti.

Gen rejyon peyi a ki espesyalize nan kèk mango. Jeremi gen yon repitasyon pou *mango jeremi*; Okap repite pou *mango batis*; Gonayiv repite pou *madan fransik*. Nan kapital la, Pòtoprens, pa gen yon espesyalite paske moun pa kiltive nan kapital la. Men w ap jwenn anpil nan pye mango sa yo ke moun plante lakay yo. Pòtoprens se yon pwèn de rankont tou kote machann nan kat kwen peyi a vin vann mango sa yo. Anpil moun ki fèt nan kapital la vin konnen mango sa yo atravè machann yo.

Lewogàn repite pou *mango fransik* ak *mango miska*. Mango miska a gen yon gou estraòdinè; nanpwèn mango dous konsa. Po l fen, li tou won. Lòt kote w ap jwenn *mango*

fransik se Laplèn.

N ap jwenn varyete mango sa yo Ayiti: *abityela, abriko dlo, akòdò, ameli, anjèlik, answa, aryèl, aselwi, badyo, bata, batis, bèf, blan, ble, bonbe, bonbon, bonkira, bosye, bourik, chalè, chèl, chilpiti, datis, dega, di, difonsèl, disèl, dite, dlo, dòf, dosou, doudous, dyonn long, dyonn won, fal fann, fanm blanch, fil, gèp, gistav, gra, grenn bèf, grenn si, grenn toutou, jan mari, jenn jan gwo po, jeremi, jili, kachiman, kadril, kafe, kakadyab, kakapoul, kakòn, kalite, kan nan pwen, kanèl, kanf, kawòt, kay, kilns, kòdòk, kolèt, kòn, koton, kou boutèy, kountedi, kowosòl, labèl Dayiti, labich, lakansyèl, lakolo, lanmidon, lanni, lapolis, lasann, lèt, madan fransis, madan jan, magarèt, manchèt, manmye, mann ilè, Mari wòz, menvil, mesye fransis, mi wòz, mikayèl, miska, miss, monben, moulat, nèl, nimewo 11, p! a tout dyòl, pak, palmès, panyòl, paskal, pè, penn sik, pit, po fen, po rèd, porye, potas, poze papye, prin, remonsin, sann, sen michel, sik, simon, sirèt, tèmantin, tete, tete tifi, tèton, ti bèk, ti bilon, ti blak, ti bòzò, ti bwa, ti bwason, ti eme, ti glise, ti klo, ti kouzin, ti koyo, ti lodat, ti long, ti loran, ti mera, ti michèl, ti po rèd, ti pwav, ti sik, ti sya, ti wòz, tifi, toutou, twò dous, tyou bèf, vedin, vouzèt, vyann, vyolèt, wozali, yann, yaya, yil, zabriko, ze, ze kodenn, zege, zès, zilat, zozon...* (ref. [Plant ak pyebwa tè d Ayiti](#), François Séverin, 2002)

Pye labapen ak pye veritab

Ou wè yon *labapen* deja? Kijan li ye? Kikote ou te wè l? Lè labapen mi, li sot tonbe menm jan ak mango. Yo keyi labapen. Pou keyi labapen, ou monte sou pye a ak yon gòl epi ou pike yo nan kòlèt. Gen moun ki keyi yo vèt san yo pa mi men yo rèk. Li pi bon lè yo keyi yo mi. Lè van ap vante, labapen mi tonbe. Gen pye labapen ki wo anpil; moun pa monte yo fasil. Chak maten, gen moun an pwovens ki al anba pye labapen pou al wè si genyen ki tonbe. Pye labapen se yon bwa ki gen gwo fèy. Li sanble tèt koupe ak pye veritab. Pwovèb la di ou: *Fèy manyòk sanble mapou men yo pa menm*. Lè pye labapen ak pye veritab jenn fi, yo sanble kou de gout dlo. Se lè yo fè pitit pou wè ke yo pa jimèl.

Yo fè pepinyè ak grenn labapen pou al pike lòt kote. Grenn labapen jèmen. Labapen toujou gen yon seri ti pikan sou li. Yo ka pike moun lè yo vèt. Lè labapen an mi, pikan sa yo mi tou; donk, yo pa pike moun. (Lam)veritab pa gen pikan sou li. Lòt diferans ant de sè sa yo tou se nan fèy yo. Fèy (lam)veritab pi mens ke fèy labapen epi l fann plis. Pye labapen se yon bwa ki renmen libète l tandiske pye veritab renmen makrèl. Yon pye veritab gen dwa pouse lòt ti pye veritab ozalantou l, espesyalman lè yo koupe rasin nan yon kote. Veritab pa gen grenn menm jan ak labapen. Donk yo di grenn labapen, yo pa di grenn veritab. Se rasin pye veritab la yo plante ou koupe pou l kapab repwodi.

Kijan yo manje labapen? Yo bouyi, boukannen labapen anba sann cho. Lè yo bouyi l, yo mete sèl ladan pou ba l bon gou tandiske lè yo boukannen l, yo pa mete sèl ladan. Pou manje labapen bouyi, ou kale, retire l nan sak ki vlope l la pou kapab pran grenn nan. Lè li fin bouyi, ou kale grenn lan pou retire ekay ki kouvri l la. Po sa a di menm apre lè li fin bouyi oswa boukannen. Machann labapen konn pase yo solèy avan yo bouyi yo. Se yon fason pou yo pa gate vit. Labapen pa gen sezon espesyal li donnen.

Pou manje (lam)veritab oubyen ou kapab bouyi l, fri l, oswa boukannen l. Veritab gen bonjan vitamin ladan. Gen kote yo fè tonmtonm ak li. Machann fritay Pòtoprens fri l pou vann ak lòt fridòdòy. Yo bay veritab ti non jwèt sa a: *vip pip kale bouyi* . Sa vle di depi l tonbe, pa gen pèdi tan, se kale mete l bouyi. Tè plèn tankou Lewogàn bay anpil veritab. Gen moun ki angrese kochon ak veritab. Yo itilize gonm labapen ak veritab tou. Timoun ki renmen kenbe zwazo tann pèplen pou yo ak gonm lan. Kijan yo fè sa? Yo pike pyebwa a epi l bay yon lèt blanch, epè. Yo mete lèt sa a nan yon ti mamit oswa nan yon ti kwi. Yo bouyi l epi l vin tou nwa. Yo pran gonm sa a yo mete l sou branch bwa kote zwazo yo poze. Depi pye yo pase sou li, y ap kole; yo p ap ka vole. Pye yo pran, zèl yo pran tou. Lòt bagay yo fè ak gonm sa a se anplak pou leve biskèt moun ki tonbe. Anplak sa a konn grate kou pwagrate. Anplak la tonbe pou kò l. Si moun lan mouye l souvan, l ap dekole san lè l poko rive. Li gen yon sant makawon tou.

Youn nan konèsè sou zafè bwa, Frederic Burr Reynaud (1884-1946), rapòte ke sè sa yo antre Ayiti nan ane 1788 nan zòn Lenbe pa yon sèten Belin de Villeneuve.

Pawoli: *Pye labapen sanble ak pye veritab men yo pa menm .*

Pye zaboka

Pye zaboka se yon bèl pyebwa ki gen bèl fèy. Men gen plizyè tip zaboka menm jan gen plizyè tip mango. Gen rejyon Ayiti ki espesyalize yo nan kèk tip prensipal. Ki tip zaboka ki pi repite kote w soti a?

Pou plante zaboka, ou kapab fè pepinyè ak grenn zaboka pou al plante lòt kote. Pa konfonn *avoka* ak *zaboka* . Yo chak defann koze pa yo. Zaboka kapab defann ou devan mayi moulen, patat, kasav, bobori. Avoka ka defann ou nan tribunal pou yon kòz oubyen yon bagay ke yo akize ou. Yo manje zaboka mi. Lè zaboka mi sou pye, yo konn sot tonbe. Lè van ap vante, zaboka mi tonbe. Yo keyi zaboka ki rèk, yo toufe yo pou yo ka vin mi. Kabrit, chen ak kochon se twa bèt Ayiti ki pi renmen zaboka. Yo angrese kochon ak zaboka tou. Yo konsève grenn zaboka pou bay kochon ak kabrit manje lè gen rate manje pou bèt yo. Yo itilize zaboka tou nan lòt peyi pou fè pomad pou cheve ak grès.

Defann mwen m ap defann ou zaboka

*Lè m ap tranche w
Bouch mwen kouri dlo
Mwen p ap pale sèlman de zaboka dlo
Men tout lòt Zaboka mi
Zaboka mi, se ou ki defansè m
Devan mesye sa yo:
Patat, kasav, bobori, kabich ak mayi moulen
Defann mwen devan yo pou m pa wont
Menm jan konpè chat te wont
Aprè malonnèt konpè chen te fè l anba pye ou*

*Mèkredi granmmaten
Defann mwen zaboka
Pou sizanka
Kasav ta kwoke nan gòj mwen
Defann mwen
Pou sizanka
Chen, kabrit ak kochon
Ta atake ou
Pou m ka pran pou ou
Mwen konnen kòman yo damou pou ou
Lè yo jwenn ou, yo ka devore ou
Tèlman yo swaf ou.
Mwen jalou de ou menm jan
Chen pa ta renmen chat pran ou
Defann mwen zaboka
M ap defann ou tou
Silvouplè defann mwen
Devan mayi boukannen.*

Pye kokoye

Pye kokoye bay fri ki rele kokoye oswa kòk . Moun bwè dlo kòk, yo manje nannan kòkoye. Lè kokoye a pa rèk, yo manje l, yo rele sa nannan . Nannan kokoye bon anpil ak kasav oswa bobori. Yo manje kokoye rèk ak kasav, pen oswa bobori. Yo graje kokoye pou kapab pran ji a. Yo mete ji a nan manje tèlke mayi moulen, yo fè kremas avè l. nan peyi etranje, yo itilize kokoye pou fè anpil pwodui tèlke lwil, grès, pomad pou po. Meyè fason pou keyi kokoye se monte pou monte pye a; ou rache l nan grap li. Ou gendwa rache grap la nè. Depan de wotè pye kokoye a, ou ka pa fè anpil efò pou keyi l. Gen pye kokoye ki wo anpil, gen kokoye basèt tou. Kokoye Damyen yo gen yon repitasyon pou wotè yo, tèlman yo kout. Selon wotè ou, ou gendwa pa menm monte pye a pou keyi kokoye. Si l ta yon ti jan wo, ou gendwa keyi l ak yon gòl. Tout fri ki vin nan grap gen yon kòlèt . Si ou kase kòlèt la, l ap tonbe. Kokoye se yon fri ki chich. Li pa tonbe atè; se keyi pou keyi l. Lè yo di yon moun kokoye, sa vle di: yon moun kourèd , yon moun chich , yon peng . Se yon danje pou moun rete anba pye kokoye lè y ap keyi l. Si pa malè li ta tonbe sou tèt yon moun, pa gen lavi pou li ankò.

Yo fè tonnèl ak fèy kokoye. Gen anpil kote andeyò ki gen tonnèl. Anpil moun fè tonnèl pou frechè. Lè li fè cho, yo pa rete andedan kay la; tout moun anba tonnèl, kare (kage) chèz yo ap pran ti van. Lè moun mouri tou an pwovens, yo monte tonnèl pafwa. Se anba tonnèl la moun ap jwe zo, domino, bwè gwòg, bay istwa pandan veye a. Apre nevyèm (nevèn), yo kraze tonnèl la. Yo fè tonnèl tou pou rezen ak joumou donner. Rezen ak joumou renmen detire, dodomeya kò yo. Gen flè ki renmen blayi kò yo sou tonnèl tou.

Yo toujou di pye kokoye se bwa ki rale loray. Donk, lè loray ap gwonde pa rete anba pye kokoye.

Pwovèb : Ou pa janm konn kot dlo pase li antre nan kokoye .

Kilti : Yo fè pepinyè kokoye pou al plante lòt kote.

Nègès ki fè bote rivaj mwen yo

*Pa gen konparezon ak bèl fèy ou
Byenke palmis ap taye banda l tou
Ou fè bote Lanmè Karayib la
Ou fè bote rivaj mwen yo
Fèy ou yo bèl,
Yo gen yon koulè dore
Pafwa ou panche
Yon jan pou m manyen cheve w,
Pou m jwe ak krenyè w
Nègès bèl kreyè,
M renmen koupe cheve w
Pou sèvi m parasòl
Fèy tòl
Pa ka wè la.
Lè m bwè dlo w,
Li rafrechè kè m,
Li koupe swaf mwen.
Anba tonnèl mwen,
Ou batay ak solèy la pou mwen
Pou l pa frape m.*

*O kokoye!
M ta koupe w
Chak jou pou m manje
Nannan w,
Pou desann chalè m
Pou rafrechè kè m.
M ta graje w
Chak jou pou m souse w,
Prije w
Pou ti kremas mwen,*

*Pye kokoye, bèl nègès k ap taye banda l
Lè van ap vante pou l fè palmis fè jalouzi.
Nègès chich, nègès ki p ap bay konsa konsa
Men se pran pou pran
Poutèt sa, m pral monte sou ou,
M ap degrape w
Koupe w
Epi m manje nannan w.*

Pye Palmis

Menmsi Ayisyen pa konn tout pyebwa ki gen Ayiti, men yo tout wè yon pye palmis sou lajan peyi a ak sou drapo bikolò a. Anpil fwa lè y ap fè paryaj Ayiti, yo pran yon senk

kòb voye l anlè. Gen moun ki parye sou *tonton* , genyen ki parye sou *palmis* . Nan drapo ble e wouj Desalin lan, nou wè yon pye palmis kanpe tou drèt kou Lakrètapyewo. Palmis se yon bwa ki reprezante *libète* pou nou. Pa gen pyebwa ki ka fè konpetisyon ak palmis nan wotè. Palmis se yon bwa ki renmen libète l. Li toujou pou kò l. Li domine peyizaj la. Anpil zwazo poze sou palmis oubyen pye palmis pou manje grenn palmis. Anpil ranmye renmen manje grenn palmis; donk, anpil fwa yo poze sou pye palmis pou manje grenn nan. Gen anpil zwazo ki renmen fè nich yo nan pye palmis. Gen moun ki panse bèt yo pa gen lespri. Poukisa yon zwazo al fè nich li nan yon pye palmis? Mwen ta di pou plis sekirite paske palmis se yon bwa ki wo. Se pa yon pyebwa moun pral monte fasil pou deniche nich yo. Palmis gen fèy long ki ta vle sanble ak fèy kokoye men fèy sa yo pa dore, yo gen koulè ble. Palmis se fanmi ak pye kokoye, menm jan pye labapen se fanmi ak pye veritab.

Nouriti : Yo manje chou palmis. Li bon anpil kòm legim. Se pa yon bagay ou jwenn souvan.

Itilizasyon : Yo koupe palmis pou fè planch pou klise kay an pwovens. Palmis se yon gwo pyebwa; li gen gwo twon, diferan de pye kokoye. Se youn nan rezon ki fè yo pa monte l souvan. Lòt rezon an sèke li pa bay fri pou manje. Palmis bay bèl tach. Ou poka janm kouche sou yon tach frèch? Lè chalè, moun konn kouche sou tach pou frechè. Lè tach la mi, li sot tonbe pou kò l. Gen kote an pwovens moun itilize tach pou kouvri *kounouk* yo. Yo konn bare kounouk ak li pou pwoteje l kont van ak lapli. Yo konn pyese twou kay pay ki koule ak li. Yo bay kochon grenn palmis la manje tou.

Dimanch ramo se yon dimanch kote anpil katolik achte branch ramo. Yo mare l nan ponyèt yo oubyen yo fè ti goumèt ak li. Se yon senbòl an souvni Jezikri lè l te antre triyonfalman nan vil Jerizalèm yon semèn avan l mouri. Ou konn kote ramo soti? Se ti fèy ki fè pati kè palmis la oubyen flèch palmis la ki pwente ap gade lesyèl. Moun koupe palmis la avan dimanch ramo pou kapab itilize oubyen vann ti fèy espesyal sa yo avan dimanch ramo. Se nan epòk sa a moun jwenn chou palmis la pi fasil pou manje.

Kilti : Yo fè pepinyè ak *grenn palmis* pou al plante lòt kote. Men pifò pye palmis Ayiti yo se nan bouch zwazo grenn yo sot tonbe epi yo leve. Donk zwazo yo fè anpil bagay nou pa fè.

Pyebwa libète

*Palmis, mwen konnen poukisa
Ou fyè konsa
Ou se senbòl libète
Se sa k fè ou toujou nan tire pye
Ak pye kokoye
Palmis, tout lòt pyebwa yo konnen ou
Kòm bwapiwo,
Grennpwonmennen
Ou wè tout bagay*

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

*Ou konn tout sa k ap pase.
Mwen renmen parye sou ou
Mwen pa renmen parye sou tonton
Anpil se magouyè
Dyòl bòkyè
Malveyan
Grandan
Gouloupya.
Yo pa t goumen pou libète
Men ou te kanpe dyanm sou tè Desalin ak Tousen
Depi anvan 1804,
Palmis, ou kanpe drèt kou Lakrètapyewo
Ap fikse lesyèl.
Ou kanpe drèt tankou Chalmayperal
Ou fè m sonje
Ewo nou yo
Lè m gade w,
M ta renmen tout Ayisyen
Fyè tankou w,
Lib tankou w
Menm jan ou gen libète ou pami lòt pyebwa yo
M ap parye sou ou
M p ap parye sou tonton
Tonton ka blofe m
Mwen pi fè branch ou yo konfyans
Menm jan zwazo yo fè yo konfyans
Pou pa deniche yo.*

Pye kayimit

Ou wè yon *pye kayimit* deja? Se yon pyebwa ki gen fèy koulè bwonz oubyen vyolèt. Pye kayimit se yon pyebwa ki chich anpil. Li pa tonbe menm jan ak mango. Menm lè kayimit mi li p ap tonbe. Li pito rete seche nan branch li. Se yon chichadò menm jan ak kokoye. Ou monte pye kayimit pou keyi kayimit. Lè yo vèt, yo gen yon gonm ladan, yon sòt lèt menm koulè ak lèt labapen oswa veritab. Li gen gou rak. Lè l mi, gen yon ti gonm ki ka kole nan moustach moun. Kayimit vyolèt, se kayimit ki pi popilè Ayiti. Se pa yon fri ki di lè l mi. Ou annik peze l epi nannan l ouvè; li bay yon ji ki dous. *Kayimit* mawon, kòm non an endike, se pa yon kayimit w ap jwenn souvan menm jan ak vyolèt la. W ap jwenn kayimit mawon nan bwa, nan mòn. Ranmye se yon zwazo ki renmen grenn kayimit. Anpil fwa ou wè yo sou pye kayimit, anba pye kayimit dèyè grenn.

Pwovèb : Mizè fè chen monte kayimit .

Fanm marabou jansiv vyolèt

*Cheve ou fè lonbray pou mwen.
Bèl ranmye*

*Koulè dore
Je chandèl
Vin poze sou bra ou yo
Pou chache lavi.
Bèl marabou,
Se ou menm ki te prete
Wa Kristòf parasol ou
Pou l pare solèy,
Pou l te chita pran repo
Lè enkyetid te anvayi kè l.
Marabou bèl po
Po vlou
Po fen
Ou pa tonbe pou okenn nèg
Ki damou
Tèlman ou konnen w bèl
Tèlman ou gen ògèy
Men malgre tou,
Ou fè bote lakou
Kòm fanm marabou.
Lè van ap vante,
Kè ou pa sote
Ou kanpe dyanm
Paske ou konnen ou p ap tonbe.*

Pye sapoti

Ou pa janm wè yon *pye sapoti* ? Lè m ap pale de dousè fri yo, mwen pa ta renmen di se sapoti ki pi dous nan tout. Lòt fri ta fè twòp jalouzi. Men kanta dous, sapoti dous tout bon. Mwen pa konn sa chovsouri yo panse. Sapoti pa yon fri ki onnèt menm jan ak kèk lòt fri. Fòk ou fè efò pou keyi l. Pou keyi l tou, sa pa fasil. Pafwa, fwomi ap monte desann paske anpil fwa yo gen nich yo anlè a; fèy yo toufe e pafwa gen bonjan nich gèp nan fèy yo ki ka bobo yon nèg. *Santi bon koute chè* , donk ou pa jwenn sapoti atè menm jan ak mango. Se pa yon fri ki gwo; li pi piti ke kayimit, li won. Anpil fwa, yo keyi sapoti, yo mete yo toufe pou ka vin mi. Yo gen po fen, yon po jòn, yon sant agreyab epi se koupe dwèt. Li fasil pou kale yo ak kouto.

Sapoti ou dous

*Se pa lwanj m ap fè pou ou
Pou pa vin ògeye
Men ou dous anpil
Malgre ou chich.
Mwen p ap kite lòt fri tande sa
Pou evite jalouzi.
Kit ou Dikini
Kit ou Jakmèl,
Se menm manmèl*

*Menm dousè
Menmman
Parèyman.
Mwen pa bezwen
Konnen
Si ou te soti Jamayik
Oubyen Ziltik
Yon sèl bagay
M wè w tout kote Ayiti
M ta mòde w,
Tranche w
Woule w nan men m
Anvan m manje w.*

Pye kachiman

Ou wè yon *pye kachiman* deja? Se pa yon fri ki tèlman popilè Ayiti menm jan ak mango. Se yon fri won prèske menm gwochè ak kayimit. Yo konn keyi yo mi sou pye. Yo konn toufe yo tou pou vin mi. Gen yon tip kachiman ki rele *kachiman tyèbèk*. Kisa ki fè yo parèt yon ti jan diferan de kachiman regilye yo? *Kachiman tyèbèk* gen yon seri ti boul oval sou li. Lè l mi, ou gendwa rache chak ti boul sa yo pou manje jiskaske ou jwenn nannan an. *Kachiman tyèbèk* gen yon koulè gri epi pwent ti boul yo kòmanse vin nwa lè l ap mi. *Kachiman* regilye vin woz tankou yon flanman woz lè l mi. Yo fè ji pou bwè ak kachiman.

Se yon bwa ou jwenn pa aza. Timoun Ayiti ak elèv lekòl se fouyapòt nan bwa. Donk, li fasil pou yon timoun konnen kote ki gen yon *pye kachiman* nan zòn lan.

Desè : Yo gendwa manje kachiman ak kiyè, men se yon pwoblèm pou moun timad ak moun afre fè nan sosyete paske tanzantan fò ou ap krache grenn lan .

Kilti : Bon, pa gen reyèlman yon kilti kachiman menm jan gen yon lòt kèk fri. Yo kapab fè pepinyè ak grenn yo pou al plante lòt kote.

Itilizasyon : Moun ki fè remèd fèy konn enpòtans fèy kachiman. Li bon pou foulay. Lè yon moun foule nan pye, yo konn bouyi fèy kachiman mare sou li ak mayi moulen cho pou dezanfle l.

Lè m monte yon pye kachiman

*Pye kachiman se pa yon bwa
M monte fasil
Paske m pa wè l fasil
Men m kirye de tout pyebwa
Pou m wè sa k la
Lè m jwenn yon pye kachiman*

*Pa aza
Fò m gade sa k ladan
M bezwen konnen si se kachiman tyèbèk
Si se lachin
Menmsi m pa jwenn kachiman
M p ap fache
Petèt m ka jwenn kèk nich
Pou m deniche:
Nich kit
Nich toutrèl
Nich madansara
Eksetera era...
Lè yon bouk kabrit kouri dèyè m,
Pou pye kachiman
Ka sove m
Se sou li m monte
Pou m al kache
Jouktan kabrit la ale.
Lè m tonbe sou pye m
Oubyen lè m foule pye m,
M ap monte yon pye kachiman
Pou m degrape fèy mare sou li
Pou defoule l.
Pye kachiman
Se pa yon bwa
M monte souvan.*

Pye kakawo

Pye kakawo renmen frechè. Se yon ti pyebwa ki renmen konpay. Li renmen lòt pyebwa prete l parasòl yo pou l ka pare solèy, pou van pa anmègde l. Petèt se paske l piti a. Pye kakawo se yon bèl ti pyebwa, fèy li byen soup, byen laj. Pandan premye ane a, li fleri; lòt ane, li kòmanse pote fri. Grenn kakawo a fèmèn nan yon sòt kapsil. Lè kakawo a bon, yo mete l nan solèy pou l seche. Apre l fin seche, yo ka vann li nan mache, vann li ak espekilatè menm jan ak kafe. Se yon danre ki bay kòb. Lewogàn se youn nan rejyon Ayiti kote yo te konn kiltive l lontan men ak gwo pwoblèm agrikilti, kilti kakawo vin neglije.

Kesyon e konpreyansyon

1. Poukisa yo koupe pyebwa Ayiti?
2. Ki dezavantay sa genyen lè yo koupe pyebwa?
3. Kijan ou panse yo kapab pwoteje pyebwa yo?
4. Konbyen tip mango ou konnen?
5. Ki pwodui yo kapab fè ak mango?
6. Ki tip mango ou jwenn Okap, Lewogàn, Jeremi, Gonayiv?
7. Esplikle fraz sa a: «Lè pye labapen ak pye veritab jenn fi, yo sanble kou de gout dlo; se lè yo fè pitit pou wè yo pa jimèl».

8. Kijan yo plante labapen ak veritab?
9. Kijan yo manje labapen?
10. Poukisa yo bay veritab ti non jwèt sa a: *vip vip kale bouyi* ?
11. Ou renmen manje akòdeyon?
12. Kisa yo fè ak gonm labapen, veritab?
13. Ki pwodui yo ka fè ak zaboka?
14. Site twa animal ki renmen zaboka.
15. Ak kisa ou prefere manje zaboka: ak kasav, mayi boukannen oubyen mayi moulen?
16. Ki diferans ki genyen ant yon zaboka ak yon avoka?
17. Ki pwodui yo fè ak kokoye?
18. Kòman yo keyi kokoye?
19. Kisa yon «moun kokoye» vle di?
20. Kisa yo fè ak fèy kokoye?
21. Kisa pye palmis reprezante pou Ayisyen?
22. Nan ki epòk moun jwenn anpil chou palmis Ayiti?
23. Kisa yo fè ak tach palmis?
24. Ki koulè fèy kayimit?
25. Ki zwazo ki renmen manje grenn kayimit?
26. An palan de kayimit, esplike metafò sa a: «Se ou menm ki te prete wa Kristòf parasòl ou pou l te pare solèy».
27. Kijan e ki gwosè yon sapoti ye?
28. Site twa pyebwa ki chich.
29. Dekri kachiman tyèbèk.
30. Kisa yo fè ak fèy kachiman?

Nòt:

- 🍌 “**KÈK PLANT KREYÒL AK NON YO AN LATEN**” (online)
- 🍌 [Kijan yon plant fèt?](#) (yon tèks Jean Erich René)
- 🍌 “**Twazyèm chapit: Rasin yon plant**” (yon tèks Jean Erich René (online))
- 🍌 “**Fruits des Antilles: Le patrimoine fruitier des Antilles est riche de plus de 125 espèces fruitières, cependant peu d’entre elles sont à l’honneur... partons donc ensemble à leur découverte!**” (en ligne / online)

DIALOG ON REFORESTATION IN HAITI

(First part - September 2004)

Emmanuel W. Védérine

CORRESPONDANT #1: It's important at this time that we talk more on the reforestation issue. We've talked about it before where you said that the solution of the problem should start with a *reform in agriculture*. I certainly agree with you.

E. W. VÉDRINE: Well, I talked about that before through my articles that are available on-line, and in my new novel, *Season of drought in Haiti*, that will be published soon.

CORRESPONDANT #1: But now, we should look at the problem as a priority. That's the second time of the year that heavy flood has caused the death of many people.

E. W. VÉDRINE: This *flood* issue (as we call it "lavalas"), hm! Well, globally, that should have been ONE of the agriculture reform phases if ever there will be a serious government who would lean on that. But since these guys are just interested in ascending to power more than solving the country's problems, so that's the reason why the country continues to suffer from all these crises.

CORRESPONDANT #1: We should find a solution to be able to solve this problem.

E. W. VÉDRINE: The solution lies in the hands of those who are in power, not in the hands of little organizations or NGO's. As long as the government does not take the problem of the country seriously in order to start implanting some bases for infrastructure at all levels, we will continue to talk 'til the year 3000 and Haiti will remain the way it is today. I am very practical in all that I am doing where I always show *theory* and *practice* at the same time. These guys who are leading know the country's problems. But the question that we may ask is: do they want to try to solve them (with the type of mentality that they have)?

CORRESPONDANT #1: I have asked you before if you know some organizations.

E. W. VÉDRINE: The issue of organizations, NGO's, this and that... are not the real issue, but it's important to have organizations... We need a government who comes to power and who starts implanting the bases for infrastructure at all levels, a government who shows that they want to work toward the development of Haiti, one who invites the people and the Diaspora (the two real wings of the bird) to this great collective work, one who comes to the radios to have dialog with the people each month in order to see the possibility of what can be done, no matter how little it may be; this is called *leadership*. We need a *guide*, a coach to guide us at all angles. When there's no guide, the people spread out and things also spread out. We, individuals, can just have dialog, can talk globally about the issues because we live them daily but it's those who hold the rein of power who can do whatever they want, who can do a series of things. Globally speaking,

we can say: *political will* , something that has not been existed yet among many Haitian leaders.

CORRESPONDANT # 1: On the issue of reforestation, your answer was not specific (clear), but it would seem that there is no organization that exists and which are working in this domain.

E. W. VÉDRINE: My answers are always clear, but it seems that you've misinterpreted that one. Yes, there were some organizations (if you research on that, money that was being wasted because when you are heading an NGO there must be literature, unimportant noises or what we call “*bri zèl sapat*” in Kreyòl) but when *the government* who is leading does not take anything seriously, so there is no guide; it's like washing the hands and wipe them on the ground, keep on turning around. What we need is *a government who is conscious* , one who can speak with the people, who can have dialog with the people (in their native language) from time to time, one who can tell them here is what we are trying to, one who can invite them to collaborate, to show them that they play an important role, one who can educate them at all angles, one who implant a series of bases, one who can have open dialogues to see what can be done within a short period of time and do in a way that the next government continues the works that were in progress. Many times in the history of Haiti when a government is gone, we see that it's just destroying what the former has done; there is always a “*dechoukay*” (getting rid of) somehow. We are no longer living in a “*koupe tèt boule kay*” (chop the heads and burn houses [of the oppressor]) era but we are in twenty first century, an enlighten century. I don't agree with that (getting rid of everything that a leader has done when this one is gone); there must be political leaders on the ground, educators, journalists, educated people, all those who can help educating the people on that issue because it's the country that they are destroying when doing that; they are destroying things that can be helpful to them. We can take a last example of the week before February 29, 2004, all these chaos, destructions that were going on, things that could help the people and they were destroying them. Why? They did not have a leader to tell them: this is not good. So, they suffered at the end, but a suffering that they themselves have created.

CORRESPONDANT #1: This note continues the discussion that we had on reforestation with it's importance. I am waiting for your answer.

E. W. VÉDRINE: In the meantime, read “*Sezon sechrès Ayiti*” (the first version-<http://www.palli.ch/~kapeskreyol/bibliographie/Védrine/sezon.pdf>) because the other versions (German, French, Italian, Japanese, Dutch, Spanish, Papiamentu, Russian and Swahili) will be based on the English version which is longer and which has more details also.

(End)

DYALÒG SOU REBWAZMAN AN(N) AYITI

(premye pati - septanm 2004)

E. W. VÉDRINE

KORESPONDAN #1: Li enpòtan nan tan sa a pou nou pale plis sou afè rebwazman an. Nou te pale de sa oparavan kote ou te di solisyon pwoblèm nan dwe kòmanse ak *refòm agrikilti a*, mwen klèman dakò avèk ou.

E. W. VÉDRINE: Bon, mwen pale sou sa deja atravè atik mwen yo ki disponib sou entènèt la ak nan nouvo roman mwen an *Season of drought in Haiti* (Saison sèche en Haiti) ki gen pou soti avan lontan.

KORESPONDAN #1: Men kounyeya nou dwe gade pwoblèm rebwazman an kòm yon priyorite. Sa fè dezyèm fwa nan ane a ke lavalas koze anpil moun mouri nan peyi a.

E. W. VÉDRINE: Afè *lavalas* sa a, hm ! Bon, globalman sa ta dwe YOUN nan faz *refòm agrikilti a* si tout fwa ta vin gen gouvènman serye ki ta panche sou sa. Kòm mesye yo se monte sou pouvwa ki enterese yo plis pase rezoud pwoblèm peyi a, donk se sa k fè peyi a kontinye ap sibi tout kriz sa yo.

KORESPONDAN #1: Nou dwe jwenn yon solisyon pou kapab rezoud pwoblèm sa a.

E. W. VÉDRINE: Solisyon an se nan men moun ki sou pouvwa li ye, pa nan men endividi ni nan men ti òganizasyon, ONG. Toutotan gouvènman pa pran an men pwoblèm peyi a pou kòmanse jete baz enfrastrikti nan tout nivo, n ap kontinye pale jouk Lan 3000 epi Ayiti ap rete jan l ye a. Mwen trè pratik nan tout sa m ap fè kote m toujou montre *teyori* ak *pratik* alafwa. Mesye lidè yo konnen pwoblèm peyi a. Men kesyon ke n ka poze se: èske yo vle eseye solisyon yo (ak tip mantalite n ap gade yo)?

KORESPONDAN #1: Kòm mwen te mande ou oparavan si ou pa konnen oken òganizasyon.

E. W. VÉDRINE: Afè òganizasyon, ONG, patati patata... se pa sa ki kle koze a men li enpòtan pou gen òganizasyon. Nou bezwen gouvènman ki pou monte epi kòmanse jete baz enfrastrikti nan tout nivo, gouvènman ki montre yo vle travay nan kad devlopman Ayiti, ki envite pèp la ak dyaspora a (de vrè zèl zwazo a) nan gran konbit sa a, vin nan radyo dyaloge ak pèp la chak mwa pou wè posiblite yo (sa k ka fèt, piti kou l ye); se sa yo rele *lidèchip*. Nou bezwen yon *gid*, yon *antrenè* pou gide nou sou tout ang. Lè pa gen gid, pèp la gaye e bagay yo gaye tou. Nou menm endividi nou kapab jis dyaloge, pale an gwo de pwoblèm yo pase nou viv yo chak jou men se moun ki gen rèn pouvwa a nan men yo ki ka fè, defè e refè yon seri bagay. Globalman, nou ka di: *volonte politik* li, yon gabay li poko egziste lakay anpil lidè ayisyen.

KORESPONDAN # 1: Sou koze rebwazman an, repons ou an pa t espesifik (klè), men ta sanble pa gen oken òganizasyon ki egziste e ki ap travay sou domèn sa a.

E. W. VÉDRINE: Repons mwen toujou klè men sanble se ou k ta mal entèprete l. Wi te gen kèk òganizasyon (si w al fè rechèch, lajan ki gaspiye pase lè w ap dirije yon ONG fòk gen literati k fèt, fòk gen bri zèl sapat ki fèt) men lè *leta* ki alatèt pa pran anyen oserye donk pa gen gid, se lave men siye atè, fè laviwonn dede. Sa nou bezwen se yon *leta konsyan*, youn ki ka pale ak pèp la, dyaloge ak li (nan lang li) tanzantan, di l men sa k ap eseye fèt, envite l kolabore pou l wè l jwe yon wòl enpòtan, edike l sou tout pwèn, jete yon seri baz, ouvè dyalòg pou wè sa k ka fèt nan yon tan kout epi fè yon jan pou *leta* k ap vini annapre kontinye travay ki ta kòmanse yo. Anpil fwa nan istwa Ayiti, lè yon gouvènman ale, nou wè se kraze yo kraze sa l fè, toujou gen yon dechoukay. Nou p ap viv nan epòk *koupe tèt boule kay* ankò men nou nan venteyinyèm syèk, yon syèk eklerab. Mwen pa dakò ak sa (kraze brize lè yon lidè ale), fòk lidè politik ki sou teren an, edikatè, jounalis, moun save, tout moun ki ka fè eklerasyon edike pèp la sou sa pase se peyi a menm yo detwi lè sa fèt, se bagay ki te ka ede yo detwi. Nou ka pran yon dènye egzamp semèn avan 29 fevriye 2004, tout deblozay, kraze brize ki te genyen. Bagay ki pou ede pèp la epi l ap detwi yo. Poukisa? Li pa t gen lidè pou di l non, sa pa bon; donk li soufri anfenkont, men yon soufrans ke li menm kreye.

KORESPONDAN #1: Nòt sa a kontinye diskisyon ke nou t ap fè sou dòmèn rebwazman an avèk enpòtans li. M ap tann repons ou.

E. W. VÉDRINE: An(n) atandan, al li Sezon sechrès Ayiti (premyè vèsyon an - <http://www.palli.ch/~kapeskreyol/bibliographie/Védrine/sezon.pdf>) pase lòt vèsyon yo (alman, fransè, italyen, japonè, olannè, panyòl, papyamennto, ris, swahili) ap baze sou vèsyon anglè a ki pi long, ki gen plis detay tou.

(fen)

(dezyèm pati, 1e oktòb 2004)

DOUMA: Védrine, mwen suiv entèkansyon w o sijè Ayiti, sitou pledwaye w fè pou agrilkiti, ak enterè.

E. W. VÉDRINE: Mèsi dèske w ap suiv sa de prè.

DOUMA: Menm lè mwen dakò otosifzans alimantè se yon kondisyon *sine qua non*, sepandan mwen rete konvenki chimen devlopman Ayiti se pa *agrikilti*.

E. W. VÉDRINE: Bon, nou lib pou n panse jan pa nou vle, twoke lide - tout sa fè pati pati *demokrasi*. Men pou mwen, *agrikilti* a se ta youn nan *kle* devlopman Ayiti. Depi n piti yo di n ke Ayiti se yon *peyi agrikòl*; reyalyte a sèke se *agrikilti* ki ta sous ekonomik gwo pousantaj moun an(n) Ayiti depi lontan. Kijan nan yon peyi kouwè Ayiti si tout fwa ta vin kèk gouvènman serye, ki gen nen nan figi pral fè yon bagay nan devlopman epi pou ta kite *agrikilti* dèyè? Kisa ki fè majorite peyizan kite pwovens yo? Kisa k fè anpil peyizan ayisyen pral koupe kann Sendomeng depi digdantan? Lontan se te Kiba. Donk ou pa panse si te gen bonjan *agrikilti* an(n) Ayiti ke moun sa yo pa t ap rete travay nan peyi a epi vwayaje kou touris? Mwen pa kwè peyizan nou yo parese ni tou se pou plezi y ap

riskte vi yo nan pran kanntè, okontrè yo damou pou aktivite travay latè. Men èske yo jwenn sifizamman tè pou travay? Dlo pou wouze tè? èske yo jwenn zouti pou travay latè tout bon? èske nou ko gen yon gouvènman ki pou di: bon, nou pral achte yon seri zouti, traktè, angrè ... anfen tout sa ou te ka panse nan akrikilti modèn pou ede peyizan (epi yo ta peye lè rekòt bon). Pa bliye tou, nan *agrikilti*, «elvey bèt» antre ladan. Mwen mansyone enpòtans pou retou *kochon kreyòl yo* pase se yon konbinezon matyavèl Etazini ak gouvènman popetwèl ane 80 yo ki detwi yo, yon fason pou te detwi ekonomi peyizan epi mete Ayiti nan yon sitiwayon depandans ekonomik, yon fason pou fè FMI* kontan. Lè pa gen gid, bagay yo gaye tou. Wi, nou pa t gen yon gouvènman ki pou ta di: *bon n ap panse a ki mezi k ka pran pou konbat lafyèv pòsin nan olye pou n ta detwi tout ras kochon kreyòl yo*. Donk Tonton Sam di, lidè popetwèl ayisyen apwouve.

DOUMA: Pito devlopman Ayiti dwe pase pa rechèch e devlopman, e edikasyon e fòmasyon nan ekoloji e byodivèsite.

E. W. VÉDRINE: Poudi nou ta renmen al fè yon lòt 200 ane ap fè rechèch devlopman pou Ayiti? Adye wi dan! Se kòm si *majorite ayisyen* Ayiti pa ta konprann pwoblèm peyi a (yo avèg), kriz y ap viv chak jou Bondye mete. Mwen envite w li

<http://www.palli.ch/~kapeskreyol/bibliographie/Védryne/agriculture.pdf>

<http://www.palli.ch/~kapeskreyol/bibliographie/Védryne/ravaje.pdf>

<http://www.palli.ch/~kapeskreyol/bibliographie/Védryne/sezon.pdf>

Si m ta vle pèdi tan pou m ta ba w referans rechèch ki fèt deja, donk ou ta pral di: *genlè lidè ayisyen soud sou koze a*. «Rechèch e devlopman» si m pa twonpe m, la a sanble ou ta vle mansyone *teyori & pratik*? Donk teyori yo fèt deja an tèm *rechèch* men nan kad *pratik* (devlopman), kesyon n ka poze, se: kilès ki pral mete yo an(n) aplikasyon? Repons lan se *leta ki konsyan*. Lè n di leta (ak kalifikatif sa a dèyè l), sa enplike yon dal bagay: *yo konnen pwoblèm yo, yo konnen kritik yo, yo konnen enfliyans pwoblèm yo sou peyi a, yo pral jete yon seri baz ke gouvènman annapre dwe suiv, yo pral konsyantize pèp la, yo pral edike popilasyon an*. Pa panse mwen kite *edikasyon* dèyè nan gran deba sa a - pa ditou! E pa bliye mwen se youn nan edikatè ki sousye de pwoblèm edikasyon an(n) ayiti e ki depi 15 lane ap eseye pote kolaborasyon m

<http://www.palli.ch/~kapeskreyol/bibliographie/Védryne.html>

atravè liv mwen ekri, liv mwen voye fè libreri kado, liv mwen fè pwofesè / chèchè kado, dokiman mwen layite sou entènèt la, patisipasyon m nan plizyè fowòm (ayisyen kou etranje ki an rapò ak Ayiti), prezantasyon m nan konferans, entèvyou mwen bay... pase mwen kwè tou nan *aksyon endividyèl* - chak moun dwe pote kontribisyon pa yo tou nan devlopman Ayiti menmsi y ap fè yon travay kolektif alafwa), donk mwen toutjou wè *edikasyon* alagrandefouyo nan tout bagay pou Ayiti. Edikasyon pa vle di sèlman «konn li, konn ekri, pale franse» jan anpil Ayisyen atribye l pafwa. Men *bon sans* tou nan tout bagay.

DOUMA: Rezon an senp e evidan paske se nan chèche rezoud pwoblèm natirèl ki jounen

jodiya koze gwo dega pami majorite mas pòv yo,

E. W. VÉDRINE: Kijan ou esplike sa?

DOUMA: Nou ap rive devlope e transfòme konesans e pratik an teknoloji.

E. W. VÉDRINE: M pa fin wè klè nan fraz sa a non. Petèt ou ka fè yon rale sou li pou m wè egzaktteman kote w ye.

DOUMA: An verite, *jesyon anviwonman* se sèl kritè Tonton Price-Mars* di ki detèmine entelijans yon pèp.

E. W. VÉDRINE: Bon, Jesyon pa jis rete l fèt konsa. Gen yon seri mezi ki dwe pran e *leta* an premye responsab sa, epi mete sou pye mwayen pou edike popilasyon an sou sa. Mwen menm etan ekriyen, chèchè, kritik ... mwen pa ka jis kondi yon djip atravè Ayiti pou m al di moun: *pa koupe pye bwa, pa fè chabon, pa lage fatra la a, pa kaka nan dlo moun ap bwè, plante bwa tout kote, plante pyebwa ki pote fri, plante pit nan tè arid yo, plante vetivè tèl kote, fè pepinyè gayak, fè pepinyè kajou*, anfen tout bèl bagay nou te ka reve pou pwoteje anviwonman an. Sèdike, se vre nou ka dialoge sou pwoblèm yo etan endividè, nou ka brase /twoke lide, nou ka vin sou fowòm pou fè majorite moun pran konsyans de pwoblèm epi yon jan / yon lòt wè kisa k ka fèt pou pote tout revandikasyon sa yo bay leta .

DOUMA: Jodiya, lè n ap gade nan ki eta malpwòpte e delabreman Ayisyen ap viv, nou andwa konkli: *lanati plase yon defi sou chimen Ayisyen* .

E. W. VÉDRINE: Mwen menm, mwen pa ta rann lanati responsab (mwen pa di pou otan ou rann li responsab nonplis) men, mwen kwè ke li lè, li tan pou koze sa yo pale (nan radyo, televizyon, sou fowòm, nan dyaspora a, òganize gwoup pou fè seiminè tou, pou montre yo preyokipe de pwoblèm yo). Se pito yon *defi* pou leta Ayisyen. Pase lè n gade, nou wè politisyen aisyen fè *10 sou dis* nan pale anpil, *0 mare nan ren* pou fè aksyon pozitif.

DOUMA: Retabli ekilib ant anviwonman e nou menm osnon sibi dezaz, denigreman e tansyon sosyal.

E. W. VÉDRINE: Yon bèl fraz! E tout sa m di yo se yon fason pou n pran konsyans pou fè sa, e *leta* an premye kòm majò jon. Nou wè ase dezaz ki sot ane sa a: *premyèman dezaz politik*, dezyèmman *dezas natirèl* (men *dezas natirèl* sa a soti nan travay ke *leta ayisyen* pa t fè - kisa m vle di pa sa? *Èske yo siveye kote moun ap bati / kote moun pa ta dwe bati / kanalizasyon pou fè dlo al fè wout yo nan lanmè pou pa touye moun?* M pa konnen si w jete yon koudèy sou vil Fonvèrèt (sou entènèt la); men se nan yon vale vil la konstwi epi pa gen okenn kanalizasyon pou bay dlo wout li. Kesyon n ka poze, se: *èske leta ayisyen pa ta koupab nan koze sa a, hm?*

(fen)



ESTRATEJI POU REBWAZE AYITI
[Strategies to reforest Haiti]
(Emmanuel W. Védryne)

Me 2005

ESTRATEJI POU REBWAZE AYITI gen pou wè ak tout yon Kanpay Edikatif sou sa. Se yon bagay ki dwe konsène gouvènman, sektè prive, òganizasyon, ONG ak gwoup moun nan chak seksyon kominal an(n) Ayiti. Sa ta dwe antre tou nan kad Korikilòm Lekòl (yon kou espesyal sou sa pou edike timoun yo dekwa depi piti pou yo pran konsyans de anviwonman an / kijan pou renmen l e pwoteje l tou, montre yo kijan fè pepinyè epi òganize joune ak yo pou y al vizite pwovens Ayiti, patisipe nan yon seri ti aktivite rebwazman epi ekri yon ti rapò sou aktivite sa yo), reyinyon tribòbabò pou edike tout moun sou sa (patikilyèman tout peyizan), montre timoun yo kijan pou fè pepinyè, kikote ki pi bezwen pou yo plante pyebwa, ki tip pyebwa pou plante (an priyorite). Fòk ta gen yon seri sant sou pye ki anchaje yo de pepinyè ak distribisyon yo.

KÈK PEPINYÈ PYEBWA (some tree nurseries):

- Pye (z)abriko (*Mammea americana* L.; fanmi: Clusiaceae)
- Pye banbou (*Bambusa vulgaris*; fanmi: Poaceae)
- Pye gayak (*Guaiacum officinale* L.; fanmi: Zygophyllaceae)
- Pye kachiman (*Annona squamosa* L.; fanmi: Annonaceae)
- Pye kafe (*Coffea arabica* L.; fanmi: Rubiaceae)
- Pye kajou (*Acacia lutea* Mill; fanmi: Mimosaceae)
- Pye kalbas (*Lagenaria leucantha* Rusby; fanmi: Cucurbitaceae)
- Pye kanpèch (*Haematoxylum campechianum* L.; fanmi: Fabaceae)
- Pye kayimit (*Chrysophyllum cainito* L.; fanmi: Sapotaceae)
- Pye kenèp (*Exostema caribaeum* Urb.; fanmi: Sapindaceae)
- Pye kokoye (*Cocos nucifera* L.); fanmi: Arecaceae
- Pye kowosòl (*Annona muricata* L.; fanmi: Annonaceae)
- Pye mandarin (*Citrus reticulata* Blanco); fanmi: Rutaceae
- Pye monben (*Spondias mombin* L.; fanmi: Anacardiaceae)
- Pye piyong (*Gliricidia sepium* Kunth; fanmi: Fabaceae)
- Pye ponm kajou (*Anacardium occidentale* L.; fanmi: Anacardiaceae)
- Pye rezen (*Vitis vinifera* L.; fanmi: Vitaceae)

Pye sapot (*Calocarpum mammosum* Pierre; fanmi: Sapotaceae)
Pye sapoti (*Achras zapota* L.; fanmi: Sapotaceae)
Pye sèd (*Cedrela odorata* L.; fanmi: Meliaceae)
Pye sitwon (*Citrus aurantifolia* Swingle; fanmi: Rutaceae)
Pye siwèl (*Spondias purpurea* L.; fanmi: Anacardiaceae)
Pye tòchon (*Luffa acutangula* (L.) Roxb.; fanmi: Cucurbitaceae)
Pye wozo (*Gynerium sagittatum* Beauv.; fanmi: Poaceae)
Pye zaboka (*Persea americana* Mill.; fanmi: Lauraceae)

POU LEKTI SOU TÈM NAN, AL LI
(For reading on the team, go and read):

1. Agriculture the first Target for Haiti's Development
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/agriculture.pdf>
2. Agrikilti Ta Dwe Premye Sib Nan Devlopman Ayiti
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/agrik.pdf>
3. Ann Pale De Bwa Ak Fri Ayiti!
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/bwa.html>
4. Ayiti, Yon Peyi Ravaje Nou Dwe Sispann Detwi
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/ravaje.pdf>
5. Dyalòg Sou Rebwazman An(N) Ayiti
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/dyalog.php>
6. Kèk Plant Kreyòl Ak Non Yo An Latèn
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/plant.html>
7. Kijan Yon Plant Fèt (yon tèks Jean Eric René)
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/plant.php>
8. Sezon sechrès Ayiti (roman)
<http://www.palli.ch/~kapeskreyol/bibliographie/Védérine/sezon.pdf>

FIDBAK (feedback)

*M byen renmen atik ou a. Men m ta renmen nou kontinye sansibilize pèp ayisyen an pi plis sou pwoblèm saa. Anpil moun k ap travay latè nan peyi a pa mèt tè a. Konsa yo pa enterese nan zafè rebwazman. Okontrè yo lage yo tèt kale nan koupe pyebwa. Epi tou gen yon pakèt lejann sou zafè plante kèk espès pyebwa. Pa ekzanp moun nan zòn sid(zòn Lèzanglè, ak kèk lòt kote) di si w plante **zabriko**, **sapoti** ak kèk lòt kalite pyebwa, kou pyebwa sa yo donnen w ap mouri. Fè yon ti ankèt pou wè si m manti. Epi tou, poukisa gouvènman peyi a pa detakse gaz pwopàn? sa ta ankouraje moun yo achte gaz pipilis*

pase chabon. Gen mi n chabon Mayisad, Kanperen, ak lòt kote ankò. Poukisa yo pa deside yo eksplwate yo pito? Mezanmi, ala yon peyi papa!... -- Jean Silvéra François

Mil mèsè pou kout kiyè ou fè nan deba sa a ki si enpòtan pou mwen kòm peyizan ki te gen chans pase lekòl pou konnprann pwoblèm Ayiti pi byen. Mwen di **peyizan** pase m fèt andeyò, m ap viv reyalite peyizan yo depi piti. Mwen wete chapo devan tout moun ki ba yo valè yo merite pase moun Ayiti, anpil fwa, meprize yo paske se latè yo travay epi yo pa t pase lekòl donk yo pa pale franse.

Wi li enpòtan pou n sansibilize pèp ayisyen pa tout mwayen; pa egzanp, se sa n ap fè la a sou fowòm nan pou fè moun pran konsyans de reyalite n ap pale a. Moun k ap fè radyo Ayiti dwe fè travay yo, moun ki ka ekri dwe ekri ti liv sou sa pou konsyantize elèv yo epi nou tout, alawonnbadè(endividi, òganizasyon, gwoup moun, biznismann), dwe leve vwa n ansanm pou pote tout revandikasyon sa yo bay gouvènman (san bri, san kont e san dechoukay).

Wi majorite peyizan yo pa gen tè pou travay. Mwen diskite sa deja nan kèk rale mwen fè nan sa mwen ekri sou **pwoblèm agrikilti an(n) Ayiti** . Menmsi yo ta vin gen tè, sa pa vle di pou otan pwoblèm yo pral rezoud nèt ale: *èske y ap gen lajan pou achte zouti pou travay latè?* (nou vin antre nan faz **kredi agrikòl**). *Èske y ap jwenn irigasyon?* *Èske gouvènman n pral mete sou pye pwogram pou aprann konsève pwodui?* (k ap gaspiye yo; yo voup yo parèt epi disparèt avan 6 mwa ki lakoz grangou). Donk se tout yon chenn kesyon nou ka fè ak yon lè n pran yon aspè ki an rapò ak sijè n ap debat la.

Sou **pyebwa k ap mouri** yo, donk fò n ta konnen kisa k koze sa (*èske se angrè yo bezwen, èske se kèk pwodui kit a ap detwi yo, èske se tè kote yo plante a ki pa ale ak yo?*) e kijan pou solisyone pwoblèm sa a. Pwojè **gaz** ou mansyone a se yon koze trè enpòtan. Nou wè gouvènman Sendomeng fè sa e se youn nan rezon si w ap konpare **koulè 2** peyi yo: Ayiti **jòn** (paske yo debwaze l), Sendomeng **ble** (paske yo rebwaze l). Apa de **gaz** la ki ta dwe sibvansyone, **enèji solè** se yon sous enèji k ap gaspiye an(n) Ayiti kote nou gen solèy 24/24 men malerezman sous sa a poko janm esplwate, ni tou li pa t ap koute milyonven pou tabli l.

Ayiti genlè gen kèk **min** toujou (apre sa zengleno blan esplwate deja). Men tout bagay an(n) Ayiti gen pou wè ak **politik** , kwè m si w vle. *Kisa sa enjenyè, agwonòn, syantis nou yo vo?* Sa a se yon gwo kesyon pou n ta debat. *Èske yo janm fòme yon michan òganizasyon* (rankontre tanzantan kit se ta nan konferans, kit se ta sou entènèt la ki ban nou yon opòtinite bab e moustach jodiya pou n twoke lide pou devlopman Ayiti) pou panche sou pwoblèm peyi a? Donk, ankò nou ka di: *ki responsablite nou* (Ayisyen an jeneral) *etan sitwayen? Ki apò nou* (chak Ayisyen) *eseye pote nan devlopman Ayiti? Kisa nou menm* (Ayisyen, gwoup ayisyen, òganizasyon) *eseye fè nan kad devlopman Ayiti lè n konnen leta ayisyen demisyone depi lè dyab te kaporal?* Wi yo demisyone paske yo pa fè travay ke yo te dwe fè nan avantay peyi a? Donk nou menm, etan endividi tou, nou gen responsablite pa nou anvè peyi a. Piti kou l ta ye, ann wè sa n ka fè pou ede . -- E.W.Védryne

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

If this initiative is being conducted solely with Haitian Funds, I will be more than happy to donate and participate. On the other hand, if international donors are involved, this project is going nowhere. -- Carl Thelemaque

Some people would certainly agree with you, but at the same time we should not **isolate** ourselves. This is the **globalization age** (the world is **one** to me in this sense). It's important also to know: **who** would be helping and for **what** purpose. I myself, as a Haitian peasant, do believe in the philosophy of *konbit* or collective works and in every beautiful project some people have in mind for Haiti 's development. I first see Haitians supporting them with their heart and soul. We can not rush to say we don't need 'international donors'; it all depends on **who** , **who likes Haiti to really move forward or not**. We can also ask: what are the conditions of the 'international donors'? **Nothing** is absolutely free in this case (scratch my back and I'll scratch yours) and I pretty much doubt that most of us would sell our soul to the devil. -- Emmanuel W. VÉDRINE

KÈK PLANT KREYÒL AK NON YO AN LATEN

Quelques plantes créoles et leurs noms en latin

Some Creole plants and their names in Latin

(E. W. VÉDRINE)

(Updated : 10/05/2005 22:22:11)

Haïti possède 6'000 espèces de plantes vasculaires, dont 4'500 phanérogames et un pourcentage élevé soit 45% d'endémiques (Kebreau 1960).

Nom créole	Famille	Nom scientifique	Origine	Particularité
Abriko, abriko peyi, zabriko	Clusiaceae	<i>Mammea americana</i> L.	Am. trop.	alim. (fruit)
Absent (labsent), absent mawon, bale amè, zèbapyan	Asteraceae	<i>Artemisia?</i>		
Absent anglè	Asteraceae	<i>Ambrosia peruviana</i> Willd.	Am.nord	méd.
Adiyant				
Adotada	Acanthaceae	<i>Adhatoda vasica</i> Nees	Inde	méd., h.ess. , insect.
Afyo	Cyperaceae	<i>Cyperus rotundus</i> L.		inf.,
Agoman (angoman)	Solanaceae	<i>Solanum nigrum</i> L.		méd, tox.
Agoumpa, zèb anmè				
Akajou	Meliaceae	<i>Swietenia mahogany</i> L.	Am.	ebén, photo
Aki	Sapindaceae	<i>Blighia sapida</i> König	Afr.trop.	photo , tox
Akoma				
Alawout (arawout)	Marantaceae	<i>Maranta arundinacea</i> L.	Amér. sud	mag, alim , photo
Aloès	Agavaceae	<i>Agave antillarum</i>	Hisp.	fibr

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		Descourt.		
Amwaz	Asteraceae	<i>Artemisia vulgaris</i> L.	Eurasie, Afr. nord	méd. , mag
Anana (zalanna, zannanna)	Bromeliaceae	<i>Ananas comosus</i> L.	Brésil	alim
Anana (zalanna); zannanna pengwen, bayonèt pengwen	Bromeliaceae	<i>Bromelia pinguin</i> L.	Am. centr./sud	alim
Anis, lanni	Apiaceae	<i>Foeniculum vulgare</i> Mill.	Méd.	alim
Aralie	Araliaceae	<i>Dendropanax arboreum</i>	Am.	
Asosi (asowosi)	Cucurbitaceae	<i>Momordica charantia</i> L.	Trop.	alim , méd. , photo
Atiyayo	Lamiaceae	<i>Ocimum micranthum</i> Willd.	Am. trop.	méd
Ave, fèy ave	Phytolaccaceae	<i>Petiveria alliacea</i> L.	Am.	méd , allerg. , pl mag. , photo
Bab chat	Polygonaceae	<i>Polygonum virginianum</i> ?	Am. nord	
Bab panyòl	Bromeliaceae	<i>Dendropogon usneoides</i> (L.) Raf.		photo
Badi, zèb bouton	Lamiaceae	<i>Leucas martinicensis</i> (jacq.) Aiton	Anc. monde	
«Baie-à-onde», prentan, bayonda	Caesalpiniaceae	<i>Cercidium praecox</i> Harms		
Bale dou, te suis	Scrophulariaceae	<i>Scoparia dulcis</i> L.		mag. , photo
Bale glise, bale lalou, bale savann, ti bale, ti lalou	Tiliaceae	<i>Corchorus siliquosus</i> L.	Am.	
Bale pis	Lamiaceae	<i>Hyptis americana</i> Briq.		
Bale velou, bwa kaka, bwa senegal, mabouya	Capparaceae	<i>Capparis ferruginea</i> L.	Jam., Cuba, Hisp., Gr.Cay.	
Balizye wouj, toloman, «balisier à chapelets»	Cannaceae	<i>Canna indica</i> L.	Am. trop.	
Balizye wouj, bannann mawon	Heliconiaceae	<i>Heliconia bihai</i> L.	Ant.	
Banbou, tibisi	Poaceae	<i>Olyra latifolia</i> L.	Am.	inv.
Banbou, bwa banbou	Poaceae	<i>Bambusa vulgaris</i>	Asie trop.	orn. , photo
Bannann, bannann miske (èt)	Musaceae	<i>Musa x paradisiaca</i>	Asie sud-est	alim.
Banza	Bromeliaceae	<i>Dendropogon usneoides</i>		
Baobab	Bombacaceae	<i>Adansonia digitata</i> L.	Afr.	orn.
Bare vòlè	Acanthaceae	<i>Barleria lupulina</i> Lindl. <i>Barleriola solanifolia</i> Oerst.	Ile Maurice	orn.
«baselle»	Basellaceae	<i>Basella alba</i> L.	Afr., Asie	alim. (feuilles)
«battre-à-caïman»	Fabaceae	<i>Lonchocarpus latifolius</i> Kunth		
«batter-autour»	Solanaceae	<i>Physalis turbinata</i> Medic.	Am. centr. Ant.	
Bayawonn (Bayahonn)	Fagaceae	<i>Prosopis juliflora</i> (Sw.) DC.	Am. trop.	bois à brûler
Bayawonn blan				
Bayonnèt	Liliaceae	<i>Yucca aloifolia</i>	Am. centr., Gran. Ant.	orn.
Bazilik	Lamiaceae	<i>Ocimum basilicum</i> L.	Asie trop.	cond. , méd. , mag.
Bèl dam	Solanaceae	<i>Atropa belladonna</i>		très tox. , méd.
Bèl meksikèn	Polygonaceae	<i>Antigonon leptopus</i>	Mexique	
Bèl zanmi				
Benzoliv, banbou bannann, zoliv,	Moringaceae	<i>Moringa oleifera</i>	Inde nord,	préven. de la

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maloko			Pakistan	malnutrition
Berejèn (berejenn), obèjin	Solanaceae	<i>Solanum melongena</i>	Asie trop.	alim. (aubergine)
Bètouwj, bètrav	Chenopodiaceae	<i>Beta vulgaris</i>	Eur. sud	alim. (betterave)
Blaksapòt	Ebenaceae	<i>Diospyros digyna</i> Jacq.	Am. trop.	alim.
Ble	Poaceae	<i>Triticum sativum</i> Lam.		alim.
Blimblim, Blenblen	Oxalidaceae	<i>Averrhoa bilimbi</i> L.	Malaisie, l'indonésie	alim. (fruit)
Bonbonyen, mari dèyè lopital, bwa jounou, zèbaplon, melis mawon	Verbenaceae	<i>Lantana camara</i> L.	Ant.	tox., méd., photo
Bougenvil	Nyctaginaceae	<i>Bougainvillea</i> sp.	Amér. sud	
Bouldimas	Commelinaceae	<i>Rhoeo spathaceae</i> (Sw.) Stearn	Am.	
Boulmas	Commelinaceae	<i>Rhoeo discolor</i>	Amér. centr.	méd.
Bon gason	Euphorbiaceae	<i>Euphorbia petiolaris</i> Sims.	Jam., Hisp., P.R.	
Bouton lò	Asteraceae	<i>Spilanthes oleracea</i> L.	Am. trop.	méd., orn.
Bouziyèt	Anacardiaceae	<i>Comocladia dendata</i> Jacq.		
Breziyèt	Anacardiaceae	<i>Comocladia cuneata</i> Britton		
Briyòl	Myrtaceae	<i>Eugenia aeruginea</i> DC.	Ant., Yucatan, Guatemala	alim. (fruit)
Bwa anmè	Cornaceae Simaroubaceae	<i>Fadyenia hookeri</i> Endl. <i>Quassia amara</i> L.	Am.	orn., méd.
Bwa arada, dombou	Meliaceae	<i>Trichilia pallida</i> Sw.	Am. centr., Ant.	
Bwa bale	Asteraceae	<i>Baccharis myrsinites</i> Pers.	Hisp.	
Bwa bande	Myrsinaceae	<i>Jacquinia aculeata</i> Mez		
Bwa blan				
Bwa blan gran fèy	Ulmaceae	<i>Ampelocera cubensis</i> Griseb.	Ant.	
Bwa «d'Ebène Cayenne»	Bignoniaceae	<i>Tabebuia leucoxylla</i> DC.	Brésil	
Bwa doulè	Rubiaceae	<i>Morinda citrifolia</i> L.	Asie trop., Austr.	méd.
Bwa imòtèl	Fabaceae	<i>Erythrina corallodendron</i> L.	Ant.	
Bwa gèp	Euphorbiaceae	<i>Croton glabellus</i> L.		
Bwa jon	Moraceae	<i>Chlorophora tinctoria</i> L.	Am. centr. et sud	ebén.
Bwa ka	Mimosaceae	<i>Pithecolobium latifolium</i> Benth.		
Bwa kalson, ti kalson	Caesalpiniaceae	<i>Bauhinia divaricata</i> L.	Am.	méd. , photo
Bwa kapab, kapab	Celastraceae	<i>Schaefferia frutescens</i> Jacq.	Am.	
Bwa chandèl, bwa chandèl vèt	Rutaceae	<i>Amyris balsamifera</i> L.	Am. centr.	h.ess.
Bwa chandèl blan	Rutaceae	<i>Amyris elemifera</i> L.	Ant.	
Bwa kabrit, kas mawon, kas savann	Cesalpiniaceae	<i>Cassia emarginata</i> L.		
Bwa kochon	Burseraceae	<i>Tetragastris balsamifera</i> (Sw.) Oken	Hisp., Porto R., I.vier., M.	
Bwa kayiman				

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Bwa lèt	Euphorbiaceae Apocynaceae	<i>Sapium jamaicense</i> Sw. <i>Cameraria latifolia</i> L.		
Bwa madanm, vanyan gason, bwa montay	Simaroubaceae	<i>Picramnia pentandra</i> Sw.	Am.	méd., photo
Bwa majò	Piperaceae	<i>Piper aduncum</i> L.	Am. centr., Ant.	méd., image
Bwa montad	Capparaceae	<i>Capparis flexuosa</i> L.	Am. centr., Ant.	photo
Bwa palmis	Fabaceae	<i>Geoffroea inermis</i> Sw.		
Bwa savonnèt	Sapindaceae	<i>Sapindus saponaria</i> L.	Am. trop.	Photo
Bwa soumi	Boraginaceae	<i>Cordia alliodora</i> Oken	Am. trop.	Photo
Bwa tanis wouj	Mimosaceae	<i>Enterolobium</i> sp.		
Bwa tigason	Celastraceae	<i>Schaefferia frutescens</i> Jacq.	Am. trop.	
Bwa wouj	Meliaceae	<i>Guarea perrottetiana</i> A. Juss.	Am. trop.	
Bwa zend mawon	Theaceae	<i>Temstroemia obovalis</i> A.Rich.		
Bwadchenn (bwadchèn)	Bignoniaceae	<i>Catalpa longissima</i> (Jacqu.) Dum.-Cours	Hisp., Jam., Dom.	Photo
Bwadin	Boraginaceae	<i>Cordia buchii</i> Urb.		
Bwadlans	Annonaceae	<i>Oxandra lanceolata</i> Baill.		
Bwadòm	Sterculiaceae	<i>Guazuma ulmifolia</i> Lam.		méd., photo
Bwadoti	Verbenaceae	<i>Petitia domingensis</i> Jacq.		
Bwaf	Rhamnaceae	<i>Krugiodendron ferreum</i>	Am. trop.	
Bwaple	Rhamnaceae	<i>Colubrina arborescens</i> (Mill.) Sarg.	Am. trop.	
Chadèk	Rutaceae	<i>Citrus maxima</i> Merr. <i>Citrus grandis</i> Hassk.	Polinésie Asie	alim. alim.
Chapo kare	Flacourtiaceae Rutaceae	<i>Casearia ilicifolia</i> Vent. <i>Citrus decumana</i> L. ?		
Chadwon, chadwon beni, chadwon mab, zèb chadwon, zèb dragon	Papaveraceae	<i>Argemone mexicana</i> L.	Am. trop.	méd., tox.
Chevalye	Bignoniaceae	<i>Tecoma stans</i> (L.) Juss.	Am.	image , photo
Chikchik	Sapindaceae	<i>Allophylus rigidus</i> Sw.		
Chou	Brassicaceae	<i>Brassica campestris</i> L. <i>Brassica integrifolia</i> O.E.Schulz		
Chou Karayib	Araceae	<i>Colocasia esculenta</i> (L.) Schott	Asie trop.	alim. (tubercule)
Choublak	Malvaceae	<i>Hibiscus rosa-sinensis</i> L.	hybride	orn.
Dalmari	Clusiaceae	<i>Calophyllum calaba</i> Jacq.	Ant.	méd.
Dat	Arecaceae	<i>Phoenix dactylifera</i> L.	Arabie	orn., alim.
Datira	Solanaceae	<i>Datura stramonium</i>	Mexique	tox.
Degonfle, dèyè monpè, ti ponpon	Euphorbiaceae	<i>Acalypha alopecuroidea</i>	Am. trop.	
Dèyè do	Euphorbiaceae	<i>Phyllanthus niruri</i> L.	Ant.	photo
Digo, endigo	Fabaceae	<i>Indigofera tinctoria</i> L. <i>Indigofera argentea</i> L.	Anc.	méd., col.(indigo)
Diri	Poaceae	<i>Oryza sativa</i> L.	Asie trop.	alim., 2004 AIR
Dividivi	Caesalpiniaceae	<i>Caesalpinia coriaria</i> (Jacq.) Willd.	Am. trop.	

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Dyaka	Moraceae	<i>Artocarpus heterophyllus</i> Lam.	Inde, Malaisie	alim.
Fèy a kè	Piperaceae	<i>Lepianthes peltata</i> Raf.	Am. trop.	
Fèy doulè	Solanaceae	<i>Dunalia arborescens</i> (L.) Sleum. synon. <i>Atropa arborescens</i> L.		
Fèy esans jiwòf	Myrtaceae	<i>Pimenta racemosa</i> (Mill.) J.W.Moore	Ant.	cond., méd., photo
Fèy lèt pase	Dracaenaceae	<i>Sansevieria trifasciata</i> Prain	Afr.	orn.
Fèy lougawou, sanglou, sanglaou, zèb maltèt	Crassulaceae	<i>Bryophyllum pinnatum</i> Kurz	Madagascar	méd.
Fèy sezisman	Apocynaceae	<i>Thevetia peruviana</i> (Pers.) Schum.		tox., orn., photo
Fèy zòrèy bourik	Dracaenaceae	<i>Sansevieria guinensis</i> (L.) Willd.		
Fig(bannann)	Musaceae	<i>Musa sapientum</i> L. <i>Musa balbisiana</i> Colla	Asie sud-est	alim.
Fig frans	Moraceae	<i>Ficus carica</i> L.	Asie trop.	alim.
Figye	Clusiaceae	<i>Clusia minor</i> L.		
Flanbwayan	Cesalpiniaceae	<i>Delonix regia</i> Raf.	Madagascar	orn.
Flanbwayan ble	Bignoniaceae	<i>Jaracanda mimosifolia</i> D.Don.	Argentine, Bolivie, Uruguay	orn., photo
Flè dan	Boraginaceae	<i>Cordia sulcata</i> DC.	Ant.	
Flè twonpèt, lis wouj	Amaryllidaceae	<i>Hippeastrum puniceum</i> (Lam.) Ktze	Am. trop.	orn.
Fonbazen	Lamiaceae	<i>Ocimum gratissimum</i> L.	Inde	méd.
Fonsyad	Caesalpiniaceae	<i>Caesalpinia pulcherrima</i> (L.) Sw.	Am. sud	orn., méd.
Freen	Simaroubaceae	<i>Simaruba glauca</i> DC sin. <i>Quassia simarouba</i>	Am.trop.	méd. , photo
Gayak	Zygophyllaceae	<i>Guaiacum officinale</i> L.	Am. trop. et sud	h. ess., ébén.
Gilmov	Malvaceae	<i>Malachra alceaefolia</i> Jacq.	Am. trop.	
Glouglou	Arecaceae	<i>Elaeis guineensis</i> Jacq.	Afr. trop.	alim. (huile)
Gonbo (gonmbo), kalalou	Malvaceae	<i>Hibiscus esculentus</i> L.		alim.
Gonmye, gonmye blan	Burseraceae Meliaceae	<i>Bursera simaruba</i> Sarg. <i>Trichilia hirta</i> L.	Am. trop. et sud	photo
Gran bonm, bwa peyi	Euphorbiaceae	<i>Croton corylifolius</i> Lam.	Ant.	
Grenad	Punicaceae	<i>Punica granatum</i> L.	Eur. sud-est, Asie	alim., méd.
Grenadin	Passifloraceae	<i>Passiflora quadrangularis</i> L.	Am. trop.	alim., méd.
Grenadya	Passifloraceae	<i>Passiflora edulis</i> Sims.	Brésil	alim., photo
Grenadya dous	Passifloraceae	<i>Passiflora ligularis</i> Juss.	Andes	alim.
Grevila	Proteaceae	<i>Grevillea robusta</i> A Cunningham	Austr.	irr.
Grif chat, kolye dyab	Mimosaceae	<i>Pithecellobium unguicati</i> (L.) Benth.	Ant., Venezuela	
Gwayav (gouyav)	Myrtaceae	<i>Psidium guajava</i> L.	Am. trop.	alim., photo

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Gwo tèt, gwo ten	Lamiaceae	<i>Hyptis suaveolens</i> (L.) Poit.	Am. trop. et sud	
Imòtèl etranje	Bignoniaceae	<i>Spatodea campanulata</i> Beauv.	Afr.	orn., photo
Jabourik	Fabaceae	<i>Mucuna urens</i> (L.) DC.	Am. trop.	
Janm kanson				
Jechalòt	Alliaceae	<i>Allium ascalonicum</i> L.	Eurasie	alim.
Jenjanm	Zingiberaceae	<i>Zingiber officinale</i> Roscoe	Asie sud-est	cond., photo
Jennpa	Rubiaceae	<i>Genipa americana</i> L.	Am. centr.	ébé.
Jijri, wowoli	Pedaliaceae	<i>Sesamum orientale</i> L.	Inde	alim., cond.
Jon	Typhaceae Cyperaceae	<i>Typha domingensis</i> Pers. <i>Eleocharis interstincta</i>	Am.trop.	
Joukjanm, zo devan				
Joumou (jomou, jòmou)	Cucurbitaceae	<i>Cucurbita moschata</i> Dusesne ex Poir.	Am. trop.	alim.
Kachiman, kachiman kanèl, Kachiman kè bèf, Ponm kannèl	Annonaceae	<i>Annona squamosa</i> L., <i>Annona reticulata</i>	Am. trop.	alim.
Kachiman lachin, Kachiman kanèl (kannèl)	Annonaceae	<i>Annona cherimola</i> Mill.	Am.trop.	alim., photo
Kadav gate		<i>Aristolochia cordiflora</i> Mutis ex Kunth		
Kafe	Rubiaceae	<i>Coffea arabica</i> L.	Ethiopie, Soudan	alim. , méd.
Kajou	Mimosaceae Meliaceae	<i>Acacia lutea</i> Mill, <i>Acacia tortuosa</i> <i>Swietenia mahagoni</i> L.	Am. trop. Am. trop.	ébé.
Kakapoul	Apocynaceae	<i>Vinca rosea</i> L. (sin. <i>Catharanthus roseus</i> L.)	Madagascar	méd., mag., photo
Kakawo	Sterculiaceae	<i>Theobroma cacao</i> L.	Am. centr., Mexique	alim.
Kafe mawon granbwa, ti kafe mawon	Rubiaceae	<i>Psychotria</i> sp.		
Kakòn	Mimosaceae	<i>Entada scandens</i> (L.) Benth.		
Kalbas	Cucurbitaceae Bignoniaceae Passifloraceae	<i>Lagenaria leucantha</i> Rusby <i>Crescentia cujete</i> L. <i>Passiflora maliformis</i> L.	Afr. Am. trop. Venez., Colomb.	déc. (fruit) récip. (fruit), photo alim.,
Kalbas kouran	Bignoniaceae	<i>Crescentia cujete</i> L. <i>Lagenaria siceraria</i> (Molina) Standl.	Am. trop. Afr.	récip. (fruit), photo déc. (fruit)
Kamomin	Asteraceae	<i>Gnaphalium viscosum</i> L.		méd.
Kandelab (kandelam)	Euphorbiaceae	<i>Euphorbia lactea</i> Haw.	Inde	orn.
Kandelon		<i>Acacia scleroxyla</i> Tuss.	Hisp.	
Kanèl (kannèl)	Lauraceae	<i>Cinnamomum zeylanicum</i> Breyn	Ceylan	h.ess., cond.
Kann	Gramineae	<i>Saccharum officinarum</i> L.	Nouvelle-Guinée	alim.
Kann dlo, kann kongo, ti degonfle	Costaceae	<i>Costus spicatus</i> Sw.	Hisp., P. Ant.	
Kanpèch	Fabaceae	<i>Haematoxylum campechianum</i> L.	Am. trop.	charbon de bois, photo

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Kanpèch etranje	Mimosaceae	<i>Pithecellobium dulce</i> Benth.	Mexique	
Kap, poupye, zèb solèy	Zygophyllaceae	<i>Tribulus cistoides</i> L.	Am. trop.	
Kapris, zèbamanzèl	Apocynaceae	<i>Tabernaemontana coronaria</i> Willd. <i>Mimosa pudica</i> ?	Asie sud-est	orn.
Karakètè lèzòm	Caesalpiniaceae	<i>Bauhinia monandra</i> Kurz	Asie	orn.
Karanbòl	Oxalidaceae	<i>Averrhoa carambola</i> L.	Malaisie	alim.
Karata	Agavaceae	<i>Agave intermixta</i> Trel.		
Kas	Caesalpiniaceae	<i>Cassia fistula</i> L. <i>Cassia grandis</i> L.	Asie sud-est Am. trop.	orn.
Kas dous, kas zabitan	Caesalpiniaceae	<i>Cassia fistula</i> L.	Asie sud-est	orn.
Kas mawon	Caesalpiniaceae	<i>Cassia spectabilis</i> DC.	Inde, Birmanie	orn.
Kas woz	Caesalpiniaceae	<i>Cassia javanica</i> L.	Asie or.	orn.
Kase sèk	Flacourtiaceae	<i>Samyda rosea</i> Sims <i>Samyda pubescens</i> L.	Am. trop.	
Kasya	Caesalpiniaceae	<i>Cassia siamea</i> Lam.	Birmanie, Thaïlande	orn.
Kawòt	Apiaceae	<i>Daucus carota</i> L.	Eurasie	alim.
Kayimit, abyaba, ti kayimit	Sapotaceae	<i>Chrysophyllum cainito</i> L.	Grand. Ant.	alim. , méd.
Kè senyen	Araceae	<i>Caladium bicolor</i> Vent.	Anc. monde trop.	orn.
Kechat	Euphorbiaceae	<i>Acalypha hispida</i> Blume	Asie trop.	orn.
Kenkina	Rubiaceae	<i>Exostema caribaeum</i> Urb.	Am. trop.	méd.
Kelenbe	Araceae			
Kenèp	Sapindaceae	<i>Melicocca bijuga</i> L.	Am.	alim.
Kerat	Amaranthaceae			
Kiwi	Actinidiaceae	<i>Actinidia sinensis</i> Planch.	Chine	alim.
Kokliko				
Kòkmòl	Solanaceae	<i>Physalis angulata</i> L. <i>Physalis pubescens</i> L.	Am. trop.	
Kokomakak	Arecaceae	<i>Geonoma oxycarpa</i> Mart.		
Kokoye	Arecaceae	<i>Cocos nucifera</i> L.	Iles du Pacifique	alim.
Kòk souri	Rubiaceae	<i>Chiococca alba</i> Hitchc.	Am trop.	
Konkonm	Cucurbitaceae	<i>Cucumis sativus</i> L.	Inde ou Afr.	alim.
Koray	Rubiaceae	<i>Hamelia patens</i> Jacq.	Am.	orn.
Koton	Malvaceae	<i>Gossypium barbadense</i> L.	Barbade	fibbres , méd.
Koton sovay	Malvaceae	<i>Gossypium hirsutum</i>		fibbres , méd.
Koubaril	Caesalpiniaceae	<i>Hymenaea courbaril</i> L.	Am. trop.	ébé., méd.
Koulan(t), zèbafè, zèb pyant		<i>Eryngium foetidum</i> L.		cond. , méd.
Koupye	Portulacaceae	<i>Portulaca oleracea</i> L.	cosmopolite	méd., en salade
Kouzen	Malvaceae			
Kouzen wouj, gran kouzen	Malvaceae	<i>Urena lobata</i> L.		Photo
Kòwòs	Arecaceae	<i>Acrocomia aculeata</i> Lodd.ex Mart.	Am. sud trop.	alim., photo
Kòwòsòl (kowsòl)	Annonaceae	<i>Annona muricata</i> L.	Am. trop.	alim. , méd.
Kowosòl chen, kowosòl dyab	Asclepiadaceae	<i>Matelea maritima</i> (Jacq.)	Am. trop.	

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		R.E.Woodson		
Kreson	Brassicaceae	<i>Nasturtium aquaticum</i> Wallr. <i>Rorippa nasturtium-aquaticum</i> L.		
Kreson danwa	Brassicaceae	<i>Lepidium virginicum</i> L.	Am. nord	
Kreson frans	Brassicaceae	<i>Nasturtium officinale</i> R. Br.	Eurasie	alim.
Krèt kòk zenn, vèvenn krèt kòk, vèvenn pyan, zèb pyan, zèb malen	Boraginaceae	<i>Heliotropium indicum</i> L.	Ant.	
Labapen; lam (veritab)	Moraceae	<i>Artocarpus altilis</i> (Parkinson) Fosb.	Océanie	alim.
Lachòy (lachòz)	Asteraceae	<i>Pluchea odorata</i> (L.) Cass.	Am.	
Langlichat, lang chat	Asteraceae	<i>Eupatorium odoratum</i> L.	Ancien monde	méd.
Lalwa	Asphodelaceae	<i>Aloe vera</i> L.	Méd.	méd., mag.
Lametye (lamitye) geri tout	Convolvulaceae	<i>Cuscuta americana</i> Hook.	Am.	
Lanman				
Lanni	Apiaceae	<i>Anethum graveolens</i> L.		cond., mag.
Latanyen (latanye)	Arecaceae	<i>Coccothrinax</i> <i>Sabal</i> <i>Washingtonia</i>		
«lavande-grand-bois», «gingembre-grand-bois», «lavande-blanche»	Zingiberaceae	<i>Renealmia pyramidalis</i> (Lam.) Maas	énd. Pet. Ant.	
Lay	Alliaceae	<i>Allium sativum</i> L.	Asie centr.	alim., méd., mag.
Lilas peyi	Meliaceae	<i>Melia azedarach</i> L.	Asie trop.	
Litchi	Sapindaceae	<i>Litchi sinensis</i> Sonn.	Chine sud	alim.
Lokwat	Rosaceae	<i>Eriobotrya japonica</i> (Thunb.) Lindl.	Chine, Japon	alim.
Lorye	Lauraceae	<i>Ocotea coriacea</i> (Sw.) Britt. syn. <i>Nectandra coriacea</i>	Am. trop.	
Lòzèy	Polygonaceae	<i>Rumex patientia</i> L.		alim., méd.
Lyann bèf, lyann wawa	Mimosaceae	<i>Entada gigas</i> (L.) Fawc.	Am. centr.	orn. (graines)
Lyann bwa patat	Convolvulaceae	<i>Merremia umbellata</i> (L.) Hall.	Afr. occ.	
Lyann dous	Convolvulaceae	<i>Ipomoea violacea</i> L. syn. <i>Calonyction tuba</i> Colla	Ant.	
Lyann chat, grif chat, zong chat	Bignoniaceae	<i>Macfadyena unguis-cati</i> (L.) A. Gentry syn. <i>Bignonia unguis-cati</i> L.	Am.	orn.
Lyann fonswel	Asteraceae	<i>Mikania micrantha</i> Kunth	Am. trop.	
Lyann konkonm	Cucurbitaceae	<i>Ceratosanthes palmata</i> (L.) Urb.	Am. trop.	
Lyann kòd, lyann krab, lyann panye (panyen)	Bignoniaceae Amaranthaceae	<i>Cydista aequinoctialis</i> (L.) Miers <i>Chamissoa altissima</i> (Jacq.) Kunth	Am. trop.	orn.

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Lyann koulèv, lyann sèpan	Passifloraceae Asteraceae	<i>Passiflora rubra</i> L. <i>Mikania cordifolia</i> (L. f.) Willd.	Am. trop.	
Lyann krab, lyann wouj, lyann zanmann, bwa zanmann	Hippocrateaceae	<i>Hippocratea volubilis</i> L.	Am. trop.	
Lyann legliz, lyann reglis, grenn legliz, grenn reglis, reglis	Fabaceae	<i>Abrus precatorius</i> L.	Am. trop.	tox. , mag.
Lyann mòl	Vitaceae	<i>Cissus sicyoides</i> L. syn. <i>Cissus verticillata</i> (L.) Nic. & Jarvis	Am.	méd.
Lyann savon	Rhamnaceae	<i>Gouania lupuloides</i> Urb.	Am.	
Lyann krab, lyann wouj, lyann zanmann, bwa zanmann	Asteraceae	<i>Mikania micrantha</i> Kunth	Am. trop.	méd.
Lyann trè	Fabaceae	<i>Teramnus uncinatus</i> Sw.	Ant.	
Machacha	Euphorbiaceae	<i>Dalechampia scandens</i> L.		
Madlèn	Mimosaceae	<i>Leucaena glauca</i> Benth.	Am. trop.	
Magerit, magerit blan, magerit ble, imòtèl	Amaranthaceae	<i>Gomphrena globosa</i> L.		orn.
Malagèt	Myrtaceae	<i>Pimenta officinalis</i> Lindl.	Am. trop.	Cond., méd.
Malanga, tayo	Araceae			
Malonmen, malnomen, zèb malnomen	Euphorbiaceae	<i>Euphorbia hirta</i> (L.)		
Mamanwann	Lamiaceae	<i>Hyptis verticillata</i> Jacq.	Am. trop.	cytotoxique
Mandarin	Rutaceae	<i>Citrus reticulata</i> Blanco	Chine sud	alim.
Mang, mango	Anacardiaceae	<i>Mangifera indica</i> L.	Inde, Malaisie	alim. , méd.
Mang lanmè (?)	Combretaceae	<i>Conocarpus erectus</i> L.	Trop.	
Mangliye	Rhizophoraceae	<i>Rhizophora mangle</i> L.	Trop.	
Manman lanman	Solanaceae	<i>Physalis pubescens</i> L.	Am. trop.	
Manyòk anmè	Euphorbiaceae	<i>Manihot utilisima</i> Pohl syn. <i>Manihot esculenta</i> Crantz	Am. sud	alim. , tox.
Manyòk dous	Euphorbiaceae	<i>Manihot cassava</i> O.F.Cook & G.N.Collins syn. <i>M. esculenta</i> Crantz	Am. sud	alim.
Mapou	Bombacaceae	<i>Ceiba pentandra</i> (L.) Gaertn.	Am.	donne le kapok , ébén. mag.
Mapou rivyè, bwa pyan	Boraginaceae	<i>Cordia alliodora</i> L.	Am. trop.	photo
Marigouya, bonbon koulèv	Passifloraceae	<i>Passiflora foetida</i> L.	Am. sud, Ant.	alim. , photo
Maskreti (maskriti)	Euphorbiaceae	<i>Ricinus communis</i> L.	Afr. Nord-Est	tox. , méd., photo
Masòkò	Dioscoreaceae	<i>Dioscorea bulbifera</i> L.	Afr. trop.	alim. , photo
Mawo	Malvaceae	<i>Pavonia</i> sp.		
Mawodenn	Bombacaceae	<i>Ochroma pyramidalis</i> Urb.	Am. trop.	donne le kapok, photo
Mayi	Poaceae	<i>Zea mays</i> L.	Am. centr.	alim. , méd., mag., photo
Medsiyen (metsiyen) barachèn, «médecinier barachen», «médecinier barrière» (medsiyen baryè), «médecinier blan» (medsiyen blan), «médecinier purgatif» (medsiyen pigatif)	Euphorbiaceae	<i>Jatropha gossypifolia</i> L.	Am. trop.	photo
	Verbenaceae	<i>Gmelina arborea</i> Roxb.	Inde	

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Melis	Lamiaceae	<i>Hyptis suaveolens</i> (L.) Poit.		méd. , h.ess.
Melon	Cucurbitaceae			
Melon dlo	Cucurbitaceae	<i>Citrullus vulgaris</i> (Thunb.) Mats.& Nakai syn. <i>Citrullus lanatus</i> Schrad.	Afr.	alim.
Melon frans	Cucurbitaceae	<i>Cucumis melo</i> L.	Afr.	alim. , photo
Militon	Cucurbitaceae	<i>Sechium edule</i> Sw.		alim., méd., photo
Militon blan	Cucurbitaceae	<i>Melothria domingensis</i> Cogn.	Rép. Dom.	
Miska	Myristicaceae	<i>Myristica officinalis</i> L.f. syn. <i>Myristica fragrans</i>	Moluques	cond. , méd., tox.
Monben (monmen) bata	Anacardiaceae	<i>Spondias mombin</i> L.	Am. trop.	alim.
Monben bata	Meliaceae	<i>Trichilia hirta</i> L.		
Moye	Anacardiaceae	<i>Schinus molle</i> L.	Am. centr., sud	cond. , photo
Nim	Meliaceae	<i>Azadirachta indica</i> A. Juss	Asie sud-est	orn., méd., insect. , photo
Pannèm	Apiaceae	<i>Arracacia xanthorrhiza</i> Bancr.	Am. sud	alim., photo
«noix-d'Arec», «noix de Betel», «arequier»	Arecaceae	<i>Areca catechu</i> L.	Asie trop.	alim. , cond.
Oreg mawon, orezon chèn	Turneraceae	<i>Turnera diffusa</i> Willd. ex Schult.	Am.	méd.
«palmier royal»	Arecaceae	<i>Roystonea regia</i> O.F.Cook	Cuba, Hisp., Floride	orn.
Papay	Caricaceae	<i>Carica papaya</i> L.	Am. trop.	alim. , méd
Parese	Araliaceae	<i>Polyscias pinnata</i> Forst. syn. <i>Polyscias scutellaria</i> Fosb.	Malaisie, indonésie	orn.
Patat	Convolvulaceae	<i>Ipomoea batatas</i> (L.) Lam.		alim.
Patat lanmè	Convolvulaceae	<i>Ipomoea pes-caprae</i> Roth.		
Patat mawon	Convolvulaceae	<i>Ipomea acuminata</i> (Vahl) syn. <i>I. indica</i> var <i>acuminata</i>	Am. trop.	
Pèsi	Apiaceae	<i>Petroselinum sativum</i> Hoffm.	Eur.	cond.
Piman [piman bouk; piman zwazo (zwezo)]	Solanaceae	<i>Capsicum annuum</i> L.	Am.	alim.
Pistachdèzenn	Sterculiaceae	<i>Sterculia apetala</i> Karsten		orn., photo
Pit	Agavaceae	<i>Agave rigida</i> Mill <i>Agave sisalana</i> Perrine	Mexique	orn. photo
Pitimi	Poaceae	<i>Sorghum vulgare</i> syn. <i>Sorghum halepense</i>	Afr.	alim.
Piyong	Fabaceae	<i>Gliricidia sepium</i> Kunth	Am. sud	orn., haie, photo
Planten	Plantaginaceae	<i>Plantago major</i> L.	cosm.	méd.
Pòmstitè	Anacardiaceae	<i>Spondias cytherea</i> Sonnerat	Polynésie	alim.
Ponm kajou	Anacardiaceae	<i>Anacardium occidentale</i> L.	Am. trop.	alim.
Ponm woz	Myrtaceae	<i>Eugenia jambos</i> L.	Inde, Malaisie	alim.

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Ponm zikak, zikak	Rosaceae	<i>Chrysobalanus icaco</i> L.	Am.	alim.
Ponmdetè (pòmdechè)	Solanaceae	<i>Solanum tuberosum</i> L.	Am.	alim.
Ponpon jòn, Akasya jòn	Mimosaceae	<i>Acacia farnesiana</i> (L.) Willd.	Am. centr.	photo
Powo	Alliaceae	<i>Allium porrum</i> L.	Hémisph. nord	alim.
Pwa boukousou				
Pwa grate	Fabaceae	<i>Mucuna pruriens</i> (L.) DC.	Asie trop.	fourr., méd.
Pwa kongo	Fabaceae	<i>Cajanus indicus</i> Spreng.	Afr.	alim.
Pwa maldyòk	Fabaceae	<i>Canavalia ensiformis</i> (L.) DC.		fourr., photo
Pwa nouris	Fabaceae	<i>Phaseolus vulgaris</i> Wall.	Am. centr.	alim.
Pwachouk (pwachous)	Fabaceae	<i>Phaseolus lunatus</i> L.	Am.sud trop.	alim. , photo
Pwadous	Mimosaceae	<i>Inga vera</i> Willd.	Hisp., Jam., P.R.	méd.
Pwapwa	Araceae	<i>Philodendron lacerum</i> Schott.	Am. centr.	
Pwapyant	Caesalpiniaceae	<i>Cassia occidentalis</i> L. syn. <i>Senna occidentalis</i> (L.) Link.	Am.	méd.
Pwawalye	Fabaceae	<i>Sesbania grandiflora</i> (L.) Poir.	Asie trop., Austr.	
Rabi, sabliye	Euphorbiaceae	<i>Hura crepitans</i> L.	Am. trop.	tox.
Radi	Brassicaceae	<i>Raphanus sativus</i> L.	Eurasie	alim.
Rakèt	Cactaceae	<i>Opuntia antillana</i> Britton & Rose	Ant.	
Rakèt panyòl	Cactaceae	<i>Nopalea cochenillifera</i> (L.) Salm-Dyck	Jam.	méd., photo
Rezen	Vitaceae	<i>Vitis vinifera</i> L.	Méd.	alim.
Rezen bòdmè, kino	Polygonaceae	<i>Coccoloba uvifera</i> L.	Am. trop.	alim.
Rapon	Solanaceae	<i>Solanum torvum</i> Sw.	Am. trop.	
Saman	Mimosaceae	<i>Samanea saman</i> (Jacq.) Merr.	Am. trop.	orn.
Safran	Zingiberaceae	<i>Curcuma longa</i> L.	Asie	cond. , photo
Sagou, alawout (arawout)	Marantaceae	<i>Maranta arundinacea</i> L.	Am. sud	alim. , mag.
Sapot	Sapotaceae	<i>Calocarpum mammosum</i> Pierre	Am. trop.	alim.
Sapoti	Sapotaceae	<i>Achras zapota</i> L.	Am. trop.	alim.
Satanyet	Sapindaceae	<i>Cupania</i> sp.		
Sèd	Meliaceae	<i>Cedrela odorata</i> L.	Am. trop.	edén., mag., photo
Sene (senne), ti sannit, sene ti fèy, ti sene	Caesalpiniaceae	<i>Cassia obovata</i> Collad. syn. <i>Senna italica</i> Mill.	Am. trop.	méd.
Sèpantye	Acanthaceae	<i>Justicia pectoralis</i> Jacq.	Am. trop.	méd.
Seriz	Malpighiaceae	<i>Malpighia punicifolia</i> L.	Ant.	alim. , méd.
Sikren	Mimosaceae	<i>Inga inga</i> J.W.Moore		
Simenkontra	Chenopodiaceae	<i>Chenopodium ambrosioides</i> L.	Mexique, Am.centr.	méd., tox.
Sitwon	Rutaceae	<i>Citrus aurantifolia</i> Swingle <i>Citrus limon</i> (L.) Burm.f	Asie	alim.

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Sitwonèl (sitwonnèl)	Poaceae	<i>Cymbopogon citratus</i> Stapf. syn. <i>Cymbopogon nardus</i> L.	Trop. de l'Ancien Monde	cond.
Siv	Alliaceae	<i>Allium schoenoprasum</i>		cond.
Siwèl	Anacardiaceae	<i>Spondias purpurea</i> L.	Am. trop.	alim.
Tabak	Solanaceae	<i>Nicotiana tabacum</i> L.	Am. trop.	tox.
Tabak-a-Jako, tabak dyab, Geri tout	Asteraceae	<i>Pluchea odorata</i> (L.) Cass.	Am.	
Tamaren, tamaren si, tomaren (tonmaren)	Caesalpiniaceae	<i>Tamarindus indica</i> L.	Asie sud-est	alim. , méd.
Tamariyo	Solanaceae	<i>Cyphomandra betacea</i> (Cav.) Sendtn.	Pérou, Brésil	alim.
«tanaisie», «herbe aux vers»	Asteraceae	<i>Tanacetum vulgare</i> L.	Eurasie	méd. , mag.
Tavèno	Miosaceae	<i>Lysiloma latisiliqua</i> Benth.	Ant., Mexique, Floride	
Tayo, malanga		<i>Xanthosoma</i> sp.		
Te peyi	Scrophulariaceae	<i>Capraria biflora</i> L.	Am. trop.	méd.
Ten	Lamiaceae	<i>Thymus vulgaris</i> L.	Méd.	méd. , cond.
Ti banbou	Poaceae	<i>Bambusa multiplex</i> (Lour.) Rausch.	Asie	orn.
Ti bonm	Euphorbiaceae	<i>Croton flavens</i> L.	Am. trop.	
Ti bwa lèt	Apocynaceae	<i>Rauwolfia viridis</i> (Muell.Arg.) Guillaumin	Ant.	
Tibi	Polygalaceae	<i>Polygala penaea</i> L.		
Ti gason				
Ti sannit	Caesalpiniaceae	<i>Cassia pinetorum</i> Urb. syn. <i>Chamaecrista pinetorum</i> Britton	Am. trop.	
Tòchon	Cucurbitaceae	<i>Luffa acutangula</i> (L.) Roxb.	Afr. et Asie trop.	méd., éponge vég.
Tomat (tonmat)	Solanaceae	<i>Lycopersicon esculentum</i> Mill.	Am. sud	alim.
Trèf karayib	Aristolochiaceae	<i>Aristolochia</i> sp.		
Twazòmfo	Scrophulariaceae	<i>Stemodia</i> sp.		
Twonpèt	Moraceae	<i>Cecropia peltata</i> Vell. syn. <i>Cecropia schreberiana</i> Miq.	Ant.	méd.
Tyatya	Mimosaceae	<i>Albizia lebeck</i> (L Benth.)	Am. trop.	
Vaniy	Orchidaceae	<i>Vanilla planifolia</i> G. Jackson	Mexique	cond.
Vetivè (vètivè)	Poaceae	<i>Vetiveria zizanioides</i> (L.) Nash		H. ess., mag., érosion contrôle
Vèvenn, vèvenn karayib, vèvenn ke rat	Verbenaceae	<i>Stachytarpheta jamaicensis</i> (L.) J.Vahl		méd.
Vilnerè	Lamiaceae	<i>Salvia occidentalis</i> Sw.		
Wa bwa	Loranthaceae	<i>Phthirusa uniflora</i> Eichl. syn. <i>Loranthus uniflorus</i>		
Womaren	Lamiaceae	<i>Rosmarinus officinalis</i> L.	Méd.	Arom. , méd.
Wou	Rutaceae	<i>Ruta chalepensis</i> L.	Méd.	méd., tox.

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Woukou	Bixaceae	<i>Bixa orellana</i> L.	Am. trop.	cond. , méd. *
Wowoli (hoholi)	Pedaliaceae	<i>Sesamum indicum</i> <i>Sesamus orientalis</i>	Inde	alim.
Wozo	Poaceae	<i>Gynerium sagittatum</i> Beauv.		Photo
Yann	Dioscoreaceae	<i>Dioscorea alata</i> L. <i>Dioscorea rotundata</i> Poir.	Asie sud-est Afr. trop.	alim.
Yann poul	Basellaceae	<i>Anredera leptostachys</i> (Moq.) Steenis.	Am. trop.	méd.
Zaboka, zabèlbòk	Lauraceae	<i>Persea americana</i> Mill.	Am. centr.	alim.
Zanmann	Combretaceae	<i>Terminalia catappa</i> L.	Malaisie	alim. , méd.
Zèb katrè	Nyctaginaceae	<i>Mirabilis jalapa</i> L.	Am.	orn., méd.
Zèb krab	Bataceae	<i>Batis maritima</i> L.	Am.	Eau salé, Photo
Zèb dartres (kas piyant, «kas ailé»)	Caesalpiniaceae	<i>Cassia alata</i> L. Syn. <i>Senna alata</i> (L.) Roxb.	Am.	méd.
Zèbaklou	Lamiaceae	<i>Ocimum micranthum</i> Willd. syn. <i>O. campechianum</i> Mill.	Am. trop.	cond., méd., h. ess.
Zèbapise, zèbafanm, zèb lavyèy, zèb sòsyè	Asteraceae	<i>Ageratum conyzoides</i> L.	Am. trop.	méd. , photo
Zèb gal «herbe-à-gale»				
Zèb ginen	Poaceae	<i>Panicum maximum</i> Jacq.		
Zèb kont lafyèy, zèbate, zèb kout	Asteraceae	<i>Eupatorium triplinerve</i> Vahl.	Am. sud	méd. , mag.
Zèb kourès	Piperaceae	<i>Peperomia pellucida</i> (L.) Kunth.	Am. trop.	méd., photo
Zèb man Boivin, Tikadri, zèb papiyon	Asclepiadaceae	<i>Asclepias curassavica</i> L.	Am. trop.	méd. , tox.
Zegwi	Asteraceae	<i>Bidens pilosa</i> L.	Am. trop.	
Zepina, zepina peyi	Amaranthaceae	<i>Amaranthus dubius</i> Mart.	Am. trop.	alim., méd. , photo
Zepina chen, zepina kochon, zepina pikan, zepina wouj, zepina kabrit		<i>spinus</i> ??		
Zo devan	Myrtaceae	<i>Eugenia crenulata</i> Willd.		
Zonyon dilin		<i>Hymenocallis</i> sp.		
Zorany(j) [zorany anmè; zoranj gwo po; zoranj konmenn; zorany si]	Rutaceae	<i>Citrus aurantium</i> L.	Asie sud-est	alim., méd. , h.ess.

Abréviations :

alim.	alimentaire	Afr.	Afrique
arom.	aromatique	Anc.	Ancien monde
cond.	condiment	Ant.	Antilles
déc.	décoratif	Dom.	Dominique
Eau salé	endroits inondables	Eur.	Europe
ebén.	ebénasterie	Hisp.	Hispaniola
fibr.	fourni des fibres	I.Vier.	Iles Vierges
h.ess.	huiles essentielles	Jam.	Jamaïque
inv.	invasif	P. Ant.	Petites Antilles
irr.	irritatif	P.R.	Porto Rico
mag.	magique		
méd.	médicinal		
orn.	ornamental		
récip.	réceptif		
tox.	toxique		
[]	indique les types qu'on trouve en Haïti		

NÒT | NOTE

La révision des noms scientifiques et l'ajout de la famille, de l'origine et des particularités des plantes énumérées a été exécutée par Francesca PALLI.

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WILL A MULTILINGUAL PROGRAM SOLVE HAITI 'S SCHOOLS REAL PROBLEMS?

(by E. W. VÉDRINE)

I would say *it's one to say and the other to perform*, paraphrasing from an English saying. We **MUST**, first, solve problems related to **DIGLOSSIA** and **BILINGUALISM** issues in Haiti and use on-line Haitian forums as a means to discuss these issues. In order to do that, a strong **LINGUISTIC POLICY** is needed to be drafted by the government (when ever a real one would ascend to power in Haiti).

What language do we think kids in JAPAN learn (to read and write) before reaching 8th grade? The answer is of course, **JAPANESE**. They start English in **8th grade** (same as schools in the **Scandinavian countries** though most students in these northern European countries have a better command of the English language comparing to Japanese students, due to their **Applied Linguistic Methodology**).

I started learning Spanish by myself when I was ten years old in Haiti (by using the *ASSIMIL Sans Peine* methods); that means, it would be quite a good idea for parents to expose their children to other languages at a very young age, and to travel to other countries with them (if possible or when is possible). My interest in the Cervantes language was stronger than that of the Shakespearian one, but after almost three decades living in USA and traveling to Europe, English is likely to be **my second language** though I still have a fluency in Spanish.

Anyone who has a chance reading my book entitled *Yon koudèy sou pwoblèm lekòl Ayiti*. (“A look at the problem of schools in Haiti”) will see that my focus on these essays are not on **language use** in Haiti's schools as some funny Haitians writers or scholars under the Duvalier's regime have put it (making Creole and French responsible for the high illiteracy rate instead of tackling the real issue which has always been “Politics”), trying to divorce themselves from the Haitian Reality but rather **opportunities that**

Haitian kids have to attend schools. They (our kids) are quite smart (by looking at some of their performance), whatever language they want to have in schools in Haiti, that won't be a big deal for them as long as they have the opportunity to attend school.

What we do really need to fight for (not with guns) **is voicing for free schools** (including school materials) **and lunch.** Research shows that most kids in Haiti who are attending school would drop out before even completing the **middle school circle** due to the country's economic situation: *no free schools, those students whose parents are making ends meet to send them to schools can't afford buying them books and food for them despite of their sacrifices buying them at least one uniform, be it a "lavam metam wetam" that they wear every day.* **FREE SCHOOLS** should not be regarded as a "gift" that the Haitian government would give these kids, but rather as a provision covered under the 1987 Constitution. These things (legal rights) must be talk on radios and TV's in Haiti to educate the population and in a way, will help eradicating the disease called "illiteracy".

If these children, in Haiti today, are hanging out in the streets, joining gangs, becoming vagabonds, drug dealers, drug addicts and beggars, it is not their fault but rather the government's for not doing their constitutional job. This is real **CIVICS** (to be taught), and we Haitians must do something about it, one way or another (*let's try to do our jobs also as citizen, let's be active in helping moving Haiti forward, let's be an activist for a better Haiti, loving Haiti should not only be a word that comes out of Haitians' mouth but rather, let our actions talk*).

Going back to Japan (which should be **one of the sources of inspiration** for Haitians who would like to see real developments taking place in Haiti), we may ask this question: *How many countries in the world speak JAPANESE?* The answer is: **ONE.** I have been reading funny comments about Creole as an "isolated language" for over 30 years, real silly things uttered by "so-called" Haitians scholars who went far in school. It's so funny to see to see to what extent their brain has been colonized. Some even went further saying that "Creole is not a language"; if so, then they are not humans because every single human being speaks a native language; in a way, they put themselves in the classification of lower primates by reasoning that way. So, **education** must be done at all levels to reshape the colonial mind or to revitalize the zombified brains with salt. Therefore, **the native language** should play a great role in schools. Also, in the developing countries around the world and in some third world countries (e.g., USA, Canada, China, Russia, France, Switzerland (depending on the area), Germany, Italy, Japan, Cuba, Mexico, Brazil...), the *native language* is also the official language used in school.

The language situation in Haiti is different from the one in some African countries where for instance in **Ivory Coast, Nigeria, Senegal** ... (just to name a few) more than 50 languages (representing different ethnic groups) are spoken, therefore a **national language is needed** (be it **French** or **English**) which is at the same time "*La langue véhiculaire et la langue des registres*" is used to connect everyone, and is also used as "official language".

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In **French Guyana** (where I've been), there are **about 11 languages** spoken there; as a “*department d'outre-mer*” (over-seas department), French is used as the **national language**. In the case of Haiti, **all Haitians speak Creole** as their **native language** (no problem at all in terms of communication, a homogeneous ethnic group), therefore it should also play a great role in education (as the primary language) before mastering any other and by showing respect for the Haitian culture since **language**, in general, is a very sensitive issue and an important cultural ingredient that must be handled with care.

The Haitian Government must start valorizing the native language of all Haitians, and use it both in **speaking** and **writing**. **SIGNS must be in both French and Creole**. I would not have any problem at all helping with these translations **FREE OF CHARGE** if any group of Haitians would like to do some works that would help in this sense or embarking on doing something positive that could help in that sense.

For those who have been living in Canada, there is a law in Quebec entitled “**La Loi 101**”, making it **mandatory** to post in French. In the late 70's when I was visiting Quebec for the very first time, everything was **BILINGUAL** (in French and English), now all the posts are in French.

There should be a whole **campaign pushing 'bilingualism' in Haiti**. You can't just jump from one language, two languages to a third and to a fourth one without mastering any of the primary ones (that are officially recognized in the country's constitution); this is just an advice for schools in general but at home, it would be quite a good idea if parents want to expose their children to more than one, and in Haiti we already know that it's only **parents who can** who will have the opportunity to do that unless the government thinks of national radio and television programs, putting TVs in the streets so that kids who don't have access to them at home will have a chance to watch some programs for kids and I pretty much doubt it's something that will be done because of its cost, and we may wonder how long it will take the Haitian government to solve the simple **electricity problem** when Haiti can use **Solar Energy** (on a 24 hour basis) which would be quite cheap and also advantageous to the whole country. Until then, let's keep on living in **ILLUSION** (in terms of dreaming of a better Haiti) but do share your great ideas with others.

EMMANUEL W. VÉDRINE, author of *An annotated bibliography On Haitian Creole
A review of publications from colonial times to 2000*

ÈSKE YON PWOGRAM MILTILENG PRAL SOLISYONE VRÈ PWOBLÈM LEKÒL AYITI?

(E. W. VÉDRINE)

Mwen ta di «*di ak fè*» se de (bagay diferan). Nou DWE, premyèman, solisyon pwoblèm ki an rapò ak kesyon **DIGLOSI** e **BILENGWIS** an Ayiti epi itilize fowòm ayisyen sou entènèt la kòm mwayen pou diskite kesyon sa yo. Pou fè sa, yon bonjan plan **POLISI LENGWISTIK** nes esè pou gouvènman an ta vin avè l (nenpòt lè yon vrè gouvènman ta monte sou pouvwa).

Ki lang ou panse timoun nan peyi JAPON aprann (li ak ekri) avan yo kòmanse klas 8tyèm (nivo mwayen)? Sètènman, repons lan se **JAPONÈ**. Yo kòmanse anglè nan **8tyèm** (menm jan ak lekòl nan **peyi Eskandinav yo** byenke pifò elèv nan peyi Ewòp Dinò sa yo gen yon pi bèl metriz lang anglè a si n ap konpare ak elèv japonè, akòz **Metodoloji Lengwistik Aplike** ki itilize nan peyi sa yo.

Mwen kòmanse aprann espayòl pou kont mwen lè m te gen dizan an Ayiti (kote m te itilize metòd *Sans Peine ASSIMIL* yo); sa vle di, li t ap yon bèl ide pou paran espoze pitit yo a lòt lang pandan yo trè jèn, epi vwayaje nan lòt peyi ak yo (si l posib e lè l posib). Enterè m nan lang Cervantes la te pi pwofon ke enterè m nan lang Shakespeare la, men apre anviwon prèske 3 deseni (trantan) depi m ap viv Ezetazini epi vwayaje an Ewòp, anglè vin tounen tankou **dezyèm lang mwen** byenke mwen toujou metrize lang espayòl la.

Nenpòt moun ki gen chans li liv mwen an ki rele [Yon koudèy sou pwoblèm lekòl Ayiti](#) pral wè fokis mwen nan esè sa yo pa sou **itilizasyon lang** nan lekòl Ayiti tankou kèk otè ayisyen komik ta fè sa oubyen kèk entelektyèl sou rejim Duvalier a (kote yo ta rann kreyòl ak fransè responsab pou to alnalfabèt ki grenpe lesyèl nan peyi a olye pou yo ta santrè vrè pwoblèm nan ki gen pou wè ak «politik»), kote yo eseye divòse yo de Reyalite Ayisyèn nan men sa k pi enpòtan an, se pito **opòtinite pou ti Ayisyen ta genyen pou ale lekòl**. Timoun sa yo byen entelijan (si n ap gade kèk nan pèfòmans yo), kèlkeswa lang yo ta vle itilize nan lekòl Ayiti, sa p ap yon gwo pwoblèm pou yo osilontan yo gen opòtinite ale lekòl.

Vrèvanvre, sa nou dwe batay pou li a (pa ak zam) **se leve vwa nou pou gen lekòl gratis** (enkli materyèl) **ak manje**. Rechèch demontre ke pifò nan timoun Ayiti k al lekòl pa rive konplete menm **sik mwayen** an akòz sitiyasyon ekonomik peyi a: *pa gen lekòl gratis, paran timoun k ap bat dlo pou fè bè pou voye yo lekòl pa kapab achte liv ak manje pou yo byenke yo fè sakrifis achte omwen yon inifòm, ke l se yon «lavam metam wetam» yo mete sou yo chak jou. LEKÒL GRATIS* pa dwe konsidere kòm yon «kado» ke gouvènman ayisyen an ta bay timoun sa yo, men pito se yon pwovizyon ki kouvri anba Konstitisyon 1987 la. Bagay sa yo (dwa legal), yo dwe pale sou yo nan radyo ak televizyon an Ayiti pou edike popilasyon an e nan fason, sa pral eradike maladi ki rele «analfabetis» la.

Si timoun sa yo, an Ayiti jodiya, ap trennen nan lari, antre nan gang, tounen vagabon, dilè dwòg, dwòg adikte ak mandyan, se pa fòt yo men pito fòt gouvènman an ki pa fè travay konstitisyonèl li. Sa se vrè **SIVIK** (ki pou ta anseye), e nou menm Ayisyen, nou dwe fè

yon bagay ak sa, yon fason yon lòt (*ann eseye fè travay nou kòm sitwayen, ann eseye aktif nan ede Ayiti ale vè lavan, ann eseye yon aktivis pou yon pi bon Ayiti, renmen Ayiti pa ta dwe sèlman yon pawòl k ap soti nan bouch Ayisyen men ann montre sa pito pa aksyon nou*).

Pou retounen a Japon (ki dwe **youn nan sous enspirasyon** pou Ayisyen ki ta vle wè vrè devlopman fèt Ayiti), nou te ka poze kesyon sa a: *Konbyen peyi nan lemomm ki pale JAPONÈ?* Repons lan se: **YOUN**. M ap li kòmantè komik sou kreyòl depi plis pase 30 ane tèlke li se «yon lang izole», vrè radòt ki soti nan bouch «swadizan» Ayisyen save ki rive lwen lekòl. Li si komik pou wè a ki nivo mantalite a kolonize. Kèk menm ale pi lwen toujou pou di «kreyòl pa yon lang»; donk si l pa yon lang, yo pa moun paske chak moun pale yon lang matènèl; nan yon fason, yo mete tèt yon an klasifikasyon omosapyen ki pi ba (pase moun) lefèt ke yo panse konsa. Donk, **edikasyon** dwe fèt nan tout nivo pou refè mantalite kolonyal la oubyen pou mete vi ak sèl nan brenn ki zombifye yo. Pakonsekan, **lang matènèl la** dwe jwe yon gran wòl nan lekòl yo. Epitou, nan peyi devlope yon an lemomm ak nan kèk peyi tyèmond (e.g., USA, Kanada, Lachin, Larisi, Frans, Lasuis (depan de kanton an), Almay, Itali, Japon, Kiba, Meksik, Brezil...), lang *natifnatal* la se li menm tou ki lang ofisyèl ki itilize lekòl.

Sitiyasyon lang an Ayiti diferan de kèk kèk peyi Afriken kote pa egzans nan peyi kouwè Kotdivwa, Nijerya, Senegal... (jis pou site kèk) yo pale plis pase 50 lang (ki reprezante diferan gwoup etnik, pakonsekan yo bezwen yon **lang nasyonal** (ke l se **fransè** ou **anglè**) ki an menm tan itilize kòm «*La langue véhiculaire et la langue des registres*» ki konekte tout moun tou, epi sèvi kòm «lang ofisyèl».

An **Giyàn Fransèz** (kote m vizite), gen anviwon 11 lang ki pale la; kòm «*department d'outre-mer*», lang fransè a se li ki **lang nasyonal**. Nan ka Ayiti, **tout Ayisyen pale kreyòl kòm lang natifnatal** yo (pa gen pwoblèm menm pou kominike paske se yon gwoup etnik omojèn), donk li dwe jwe tou yon wòl enpòtan nan edikasyon (kòm premye lang) avan metriz nenpòt lòt epi pou montre respè pou kilti ayisyèn nan paske **lang**, an jeneral, se yon koze ki trè sansib e se youn nan engredyan kiltirèl ke yo dwe manyen ak anpil swen.

Gouvènman Ayisyen dwe kòmanse valorize lang matènèl tout Ayisyen, epi itilize l nan **pale** kou nan **ekri**. **SIY** (tout kote) **dwe ni an fransè ni nan kreyòl**. Mwen pa t ap gen oken pwoblèm ede ak tradiksyon sa yo GRATIS TI CHERI si yon gwoup Ayisyen ta vle ede nan sans sa a oubyen anbake yo nan fè kèk bagay pozitif ki ta kapab ede nan sans sa a.

Pou moun k ap viv Kanada, gen yon lwa nan pwovens Kebèk ki rele «**La Loi 101**», ki di li **obligatwa** pou poste an fransè. Nan ane 70 yo, lè m te kòmanse vizite Kebèk pou premye fwa, tout bagay te **BILENG** (an fransè kou an anglè), kounyeya tout siy yo an fransè.

Dwe gen tout **yon kanpay pou epole 'bilengwis' an Ayiti**. Ou pa ka janbe de yon premye lang a yon dezyèm epi a yon twazyèm, a yon katriyèm san metrize youn nan sa

avan yo (ki ofisyèlman rekonèt nan konstitisyon peyi a); se jis yon konsèy pou lekòl an jeneral men lakay, se ta yon bèl ide si paran te kapab espoze timoun a plis ke youn, e an Ayiti nou konnen deja se sèlman **paran ki kapab** ki pral gen opòtinite fè sa amwenke gouvènman an panse a pwogram radio ak televizyon kote ta gen televizyon nan tout lari dekwa pou timoun ki pa gen aksè ak sa lakay yo ta gen chans gade kèk pwogram timoun epi mwen gen anpil dout se yon bagay ki pral fèt akòz lajan sa ta koute, e nou ta ka menm mande konbyen tan l ap pran gouvènman ayisyen pou solisyone yon senp **pwoblèm elektrikite** lè Ayiti te ka itilize **enèji solè** (24 sou 24), yon bagay ki pa ta koute chè ditou epi ki ta nan avantay tout peyi a. Jiska yon lòt lè ankò, ann kontinye viv nan ILIZYON (an tèm rèv nou pou yon bèl Ayiti) men pataje bèl ide n yo ak lòt moun.

Emmanuel W. VÉDRINE, otè *An annotated bibliography On Haitian Creole*
A review of publications from colonial times to 2000

RE-STRUCTURING SCHOOLS IN HAITI

(by E.W. Védryne)
Fall 1999

Re-structuring schools in Haiti is an issue that would appear a bit vague to be discussed because the Domain of schools in Haiti has so many problems and I believe if we, educators, Haitian researchers who are living in Diaspora do not think seriously about that, Haitian education can collapse in the 21st century.

First, we can focus on the problem from top to bottom:

1. *The government*
2. *School monopoly*
3. *Teachers*
4. *Students*

In the first category, it is impossible for us to talk about the government, the most important ingredient in the issue and the one who has power to do everything. Here, we can first take a look at the 1987 Constitution as a guide (what it says about education) and from there, we can question the responsibility of the government (is he working in the respect of the constitution in order to guarantee a free education for everybody?). But within the same question, we must not rush to blame the current government without going back in history to see what other governments left behind and at the same time go back to the present to take a look at the parliament, who in majority is not doing anything serious; they are more interested in boycotting the bills that the executive branch would propose in the developing process of Haiti (if we are looking at their behavior for more

than a year, blocking the government completely).

In the second category, School monopoly, the first question to be asked before opening discussion would be: who has the school monopoly in Haiti (the government or the private sector)? That's an easy question to answer when we know that most schools in Haiti are private. Within the same "private classification", we have the "lekòl bòlèt", private colleges (1), and the religious colleges. For the 'lekòl bòlèt', they are a series of schools where you'll find an unqualified person heading them. It's a quick business to open a school in Haiti to make money and once the individual has connection and some money, that won't take long to rent a place, close it with some NAS and put a sign that says "private college of so and so".

Within the same private classification, more or less, there are some teachers who do have a pedagogical formation who can found a school where more or less you'll find some qualified teachers who are teaching there. For the religious schools (protestants or catholic), they seem to be more organized and if we go in the history of schools in Haiti, from "Le Concordat de 1860" (2), we can notice the dominance of the catholic schools from that time to the end of this century. The government knows their existence and the same people who work for the government think they would offer the best education; so, many times that's where their children go to school. It is true they have a sort of organization, they develop their own teaching materials, but the question we may ask is: what percentage of the Haitian students population who can benefit from these schools? To answer this question, we fall into the economic aspect where most children in Haiti don't have access to receive an education in these religious schools because they cost money.

But whether it's students who attend the 'lekòl bòlèt', the private schools, the religious schools, they use the teaching materials developed by religious schools (e.g., when looking at most of teaching materials that F.I.C (3) has developed or published). We can look at that as a monopoly also in the process of developing teaching materials for schools. Here, there are some parentheses for critics to open.

In the third category, teachers, what can we say? The answer is: many things! The first question we may ask is: what sort of preparation (formation) do they have? To answer this question, we can analyze all the levels (elementary /middle, secondary, superior). Most teachers don't receive a pedagogical preparation before going into the classroom (in this phase, we can include those at elementary /middle and secondary which are more important in the big educational nursery before attacking the superior level). Here again, we must not rush to blame them but rather the laws and the government.

Nothing serious can be accomplished without a series of laws that are established. If we'd decide to do a research to check how many teachers at the secondary level who don't even have a high school diploma, not to even mention a bachelor's degree (four years of studies) and then to recommend them to go back to school, all the schools in Haiti (elementary, middle, secondary levels would be closed the same day). But if ever a real reform in Haiti would take place, they would have to review the teachers' credentials

where they would have to go back to school anyhow.

Again, for that to be done, we end up in the legal aspect where it should have been mandatory before a teacher start teaching at the secondary level to have a bachelor's degree and then to attend a series of pedagogical seminars. And to teach at elementary /middle school level, a teacher should have his high school diploma and then to attend a series of pedagogical seminars. But again, the question we may ask is: who has the school monopoly in Haiti (the government or the private sector)? That is, in order to succeed in taking a series of measure that would better the system of education in Haiti, there would have to have a series of laws to be respected and it's the Haitian government who has the power to accelerate that.

These propositions should have been submitted to the parliament in order to have a majority vote on them. But the question is: what parliament? What preparation do these congressmen have? Do they really care about the problem of education in Haiti or are they at a level to understand the in and out of this problem. It's all a bunch of questions that need to be reflected upon with many strategies and alternatives for a Haitian who conscious of the problem (how, by what means he can go through to help?).

So roughly, it's a problem that should have concerned Haitians in Haiti as well as those in Diaspora. Some alternatives to try to solve part of this complex problem would be: organizing or re-organizing the communities (cities, town) where these communities' leaders would have to sit together to analyze the school problem in the areas and what they could do as community. Here, we fall into the philosophy “filozofi grès kochon an kwit kochon an”. In this philosophy, first we can have the absence of the government (in a sense) where it's the community who is rethinking in order to re-structure itself, to provide for itself what it needs without the government funds for this purpose.

On the other hand, we can't ignore the government either. Why? Whatever what's going on in the community, the authorities representing the government in the areas should be invited; their presence should be noticed even if they figure-head but deep in the hear, they know that they have a certain authority somehow. Here, we focus on the mayors of the cities or towns. They must be there; they must know about the projects and they must be approached with wisdom in order to encourage DEMACH. And further down the road (if possible), the government can contribute because it's a way to alleviate the problem for the government; so the government must appreciate the developmental works in the process at the community level because they, themselves, have too many loads on their shoulder to do everything at the same time.

In the last category, we se the students. That reminds me of the babies, the innocent ones right away. Whatever what you give a child, he will put it in his mouth anyhow. Then here, there's a certain parallel between students and children; that is: the group at the top of the hierarchy is responsible for the children's education.

Notice that I don't include parents and some critics can say: parents should have included in these categories. Yes, parents are understood here but I want to focus more on the

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

category that should have been more responsible. Parents always play an important role in the children's education in Haiti. There are children's mothers that sell grilled peanuts, who walk with sandals but what say that they are working hard so that their kids become doctors and these dreams, many times, become a reality. There are fathers who are snow cone vendors but who share the shame dream and many other parents who did not have the chance to attend school, who are at the same socio-economic ladder but, who have a vision for their children to get far in school. So, we must congratulate many Haitian parents who think in this way because education is a luxury in Haiti.

One thing that has touched me a lot, not long ago, was when I was reading the autobiography of Manno Sanon (popular Haitian soccer player) who is talking about his mother, what she did to help him; it's a story that makes tears come out of one's eyes. So, parents are very important in the education of the children, whatever the social class they may belong to. And it's important for schools in Haiti to emphasize on parent's appreciation where when kids receive their report cards there would be open-house (where the students' parents would be present to meet the teachers and to know about their child's progress in the schools).

How can students help in the development of Haiti?

That's one of the great errors that the Haitian government could have committed when neglecting this aspect. Don't forget that student are nurseries representing a country's future in all sense. They must be engaged at an early age in a series of works for the welfare of Haiti and there are special ways in which that can be done. It would be good for the government make it mandatory for the students at the “baccalaureate” level to spend a year in the countryside doing some community works somehow (e.g., building a state school, a hospital, participating in literacy campaign, in a project somehow that the government would have that is functioning in the advantage of the community. Here, the government would be in charge to be responsible for these students during their working period (that is, give them some money, be responsible for their room and board also) and then that would guarantee them when applying for a job, but all these would be governed by laws.

So, globally speaking, we can lay out many points that would touch what is in relation with the development of Haiti and particularly, the education sector we are focusing on; it would have to be governed by laws so that the government would make the basic necessary changes (if he succeed in controlling this monopoly) and maybe in our good understanding as critics, observers or conscious Haitians, we can think of other alternatives when the government's car is broken down or when the government does not do his job any longer. (Emmanuel W. VÉDRINE).



FEEDBACK (from Dr. Dunois Erick CANTAVE)

Védrine, I've read with enthusiasm your text you wrote on 're-structuring schools in

Haiti'. I congratulate you for this reflection. Education is the pillar of a country's development. It's the base of the development of the country that you raise here. I see many beautiful ideas in your text, but I don't see that you pose the problem of education in a well-defined way. What I mean is: what education? For what country? With what development?

There must be a clear choice of development in order to be able to know what type of education you are going to give to the population and what strategy you are going to put in place in order to attend the objectives that you've laid out.

I would also say that, first, we ought to be clear on a first choice: literacy or education? or both? Will our means allow us to do both? If it were for me, I would choose education as priority in order to me to dry up the spring furnishing the illiterates. I would also say: what school? in what language?

I would have the tendency to choose a republican school where all children would share the same values. But I would say one school for everyone. Many people believe it would be in the Creole language to educate the Haitian people. They say that their mother's language is easier to understand what the teacher is teaching. I don't agree with this approach. In many countries where they speak Creole French or Creole and English, they succeed in educating most people, if not all, in French or English. I am referring to the other islands around us and some African countries. In the African countries, you may say that it's more complicated because there are times when they speak some 20 different dialects within the same country. They, anyhow, succeed in doing that. I could cite Senegal for instance.

This point of view, people would have the tendency to say it's one that is elitist, but I believe it's not true. We could debate it for hours and hours. I also believe that we would ought to have an education that would allow us to be more open on the world. I don't agree with any DEMAGOJI. We can make some little teaching materials in Creole but we do not have the means to have access to all scientific and technical ones in the Creole language. Our country's economy does not allow us. Even if we would put together the whole country's economy that speaks Creole, we would not be able to attend this objective. We are already isolated in Haiti with the French language because all of our surroundings speak Spanish and English. It does not matter that we speak them also. But the goat says what's in your belly is yours. Let's start with the language that history left us and that can give us more opening on the world.

This question may lead us to others. For example, the issue related to teachers. We most say without DEMAGOJI, we don't have real teachers anymore in Haiti. We would have to prepare many others while have others coming from other places such as Guadalupe, Martinique, Guyana, France, Canada, Senegal etc... No doubt about it. There can not be DEMAGOJI in this fundamental issue. Canada has done that; many African countries have done it. We, Haitians, have helped many others in this sense.

I am not going to go on with the debate today. I believe I have said a lot already but I

don't pretend to say everything. I believe I say things that can shock people and that can raise many discussions. I prefer waiting for some reactions before I go on with the debate. I am not a teacher, but I do know that this issue is one that is fundamental. If we take it the wrong way, we will not get anywhere.

POU RESTRIKTIRE LEKÒL AYITI

(E.W. Védryne)
otòn 1999

Restriktire lekòl Ayiti se yon tèm ki ta parèt yon ti jan vas pou n diskite, tèlman domèn lekòl Ayiti a chaje ak pwoblèm e mwen kwè si nou menm edikatè, chèche ayisyen k ap viv nan dyaspora a pa panse seryezman a sa, edikasyon Ayisyen ka efondre nan venteyinyèm syèk la.

Premyèman, nou ka vize pwoblèm nan soti anwo desann :

1. *Leta*
2. *Monopòl lekòl*
3. *Anseyan*
4. *Elèv*

Nan premye kategori a, li enposib pou n pa ta pale de *leta* kòm engredyan pi enpòtan nan koze a ki gen pouvwa fè e defè. Nan kad sa a, nou ka al gade premyèman *Konstitisyon 1987* la kòm bousòl (kisa l di sou zafè edikasyon) e de la, nou ka kesyone responsablite leta (èske l ap travay nan respè konstitisyon an pou l garanti yon edikasyon gratis a tout moun?). Men nan menm kesyon sa a tou nou ka poze, fò n pa kouri blame gouvèlman aktyèl la san n pa ta fè bak nan listwa pou wè sa lòt gouvèlman te kite e an menm tan, retounen o prezan pou jete yon koudèy sou *palman* an ki an majorite p ap regle anyen serye, ki plis eseye bòykote yon seri pwojè lwa ekzekitif la ta pwopoze nan kad devlopman Ayiti (si n ap gade konpòtman yo pandan plis pase yon ane pou bloke gouvènman an konplètman).

Nan dezyèm kategori a, *monopòl lekòl*, premye kesyon nou ta ka poze avan n ouvè diskisyon, se: *kilès ki gen monopòl lekòl Ayiti* (leta oubyen sektè prive a)? Se yon kesyon ki fasil pou reponn lè n konnen majorite lekòl Ayiti se prive yo ye. Nan menm klasman prive a, nou gen *lekòl bòlèt yo*, *kolèj prive*, ak *kolèj relijye yo*. Pou lekòl bòlèt yo, se yon seri lekòl w ap jwenn yon direktè Sovè alatèt yo. Se yon *biznis pate cho* pou ouvè yon lekòl Ayiti pou fè lajan e depi moun nan gen koneksyon ak ti lamama, sa pa pran tan pou

I lwe yon kote, bare chak chanm ak kès nas epi mete yon ansèy *Kolèj Prive Sesi Sela*.

Nan menm klasman prive a, plizoumwèn, gen kèk anseyan ki ka gen yon fòmasyon pedagojik ki ka fonde yon lekòl, kote plizoumwèn w ap jwenn kèk anseyan kalifye k ap fè kou ladan yo. Pou lekòl relijye yo (*potestan* ou *katolik*), ta sanble yo pi òganize (patikilyèman, katolik yo) e si n pakouri listwa lekòl Ayiti, soti nan *Le Concordat de 1860* , nou ka remake dominans lekòl katolik yo k ap taye banda depi epòk la pou rive nan fen syèk sa a. Leta konnen egzistans yo e menm moun k ap travay nan leta panse yo ta ofri meyè edikasyon; donk anpil fwa se la pitit yo ale. Se vre yo gen yon sòt òganizasyon, yo devlope pwòp *materyèl didaktik* yo, men kesyon nou ka poze se: *ki pousantay nan popilasyon elèv Ayiti ki ka benefisye de lekòl sa yo?* Pou reponn kesyon sa a, nou vin tonbe nan *aspè ekonomik* lan, kote majorite timoun Ayiti pa gen aksè pou yo ta resevwa yon edikasyon nan lekòl relijye sa yo pase yo koute kòb.

Men kit se elèv ki nan *lekòl bòlèt*, *lekòl prive*, *lekòl relijye*, yo sèvi ak materyèl didaktik lekòl relijye yo devlope (pa egz., lè n ap gade majorite materyèl didaktik *F.I.C* devlope ou pibliye). Nou ka gade sa kòm yon *monopòl* tou nan domèn *devlopman materyèl didaktik* k ap sèvi lekòl. La a, gen kèk parantèz pou kritik ouvè.

Nan twazyèm kategori a, *anseyan*, kisa n ka di? Repons lan: anpil koze! Premye kesyon nou ka poze se: *Ki fòmasyon anseyan ayisyen yo ?* Pou reponn kesyon sa a, nou ka pase tout nivo yo an revè (elemantè / mwayen, segondè, siperyè). Majorite anseyan yo pa resevwa yon fòmasyon pedagojik avan menm yo vin dèyè yon tablo (nou ka antre nan faz sa a *anseyan elementè /mwayen ak nivo segondè* ki pi enpòtan nan *gwo pepinyè edikasyon an* avan n ta atake *nivo siperyè a*). La a ankò, fò n pa kouri blame yo men blame pito *lwa ak leta*.

Pa gen anyen serye nou ka rive fè san suiv yon seri lwa ki tabli. Si n ta deside fè yon rechèch pou n ta tyeke konbyen anseyan nan nivo segondè ki pa gen menm *papye bakaloreya* , vwa yon *lisans inivèsitè* (katran etid siperyè) epi pou n ta rekòmande yo tounen lekòl, enben tout lekòl Ayiti (nivo primè / segondè) ta fèmen menm jou a. Men si ta rive gen yon *refòm* tout bon vre Ayiti, fòk yo ta pase anseyan yo an revè, kote yo ta dwe tounen lekòl kanmèm.

Ankò, pou sa fèt, nou vin abouti nan *aspè legal* la kote li ta dwe obligatwa avan yon anseyan anseye nan nivo segondè pou l ta gen yon lisans epi pou l ta suiv yon seri atelye pedagojik. E pou anseye nan nivo elementè / mwayen, yon anseyan ta dwe gen papye bakaloreya l epi pou l ta suiv yon seri atelye pedagojik. Men ankò, kesyon nou ka poze se: *kilès ki gen monopòl lekòl Ayiti (leta oubyen sektè prive a)?* Sètadi, pou ta rive pran yon seri mezi ki ta amelyore sistèm edikasyon an Ayiti, fòk ta gen yon seri lwa pou respekte e se leta ayisyen ki gen pouvwa pou l ta akselere sa.

Pwopozisyon sa yo ta dwe soumèt a palman an pou ta vote yo an majorite. Men kesyon an ankò se: *ki palman? Ki preparasyon palman sa yo? Èske yo reyèlman sousye de pwoblèm edikasyon an Ayiti oubyen èske yo nan yon nivo pou konprann filyè pwoblèm sa a?* Se tout yon seri kesyon ki mande reflechi ak anpil *strateji* ak *altènatif* pou yon

Ayisyen ki konsyan de pwoblèm nan (kijan, pa ki mwayen li kapab pase pou l ede?).

Donk an gwo, se *yon pwoblèm ki dwe konsène Ayisyen Ayiti kou nan diaspora a*. Kèk altènatif pou ta eseye rezoud nan pwoblèm konplèks sa a, se ta: *òganize* ou *reòganize kominote yo* (vil, komin) kote lidè kominotè sa yo ta dwe chita ansanm pou analize pwoblèm lekòl la nan zòn yo e kisa yo ta ka fè etan kominote. La a, nou vin tonbe nan *filozofi grès kochon an kwit kochon an*. Nan filozofi sa a, premyèman nou kapab gen *absans leta* (nan yon sans) kote se kominote a k ap repanse pou l restriktire tèt li, pou l bay tèt li sa l bezwen san leta li menm pa debloke fon pou sa.

Nan lòt volè a, nou pa ka iyore leta nonplis. Poukisa? Kèlkeswa sa k ap fèt nan kominote a, fòk otorite ki reprezante leta nan zòn nan envite, fòk prezans li la menmsi se yon figi li ta ye men o fon, li konnen li gen yon otorite kèlkonk. La a, nou vize *mè vil sa a* oubyen *mèk komin nan*. Fòk li la, fòk li okouran de pwojè yo e fòk yo apwoche l tou ak sajès pou l ankouraje demach fèt. E pi davan (si l posib), leta ka kontribye pase se yon fason pou aleje pwoblèm nan pou leta; donk fò l ta apresye travay devlopman k ap fèt o nivo kominotè pase li menm gen twòp chay sou zepòl li pou l ta fè tout bagay alafwa.

Nan dènye kategori a, nou wè se *elèv yo*. Sa fè n sonje timoun piti, ti inosan imedyatman. Kèlkeswa sa ou bay yon timoun piti, l ap mete l nan bouch li kanmèm. Alò la a, gen yon sèten paralèl ant elèv ak timoun; sètadi gwoup ki anlè nan yerachi a responsab edikasyon timoun yo.

Remake mwen pa enkli *paran* e kèk kritik ka di: *paran ta dwe la nan kategori sa yo*. Wi, paran la souzantandi men mwen vle poze bousòl mwen plis sou kategori ki ta dwe pi responsab yo. Paran toujou jwe yon wòl kapital nan edikasyon timoun Ayiti. Gen manman timoun ki vann pistach griye, ki mache ak yon zèl sapat men ki di w l ap travay di pou pitit li vin doktè e rèv yo konn rive akonpli anpil fwa. Gen papa se machann fresko ki gen menm rèv la e tandòt paran ki pa t gen chans pase lekòl, ki nan yon echèl sosyo-ekonomik dezagreyab men, ki gen yon vizyon pou pitit yo rive lwen lekòl. Donk, fò n bat bravo pou anpil paran ayisyen k panse konsa pase edikasyon se yon liks li ye Ayiti.

Youn nan bagay ki touche m anpil pa tèlman lontan, se pandan mwen t ap li *otobiyografi Manno Sanon* (foutbolè ayisyen trè popilè) k ap pale de manman l, sa l te fè pou ede l; se yon istwa ki fè dlo kouri nan je. Donk paran trè enpòtan nan edikasyon timoun yo, kèlkeswa klas sosyal yo ta apateni. E li enpòtan pou lekòl Ayiti ta mete anfas sou apresyasyon paran, kote chak lè yo bay kanè pou ta gen sa yo rele Ozetazini, «open house» (reyinyon espesyal kote paran elèv la ta reponn prezan pou rankontre ak anseyan yo pou konnen sou pwogrè pitit li lekòl la).

Kijan elèv ka ede nan devlopman Ayiti?

Se youn nan gwo erè leta ayisyen te ka fè lè yo neglije aspè sa a. Pa bliye elèv se *pepinnyè ki reprezante fiti yon peyi* nan tout sans. Se depi bonè pou n kòmanse angaje yo nan yon seri travay pou byennèt Ayiti e gen fason espesyal sa ka fèt. Li ta bon pou leta ta mete l obligatwa pou elèv bakaloreya ta pase yon ane an pwovens nan yon *travay kominotè*

kèlkonk (egz., batisman yon lekòl leta, amenajman yon lekòl leta, batisman yon klinik leta, yon lopital leta, patisipe nan kanpay alfabetizasyon, yon pwojè kèlkonk leta ta genyen k ap fonksyone nan avantay kominote a. La a, fòk leta ta anchaj pou l responsab elèv sa yo pandan dire travay yo (sètadi ba yo yon ti kòb, responsab manje ak dòmi yo tou) epi sa ta garanti yo yon pès nan leta lè yo aplike pou travay, men fòk tout sa ta chita sou *lwa*.

Donk, globalman, anpil pwèn nou ka touche ki an rapò ak devlopman Ayiti e patikilyèman *sektè edikasyon* an nou vize, ta dwe chita sou *lwa* dekwa pou leta ta fè *chanjman de baz ki nesèsè yo* (si l vin kontwole monopòl sa a) e petèt nan bon konprann nou kòm kritik, obsèvatè ou Ayisyen konsyan, nou ka panse a *lòt altènatif lè machin lwa a anpàn* oubyen lè leta demisyone. (Emmanuel W. VÉDRINE).

FIDBAK

Dunois Erick CANTAVE: «Védrine, Mwen li avèk anpil atansyon tèks ou ekri sou kesyon 'restriktire lekòl Ayiti'. Mwen felisite w pou refleksyon sila a. Edikasyon se pilve devlopman yon peyi. Se baz keksyon devlopman peyi a ou poze la a. Mwen wè genyen anpil bèl ide nan tèks ou a, men mwen pa wè ou poze pwoblèm edikasyon an nan yon kad byen defini. Sa mwen vle di, se: *ki edikasyon? pou ki peyi? ak ki devlopman?*

Fòk genyen *yon chwa devlopman klè* pou kapab konnen ki kalite edikasyon w ap bay popilasyon an e ki estrateji w ap mete kanpe pou rive atenn objektif ou fikse yo.

Mwen ta di tou, dabò, fòk nou ta kapab klè sou yon premye chwa: *alfabetizasyon* oubyen *eskolarizasyon?* oubyen *toulede?* Èkse mwayen nou ap pèmèt nou fè *toulede?* Si se te pou mwen, mwen ta chwazi *eskolarizasyon* kòm priorite pou mwen kapab seche sous k ap founi analfabèt yo.

Mwen ta di tou: *ki lekòl? nan ki lang?*

Mwen ta genyen tandans chwazi yon *lekòl repiblikèn* kote tout timoun yo ta pataje menm valè yo. Mwen ta di *yon sèl lekòl pou tout moun*. Anpil moun kwè se ta nan lang kreyòl pou yo ta va eskolarize ak alfabetize pèp ayisyen. Yo di ke se lang manman yo l ap pi fasil konprann sa pwofesè a ap anseye l la. Mwen pa dakò ak apwòch sila a. Nan anpil peyi kote yo pale kreyòl ak fransè ou kreyòl ak anglè, yo rive eskolarize pifò moun, si se pa tout moun, an franse ou an angle. Mwen vle pale de lòt antiy yo ki sou kote nou yo ak kèk peyi afriken. Nan peyi afriken yo menm, ou ta kapab di ke sa ta dwe pi konplike pase yo konn pale menm 20 dyalèk diferan nan menm peyi a. Yo rive kanmenm fè sa tou. Mwen ta kapab site peyi Senegal...

Pwendeви sila a, moun ta genyen tandans di li se yon pwendeви elitis, men mwen kwè se pa vre. Se yon pwendeви ke nou kapab fè lontan ap diskite. Mwen panse tou ke nou ta dwe fè yon edikasyon ki pou pèmèt nou vini pi louvri sou mond lan. Mwen pa dakò ak ankenn demagoji. Nou kapab fabrike kèk ti materyèl pedagogik an kreyòl men nou pa gen mwayen pou nou genyen aksè a tout materyèl syantifik ak teknik yo nan lang kreyòl la.

Ekonomi peyi nou pakab pèmèt nou sa. Menm si nou ta mete ansanm tout ekonomi peyi ki pale kreyòl yo, nou pa ta kapab atenn objektif sa a. Deja an Ayiti nou yon ti jan izole ak lang fransè a paske tout alantou nou se panyòl ak anglè yo pale. Men sa pa fè anyen, n a pale yo tou. Men kabrit la di ou *sa k nan vant ou se li ki pa ou* : annou kòmanse pa lang istwa nou kite pou nou e ki kapab ban nou plis ouvèti sou lemond.

Kesyon sila a ta kapab mennen nou nan lòt ankò. Pa ekzanp kesyon *pwofesè yo*. Fòk nou di san demagoji, *nou pa genyen vre pwofesè an Ayiti ankò*. Fòk nou ta fòme anpil lòt pandan nou ta fè vini pwofesè nan tout peyi ki pale fransè yo tankou, Guadeloup, Matinik, Giyan, Frans, Kanada, Senegal elt... Pa gen manti nan sa. Pa kapab genyen demagoji nan kesyon fondamantal sila a. Kanada te fè sa, anpil peyi afriken te fè sa. Nou menm ayisyen nou te ede yo anpil nan sa.

Mwen p ap kontinye deba a jodi a. Mwen kwè mwen di anpil bagay deja men mwen pa pretann di tout bagay. Mwen kwè mwen di bagay ki kapab choke moun e ki kapab sòlve anpil diskisyon. Mwen prefere tann kèk reyaksyon anvan mwen kontinye deba a.

Mwen pa yon anseyan, men mwen konnen ke kesyon sa a se kesyon fondamantal la. Si nou pran li mal, nou p ap rive ankenn kote»]

(© Emmanuel W. VÉDRINE, 1999)

LACK OF MATERIALS IN THE HAITIAN BILINGUAL PROGRAM

(by Tony Jean-Jacques, 1992)
English translation: Emmanuel W. Védrine
In memoriam Tony Jean-Jacques
(1960-2001)

"Lack of materials in the Haitian Bilingual Program" is the title of an interview that Tony Jean-Jacques (educator and writer) had with some Haitian educators who worked in the former Haitian Bilingual Program in the Boston Public Schools (USA)

(Jan-Jacques is speaking)

The reason why I have conducted this research on the “lack of materials in the Haitian Bilingual” is because I care about the problem and that I also know sooner or later I will experience it. Most Haitians pertaining to the new generation are confronting this problem. Unfortunately, they all see it but ignore it. If someone would like to become a teacher, it is important to talk about this issue. The central problem or the main theme of my research is to recognize the lack of materials that exist within the Bilingual Program. In order to call the Program “bilingual”, students must be able to read and write in their native language. This problem is important because it gives children a bad impression of

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

their native language. I've read many articles and books that talk about the problem of bilingualism in Haiti. In the problem relating to my thesis, most of my studies focus on the problem of literacy. In order to eradicate it, there are many ways to do it. So, education in Creole is not the central point to focus on. Even in the American schools, the problem reappear. Fortunately, the French language is not there as a tool for the elite. My personal approach is talking about this problem with many professionals. This method is appropriate because it gives us a good opportunity to know first what's going on in the bilingual classrooms.

Departing from my research, I find that as of now it exists a lack of materials in the public schools. However, this lack of materials can serve as a bridge to create a window through the public system. I learn a lot from this research. Unfortunately, I need more time to be able to put together all my information. I use many books, articles, newspapers, etc. I had to interview 6 professional Haitian teachers who think strongly concerning the promotion of this positive attitude that they expect as key of improvement and creativity among the bilingual students. Joel Theodat is the director of the Haitian Bilingual Program at **West Roxbury High School**; Emmanuel W. Védrine is a lecturer (in Spanish) at the University of Rhode Island. However Védrine has taught Social Studies for 3 years at English High School (Haitian Bilingual Program), one year of French and Spanish at Faragut Elementary School. In 1992, he taught French and Spanish at St. Gregory High School (private school, Boston).

Furthermore, the professor that I have contacted is a professor of Linguistics and Education at the University of Massachusetts-Boston. He is the director of the East Zone for Boston Public Schools, taking about professor **Marc Prou**. Professor Prou, while facing the problem of the Bilingual Program, has problem with its name. He states: "All documents are written in English". He continues: "The movement to teach only English gives a reflect of the political cloud that blackens the discussion of the fundamental pedagogical principle that applies to all students. These principles suggest that the cultural differences can prevent the children from learning if the instructions ignore these differences. We all are supposed to go through this mental and strategic process such as for instance things that happen spontaneously, guessing, mental and strategic construction, mental change, mental process and others that require an ambiance where cultural instruction can succeed. To be able to understand the indication of these things and the nature of these mental works, children have a cultural and linguistic competence; they give these children the opportunity to use what they know. Professor Prou also emphasizes on these principles when he says: "These principles should be declared and applied even if political pressure and racial prejudice become a obstacle".

Question : *To be able to promote and educate the bilingual students, we need materials. Do you think we have enough for Haitians?*

Prou : I see there are enough for Haitians. I have bought some books in Haiti. So, some of these materials do not 100% go with the reality that the students are experiencing. In this case, what I realize that it is essential we create materials that can help students to see themselves working in a new direction while living in the society. So, these materials are

supposed to be developed according to the school need. What I see is a team of Haitian teachers to work together, to be able to develop materials for the Bilingual Program in the schools in Boston. I have information about that information in some cities in Massachusetts such as in Cambridge and Somerville. There are some teachers who are developing materials for their own classroom.

Question : *Is it normal to say that the groups you mention are working to furnish books for all the cities where there exist programs for Haitians?*

Prou : Well, it's too early to say that these groups are well-structured to create materials for cities where they have Haitian programs now. There are volunteers and then the priority is in the transition. In the curriculum, they want these students to learn English quickly. And I say that most Haitian teachers that we have don't have an adequate training to be able to develop materials. For some people, it's the first time they see the Creole language working. Right here, there is a limitation.

Question : *Do you mean Haitian teachers are not qualified to teach Creole?*

Prou : Well, I don't say they are not qualified but they have received different trainings. So, this reading is English. And I know that there exists an attitude against the Creole language. Most teachers don't consider it as a strong tool to use in their class. Even if explanations were given to them to teach in Creole but they don't emphasize on the Creole language for the students. For the teachers, the fact that they know that the program is transitional, they try to use the Creole language orally to enable students to make the transition. So, everything that exists has to do with reading; they do it in English. They use a system where you can see that the transition is done rapidly. So, the program is an oral bilingual one done in one language. They use both languages (English and Creole) orally. However, when they are writing, they only use English.

Question : *You mention programs that are creating materials?*

Prou : Yes, there are many materials for the primary level that were created in Haiti during the 80's. However, some of these materials are not used because the teachers are not used to them. And then, I should say that Boston Public Schools don't encourage teachers to keep Haitian materials. So, from this point, we can say that there is a lacking. That's where the program is ill-equipped. In the East Zone Office, we buy materials in Creole for \$4,000; as you can see that, it's not all. We have dictionaries, history books but we don't have enough for everyone. Sometimes we recommended books but the teachers refuse to use them. We need to look at the attitude of the teachers. When working with the teachers and parents, the information we get is that the children are Americans. We need to learn from the English materials. So, I am not in the classroom on a 24 hour basis. Sometimes when I visit the schools, I observe that they don't use these materials. Even if they have materials in Creole, but none of the Haitian teachers try to do their best to create their own materials. They make copies for students. A person must not know that the Bilingual Program is a program that is there to remedy. I am against that. Bilingual Education has a foundation. So, it's not a question to prepare students to

mainstream (to enter regular program in English only); when someone is bilingual, he is bilingual for life. It's an insult for someone who is bilingual and for bilingual students in general. The teachers are under a lot of pressure, specially bilingual teachers who teach the native language. The school principals sometimes pressure them while asking for more English in the classroom. Sometimes, they ask them to use the English language because they want the students to learn English quickly. So, some of the teachers accept that as a success when they say "this year, some of my students go to regular program". So, the effort to give the native language more power has become of little importance.

Question : *What does the East Zone Office do in order to be able to make teachers of the Bilingual Program care about what is being done while they are making experiences, they are teaching students in their native language?*

Prou : Though we have workshops for teachers to be able to empower them to teach them better. While they are using the native language, once going back to the classroom, they forget everything they've just learned from the workshops. They keep on teaching the same old way. I should say that this procedure takes time. It is a slow process. Some of the teachers want to try it. A person must realize that the program is brain new. And we need to look at the teams we are using in the bilingual program, specially the Haitian Bilingual Program. These teachers have received a training in their country. This training was to teach in Africa and in Haiti. They are good educators. However, they don't interpret the reality of the environment of the United States. So, when looking at their work in America, they are not 100% complete. I hope that some of the bilingual teachers who have received a training will be in this environment to be able to put life in this procedure. So, I hope that they can work together to be able to create new materials that can be used. Not only here in the US, but also in Haiti.

Question : *What kind of materials would you like to see they use in the coming years?*

Prou : Well, in this program (the Haitian Bilingual Program), we receive all types of students: those who are illiterate, those who can read and write. Some of our students came from the best private schools in Haiti. There are some who came to the US with visas in their passport. Some of them did not have legal papers. We need materials of all types. For students who are well-equipped, there is no problem at all to make this transition. But those who can't read and write don't have advantages.

Question : *Who do you think is responsible for the lack of books: politics, bureaucracy or teachers?*

Prou : No, I can say that there are many other things. For example, the teachers are not interested in buying books for students in the native language. If they have \$300 to buy books, they'd rather spend it on books dealing with phonics instead of buying books in the native language. If you ask them to buy Haitian history books for students, they'd tell you: "Well, I have a copy. So, I am going to make copies for them" or "I am going to write on the board for them". They are not going to spend their money buying books in the native language; when you talk to them about books, they think the books that are

important are math books.

Joel Theodat, director of the Haitian Bilingual Program at West Roxbury High School, talks about "prejudice", how it's being manifested in the Haitian community and in the schools by people who are in the personal of the regular program. Parents and students can interpret that as a conflict in cultural values. Often, it is manifested in a space where people are engaged in dialogues with others who have different cultures from them and furthermore, differences between languages and physical characters. Also, according to Theodat, this type of prejudice can prevent teachers and students from developing a personal and narrow relation that children need to learn in school. Theodat notices one of the important problems of the Haitian Bilingual Program are students who don't speak a word of English have all their books in English. The Bilingual teachers also have the tendency to explain things in English only with no help for the students in their native language. He continues to explain that the primary purpose of bilingual education is to help students of linguistic minority in order to be able them to reach an advanced level in literacy and then they can learn the information and develop mental quality that is called "ability to be able to put things in their orders". That can be done earlier though the native language and it's easy to transfer it to a second one. Theodat declares that the use of the native language (Creole) in the capacity that is possible in the environment of the school to facilitate the children's ability to be able to develop their critical thinking and their creative knowledge. According to him, the reason is that this mental assembly lies on linguistic and cultural experience that the children usually find at home and that they bring this experience to the school. He continues to say: "unfortunately, the school don't always have the resources to educate the students in their own language but the teachers and students' classmates can be of great help. In my school, we have some books in the native language. The teachers should make their own translation". All this means it very difficult for the bilingual teachers to promote what they expect; as we can see, they do two jobs at once.

In my understanding, I learn a lesson from the interview with Theodat; that is, the nature of the literacy problem that the linguistic minorities are confronting as its roots and it's related to the lack of a series of things such as knowledge that was guessed by teachers and people who are writing books to use as materials. The more knowledge the students have in their own culture and the way in which they apply it in the book can help the school personal and books to be used as texts to be able to give more access in the content of the lesson and the sense that it makes for minorities to avoid stereotypes and to show the potential of students have to learn. I realize that some teachers in the Bilingual Program don't care about the materials available here in this country and in Haiti. And they don't try to get in touch with other Haitian teachers who are in other public schools.

Emmanuel W. Védryne also talks about "time" and "flexibility" that teachers in the Haitian Bilingual Program need in order to be able to work in a new environment where behavior can have many interpretations and the experience that they are having daily in the schools were they are and the community where they live have a meaning and values that are different. Védryne continues saying that the teachers can realize that some of the students who just arrive in the US did not have any type of literacy whatsoever and that

they (teachers) should expect a slow progress shown by these students. To continue, the most important thing is that they shouldn't blame (these teachers); they shouldn't blame students either for the fact that they show a sort of incompetence or a negative result. Védryne continues to say: "Bilingual teachers can have an influence to create or develop a positive influence that bring success in the students' life."

According to Védryne, even if the success is minimal or does not exist at all, the teachers should have firm insurance in the students' potential and the way in which the teachers show encouragement to make their works available (publish or show them). Védryne says that even if bilingual teachers use these ideas daily, it requires a lot of practices and many creations and what they believe in; little by little with the time, all these sacrifices will have a merit. Védryne declares that he is conscious of the problem that the Bilingual teachers are experiencing. He mentions that in some public schools there are no teachers' aids (paraprofessionals). He adds that the Bilingual Program should have a certain number of students per classroom, but sometimes this number increases because there are new students who keep on coming to the program. Sometimes, teachers see students who are coming to their classroom all the time even at the end of the school year. According to Védryne, this creates a sort of "unbalance" in the knowledge and also the teachers should spend more time with the new students. And also, sometimes it's not very easy for student to function because of their age...

RATE MATERYÈL NAN PWOGRAM BILENG AYISYEN AN

(pa Tony Jean-Jacques, 1992)

Trakdiksyon anglè: Emmanuel W. Védryne

In memoriam Tony Jean-Jacques

(1960-2001)

«Rate materyèl (pedagojik) nan Pwogram Bileng Ayisyen» an se tit yon entèvyou Tony Jean-Jacques (edikatè, powèt) te fè ak kèk edikatè ayisyen ki travay nan Pwogram Bileng Ayisyen (*Boston Public Schools* (USA)

(Jean-Jacques ap pale:)

Rezon ki fè m fè rechèch sa a sou 'rate materyèl' ki genyen nan Pwogram Bileng Ayisyen an se paske mwen sousye de pwoblèm nan e ke mwen konnen ta kou l ta, m ap konfwonte pwoblèm sa a. Pifò anseyan ayisyen ki apateni a nouvell jenerasyon an konfwonte pwoblèm sa a. Malerezman, yo tout wè l men yo iyore l. Si youn moun ta vle vin anseyan, li enpòtan pou l pale de pwoblèm sa a. Pwoblèm santral la oubyen tèm prensipal rechèch mwen an se pou rekonèt rate materyèl ki egziste nan Pwogram Bileng yo. Pou rele pwogram yo «bileng», fòk elèv yo konn li ak ekri nan lang matènèl yo. Pwoblèm sa a enpòtan paske li bay timoun yo yon move enpresyon de lang matènèl yo. Mwen li plizyè atik ak liv ki pale de pwoblèm bileng an Ayiti. Sou pwoblèm ki relate tèt mwen an, pifò etid yo santre sou *pwoblèm alfabetizasyon*. Pou rive elimine pwoblèm nan, gen anpil mwayen pou fè sa. Donk edikasyon kreyòl la se pa li ki pwen santral pou vize

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

a. Menm sou tè meriken an pwoblèm nan reparèt. Erezman, lang franse a pa la kòm zouti klas elit la. Apwoch pèsonèl mwen pou etidye pwoblèm sa a se pale ak plizyè pwofesyonèl. Metòd sa a apopriye paske l ban mwen yon bèl opòtinite ou konnen toudabò sa k ap dewoule nan klas bileng yo.

Apati rechèch mwen an, mwen jwenn ke egziste aktyèlman yon rate materyèl nan lekòl piblik yo. Sepandan, rate materyèl sa a ka sèvi kòm *pon* pou kreye fenèt atravè sistèm piblik la. Mwen aprann anpil nan rechèch sa a. Malerezman, mwen bezwen plis tan pou kapab mete tout enfòmasyon sa yo ansanm. Mwen itilize plizyè liv, atik, jounal, elt...

Mwen gen pou m entèvyoure 6 pwofesè ayisyen pwofesyonèl ki panse fèmman konsènan pwomosyon atitid pozitif sa a ke yo atann kòm kle amelyorasyon ak kreyativite pami elèv bileng yo. Joel Theodat se direktè Pwogram Bileng Ayisyen nan *West Roxbury High School*. Emmanuel W. Védryne se konferansye nan *University of Rhode Island* (depatman espayòl), sepandan Védryne te anseye syans sosyal pandan twazan nan *English High School* (Pwogram Bileng Ayisyen), yon ane franse ak espayòl nan *Faragut Elementary School* ak nan *Murphy Elementary School*.

Aprè tou, twazyèm pwofesè ke m te kontakte se yon pwofesè lengwistik ak edikasyon bileng nan *University of Massachusetts-Boston* ; li se direktè *East Zone* nan pou *Boston Public Schools*, an palan de pwofesè Marc Prou.

Pwofesè Prou, pandan l ap fè fas ak pwoblèm Pwoblèm Bileng nan, gen pwoblèm tou nan «non» pwogram nan. Li deklare: «Tout dokiman yo ekri an anglè». Li kontinye: «mouvman pou anseye sèlman an anglè a bay yon reflè de nyaj politik ki nwasi diskisyon prensip pedagoji fondamantal ki aplike a tout timoun. Prensip sa yo sijere ke diferans kiltirèl yo kapab anpeche timoun k ap aprann si enstriksyon yo iyore diferans sa yo. Nou tout sipoze pase nan etap mantal sa yo tèlke pa egzanp bagay ki fèt espontaneman, devinèt, konstriksyon mantal e estratejik; chanjman mantal, pwosede mantal e lòt ankò ki mande yon anbyans kote enstriksyon kiltirèl kapab pran pye. Pou kapab konprann edikasyon bagay sila yo e nati travay mantal sa yo, timoun ki gen yon konpetans kiltirèl e lengwistik, yo dwe bay timoun sa yo opòtinite itilize sa yo konnen an. Pwofesè Prou mete plis anfas sou prensip say o lè l di: «prensip sa yo dwe deklare e aplike menmsi presyon politik ak prejije rasyal ta tounen yon obstak».

Kesyon : *Pou kapab pwomote e edike elèv bileng yo, nou bezwen materyèl. Èske ou panse nou gen ase materyèl pou Ayisyen?*

Prou : Gen ase materyèl ke m wè. Mwen te achte kèk liv an Ayiti. Donk, kèk nan materyèl sa yo pa 100% (san pou san) ale ak reyalye elèv yo ap viv. Nan ka sa a, sa ke mwen reyalye sèke li esansyèl ke nou kreye materyèl ki ta kapab ede elèv pou wè yo menm k ap travay nan yon nouvèl direksyon pandan ke y ap viv nan sosyete a. Donk, materyèl sa yo sipoze devlope selon bezwen lekòl la. Sa ke mwen wè se yon ekip anseyan ayisyen ki pou travay ansanm pou kapab devlope materyèl pou Pwogram Bileng lan nan lekòl Boston yo. Mwen byen sousye de aktivite sa yo nan kèk vil nan eta *Massachusetts*. Pa egzanp nan vil *Cambridge* ak *Somerville*, gen kèk anseyan ki devlope

materyèl pou klas yo.

Kesyon : *Eske li nòmral pou di ke gwoup ou mansyone yo ap travay pou founi liv pou tout vil yo kote ki gen pwogram pou Ayisyen?*

Prou : Bon, li twò bonè pou di ke gwoup sa yo byen estriktire pou preye materyèl pou vil kote ki gen pwogram ayisyen kounyeya, gen volontè epitou priyorite a se nan tranzisyon an li ye. Nan korikilòm nan, yo vle elèv yo aprann anglè rapidopresto. Epitou, mwen di ke pifò anseyan ayisyen ke nou genyen yo pa t resevwa yon trening adekwa pou kapab devlope materyèl. Pou kèk moun, se premye fwa yo wè lang kreyòl la ap travay. La menm, gen yon limitasyon.

Kesyon : *Èske w vle di ke pwofesè ayisyen yo pa kalifye pou anseye kreyòl?*

Prou : Bon, mwen pa ta di yo pa kalifye, men yo fè trening diferan. Kèk ladan yo te resevwa yon trening pou anseye lekti. Donk, lekti sa a se lekti anglè. Epitou, mwen konnen ke gen yon atitid kont lang keyòl la. Donk, pifò pwofesè pa konsidere lang kreyòl la kòm yon zouti fò pou itilize nan klas. Menmsi yo bay espplikasyon, yo anseye an kreyòl men yo pa mete anfas sou lang kreyòl la pou ta anseye elèv yo l. Pou pwofesè yo, lefèt ke yo konnen sa Pwogram Tranzisyonèl yo vle, yo eseye itilize lang kreyòl la oralman pou kapab ede elèv fè tranzisyon an. Donk, tout bagay ki genyen yon rapò ak lekti, yo fè l an anglè. Yo itilize yon sistèm kote ou ka wè ke tranzisyon an fèt rapid. Donk, pwogram nan se yon pwogram bileng oral ki fèt nan yon sèl lang. Yo itilize toude lang yo (anglè, kreyòl) oralman. Sepandan, lè y ap ekri, yo itilize sèlman anglè.

Kesyon : *Ou mansyone pwogram ki ap kreye materyèl?*

Prou : Wi, ge anpil materyèl pou nivo primè a ki te kreye an Ayiti pandan ane 80 yo. Sepandan, kèk nan materyèl sa yo pa itilize paske pwofesè yo pa abitye ak yo. Epitou, mwen dwe di ke *Boston Public Schools* pa ankouraje pwofesè pou gade materyèl ayisyen yo. Donk, apati pwen sa a, nou kapab wè ke gen yon rate. Se pou sa pwogram nan mal ekipe. Nan Ofis *East Zone* lan, nou achte materyèl an kreyòl pou \$4,000; kòm ou kapab wè, se pa ase. Nou gen diksyonè, liv istwa; men nou pa gen ase pou tout moun. Pafwa nou ta rekòmande liv men pwofesè yo refize itilize liv sa yo. Nou bezwen gade atitid pwofesè yo tou. Lè w ap gade pwofesè ak paran yo, enfòmasyon nou jwenn sèke timoun yo se Ameriken. Yo bezwen aprann nan materyèl anglè yo. Donk, mwen pa nan klas la 24 sou 24. Pafwa, lè m vizite lekòl yo, mwen obsève ke yo pa itilize materyèl sa yo. Menmsi yo genyen materyèl an kreyòl, men kèk nan pwofesè ayisyen yo eseye fè tout sa yo kapab pou kreye pwòp materyèl yo. Yo fè kopi pou elèv yo. Yon moun dwe konnen ke pwogram Bileng lan se yon pwogram ki la pou l remède. Mwen kont tout sa. Edikasyon Bileng gen yon bèl fondasyon. Donk, pa gen kesyon pou prepare elèv yo pou antre nan yon pwogram regilye. Lè yon moun bileng, li bileng pou lavi. Se yon ensil li ye pou moun ki bileng e pou elèv bileng an jeneral. Anseyan yo anba anpil presyon, espesyalman anseyan bileng yo ki anseye lang natifnatal la. Direktè lekòl la pafwa tache nan kò yo pandan yo mande plis anglè nan saldeklas la. Pafwa, yo mande yo pou itilize lang anglè a paske yo vle elèv yo aprann anglè a rapidopresto. Donk, kèk nan pwofesè yo

asepte sa kòm yon siksè lè yo yo di: «ane sa a, kèk nan elèv mwen yo antre nan Pwogram Regilye (an angle sèlman)». Donk, efò pou t a bay lang matènèl la plis pouvwa vin yon tounen yon bagay minim.

Kesyon : *Kisa Ofis East Zone nan fè pou kapab fè anseyan pwogram bileng yo sousye de sa k ap fèt pandan ke y ap fè esperyans, y ap anseye elèv nan lang matènèl yo?*

Prou : Byenke nou gen atelye pou anseyan yo pou kapab ba yo pouvwa pou anseye pi byen pandan y ap itilize lang matènèl la, apre yo retounen nan klas yo, yo bliye tout bagay yo sot fè nan atelye yo. Yo kontinye ap anseye menm jan. Mwen dwe di pwosedi sa a pran tan. Se yon travay ti pa ti pa. Kèk nan anseyan yo vle eseye li. Yon moun dwe reyalize ke pwogram nan tounèf. Epitou, nou bezwen gade ekip ke n ap itilize nan pwogram bileng yo, espesyalman Pwogram Bileng Ayisyen an. Pwofesè sa yo te resevwa yon trening nan peyi yo. Trening sa a se te pou anseye an Afrik ak Ayiti. Yo se bon edikatè. Sepandan, yo pa entèprete reyalite anviwonman Etazini an. Donk, lè ou gade travay yo an Amerik, yo pa 100% konplè. Mwen swete ke kèk nan anseyan bileng ki resevwa yon trening ap nan milye sa a pou kapab mete vi nan pwosedi sa a. Donk, mwen espere ke yo kapab mete tèt ansanm pou kapab kreye nouvo materyèl ki kapab itilize. Pa sèlman isit Etazini, men Ayiti tou.

Kesyon : *Ki kalite materyèl ou ta renmen wè yo itilize nan ane k ap vini yo?*

Prou : Bon, nan pwogram sa a, Pwogram Bileng Ayisyen an, nou resevwa tout sòt elèv: sa ki iletre, sa ki iletre a mwaye, sa ki konn ki ak ekri. Kèk nan elèv nou yo soti nan meyè lekòl prive nan peyi Ayiti. Genyen ki vin Etazini ak viza nan paspò yo. Kèk ladan yo pa t genyen papye legal. Nou bezwen materyèl sou tout dimansyon. Pou elèv ki byen ekipe yo, pa gen okenn pwoblèm pou fè tranzisyon sa a. Men sa yo ki pa konn li ak ekri pa gen avantaj.

Kesyon : *Kimoun ou panse ki responsab rate liv: politik, biwokrasi oubyen pwofesè?*

Prou : Non, mwen ta di keg en anpil lòt bagay. Pa egzanp, pwofesè yo pa enterese nan achte liv nan lang matènèl la pou elèv yo. Si yo gen \$300 pou achte liv, yo ta pito achte liv fonik olye yo achte liv nan lang natifnatal la. Si ou mande yo pou achte liv Istwa Ayiti pou elèv yo, yo ta di: «bon mwen gen yon kopi. Donk mwen pral fè kopi pou yo» oubyen: «mwen pral ekri sou tablo a pou yo». Yo pa pral depanse kòb yo nan achte liv nan lang natifnatal la. Lè ou pale yo de liv, yo panse ke liv ki enpòtan yo se liv matematik.

Joel Theodat, direktè Pwogram Bileng Ayisyen an nan *West Roxbury High School*, pale de «prejije», kòman li manifeste nan kominote ayisyen an e nan lekòl pa moun kin an pèsònèl Pwogram Regilye a. Paran ak timoun kapab entèprete sa kòm yon konfli nan valè kiltirèl, pito ke li vin yon filozofi byen pale e ki rasis tou. Souvan, li manifeste nan yon espas kote moun yo angaje nan dyalòg avèk moun ki genyen kilti diferan de yon lòt e anplis, diferans lang e karaktè fizik yo tou. Selon Theodat, tip prejije sa a se yon prejije ki patikilyèman enpòtan pou konbat paske li ka anpeche anseyan e elèv devlope yon

relasyon pèsonèl e etwat ke timoun bezwen pou vin aprann lang lekòl la. Dapre Theodat, kèk nan pwoblèm enpòtan nan Pwogram Bileng Ayisyen an se elèv ki pa pale yon mo anglè gen tout liv o an anglè. Anseyan bileng yo tou gen yon tandans pou bay esplikasyon sèlman an anglè san okenn èd pou elèv yo nan lang matènèl yo. Li kontinye pou l esplikè ke premye bi edikasyon bileng nan se pou ede elèv minorite lengwistik pou kapab atenn yon nivo avanse nan alfabetizasyon epi yo kapab aprann de enfòmasyon yo e devlope kalite mantal ke yo rele abilite pou kapab mete bagay yon an plas yo; sa kapab fèt pi fasil atravè lang matènèl la epi li fasil pou transfere l a yon dezyèm lang. Theodat deklare ke pou itilize lang matènèl la (kreyòl) nan kapasite ki posib la nan anviwonman lekòl la pou fasilite abilite timoun yo kapab devlope panes kritik e konesans kreyatif. Selon li, rezon an sèke aranjman mantal sa a chita sou esperyans lengwistik e kiltirèl ke timoun yo toujou jwenn nan fwaye yo epi yo pote esperyans sa a nan lekòl la. Li kontinye di: «malerezman, lekòl yo pa toujou genyen resous pou enstwi timoun yo nan pwòp lang yo men itilizasyon monitè yo ak kondisip elèv yo kapab ede anpil nan lekòl mwen an, nou genyen kèk liv nan lang matènèl yo. Anseyan yo dwe fè pwòp tradiksyon yo. Tout sa rann li trè difisil pou ansesyan bileng pwomote sa yo espere; kòm nou ka wè, yo vin fè de dyòb alafwa».

Nan konpreyansyon pa m, mwen aprann yon lesyon nan entèvyou ak Theodat la, sètadi, nati pwoblèm alfabetizasyon an ke minorite lengwistik yo konfwonte pran rasin li epitou li an rapò ak rate yon seri bagay tèlkòm konesans kit e devine pa anseyan ak moun k ap ekri liv pou sèvi kòm materyèl yo. Plis konesans timoun nan genyen nan kilti pa li e fason yo aplike l nan liv la kapab ede pèsonèl lekòl la ak liv pou itilize kòm tèks pou kapab bay plis aksè nan kontni leson an ak sans li fè pou minorite pou evite estereyotip epi pou montre kapasite timoun yo gneyen pou aprann. Mwen reyalize ke kèk anseyan nan pwogram bileng yo pa sousye de materyèl ki disponib yo nan peyi sa a e an Ayiti. Epitou, yo pa eseye antre an kontak ak lòt anseyan ayisyen ki nan lòt lekòl piblik.

Emmanuel W. Védryne pale tou de plis «tan» ak «fleksiblite» anseyan nan Pwogram Bileng Ayisyen yo bezwen pou kapab mete tèt yon an yon anviwonman nouvo kote konpòtman kapab genyen plizyè entèpretasyon ak esperyans ke y ap fè fas ak li chak jou nan lekòl kote yo ye ak nan kominote yo rete a gen siyifikasyon ak valè diferan. Védryne kontinye pou l di ke anseyan yo kapab vin reyalize ke kèk nan elèv ki fèk rive Etazini yo pa t genyen oken tip alfabetizasyon kèlkeswa. Epitou yo sipoze atann yon pwogrè lan ke kèk timoun ka montre. Pou kontinye, bagay ki pi enpòtan an sèke yo pa dwe blame tèt yo (an palan de anseyan) ni tou, yo dwe blame elèv yo lefèt ke yo montre yon enkonpetans oubyen yon rezilta negatif. Védryne kontinye pou l di: «anseyan bileng yo kapab genyen yon enfliyans pou kreye oubyen devlope esperyans pozitif ki gen siksè nan lavi timoun nan lekòl».

Dapre Védryne, menmsi siksè a minim oubyen li pa egziste, anseyan yo dwe genyen fèm asirans nan kapasite timoun yo ak fason anseyan an ankouraje pou l fè sot travay ke timoun yo ap fè a. Védryne di menmsi anseyan pwogram bileng nan itilize ide sa yo chak jou, sa mande anpil kreyasyon ak sa ke yo konfye ladan l. Piti piti avèk tan, tout sakrifis sa yo ap gen merit. Védryne deklare ke li konsyan de pwoblèm ke pwofesè bileng yo ap konfwonte. Li mansyone ke nan kèk lekòl piblik pa gen anpil asistan anseyan

(parapwofesyonèl). Li ajoute ke pwogram bileng nan sipoze gen yon sèten nonb elèv pa klas men pafwa nomb sa a ogmante paske gen nouvo elèv k ap antre nan pwogram lan. Pafwa, anseyan yo jwenn elèv k ap vin nan klas yo tout tan menm nan fen ane eskolè a. Selon Védryne, sa kreye yon tip *dezekilib* nan konesans epitou anseyans yo dwe pase plis tan ak elèv ki fèk parèt yo. Pafwa, li trè fasil pou elèv yo fonksyone akòz laj yo...

CITATIONS | SITASYON | QUOTES

(Translated to Haitian Creole by Emmanuel W. Védryne)

"Example is not the main thing in influencing others, it is the only thing."
--Albert Schweitzer

«Egzanp se pa bagay prensipal ki enfliyanse lòt moun, li se sèl bagay.»
--Albert Schweitzer

«L'exemple n'est pas le principal facteur d'influence sur autrui, c'est le seul facteur.»
--Albert Schweitzer.

Trad. J.S. Sahaï (FR)

«La paix universelle se réalisera un jour non parce que les hommes deviendront meilleurs mais parce qu'un nouvel ordre, une science nouvelle, de nouvelles nécessités économiques leur imposeront l'état pacifique.»
--Anatole France

«Lapè tout kote va reyalize yon jou se pa paske moun ap vin pi bon men se akòz yon nouvèl òd, yon syans tounèf, yon seri nesosite ekonomik tounèf ki va enpoze eta pasifik.»
--Anatole France

«Le futur appartient à ceux-là qui croient dans la beauté de leurs rêves.»

«Demen se pou moun ki kwè nan bèlte rèv yo.»

"Almost all your unhappiness in life comes from your tendency to blame someone else for something."
--Brian Tracy

«Prèske tout mekontantman w yo nan lavi sot nan yon pretèks blame lòt moun pou yon bagay.»
--Brian Tracy

«La nécessité de rechercher le véritable bonheur est le fondement de notre liberté.»
--John Locke

«Nesite pou chèche vrè bonè a se fondman libète nou»
--John Locke

"First they ignore you, then they laugh at you, then they fight you, then you win."
--Mahatma Gandhi

«Premyèman yo iyore w, apre yo ri w, apre sa yo batay ak ou, epi w genyen.»
--Mahatma Gandhi

"On commence par vous ignorer, puis on rit de vous, puis on se bat avec vous, et puis vous gagnez."
--Mahatma Gandhi

"Yo ka koumansé pa ignoré'w, aprésa yo ka ri'w, apré yo ka goumé épi'w, épi ou ka gangné."
--Mahatma Gandhi

"Cominciano con l'ignorarti, poi ti deridono, poi ti combattono, e infine vinci."
--Mahatma Gandhi

Trad. J.S. Sahāī (FR, CG); F. Palli (IT)

«Insistons sur le développement de l'amour, la gentillesse, la compréhension, la paix. Le reste nous sera offert.»
--Mère Teresa

«Ann aksantye sou developman lanmou, jantiyès, konpreyansyon, lapè. Y a ofri nou rès la.»
--Mè Teresa

"Every man is the architect of his own fortune."
--Sallust

«Chak moun se achitèk pwòp fòtin li.»
--Sallust

"Winners are people who have given their best effort, who have tried the hardest they possibly can, who have utilized every ounce of energy and strength within them to accomplish something. It doesn't mean that they accomplished it or failed; it means that they've given it their best. These people are winners."

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

--Walter Payton

«Venkè se moun ki eseye tout efò yo, ki eseye fè sa k pi difisil yo; se moun ki itilize chak ons enèji ak fòs ki nan yo pou akonpli yon bagay. Sa pa vle di yo akonpli l oubyen echwe; sa vle di yo eseye maksimòm posib. Moun sa yo se venkè»

--Walter Payton



“No bird soars too high, if he soars with his own wings.”

--William Blake

«Pa gen zwazo k vole twò wo si l vole ak pwòp zèl li.»

--William Blake



«La difficulté, ce n'est pas de rêver, mais d'accepter et de comprendre les rêves des autres.»

--Zhang Xianliang, Extrait de Mimosa

«Difikilte, se pa reve, men asepte epi konprann rèv lòt.»

--Zhang Xianliang, Estrè nan Mimosa

(© Emmanuel W. VÉDRINE)

**NÒT SOU KOUTMEN KIBA AP BAY AYITI NAN DOMÈN
EDIKASYON,
TRADIKSYON YON ATIK AK TIT:
«PWENNVI: KIBA KONTINYE PWOGRAM KILTIRÈL E
EDIKASYONÈL LI»**

(Emmanuel W. Védrine)

ivè 2000



Ecoliers cubains. © P. Giraud

Siksè kiltirèl Kiba nan il la alawonnbadè ak kanpay edikasyonèl li previzib. Pèp kibèn an, depi triyonf Revolisyon an, gen opòtinite ogmante konesans li epi devlope espètiz talan atistik li donk pakonsekan yo gen yon gran vòlwa nan kontinye ogmante sou konesans yo gen deja. Sa ki enpresyonan, se tout patisipasyon ak enterè Kibèn yo montre chak jou nan gade e suiv kou nan televizyon ki enkli: lang, literati e apresyasyon pou ar. Se nan rekonesans travay gouvènman kibèn an ke l fasilite e ankouraje tout moun devlope yon amou e apresyasyon pou pwòp kilti yo e rekonèt tou enpòtans nan aprann lang etranje pou kapab kominike ak lòt nasyon. Yon tip kanpay konsa kapab antreprann nan peyi sosyalis paske tout resous nasyon an aladispozisyon pèp la. Pakonsekan, medya piblik la ak enstriksyon e anseyan yo kapab atire bezwen nasyon an pito ke bi komèsyal.

Konfòm a ideyoloji entènasyonalis Kiba, benefis devlopman yo nan tout domèn, la pou pataje ak lòt peyi k sou ray devlopman. Yon ekzanp resan, se patisipasyon Kiba nan travay alfabetizasyon k ap fèt Ayiti. Ayiti se premye peyi Amerik Latin ki pran endepandans li an 1804. Selon estatistik ofisyèl, Ayiti se peyi k pi pòv tou nan rejyon an ak yon to analfabetis 55% (pou san). Kiba fè esperyans lan nan pwòp kanpaydalfabetizasyon gouvènman revolisyonè a te òganize an 1961; yon kanpay, ki ak siksè, eradike analfabetis nan peyi yo. Espètiz sa a aladispozisyon kounyeya pou Repiblik Ayiti. Ane k sot pase a (2000), ofisyèl ki sot nan Ministè Edikasyon Kiba travay ak Ayisyen, bati chema ak devlopman kou alfabetizasyon nan lang kreyòl, bagay ki pral transmèt nan radyo atravè nèf depatman yo.

Kreyòl se premye e lang ofisyèl Ayiti; sèt milyon edmi pèp la pale l. Yon pwòje pilòt ak plizyè ankèt fèt deja pou evalye bezwen alfabetizasyon pèp la. Monitè alfabetizasyon pral vizite pwovens yo pou evalye pwogrè patisipan yo epi gade fason metòd la apwopriye. Pandan Kiba ap devlope talan nasyon pou benefis pèp la, li toujou sonje lòt peyi ki bezwen sipò ak ankourajman pou atenn dwa granmoun yo ak diyite atravè lakonesans, sante anfòm, ak idantite nasyon.

[Kredi sous (an liy): Max Blanchet. - Tèks orijinal reposté ak pèmisyon jeran lis «Haiti

Mailing List», Bob Corbett, (haiti@list.webster.edu). Sijè #7212: «Cuba and Literacy in Haiti». © 2001 Radio Habana Cuba, NY Transfer News. All rights reserved.

Viewpoint: Cuba Continues Its Cultural and Educational Program

The success of Cuba's island-wide cultural and educational campaign is predictable. The Cuban people, since the triumph of the Revolution, have had the opportunity to increase their knowledge and develop their artistic expertise and therefore are keen to build on the knowledge they already have. What is impressive is the total involvement and interest shown by Cubans who daily watch and follow television courses including the English language, literature and art appreciation. It is to the credit of the Cuban government that it facilitates and encourages all of the people to develop a love and appreciation of their own culture and also to recognize the importance of acquiring foreign languages in order to communicate with other nationalities. This kind of campaign can be undertaken in a socialist country because all the resources of the nation are at the disposal of the people. Therefore the public media and the instruction and teachers can be directed towards the nation's needs rather than for commercial purposes.

In line with Cuba's internationalist ideology, the benefits of the developments in all areas are shared with other developing nations. A recent example is Cuba's involvement in the literacy work being done in the Republic of Haiti. Haiti was the first Latin American country to gain its independence in 1804. It is also, according to official figures, the poorest country in the region with an illiteracy rate of 55 percent. Cuba has the experience, because of its own literacy campaign organized by the new revolutionary government in 1961, which successfully wiped out illiteracy in this country. This expertise has now been put at the disposal of the Republic of Haiti. Over the last year, officials from the Cuban ministry of education have been working with Haitians, designing and developing literacy courses in the Creole language which will be transmitted on radio to all nine provinces.

Creole is the first and official language of Haiti and is spoken by all seven and a half million inhabitants. A pilot project and several surveys have been conducted to assess the literacy needs of the Haitian people. Literacy monitors will visit the provinces and assess the participants progress and suitability of the methodology. While Cuba is developing its national talent for the benefit of the people, it always keeps in mind other countries that need support and encouragement to achieve sovereignty and dignity through knowledge, good health and national identity.]

Tradiksyon anglè - kreyòl ayisyen: Emmanuel W. VÉDRINE

Emmanuel W. Védline

HAITIANS AND THE MITH ABOUT 'BLACKS DON'T READ'

(by Emmanuel W. Védrine, 08-13-05)



Départ pour l'école par Vital WAGLER. [Source.](#)

Not long ago, some writings have been circulating on the internet about 'Blacks don't read'. Some people have even done extensive research on the theme. But for us, Haitian educators living in the U.S, how can we talk about this problem? What can we do in order to get deeper and deeper in this matter and see what can be done to help breaking the ice, knowing that to read and write is quite a powerful weapon an individual can have in his hand?

Most of the times, these pieces of writing circulating on the net tend to blame Blacks instead of finding out the cause and effect. As a minority within a larger one, should we - as educators, just blame them and never finding out the real reason? As new Black immigrants, we (or our offspring) will soon be integrated in that larger Black Diaspora. When Haitians leave Haiti, they don't leave their traditions behind. Those living in Diaspora always represent a sample of those who remain behind in the main land.

In the Haitian Culture, most things are still at the **oral level** since most Haitians in Haiti never had access to school. That means most of Haiti's oral traditions have not been written down. As

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

research shows, 85% of the population is illiterate. No joke about it! And yet, we don't have any government who cares about that big problem. Their sole purpose is to get to power (by any means possible), steal as much money as possible, put their friends in key positions and then go into exile later.

It's only after the **Civil Right Movement** that Blacks in the United States had a real chance to go attend "some schools". It was not easy for them beforehand. Those who were lucky to go to school before, had to seat in the back of the class or gave up their seat to white students (most of the time). And after graduation, one of the jobs available for most black graduates in the U.S (late 19th century & beginning of the 20th) was being a waiter in some restaurants or hotels.

Haitians who arrived in the United States after the Civil Right Movement were quite lucky, and many of them never realized that Dr. Martin Luther King had also sacrificed his life for them. So, in a way, some would buy the negative stereotypes about Afro-Americans without trying to know their true history and their struggle to survive in a country what was build upon their own sweats.

Second, some Blacks in the U.S look straight where opportunity opens its doors to them, and most of the youth in this sense find that in **MUSIC** , **SPORTS** & the **ARTS** . So, to them, why bother working hard going to college and cannot get a good job later when they can make million of dollars in music and sports? Is this a silly thought for survival?

Back in Haiti, **EDUCATION** opens doors to the "*Pitit Sòyèt*" (children of the low & lowest class – the untouchables) and it's the **ONLY PATH** that can help them climbing the social ladder. Let's not make **BLAMING** something funny here (as it appears to be in some writings), but rather let's try to understand the **REALITY** of the world, and as educators, see to what extent we can help changing the old order of things for the better.

If a kid grew up seeing his parents are reading /writing - they have a library at home, it's natural that this kid will become a reader at a very young age.

By the age of five, Jean-Paul Sartre was already a great reader. Why? He grew up in the midst of his Grandpa's library. Simone De Beauvoir (his girlfriend for 52 years) published her first novel before the age of ten.

When I went to Paris (for the first time in 1982), I would feel uncomfortable if I did not have anything in my hand to read while riding the metro. That's the culture there (everyone reads). "*Andere Lande, andere Zitten*" (Other country, other culture) as the German saying puts it.

Sometimes, some of us may put the same blame on Haitians without going deeper into The Haitian Reality back home (where in this case, people care more about the meal that they are going to find for the day and as we know, over 90% of Haitians don't have access to good meal on a daily basis). So, are we going to blame them for not being able to read and write when they don't have access to **FREE SCHOOLS**? And even if any real government (in the future) opens up free schools throughout Haiti, I don't think that will be a total success without **FREE MEALS**

in order to keep the kids in school because most parents cannot feed them.

Not being able to eat at least one meal every day in Haiti is one of the reasons why the country has many dropouts where most students never had a chance to even complete the **Elementary Cycle**. And again, **SCHOOLS ARE NOT 100% FREE** there (as it is the case in the U.S up to high school). Let's discuss what can be done to help solving these problems (be it in Haiti or in the Black Diaspora), in order to try to break the ice.

(Emmanuel W. VÉDRINE)



AYISYEN AK MIT «MOUN NWA PA LI»

(Emmanuel W. Védrine, 13-08-05)

Pa tèlman lontan, kèk dokiman t ap sikile sou entènèt la apwopo «Moun Nwa pa li». Gen kèk moun ki gen tan fè rechèch avanse sou tèm sa a. Men nou menm, edikatè ayisyen k ap viv Etazini, kijan nou ka pale de pwoblèm sa a? Kisa nou ka fè pou antre pi fon nan nannan koze a epi wè kisa k fèt pou ede jwenn sous pwoblèm nan, lè n konnen **konn li ak ekri** se yon zam pisan yon moun kapab gen nan men li?

Anpil fwa, koze sa yo ki sikile sou entènèt la parèt yon jan pou blame moun nwa olye pou chèche konnen kòz ak efè yo. Kòm minorite andedan yon lòt ki pi gwo, èske nou dwe – kòm edikatè, jis blame yo epi pa janm jwenn vrè rezon an? Kòm nouvo imigran nwa, nou menm (ak desandan nou k ap vini) pral entegre avan lontan nan pi gwo dyaspora nwa sa a. Lè Ayisyen kite Ayiti, yo pa kite tradisyon yo dèyè. Sa yo k ap viv nan dyaspora a reprezante yon echantyon de sa yo ki rete dèyè nan manman peyi a.

Nan kilti ayisyèn, pifò engredyan ki konpozan kilti sa a toujou rete nan **nivo oral** lè n konnen pifò Ayisyen pa janm gen aksè a lekòl. Sa vle di, pifò tradisyon oral Ayiti poko kouche sou papyè. Pa gen jwèt nan sa! Epi nou poko gen oken gouvènman ki sousye de gwo pwoblèm sa a. Sèl sa yo gen nan tèt yo se monte sou pouvwa (pa nenpòt mwayen posib), vòlè kont lajan yo kapab, mete zanmi yo nan pòs kle, epi al an(n) ekzil apre.

Se sèlman apre **Mouvman Dwa Sivil** ke moun Nwa nan peyi Etazini gen yon vrè chans ale nan «kèk lekòl». Se pa t yon koze fasil pou yo avan. Sa yo ki te gen chans ale lekòl avan, se dèyè klas yo ta chita oubyen bay elèv blan plas yo (anpil fwa). Epi apre yo fin diplome, youn nan dyòb disponib pou pifò nwa Etazini (fen 19èm [dizenvyèm] ak kòmansman 20èm [ventyèm] syèk) se te travay kòm **moun k ap sèvi nan restoran** ou nan otèl.

Ayisyen ki rive Etazini apre Mouvman Dwa Sivil la te trè chance, e anpil nan yo pa t janm reyazli ke Dtè (doktè) *Martin Luther King* te sakrifye vil pou yo tou. Donk, yon fason, kèk ta pran o serye estereyotip negatif yo ta fè de Nwa Ameriken san ke yo pa eseye konnen vrè istwa

avèk lit yo pou siviv nan yon peyi ki bati sou pwòp swè yo.

Dezyèmman, kèk Nwa nan peyi Etazini gade dirèk dirèk kote opòtinite ouvri pòt pou yo, e pifò jèn, nan sans sa a, jwenn san an **MIZIK, ESPÒ** ak **AR**. Donk, pou yo, poukisa pou bat kò yo travay di pou ale nan inivèsite epi yo pa ka jwenn yon dyòb apre lè yo ka fè milyonven nan mizik ak espò? Èske ide sa a se youn ki move pou siviv?

An(n) Ayiti, **EDIKASYON** ouvri pòt pou «*Pitit Sòyèt*» epi li se **SÈL CHEMEN** ki kapab ede yo grenpe echèl sosyal la. Ann pa **BLAME** yon koze konsa (ki ta parèt komik pou kèk moun), men pito ann eseye konprann **REYALITE** lemond, epi kòm edikatè, wè nan ki mwayen nou kapab chanje òd bagay yo pou lavi miyò.

Si yon timoun grandi kote l wè paran l ap li /ekri – yo gen yon bibliyotèk nan kay la, se yon bagay natirèl pou timoun sa a vin yon bon jan lektè abazaj.

Lè *Jean-Paul Sartre* te nan laj senkan, li te gen tan konn li fen e byen. Poukisa? Li grandi nan mitan bibliyotèk papa l. *Simone De Beauvoir* (mennaj li pandan 52 ane) pibliye premye roman l avan l te gen dizan.

Lè m te a Pari (pou premye fwa an 1982), mwen ta santi m enkonfòtab si m pa t gen anyen nan men m pou li lè m pran metro. Se konsa kilti a ye nan peyi sa a (tout moun li). «*Andere Lande, andere Zitten*» (Lòt peyi, lòt kilti [Chak peyi gen koutim yo]) jan pwovèb alman an di l.

Pafwa, kèk nan nou lage menm chay la sou do Ayisyen san nou pa ale nan fondèt Reyalite Ayisyèn nan (kote nan ka sa a, moun yo sousye plis de sa yo pral jwenn pou manje pou jounen an epi kòm nou konnen, plis pase 90% Ayisyen pa gen aksè a yon bon jan plat manje chak jou). Donk, èske nou pral blame yo daprezavwa yo pa kapab li ak ekri lè yo pa gen aksè a **LEKÒL GRATIS TI CHERI?** E menmsi yon vrè gouvènman (demen) ta ouvè pòt lekòl gratis tribòbabò Ayiti, mwen pa panse sa pral yon siksè san **MANJE GRATIS**, yon fason pou kenbe timoun yo lekòl paske pifò paran pa kapab ba yo manje.

Lefèt yon timoun pa kapab manje yon plat manje chak jou, sa se youn nan rezon ki lakòz anpil timoun Ayiti kite lekòl kote anpil pa janm gen chans konple menm **sik elemantè a**. E ankò, **LEKÒL PA 100% GRATIS TI CHERI** Ayiti (kòm sa fèt nan peyi Etazini jiska nivo segondè). Ann diskite sa ki ka fèt pou ede solisyone pwoblèm sa yo (kit yo parèt Ayiti oswa nan Gwo Dyaspora Nwa a), pou kapab eseye jwenn koz yo.

(Emmanuel W. Védryne)

SOME QUESTIONS TO OPEN DEBATES ON THE PROBLEM OF EDUCATION IN HAITI

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

(by Emmanuel W. Védrine)

Sept. 29 1998

We may ask the following questions:

- 1) What is *school reform* ?
- 2) Who has the *school monopoly* in Haiti : the government or the private sector?
- 3) What does the 1987 *Constitution* say about *school* and *education* ?
- 4) What type of preparation do Haitian teachers have before they start teaching (at elementary, secondary or university level)?
- 5) Students who succeed in completing the secondary level, have they received a *practical education* (after spending 14 years in schools)?
- 6) What does not work in the school *curriculum* in Haiti (at all levels)?. Does this curriculum reflect *the Haitian reality* or is it a practical one?
- 7) Is the government concerned about creating *free schools*, good schools across the country for all children free of charge without bribing anyone to buy a spot?
- 8) Does the government have a printing press to print teaching materials in order to help students who can't buy books? If there exist one, is it working now?
- 9) When will the government make it mandatory for all children ages 5-16 or 5-18 to be in a school somehow?
- 10) What type of problems do Haitian students face when they go to school abroad?
- 11) On the *language* issue (Kreyòl vs. French), is it a real problem holding the students not to advance in schools or is it rather a question of *access* that most students don't have to attend school or is it just a shortcut to divorce people from the *political reality* ?
- 12) Wouldn't it a nice idea for the government to pass a law that would make *community service* something mandatory?

Here, the government could have used for instance students who have completed the “bakaloreya” level engaging them in some community works such as: participating in *literacy campaign* (if ever there will be one) throughout the country, engaging them in any type of work that the government would initiate (in the future) for the country's benefit. Don't forget that countries like Germany , France ...(just to name a few) use community service. That works! And, in Haiti 's case, it's something that can help the government saving from the country's budget (in case if they'll have a long-term one).

That is part of what we can call *human resources* , something important in Haiti's development (at all levels) or what we can call: “ *grès kochon an kwit kochon an* ” (the community resources help the community) . In return, the government should help these students (such as giving them some money with room and board and further down the road, that could serve as something mandatory in order to have a state job)

(© Emmanuel W. Védrine, 1998)

KÈK KESYON POU OUVÈ DEBA SOU PWOBLÈM EDIKASYON AYITI

(Emmanuel W. Védrine)
29 sept. 1998

Nou ka poze kesyon sa yo:

- 1) Kisa *refòm lekòl ye?*
- 2) Kilès ki gen *monopòl lekòl* la Ayiti: leta oubyen sektè prive a?
- 3) Kisa *Konstitisyon 1987* la di sou *lekòl ak edikasyon ?*
- 4) Ki tip preparasyon anseyan ayisyen genyen avan yo kòmanse anseye (nan nivo elemantè, segondè ou siperyè)?
- 5) Elèv ki rive konplete nivo segondè a, èske yo resevwa yon *edikasyon pratik* (apre yo fin pase 14 ane sou ban lekòl)?
- 6) Kisa k pa mache nan *korikilòm lekòl Ayiti* (nan tout nivo)? Èske korikilòm sa a reflekte *reyalite ayisyèn nan oubyen èske l pratik ?*
- 7) Èske leta reyèlman konsène pou l kreye *lekòl gratis* , *bonjan lekòl* nan tout rakwen peyi a pou tout timoun antre gratis ti cheri e san grese pa t pesonn pou achte yon plas pou yo?
- 8) Èske leta gen yon *près* pou enprime *materyèl didaktik* pou ede elèv ki pa ka achte liv? Si l gen youn, èske l ap fonksyone kounyeya?
- 9) Kilè leta pral fè l obligatwa pou tout timoun laj *5-16 zan* oubyen *5-18 tan* pou anndan

yon lekòl kèlkonk?

10) Ki tip pwoblèm elèv ayisyen konfwonte lè y al lekòl nan peyi etranje ?

11) Sou kesyon lang (kreyòl, fransè), èske se yon pwoblèm ki kenbe elèv tout bon pou pa vance lekòl oubyen se yon kesyon aksè majorite elèv pa genyen pou al lekòl oubyen se jis yon chemen kout pou divòse de *reyalite politik la* ?

12) Èske se pa ta yon bèl ide pou leta pase yon lwa ki ta fè sèvis kominotè vin yon bagay obligatwa?

La a, leta ta ka itilize pa ekzanp elèv ki konplete nivo bakaloreya pou angaje yo nan kèk travay kominotè tèlke: patisipe nan *kanpay alfabetizasyon* (si ap gen youn tout bon yon lè) atravè peyi a, angaje yo nan nenpòt tip travay leta ta tanmen (nan lavni) pou benefis peyi a. Pa bliye peyi tèlke Almay, Lafrans... itilize sèvis kominotè. Sa mache! Eitou, nan ka Ayiti, se yon bagay ki ka ede gouvèlman an ekonomize nan bidjè peyi a (anka si y ap gen youn alontèm). Sa fè pati de sa n ka rele *resous imèn*, ki yon bagay enpòtan nan devlopman Ayiti (nan tout nivo) oubyen sa n ka rele: *grès kochon an kwit kochon an*. An retou, leta ta dwe ede elèv sa yo (tèlke ba yo ti kòb ak lojman epi pi devan, sa ta ka sèvi kòm yon obligasyon avan pou pran yon pòs nan leta).

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COMPUTER TERMS | TÈM KOMPITÈ YO

(by Emmanuel W. Védryne)

Updated : 10/15/2005 16:25:41

English	Kreyòl
account	kont
address book	liv adrès
address, email	adrès elekwonik, imel, kouryèl
archive	achiv
attachment	atachman
bite	bayt
cancel	kennsèl

capacity	kapasite
CDrom	sidiwonm
click	klike
compact disc	dis konpak (CD), dis
compose, (to)	konpoze
computer	konpitè (konmpuitè) òdinatè
crash / crashed	krach
data base	bazdone, detabez
delete	dilit
density, double	doub dansite
density, high	wot dansite
density, single	dansite senp
directory	anyè
disc	diskèt
e-mail	imel, kouryèl
e-mail message	mel (mesaj elektwonik)
file	dokiman, fayèl
folder	katab
font	klavye
format	fòma
format (v) ...ted	fòmata
forum	fowòm
freeze / froze	jele
hard drive	haddrav
internet	entènèt
KB	kilobayt (KB)
keyword	mo kle
laptop	laptop, pòtab
link	lyen, lyenaj(wèb)
log in, to	lògin
log out, to	lògawout
mailbox	bwat lèt
maillist	lis abòne
maillist owner	pwopriyetè lis
maximize	maksimize
MB	megabayt (MB)
megs	mèg
minimize, to	minimize

mouse	sourit
OCR	sistèm rekonesans optik
options	opsyon
password	modpas
post / posted	poste
printer	prenntè, enprimant
program	pwogram
program, to	pwograme
programmer	pwogramè
recycle bin	bwat resiklaj
reply	repons
restart, to	restat
save, to	sev
scan	eskane
scanner	eskanè
screen	ekran
search	bouskay, fouy
search, to	bouske, chèche
send, to	voye
server	sèvè
site	sit, adrès wèb
software	lojisyèl, sòfwè
spellchecker	verifikatè òtograf
start	estat
subject	sijè
subscribe	abòne
trash can	bokit fatra
unsubscribe	dezabòne
virus	viris
voice recognition	sistèm rekonesans vokal (SRV)
voice synthesis	sistèm sentèz vokal (SSV)
web	wèb
web site	paj wèb
window	fenèt
zip drive	zipdrav

VODOU & KRISYANIS

(yon tèks M. Innocent G. siyen anba l).
Ann jete yon koutje sou li tou avan n kontinye diskisyon an.
tradiktè kreyòl : Emmanuel W. Védryne
[Diskisyon sou fowòm *Haitian Politics*, 15 sept. 2005]



Scène de Vaudou, Dieudonné Rouanez. [Source](#).

[Nou tout fyè de zansèt nou ki fè peyi nou *premye repiblik nwa*; men an menm tan, nou wont relijyon yo. Kijan fè n ap asepte rezilta sa Boukman te fè pou l libere nou epi nou kontinye bliye metòd li te itilize? Mwen vle raple nou ke l te itilize *VODOU* pou delivre nou de **mal**. Voudou pa, pou otan, yon bagay satanik; nou fè l sa l ye jodiya lè n ajoute egoyis ak iyorans nou ladan.

Lè Boukman te fè seremoni l nan Bwa Kayiman, dye l te envoke yo se pa t Bondye Abraram ak Jakòb; nou pa pitit Izrayèl. Li lè li tan pou n reyalize ke Abraram ak Jakòb pa zansèt nou. Pèp ki te soti Afrik la se yo ki zansèt nou, epi yo te vin avèk relijyon yo ki vodou.

Vodou orijinal sa a pa pran sous li nan Satan; se pito melanj relijyon afriken ki gen ladan: koutim Endyen ki gen pouvwa pou fè gerizon. Se te yon relijyon ki kategorize tout kreyen vivan, pati ki bon ak pati ki mal, refleksyon pirman natirèl.

Nou dwe sispann fonksyone tankou *ipokrit karesan* epi asepte rasin nou. Chak fwa nou rejte kilti n ak fòklò n, nou nye sakrifis zansèt nou yo te fè epi nou rejte tèt nou tou kòm

Ayisyen.

Kèk nan nou, wè lang fransè a ke kolon yo te ban nou e kounyeya, vle anbrase kreyòl. Yo te ban nou krisyanis tou! Poukisa pou n rejte youn epi anbrase yon lòt? Nati nou se fè sa ki toujou parèt bon pou nou pou n parye sou moun k ap parye pi wo.

Nou dwe sonje tou ke Endyen ki t ap viv sou tè *Hispaniola*¹ se pa t kretyen yo te ye. Sa tris pou wè yon moun itilize lespri l pou pale sou krim vodou, pandan l bliye bonjan krim yo dokimante sou relijyon krisyanis. Ann itilize bonsans nou ak egzanz sa a: yon gwoup moun ki soti Ewòp ki gen krisyanis kòm relijyon – dechouke yon lòt gwoup moun ki soti Afrik, ki gen vodou kòm relijyon l epi l mete yo nan esklavay, de fason pou yo menm vin anrichi. KOTE MAL LA?

M. Innocent G.]

Nòt

1. *Hispaniola*.

* * * * *

Summary Of E W. Védryne Complete Works On Haitian Creole Sommaire Des Œuvres Complètes de E W. Védryne Sur Le Créole Haïtien

Rezime Zèv Konplè Konplè E. W. Védryne Sou Kreyòl Ayisyen (1992 - 2005)

* * * * *

Annuaire | Articles & Essais | Bibliographies | Blagues | Civique | Commentaires | Correspondance | Débat | Dévinites | Dictionnaires & Lexiques | Distributeurs des livres d' E. W. Védryne | Édition & Traduction | Éducation en Haïti, y compris les programmes bilingues | Flore & Faune | Grammaire | Histoire | Indice biographique | Interviews | Piécette | Poésie | Proverbes | Romans & Récits | Sociolinguistique | Sur l'auteur

Anyè | Atik & Esè | Bibliyografi | Blag | Sivik | Kòmantè | Korespondans | Deba | Devinèt | Diksyonè & Leksik | Distribitè liv E. W. Védryne | Edisyon & Tradiksyon | Edikasyon an(n) Ayiti, enkli pwogram bileng | Flora & Fauna | Gramè | Istwa | Endis biyografik | Entèvyou | Pyesèt | Pwezi | Pwovèb | Roman & Istwa kout | Sosyolengwistik | Lomeyans pou otè a

Directory | Articles & Essays | Bibliographies | Jokes | Civics | Comments | Correspondences | Debate | Riddles | Dictionaries & Lexicon | Distributors of E. W. Védryne's books | Editing & Translating | Education in Haiti, and bilingual programs |

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

Flora & Fauna | Grammar | History | Biographical note | Interviews | Sketch | Poetry | Proverbs | Novels & Short stories | Sociolinguistics | In praise of the author

ANNUAIRE (ANYÈ | DIRECTORY)

* Haiti's Super Web Directory ()

ARTICLES & ESSAIS (ATIK & ESÈ | ARTICLES & ESSAYS)

(Références dans An annotated bibliography On Haitian Creole: A review of publications from colonial times to 2000. 700 p. © 2003; auteur: Emmanuel W. Védryne. Les Éd. EDUCA VISION)

* Ale nan kolèj: pwoblèm ak solisyon | Going to college: problem and solution | Aller au collège (à l'université): problèmes et solutions

* «Ann aprann plant nou yo». | Let's talk trees and fruits in Haiti | Parlons de arbres (fruitiers) et fruits en Haiti

* «Ann pale de bwa ak fri Ayiti».

* «Èske gen vrè kritik literè ki fèt nan literati ayisyèn san patipri?».

* Diplomas and the Haitian Diplomés' Mission | Diplòm ak misyon Ayisyen k diplome yo | Diplomes et la mission des diplômés

* D.P.M.-Kanntè: Yon pon ant fiksyon akrealite. | D.P.M.–Kanntè (play): A bridge between fiction and reality | D.P.M –Kanntè: un pont entre fiction et réalité

* Èske se kreyòl la k ap maltrete fanm ayisyèn oubyen kèk Ayisyen k ap maltrete yo? | Is it Creole that is mistreating some Haitian women or some Haitian men who are mistreating them? | Est-ce le créole qui maltraite les femmes haïtiennes ou certains Haïtiens qui les maltraitent

* Estrateji pou solisyon kèk pwoblèm o pwofi devlopman Ayiti. | Strategies to solve some problems in the advantage of Haiti 's development | Stratégies pour solutionner quelques problèmes au profit du développement d'Haïti

* Fanm dyanm nan literati kreyòl. Komè, #12 | Tough women in Haitian literature | Des femmes de poids dans la littérature créole

* Fè rechèch : pwoblèm ak solisyon pou elèv ayisyen Ayiti e Ozetazini | Doing research: problem and solution for Haitian students (both in Haiti and in the United States) | Faire des recherches: problèmes et solutions pour les élèves haïtiens en Haïti et aux Etats-Unis

* Grafik kreyòl la an rev. | The Haitian orthography in review | L'orthographe du créole (haïtien) en revue

* Investing In Haiti's Development | Envesti nan devlopman Ayiti | Investir dans le développement d'Haïti

* Ki fiti jenès la Ayiti? | What's the future of Haitian youth in Haiti ? | Quel future pour la jeunesse en Haiti ?

* Ki wòl kreyolis yo ak 'près ekri a' nan zafè 'grafik kreyòl la'? | What's the role of the 'written press' in the Creole orthography issue? | Quel est le role de la 'presse écrite' dans la graphie du créole?

* Kilè yon refòm tout bon vre nan pwoblèm lekòl Ayiti? | A quand une vraie réforme scolaire en Haiti? | When will there be a real school reform in Haiti?

* Ki tip lame Ayiti bezwen? | What type of army does Haiti need? | Quel type d'armée Haiti a besoin?

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

- * Kle ki nesèsè pou ouvè pòt sekrè devlopman Ayiti | The key needed to open Haiti 's secret door of development | La clef nécessaire pour ouvrir la porte secrète du développement Haiti
- * Kolòk Entènasyonnal Pou Politik Lengwistik an(n) Ayiti | International Colloquium for linguistic policies in Haiti | Colloque International pour la politique linguistique en Haïti
- * Koupdimonn 1998: yon rèv enkwayab pou Lafrans. | 1998 World Cup: an incredible dream for France | La Coupe du Monde (de foot) de 1998: rêve incroyable pour les Français
- * Lè dife patisipasyon nan REKA ap tenyen.
- * «Lekòl an(n) Ayiti, yon pwoblèm totalkapital». | School in Haiti , a big problem. [référence dans Yon koudèy sou pwoblèm lekòl Ayiti.]
- * Materyèl Edikatif pou Bileng Ayisyen. Soup To Nuts Publishers. Cambridge, MA. 1994. 218 p. [section sur les essais: «A brief history of Haiti: «Yon koudèy sou istwa Dayiti» par E. W. Védrine; «Bataille de Vertière's speech: Diskou 'Bataille de Vertière» par E. W. Védrine; La réalité des nouveaux réfugiés haïtiens (pdf, 18 KB) par Tony Jean-Jacques (éd. E. W. Védrine); «Mon pays: Haïti» par Odette R. Fombrun (traduction créole «Peyi m Ayiti»: E. W. Védrine)]
- “Teaching materials for Haitian Bilingual” – A textbook for students, teachers of Social Studies (with essays in English, fairy tales in French and Creole, articles, poems and proverbs (in French, Creole and English. – Material Edikatif Pou Bileng Ayisyen is my 9 th book published. As I mentioned before in Ti istwa kreyòl: Short stories in Haitian Creole , I am never satisfied with my literary works related to Haiti . As Haitian writer, I always have a thirst to produce more for the generation of 2000. – This book is a document related to my experience as Haitian teacher in the Haitian Bilingual Program. As Tony Jean-Jacques mentions, “No school will succeed without the help of teaching materials in the native language”. It was a privilege for me to publish some books in the construction of this work. – This book is not a complete document on Teaching Materials For Haitian Bilingual Program. It might be the first interpretation some readers are going to do when first looking at the title. Don't think that it has everything in it for Haitian Bilingual either. It's more a look and some samples on how Haitian teachers can compile some materials for their class to develop their own curriculum. It depends on what the teacher is teaching also. – I also believe that reading is very important to opening a student's mind and to developing critical thinking. My hope that this sample of work can serve as a guide for all teachers who teach in Haitian bilingual programs.
- * Mennen koulèv la lekòl se youn, fè l chita se de | It's One To Bring The Snake To School And The Other To Make It Sitting Down
- * «Peyi m rele Ayiti».
- * Piblikasyon elektwonik ak enpòtans li nan difizyon lang kreyòl la. | Electronic publications and its importance in the diffusion of the Creole language | Publications électroniques et leur importance dans la diffusion de la langue créole
- * Pwoblèm tanspòtasyon Ayiti | The problem of transportation in Haiti | Le problème de transportation en Haiti
- * Refleksyon Sou Jounen Kreyòl 2000 | Reflection on the Creole Day 2000 | Reflection sur la Journée Creole 2000
- * Revolasyon Ayiti: Benefis Pou Kilès? | Revolution in Haiti : Benefit for whom?
- * «REKA: yon fowòm kreyòl an revè».

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

- * Selebrasyon Mwa Kreyòl: Mwa Jean-Jacques Dessalines | Creole Month Celebration: Jean-Jacques Dessalines' Month
- * «Sipòte 'Libreri Mapou' se epapiye kilti ayisyèn nan Ozetazini».
- * Varyasyon dyalektal nan lang kreyòl la Ayiti ak reyalyte dèyè l | Dialectal variation in the Creole language in Haiti and the reality behind it | La variation dialectale en Haiti et la réalité derrière cette variation
- * Vid ki merite konble nan lang kreyòl la | Gaps that need to be closed in the Creole language | Vides nécessaires à combler dans la langue créole
- * Who Is Leading Haiti : The Haitian People Or Leaders? | Kilès k ap dirije Ayiti : Pèp ayisien oubyen lidè ? | Qui dirige Haiti: le peuple haïtien ou les leaders?

BIBLIOGRAPHIES (BIBLIYOGRAFI | BIBLIOGRAPHIES)

(Réf. dans An annotated bibliography On Haitian Creole).

- * «A bibliography of theses & dissertations related to Haiti (20th Century), including Theses & Dissertations Related to Haitian Creole | Bibliographie des thèses qui ont rapport avec Haiti (20ème siècle), inclues des thèses qui ont rapport avec le créole haïtien | Bibliyografi tèz ki an rapò ak Ayiti (20èm syèk), enkli tèz ki an rapò ak kreyòl
- * A bibliography of theses and dissertations related to Haiti (From 2001-2004) | Bibliographie des theses qui ont rapport avec Haiti (de 2001-2004) | Bibliyografi tèz ki an rapò ak Ayiti (2001-2004)
- * A bibliography of theses and dissertations related to Cape Verde
- * A bibliography of theses and dissertations related to the Dominican Republic
- * A short bibliography of dissertations related to Haiti | Une courte bibliographie qui a rapport avec Haiti | Yon ti bibliyografi ki an rapò ak Ayiti
- * A short Bibliography of publications related to Haitian Creole Orthography | Une courte bibliographie de publications qui ont rapport avec l'orthographe du créole haïtien | Yon ti bibliyografi ki an rapò ak piblikasyon sou òtograf kreyòl ayisyen
- * A short bibliography on the literary works of Felix Morisseau-Leroy | Un courte bibliographie sur les oeuvres littéraires de Felix Morisseau-Leroy | Yon ti bibliyografi sou zèv Felix Morisseau-Leroy
- * An annotated bibliography On Haitian Creole: A review of publications from colonial times to 2000 (Bibliographie annotée sur le créole haïtien: révisions des publications de l'époque coloniale à 2000) | Yon bibliyografi anote sou kreyòl ayisyen: revizyon piblikasyon sot nan epòk kolonyal rive lan 2000)
- * Bibliographie haïtienne et indices bibliographiques | Annotated Haitian Bibliography | Bibliyografi Ayisyèn Anote
- * Diana Guillemin and the mauritian Creole language | Diana Guillemin ak lang kreyòl morisyen a; Recommendations of the 1999 Creole Symposium | Rekòmandasyon senzozyòm kreyòl 1999 la.
- * Some theses and dissertations on or related to Kreyòl, the language of Haiti | Quelques thèses relatant le créole, la langue d'Haiti | Kèk tèz ki relate kreyòl, lang Ayiti

BLAGUES (BLAG | JOKES)

- * Ayiti Nan Nouvèl Entènasyonal | Haiti in the international news | Haïti dans les nouvelles internationales
- * Au bord de l'eau | By the water [traduction en créole haïtien: Bò dlo a, E.W.Védrine].

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

- * Bravo pou majistra | Give it up for the mayor! | Bravo pour le magistrat!
- * Diferans ant fi laj 8-78 | Difference Between Girls 8-78 | La différence entre les filles de 8-78
- * Discours électoral d'un parti politique | Diskou elektoral yon pati politik
- * Four Parachutes | Quatre parachutes (texte anglais circulée sur l'internet) | Kat parachit Tradiksyon anglè – kreyòl (E. W. VEDRINE) yon blag ki sikile sou entènèt la.
- * Yon touris Japonè.
- * Kilès ki ka esplike leson ISTWA sa a?
- * Ki vrè definisyon w ta bay Globalizasyon?
- * Nos intellectuels dans l'Histoire Dayiti Haitian intellectuals in History | Entelekyèl ayisyen nan istwa
- * Mouri pou libere Ayiti [traduction anglaise:Dying for Haiti's liberation, l'auteur; traduction française:Mourir pour libérer Haïti, Jean-S. Sahai; traduction italienne: Morire per liberare Haiti, Francesca Palli; traduction russe: Karlova Ekatarina; traduction japonaise: Mihoko Tsunetomi; traduction papiamentu: Muriendo pa liberashon di Haiti, Yaniek Pinedo; traduction allemande: Sterben, um Haiti zu befreien, Jnes Angela Pellegrini; traduction espagnole: Morir para liberar Haïti, Miguel Calzada].
- * Sa timoun yo panse de lanmou.
- * Un super coup digne de Maître Lefort V du Cap-Haitien! | A Meaty Case Won by Attorney Lefort V of Cape-Haitian | Mèt Lefort V, nan Okap, fè yon kokenn kou

CIVIQUE (SIVIK | CIVICS)

- * Are you a proud Haitian ? | Èske w se yon ayisyen ki fyè ? | Êtes-vous fier d'être Haïtien ? | ¿ Es usted orgulloso de ser Haitiano ? | Siete fieri di essere Haitiani ?
- * Haiti & self destruction. | Ayiti & ak otodestriksyon | Haïti & l'auto destruction
- * Jèn Ayisyen ak Lidèchip | Haitian Youth and Leadership | La jeunesse haïtienne et le leadership
- * 100 Kesyon ak repons pou Ekzamen Sitwayènte Amerikèn (pdf, 55 KB). 100 Questions and answers for the U.S Citizenship' Exam | 100 Questions et reponses pour l'examen de la citoyenneté américaine
- * Religion and exploitation of the underdogs | Relijyon ak eksplwatasyon sa k pi ba yo
- * Swaf pou yon sosyete ayisyèn k ap fòme sitwayen l
- * Wyclef Jean ap chèche yon solisyon lapè pou Ayiti atravè dyalòg. | Wyclef Jean in search of a peaceful solution for Haiti through dialogue | Wyclef Jean à la recherché d'une solution pacifique pour Haiti à travers le dialogue.

COMMENTAIRES (KÒMANTÈ | COMMENTS)

(Réf. dans An annotated bibliography On Haitian Creole).

- * Aktivite 'Massachusetts Haitian Artists Assembly' nan Boston | Massachusetts Haitian Artists Assembly's activities in Boston | Activité de L'assemblée des Artistes haïtiens du Massachusetts
- * Baay Florida sa a genlè se yon waytouke k ap fè politisyen chimè | This Floridian stuff seems to be a 'W2K Bug' making politicians chimeric
- * Basic Readings For Haiti 's Development And For Leaders With No Leadership | Lekti de baz pou devlopman Ayiti e pou lidè ki pa gen lidèchip | Lectures de base pour le développement d'Haïti et pour les leaders qui n'ont pas de leadership

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

- * Bilten 'papiyon' (butterfly ballot), rekontaj (recount) | Butterfly ballots | Bulletins de papillon
- * Chak grenn ayisyen enpòtan pou devlopman Ayiti | Every single Haitian is important in Haiti 's development
- * Comment on the words 'milat | mulatre' | Kòmantè sou mo milat | Commentaires sur le mot mulâtre
- * Compilation of Haitian Creole articles appeared in Le Petit Samedi Soir | Konpilasyon atik ki parèt nan Le Petit Samedi Soir | Compilation des articles parus dans le Le Petit Samedi Soir
- “With the problem of ‘documentation’ in Haiti, it has become more difficult for researchers in all areas to do research. Though many fine articles have been published in Haitian newspapers, it is not easy task to find their sources when one is researching. For many years, newspapers have been appearing throughout Haiti, but today it is difficult to locate them and the important articles they can contain that deal with a subject we are researching on. Newspapers are considered an important source of research. Some of them are published daily, weekly or monthly. They are published faster than books but, unfortunately there are not many people who are aware of the importance of periodicals (especially in Haiti). Many people do not even think of cutting out important articles in order to save them. Through my own research, I have faced the problem of ‘documentation’ when researching on Haiti. One of the sources of my linguistic research is based on articles published in Haitian newspapers which I have kept.... These articles appeared in LPSS (1975). Though it is not a complete work, I hope this compilation will inspire many people who are interested in collaborating in this type of project.” (E. W. Védrine).
- * Creole or French, a subject of discussion | Kreyòl ou fransè, yon sijè a diskite | Le créole et le français, un sujet à discuter
- * Dekolonizasyon lengwistik e kiltirèl | Linguistic and cultural decolonization | Decolonisation culturelle et linguistique
- * Dis ti konsèy pou fè lekti avèk petit ou | Ten Tips On Reading With Your Child
- * Duvalier, Aristide même combat. Traduction créole (E.W.Védrine): Divalye, Aristid: menm kout baton an. Duvalier, Aristide: the same fight.
- * The English language in Haiti | La langue anglaise en Haiti | Lang angl è a Ayiti
- * Enough already: Ase! Ase!
- * Èske n dwe kreyolize non pwòp yo lè n ap ekri? | Should we creolize proper nouns when writing? | Doit-on créoliser les noms propres en créole?
- * 20 Fraz kreyòl potomitan | 20 Key creole phrases
- * Gen espwa toujou: Lavalas 3, Konvèjans 0 | There's still hope: Lavalas 3, Konvèjans 0 | Il y a encore d'espoir: Lavalas 3, Convergence 0
- * Haiti : Goodbye to a repressive army
- * Kèk kòmantè enpòtan sou itilizasyon kreyòl an(n) Ayiti, estrè nan yon chita pale ak André Vilair Chéry | Some important comments on the use of Haitian Creole in Haiti, an excerpt from an interview with André Vilair Chéry | Quelque commentaries importants sur l'utilisation du creole en Haïti, extrait d'un entretien avec Andre Vilair Chéry
- * Kèk pwèn pou moun k ap ekri». Some points for people who are writings | Some points for people who are writings | Quelque points pour ceux qui é crivent

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

- * Ki fiti jenès la Ayiti? | What's the future of Haitian youth in Haiti ? | Quel est le futur de la jeunesse en Haïti?
- * Kisa n ka fè pou ede Ministè Edikasyon Nasyonal Ayiti? | What can we do to help the Minister of education in Haiti ? | Ce qu'on peut faire pour aider le Ministère de l'éducation en Haïti
- * Kolòk Entènasyonal Pou Politik Lengwistik An Ayiti | International Colloquium for linguistic policies in Haiti | Colloque International pour la politique linguistique en Haïti
- * Konbit kreyòl pou sekle jaden rechèch (pawoli) | Creole collective work to weed creole gardens | Combite créole pour sarcler les jardins de recherche
- * Kreyolizasyon lye jewografik an(n) Ayiti | Creolisation of geographical places in Haiti | Créolisation des endroits géographiques d'Haïti
- * Labor day in Haiti | Fèt travay Ayiti
- * Lè Ayiti va defransize pou l kreyolize | When Haiti will be defrenchised to be creolized | Quand Haïti sera défrancisé pour le créoliser
- * Mizisyen, atis nou yo | Musicians, Our musicians | Les Musiciens, nos artistes
- * On the native language of Haiti and Francophonie | Sou lang matènèl Ayiti ak Frankofoni | Sur la langue créole en Haïti et la francophonie
- * Nòt pou 'distribitè' ak 'mezondedisyon liv kreyòl' | Note for distributors and publishers of Creole books | Note pour 'les distributeurs' et 'maison d'éditions' des livres en créole
- * Patisipasyon nan fowòm REKA lò sa bon, lò sa pa bon | Participation in the REKA forum when things work well and vice versa | Participation au forum REKA dans les bons comme dans les mauvais jours
- * Prigad ak dokiman sou entènèt la | Be careful with on-line publications | Attention aux publications en ligne
- * 16 Pwen pou ede Ayiti bouje | 16 points to help Haiti moving forward | 16 points pour faire bouger Haïti
- * Pwogrè nan lang Ayisyen | Progress in the Haitian language | Progrès dans la langue Créole d'Haïti
- * Rapwochman 2 kreyòl a baz fransè | Closeness of 2 French-based creoles | Rapprochement de 2 créole à base française
- * Refleksyon Sou Jounen Kreyòl 2000 | Reflection on the Creole Day of 2000 | Reflection sur la Journée Créole 2000
- * REKA : yon fowòm kreyòl an revyi | REKA : a Creole forum under review | REKA : un forum créole en revue
- * Rezime rankont ekriyen ayisyen nan Boston | Summaries of a Haitian writers' meeting in Boston | Résumé d'une rencontre haïtienne à Boston
- * Sipòte 'Libreri Mapou' se epapiye kilti ayisyèn nan Ozetazini | Supporting Mapou's Library is spreading the Haitian culture throughout the United States | Supporter Libreri Mapou c'est répandre la culture haïtienne aux Etats-Unis
- * Swè m pou eleksyon novanm 2000 yo Ayiti | My wish for the presidential elections of 2000 in Haiti | Mon souhait pour les présidentielles 2000 en Haiti
- * Tout moun ki kont pwogrè rechèch kont pwogrè lasyans tou (pdf, 40 KB) | Anyone who is against progress in research is also against the advancement of science | Tous ceux qui sont contre les progrès dans les recherches sont aussi contre la l'avancement de la science

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

- * Trafik ak transpòtasyon an Ayiti | Traffic and transportation in Haiti | Traffic et Transports en Haïti
- * Védryne's last comments on language issue in Haiti for 1998 | Dènye kòmantè Védryne sou koze lang an(n) Ayiti pou ane 1998 | Les derniers commentaires de Védryne pour l'année 1998 concernant la question de la langue
- * Yon jounen entènasyonal Kreyòl nan Boston | An International Creole Day in Boston | Une journée internationale du Créole à Boston
- * Viv kreyòl ! (pdf, 37 KB) | Long live Creole! | Vive le Créole!
- * Vodou & Krisyanis
- * What are the presidential candidates' credentials in Haitian society?
- * Will a multilingual programs solve Haiti 's schools real problem? | Èske yon pwogram multileng pral solisyonè vrè pwoblèm lekòl Ayiti?

CORRESPONDANCE (CORRESPONDENCES | KORESPONDANS)

(Réf. dans An annotated bibliography On Haitian Creole).

- * «Rezime rankont ekriyen ayisyen nan Boston».
- * «Lèt dekachte an repons a lèt msye Guy Antoine lan : 'Kijan Estèl ta ka rejwenn bonè l' | Open letter in response to Guy Antoine's letter: 'How Stella could get her groove back' | Lettre ouverte en reponse à la lettre de Guy Antoine: 'Comme Estelle pouvait retrouver son bonheur'
- * Lèt dekachte pou Msye Lunique Geffrard (editè, Haitian American News) | Open letter for Mr. Lunique Geffrard, editor of Haitian American News | Lettre ouverte pour M. Lunique Geffrard (éditeur, Haitian American News)
- * Lèt pou gwoup REKA (Rezo Entènèt Kreyolis Ayisyen) | Letter for the REKA (On-line Network of Haitian creolists) group | Lettre pour le groupe REKA (Reseau en ligne des créolistes Haïtiens)
- * Ti lèt ale-vini ki al jwenn kreyolis yo sou granchimen savwa a | Exchange letters on the internet | Correspondance en ligne
- * Ti lèt vayeveyen ki al jwenn kreyolis yo sou granchimen savwa a | Exchange letters among the creolists on the internet.

DÉBAT (DEBA | DEBATE)

- * Ide pou kreye yon 'High School Ayisyen' prive nan Boston (pdf, 240 KB). VEDCREP. Boston , MA . 1994. 102 p . | Idea to found a Haitian Private High School in Boston | Idee pour fonder un Lycée Privé Haïtien à Boston
- Ide pou kreye yon High School Ayisyen nan Boston is a debate between Dr. Morel Berthold, E. W. Védryne and the late Haitian educator, Tony Jean-Jacques on the issue to found a private Haitian High School in Boston, the problems of Haitian students in American schools, and the value of education in Haitian society with an emphasis on bilingualism and bilingual education. All three of us have lived in the Haitian community of Boston for a long time.

Following our observations in the community, as well as all of our experience in the American society and schools, we see that it is important for everyone in the community to work together. To succeed, we must be educated. And we Haitians who care about the community and the growing generation, we see that the last chance left for us, to liberate ourselves and other Haitians, is “education.” We are often told that education is free, that everyone has a right to have an education. Great word! We Haitians from Haiti , who

have lived the reality of our country, we are used to beautiful words, beautiful phrases, and deceptive speech in French. But what interests us the most is action and practice. So, we don't look at theory only. Who has really received a real education: rich or poor people? I leave the answers to the readers. When we recognize that 85% of the people cannot read and write, we cannot say that education is free for everyone, everywhere. And this applies especially to these innocent people who have landed here in this country, and who work very hard, days and nights, in factories. Even if they didn't have access to education at home, at least their children who are here, the growing generation here should receive an adequate education the same way many other ethnic groups who live in this country do.

We can observe the problems of young Haitians in school here: many are like wild goats in a prairie, without owners, without guides. We see that it's time to think about them, to think of creating something for them, to think of their future so that they can avoid spending the rest of their lives in Jail. As we consider their performance in school and their isolation as an ethnic group, we believe that it's important for the whole community to work together to think of their future, because tomorrow, they are the ones who will replace us, they are the ones who will represent the community. It is with this purpose that the three of us gathered on April 17, 1994, at Harvard University, for a first debate on the education of young Haitians in the community. The proverb says: *Nou pa gen lajan, men nou gen jan* (We don't have money, but we have good humor). It's true that we don't have money to try to do all that is possible in the community, but we think that it is important to write these ideas down on paper, as a way to facilitate communication with the community and to see how these ideas might become a reality. *Men anpil, chay pa lou* (Many hands make the burden light). E. W. Védrine.

DÉVINETTES (DEVINÈT | RIDDLES)

Di yon vèb tire yon kont. (Say a verb, I will tell you a riddle in Haitian Creole) VEDCREP. Boston, MA. 1994. 104 p. [Réimpression chez les Éd. EDUCA VISION].

Kòm tit liv sa a endike: Di yon vèb, tire kont, se fason ki pi fasil pou itilize l e pou metrize yo alafwa. Vèb yo klase an(n) òd alfabetik de «A» jiska «Z», yon fason pou rann li fasil pou itilize yo. Chak kont gen yon nimewo ant parantèz. Nan endèks repons lan, nimewo sa a gen yon non ki vin apre l ki repons lan.

Chak granmoun ki mouri Ayiti, se yon bibliyotèk ki pèdi. Deklarasyon sa a enpòtan lè n ap pale de kilti ak literati ayisyèn. Pou jiskounye, literati ayisyèn nan an majorite se yon «oraliti» li ye. Sa vle di, yon literati oral. Byenke lang kreyòl la kouche sou papyè jounen jodiya, men si n ap fè yon analiz apwofondi, n ap wè menm plis pase 95% engredyan ki fòme literati ayisyèn nan pa ekri. Gen deba ki fèt deja sou egzistans yon literati ayisyèn. Gen moun ki di l egziste yon literati ayisyèn, gen lòt ki ta di l pa egziste (nan kèk ansyen kòmantè nou ka li). Gran kesyon nou ka poze se: kilè literati yon pèp egziste? Kisa yon literati ye? Gwoup ki ta di literati ayisyèn nan pa egziste, ta baze agiman yo sou lang (nan ki lang literati peyi a ekri?). Si n ap fè yon analiz apwofondi, n ap wè ke lang fransè a domine nan tout sans, patikilyèman nan ekri sou istwa ak kilti ayisyèn.

Gwoup ki ta nye egzistan literati ayisyèn nan! ta sipòte egzistans «istwa literati ayisyèn» paske l ekri nan lang fransè, yon lang ki pa lang natifnatal Ayisyen. Men si n al nan rasin nenpòt kilti, n ap jwenn bagay yo te la a leta oral avan yo vin kouche sou papye. Sistèm ekriti a se jis yon envansyon ki fèt apre. Èske n ap nye sa manman n ak papa n te rakonte nou, bagay ke yo viv, bagay ke nou pa te viv lefèt ke yo pa kouche sou papye nan yon lang patikilye? Si n ta nye yo sèke nou demanti paran nou. Pitit nou nonplis pa t ap kwè anyen nou di yo, sa ke n esperyans. Sa a, se youn nan fason nou kapab sipòte egzistans yon oralite ki youn nan sous yon literati. Anplis, tout kote nan lemonn, moun pale avan yo aprann ekri. Pa gen okenn moun ki fèt tou konn ekri. Nou pa ka nye nonplis «ekriti» paske se youn nan zouti pou dokimante sa k te pase. Se sa k fè mwen te di avan: chak granmoun ki mouri Ayiti, se yon bibliyotèk ki pèdi. Si nou pa ekri sa ke yo rakonte nou, lòt jenerasyon k ap vini yo p ap gen aksè a tout ri! chès kiltirèl peyi a; donk, y ap pèdi yo. Anplis, li bon tou pou n ekri i nan lang ke yo rakonte yo; sètadi lang kreyòl la. Mwen kwè sa fè sans tou pou n ekri yo nan lang natifnatal la; non sèlman se lang matènèl nou, men nou jwenn yon sansasyon patikilye lè se nan lang sa a nou tande yo. Travay Ayisyen gen pou fè a anpil e fòk gen ekriyen ayisyen ki konsyan de reyalyte ayisyèn nan pou eseye pote yon chanjman ak plim yo. (E. W. Védryne)

DICTIONNAIRES & LEXIQUES (Diksyonè & Leksik | Dictionaries & Lexicon)

(Réf. dans An annotated bibliography On Haitian Creole).

Dictionary Of Haitian Creole Verbs With Phrases And Idioms. Soup to Nuts. Cambridge, MA. 1992. 246 p. [Réimpression chez les Éd. EDUCA VISION]

“*Dictionary Of Haitian Creole Verbs With Phrases And Idioms* by Emmanuel W. Védryne, 1992. *Journal of Pidgins and Creole Languages*, 11:2, 1996. The book under review is, therefore, a welcome respite, for it respects the standard orthography and is quite systematic throughout... The Dictionary is a guide for learners of both languages, for people who want to be bilingual and for those who are interested in linguistic research. The excellent balance of Kreyòl and English explanations should accomplish those ends. The presentation is impressive for a book published independently by its author... The *Dictionary of Haitian Creole Verbs* offers strong evidence that writing Kreyòl is still perceived as a wide-open discursive field...”

-- Karen Richman and William L. Balan-Gaubert (Reviewed by), University of Chicago

“Another achievement toward the emancipation of Haitian Creole language. “This pioneering *Dictionary of Haitian Creole Verbs With Phrases And Idioms* by Emmanuel W. Védryne (1992) is the result of many years of linguistic research and methodological design undertaken by Emmanuel Védryne, a graduate researcher at the University of Massachusetts at Boston. Specially, his book represents a new orientation in contemporary Creole lexicography. His dictionary attempts to bridge the gap between theory and practice, as a tool for improving Creole teaching and improving research in contemporary Creole Studies... Védryne gives a hint of his lexical enthusiasm on the title of the book itself. His *Dictionary of Haitian Creole Verbs* lives up to its name. In a concise preface, Védryne reviews recent developments in Haitian Creole grammar. Védryne succinctly discussed other characteristics of the Haitian verb system from such familiar phenomena as the short forms of: ale (al), vini (vin), rete (ret) to name a few. He also identifies many Haitian Creole verbs that can be used as ‘attributives’ in some cases.

He cautions the reader to use his dictionary with circumspection, not as a manual of conversation but understand the quasi-totality of Haitian verbs used in any aspect of life. Using or reading Védryne's dictionary will be a very pleasurable distraction indeed and the reader / user will go away knowing what 'deplancheye', 'jebede', 'tyakannen', 'wouspete' is. He also refers to the so-called 'vèb marasa' (twin verbs) such as 'pote-kole', 'sote-ponpe', 'leve-kanpe' - For any creolophone who needs a quick and complete reference in Creole and English will find Védryne's dictionary immediately useful, culturally rich, humorous and a constant delight..."

-- SEDRA, 1993

"...Given the limited resources at his disposal, the linguistic tools Védryne has produced are noteworthy, in particular, his *Dictionary Of Haitian Creole Verbs With Phrases And Idioms* . It is a very useful resource for linguists, translators, and learners of the language. With regard to its originality and overall quality, I would rank it as the best work on the vocabulary of the language and right next to Freeman and Laguerre's *Haitian-English Dictionary and our own somewhat dated Haitian Creole - English - French Dictionary* . The high quality of the work is reflected by its having been deemed worthy of review in the prestigious *Journal of Pidgin and Creole Languages ...*"

-- Albert Valdman, Rudy Professor of French, Italian and Linguistics Indiana University-Bloomington

* Haitian Creole D-base: Haiti Progrès (2004) (pdf, 178 KB)

* Haitian Creole D-Base: Writings By Emanuel W. Védryne (Part I) (pdf, 259 KB)

* Kèk mo, fraz, espresyon ki parèt nan seri 'Lang manman nou' ak Mango Dyesifò | Some words, phrases and expressions | Quelque mot, phrase et expression

* Kèk mo nouvo | Some new words | Quelque mot nouveau

* Kèk plant kreyòl ak non yo an laten | Quelques plantes créoles et leurs noms en latin | Some Creole plants and their names in Latin

* Kòmantè sou imel, kouryèl e mel | Comment on the word e-mail | Commentaire sur les mots courriels et mail (mel)

* Leksik ak etimoloji: yon ti rale sou mo bòlèt | Lexicon and etymology: a comment on the word bòlèt (lottery) | Lexique et étimologie: un commentaire sur le mot borlette

* Leksik ak Filoloji | Lexicon and philology | Lexique et Philologie

* Leksik kreyòl: ekzanp devlopman kèk mo ak fraz a pati 1986 (pdf, 79 KB) | Haitian Creole lexicon: example of the development of some words and phrases from 1986 | Lexique haïtien: exemple du développement de quelque mot et phrase à partir de 1986

* Machin kreyòl Vilsen an ap double lòt | Vilsen's Kreyòl car is passing other s | La machine créole de Vilsen (Féquièr Vilsaint) dépasse les autres

* Mo nouvo an kreyòl: chenjanbe | New word in Haitian Creole: chenjanbe | Nouveau mot en créole: chenjanbe

* Mo kreyòl | Creole word | Mot créole

* Petit lexique du créole haïtien. (linguistique historique | Historical linguistics). Orèsjozèl Publications. 1995. 87 p.

«Depuis longtemps Mango Dyesifò, à travers le hebdomadaire Haïti Progrès, a entrepris de répertorer les termes créole spécifiquement rares et modernes. Le linguiste Emmanuel Védryne a essayé de regrouper cette minitieuse recherche pour venir à bout de ce travail.

E. W. Védrine's Complete Works, including works on Haitian Creole (1992-2005)

Nous espérons d'autres éditions à venir pourront augmenter ce travail pour que le créole s'enrichisse de nouvelles expressions. Cet ouvrage compte plus de 400 vocables environ, choisis parmi les vieux et les plus récents mots en usage où les expressions imagées, cueillies d'une part dans le milieu haïtien.

Il n'y a rien définitif dans ce lexique. Le public comprendra que dans ce genre de travail il y aura quand même des oublis... Espérons que la prochaine édition comblera les lacunes soit par l'addition des vocables, soit en entendu encore le répertoire des expressions complémentaires qui viennent s'ajouter au créole pour rendre ce lexique complet possible»

-- Professor Marc Prou, University of Massachusetts-Boston

* Rechèch lengwistik: Orijin kreyòl | Linguistic research: the origin of Haitian Creole | Recherche linguistique: Sur l'origine du créole

* Repons a kèk kesyon ki an rapò ak 'mo & espresyon nouvo' an kreyòl ayisyen | Answers to some questions related to 'words & new expressions in Haitian Creole | Reponse à quelque question qui est en rapport avec les 'mots nouveaux & expressions nouvelles

* Vèdik Raboto a nan kad yon analiz leksikografik | A lexicographic analysis of the Raboto's verdict | Une analyse lexicographique du verdict de Raboteau

* Tantativ pou ekri diksyonè kreyòl | Attempt to write Creole dictionaries | Tentative pour écrire les dictionnaires créoles

* Computer terms | Tèm konpitè | Les termes de l'ordinateur

* Ti kòmantè sou 'diksyonè kreyòl' | Short comments on 'Creole dictionaries' | Petits commentaires sur les 'dictionnaires créoles'

* Twin verbs or 'vèb marasa' in Haitian Creole | 'Vèb marasa' an kreyòl ayisyen | Les verbes 'jumeaux' en créole haïtien

* Yon koudèy sou nòmalizasyon ak leksik | A look at standardization and lexicon (in Haitian Creole) | Un coups d'oeil sur estandardisation et le lexique (en créole haïtien)

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* Féquière Vilsaint (éditeur | editè | editor)

•Jean Armoce Dugé (écrivain | ekriyen | writer)

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

- * Jean Eric René (essayiste essayist eseyis)
 - * Jean Fouchard (historien | istoryen | historian)
 - * Joel Theodat (éducateur, traducteur | edikatè, tradiktè | educator, translator)
 - * Jules Faine (philologue | filològ | philologist)
 - * Mango Dyesifò (chroniqueur lexicographique | kwonikè leksikografik | lexicon columnist)
 - * Martha Florence Védryne (musicienne | mizisyèn | musician)
 - * Mason Integrated Technologies Ltd.; The Creole Clearinghouse
 - * Morel Berthol (médecin | medsen | physician)
 - * Odette R. Fombrun (éducatrice, historienne | edikatri, istoryen | educator, historian)
 - * Patrick Jérôme (cineaste | sineyas | film maker)
 - * Pauris Jean-Baptiste (écrivain, traducteur | ekriven, translator | writer, translator)
 - * Pimsleur Language Training
 - * Pradel Pompilus (éducateur, linguiste | edikatè, lengwis | educator, linguist)
 - * Roberto Gibril-Tarik (poète, éducateur | powèt, educator | poet, educator)
 - * Somerville Human Rights Commission
 - * Tony Jean-Jacques [1960-2001] (éducateur, poète | edikatè, powèt | educator, poet)
- ÉDUCATION (EDIKASYON | EDUCATION)
(en Haïti Et Les Programmes Bilingues Haïtiens | an(n) Ayiti Ak Pwogram Bileng Ayisyen Yo | in Haiti and the Haitian Bilingual Programs)
(Réf. dans An annotated bibliography On Haitian Creole).
- * «Ale nan kolèj: pwoblèm ak solisyon», ref. Yon koudèy sou pwoblèm lekòl Ayiti, pp. 95-115. 1994.
 - * «Creole or French, a subject of discussion». Going to college: problems and solutions (for Haitian students).
 - * E. W. Védryne Creole Project Electronic Archives: Resources for Haitian Bilingual Programs, Research on Haitian Creole Language & Literature, Creole Studies & Linguistics. E. W. Védryne Project. Boston, MA. hiver 2000. 305 p.
 - * Ide pou kreye yon 'High School Ayisyen' prive nan Boston. VEDCREP, MA. 1994. 102 p.
 - * Fè rechèch: pwoblèm ak solisyon pou elèv ayisyen Ayiti e Ozetazini | Doing research: problem and solution for Haitian students (both in Haiti and in the United States) | Faire des recherches: problèmes et solutions pour les élèves haïtiens en Haïti et aux Etats-Unis.
 - * Haitians and the myth about 'blacks don't read' | Ayisyen ak mit «Moun Nwa pa li»
 - * Kèk kesyon pou ouvè deba sou pwoblèm edikasyon Ayiti | Some questions to open debates on the problem of education in Haiti | Quelques questions pour ouvrir des débats sur l'éducation en Haïti
 - * Kilè yon refòm tout bon vre nan pwoblèm lekòl Ayiti?, ref. Gramè Kreyòl Védryne (1996), pp. 312-319 | When will there be a real reform in the problem of school in Haiti? | A quand une vraie réforme scolaire en Haïti?
 - * Kreyòl Lesson for beginners: An introduction to Haitian Creole. (pdf, 64 KB)
 - * Konvèsasyon kat ti zanmi ki te nan 'High School (pdf, 28 KB) (ref. Gramè Kreyòl Védryne, 1996.) | Conversation of four friends who were in high school (A sample of 'code-switching' among the young generation of Haitians in the United States) |

Conversation entre quatre amis lycéens (un échantillon 'd'alternance codique' parmi la jeune génération haïtienne aux États-Unis)

* Lekòl an Ayiti, yon pwoblèm total-kapital (Haïti Courrier. Vol.1, #6. avril 1992) | Schools in Haiti, a real problem | École en Haïti, un vrai problème

* «Nòt pou 'distribitè' ak 'mezondedisyon liv kreyòl'».

* Nòt sou koutmen Kiba ap bay Ayiti nan domèn edikasyon, tradiksyon yon atik ak tit: 'Pwennvi: Kiba kontinye pwogram kiltirèl e edikasyonèl li' | Note on Cuba 's help to Haiti in the are of education, translation of an article | Note concernant l'aide l'aide de Cuba à Haïti dans le domaine de l'éducation, traduction d'un article

* Plan pou devlope ti lekòl kominotè Ayiti | Plan to develop small community schools in Haiti | Plan pour développer de petites écoles communautaires

* Pou restriktire lekòl Ayiti | To restructure schools in Haiti | Pour structurer les écoles en Haïti

* Rate materyèl (pedagojik) nan Pwogram Bileng Ayisyen an | Lack of (teaching) materials in the Haitian Bilingual Program

* Some online teaching materials for Haitian Bilingual Programs & research on Kreyòl | Kèk materyèl didaktik sou entènèt la pou Edikasyon Bileng Ayisyen & rechèch sou kreyòl | Quelques matériels didactiques en ligne pour l'Éducation Bilingue Haïtienne & des recherchee sur le créole

* Sitasyon | Citations | Quotes

* Tèm pou ouvè diskisyon sou 'pedagoji' nan milye ayisyen | Themes to open discussion on 'pedagogy' in the Haitian milieu | Termes pour ouvrir des discussions sur la 'pédagogie' dans le milieu haïtien

* Will a multilingual programs solve Haiti 's schools real problem ? | Èske yon pwogram multileng pral solisyone vrè pwoblèm lekòl Ayiti?

* Yon koudèy sou pwoblèm lekòl Ayiti. Soup to Nuts Publishers. Cambridge, MA. 1994.117 p. | A look at the problem of schools in Haiti | Coup d'oeil sur les problèmes des écoles en Haiti

FLORE & FAUNE (FLORA & FAUNA)

(Réf. dans An annotated bibliography On Haitian Creole)

* Agrikilti ta dwe premye sib nan devlopman Ayiti (pdf, 54 KB). Agriculture the first Target for Haiti's Development (pdf, 57 KB). L'Agriculture devait être le premier cible du développement d'Haïti

* Ann aprann plant nou yo (ref. Gramè Kreyòl Védrine (1996). | Let's learn our plants | Apprenons nos plantes

* Ann pale de bwa ak fri Ayiti!, (ref. Materyèl Edikatif pou Bileng Ayisyen, pp. 160-180). | Let's talk about trees and fruits in Haiti! | Parlons de bois et fruits en Haïti

* Ayiti, yon peyi ravaje nou dwe sispann detwi | Haiti and the destruction of nature. (pdf, 65 KB) | Haïti et la destruction de l'environnement

* Dyalòg sou rebwazman an(n) ayiti | Dialog on reforestation in Haiti | Dialogue sur le reboisement en Haïti

* Estrateji Pou Rebwaze Ayiti | Strategies to reforest Haiti | Stratégies pour reboiser Haiti

* Kèk plant kreyòl ak non yo an laten | Quelques plantes créoles et leurs noms en latin | Some Creole plants and their names in Latin).

* Kijan yon plant fèt | How plants are made | La formation des plantes

GRAMMAIRE (GRAMÈ | **GRAMMAR**)

* Gramè Kreyòl Védryne (Védryne's grammar of Haitian Creole). VEDCREP. Boston, MA. 1996. 354 p.

“Gramè Kreyòl Védryne may not be an answer to all sociolinguistic questions in the Haitian society; rather, it is a document witnesses the existence of the Creole language as a spoken language, a document that can serve as a guide to the native language of all Haitians... I take all my linguistic freedom together with the authority of the Haitian language to write these grammatical theories that I advance in this book. They are not inventions but rather observations of the native speakers. As a guide to the Haitian language, I hope that Gramè Kreyòl Védryne will serve as a source of inspiration to Haitians writing in Creole and for all those working very hard for the total linguistic liberation of the Creole language.”

-- Emmanuel W. Védryne

“Gramè Kreyòl Védryne is a reference tool for everyone writing and learning Creole... I congratulate Emmanuel Védryne for this work. Little by little, the language will shoot buds.”

-- Féquière Vilsaint

“Gramè Kreyòl Védryne is a rich work filled with a variety of information. Emmanuel Védryne deserves praises for the courage and effort displayed in this great book, which paves the way for the development of our native language. This document answers many challenges that ignorant or so-called educated people used to raise about the language of Haiti . It is an answer to those critics who used to say Creole doesn't have rules, it doesn't have grammar. I am confident that the mentality of everyone who reads this book will change toward a particular appreciation for the Creole language that connects all Haitians.”

-- Jorave Telfort

“Gramè Kreyòl Védryne is a great tool deserving of praise, valuable to everyone working in the Creole language, whether in the scientific or literary area. We have been looking for this great tool a long time. That's why I want to raise my voice with other experts in Creole everywhere to ring the bell and say bravo! to the linguist, Emmanuel Védryne,”

-- Keslèbrezo (Kesler Brézault)

“Gramè Kreyòl Védryne , another great accomplishment in the history of the Creole language, will help people to better see and understanding the reality of their native language. This grammar is a tool that's going to open the mind. It's going to play a great role for every Haitian teacher and student...”

-- Serge Claude Valmé

* «Gramè Kreyòl Védryne, yon entèvyou ak otè a | Védryne's Grammar of Haitian Creole, an interview with the author

* Kreyòl Lesson for beginners: An introduction to Haitian Creole. (pdf, 64 KB)

* Interview #13, «Yon rankont ak Serge Claude Valmé pou diskite sou Gramè Kreyòl Védryne». ('Radyo Vwa Lakay'). mai 1996.

* Interview #14, «Yon chita-pale ak Serge Claude Valmé sou premye seminè kreyòl E. W. Védryne Creole Project». juin 1996. (ref.Gramè Kreyòl Védryne, 1996).

* Interview #15, «Yon rankont ak Eddy Le Phare pou diskite sou Gramè Kreyòl Védryne». sept. 1996. (version créole), (version anglaise).

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* Interview #16, «Yon rankont ak David Cangé sou ekran Télé Diaspora pou diskite sou Gramè Kreyòl Védryne». juin 1996.

* Konvèsasyon kat ti zanmi ki te nan 'High School ' ref. Gramè Kreyòl Védryne , 1996. (pdf, 28 KB) (un échantillon d'alternance codique parmi la jeune génération haïtienne aux Etats-Unis) | Conversation of four friends who were in high school.

* «Premye seminè kreyòl E. W. Védryne Creole Project».

«E. W. VÉDRINE CREOLE PROJECT has organized a Kreyòl seminar from May 13 to May 20 1996. This seminar was held at the 'Haitian International Cuisine', 1616 Commonwealth av. Boston, Massachusetts. It's a Haitian restaurant that brightly opens its doors to the advancement of cultural activities. The founder of the project, Emmanuel W. Védryne, was really satisfied with this very! first seminar and he also taking the opportunity to thank Serge Claude Valmé, David Cangé, Eddy Le Phare and Jan Mapou - four great figures in the Haitian Media who have really given their support informing the public about this seminar. The participants were extremely happy. The main text used in the seminar was the manuscript of Gramè Kreyòl Védryne, the 16th book that Védryne is going to publish. This grammar, a book with more than 350 pages, covers all grammatical aspects of the Kreyòl language. It will be published this summer so that people can have access to this linguistic document. Védryne also did a display of some Kreyòl books by Haitian authors. After this great seminar, two media in the Haitian community of Boston, 'Radyo Vwa Lakay' and 'Tele Dyaspora', have met with Védryne for an interview. Here's an excerpt of it :

SERGE CLAUDE VALMÉ : We are looking at your Kreyòl seminar, can you tell us about its importance for Haitians ?

E. W. VÉDRINE : I believe it is important in whatever the language development to have seminars, workshops, conferences done where people can gather to discuss on all aspects of the language. So, not only I write about that but I also believe in both theory and practice. That's how I started putting that in practice by launching this first free seminar.

SERGE CLAUDE VALMÉ: One of the document used in this seminar is one that's going to be published soon, Gramè Kreyòl Védryne, what can you tell us about it?

E. W. VÉDRINE : Gramè Kreyòl Védryne is my latest book on Kreyòl. That's the first time the whole Haitian community (Haiti and the Diaspora) is going to have a document that covers all grammatical aspects of the Kreyòl language. It's a book with more than 350 pages. I believe it is a well-documented research where It took me a year to complete it. It can help many Haitians who need to know more about their own native language...

COMMENTS & EVALUATION (Corinne Etienne)

“Evaluation of the Haitian Creole Seminar - The instructor thoroughly covered what he had planned to cover. Plenty of information was provided since the manual used deals with a very extensive range of topics. - I have now better command of the orthography. That was very good practice to hear Haitian speakers read materials out loud: I am now clearer about the sound-symbol correspondences in Haitian Creole. That was also interesting to review the changes in the orthography with the shift from one to another. I learned much just by listening to the instructor and the participants talking and discussing issues related to Creole. - I was mostly interested in the cultural part, in particular proverbs and references to Haitian folk literature (Bouki) mirroring the Haitian duality. The discussion about some Haitian proverbs or idioms and trying to phrase them

differently to make their sense clear or giving corresponding situations were very useful exercises. - I have already recommended and will definitely recommend the seminar to other people in the Haitian language and culture. I would like this type of seminars to continue and propose the following improvements:

* Actual group practice with the orthography: maybe a few dictions with immediate self-correction in order to assimilate to the main spelling rules.

* Some practical work in group on the short stories: for instance, working out some short lesson plans or brainstorming on how these materials would be used in class.

* To begin each part of the seminar with a short practice before lecturing or reading from the book. It would be a good way to identify where people have most questions or doubts about the language.

I particularly appreciated the practice of the instructor and all participants: every one kindly stopped the class each time I did not understand in Creole, and I felt I was very lucky to be part of that group. Finally, all the materials given out are very useful and I am very grateful to have received them..." (C. Etienne)]

* Corinne Etienne (Ph.D, an lengwistik. Indiana University-Bloomington) se youn nan moun ki te patisipe nan premye seminè sa a. Li t ap fè rechèch pou tèz doktora l sou kreyòl ayisyen nan.

* «Sou 'Gramè Kreyòl'»

HISTOIRE (ISTWA | HISTORY)

* A panorama of Haitian Indian Civilization

* Peyi m rele Ayiti | My country is Haiti | Mon pays c'est Haïti

* Kèk chapit istwa Dayiti atravè pwezi | Some chapters of Haiti 's history through poetry | Quelques chapitres de l'histoire d'Haiti à travers la poésie

INDICE BIOGRAPHIQUE (Endis Biyografik | Biographical note)

* Dix ans de publications, Dizan bibliyasyon, Ten years of publications (1990-2000)

INTERVIEWS (ENTÈVYOU | INTERVIEWS)

A travers les média haïtiens du Massachusetts - «Haïti Diaspo Inter», David Cangé: directeur de programmation and journaliste à «Télé Diaspora»; «Anba Tonèl Lakay» et «Radio Libération», Yvon Lamour: hôte; «Ayiti Fokis»; «Cache-Konnen ak Védryne sur les antennes d'Haïti Diaspo Inter» (critique littéraire), Emmanuel W. Védryne: hôte; «Inspiration Ministry», Fritz Alvarez: directeur de programmation; «Les dossiers de l'ère sur l'antenne», Charlot Lucien: hôte; «Lèt ak Kilti | Lettres & Culture», Eddy Le Phare: hôte; «Paj Istwa Dayiti», Roro Jean: hôte; «Radio Choucounne Universelle», Widneer Jean-Michel: hôte; «Radyo Vwa Lakay», Serge Claude Valmé: hôte et directeur de programmation; «Télé Créole», 'Les dossiers de l'ère sur l'écran avec Charlot Lucien'; «Vision 2000», Orèsjòzèf: hôte.

1. Lè Kreyòl kenbe w; When you have a need for Kreyòl (pdf, 32 KB); «Interview avec le linguiste haïtien Emmanuel W. Védryne à l'occasion de ses dix ans de recherche sur le créole». Gotson Pierre, SICRAD, oct. 2000.

2. Dictionnaire De L'évolution Du Vocabulaire Français En Haïti (dans le discours politique, économique et social du 7 fev. 1986 à nos jours: Interview avec l'auteur, André Vilaire Chéry (version anglaise). VEDCREP. Boston. Dec. 1999.

3. Entèvyou: Emmanuel W. Védryne ak Vilaire Chéry. Yon Entèvyou ak Vilaire Chéry nan kad rechèch li sou yon envantè mo / espresyon li dokimantè nan konjonkti politik Ayiti a, soti 7 fevriye 1986 pou rive nan lan 2000. Se te yon plezi pou n te rankontre ak li pandan

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vizit li nan Indiana University-Bloomington pou l te pataje ide rechèch sa a ak nou. 10 desanm 1999.

4.«Rencontre avec Serge Claude Valmé sur les antennes de 'Vwa Lakay' pour discuter sur les œuvres poétiques d' E. W. Védérine». juin 1998.

5.«Yon chita-pale ak Widner Jean-Michel sou antèn 'Radyo Choukoun Inivèsèl'». Brockton, Massachusetts. août 1998.

6.«Interview avec Jan Mapou sur sa pièce D.P.M.-Kanntè» . ('Cache-Konnen ak Védérine sou antèn Haïti Diaspo Inter'). fev. 1997.

7.«Nos incertitudes» (œuvre poétique), interview avec l'auteur: Dalla Pierre». ('Cache-Konnen ak Védérine sur les antennes d'Haïti Diaspo Inter). printemps 1997.

8.«Premier rencontre avec Féquière Vilsaint sur les antennes d'Haïti Diaspo Inter». ('Cache-Konnen ak Védérine sur les antennes d'Haïti Diaspo Inter). avril 1997.

9.«Yon chita-tande ak Kaptenn Koukourouj (Michel-Ange Hyppolite)». ('Cache-Konnen ak Védérine sou antèn Haïti Diaspo Inter'). printemps 1997.

10.«Un premier rencontre avec Roodly Barthélemy». ('Cache-Konnen ak Védérine sur les antennes d'Haïti Diaspo Inter). été 1997.

11.«Chita-pale ak Orèsjozèf sou ekran Tele Kreyòl sou 'Devlopman Materyèl Edikatif Pou Ayisyen'». 1996.

12.Premier rencontre avec Eddy Le Phare. ('Lèt ak Kilti'). fev. 1996.(pdf, 43 KB)

13.«Rencontre avec le poète Roberto Gibril-Tarik» (auteur de One in a Million, recueil de poèmes). ('Cache-Konnen ak Védérine sur les antennes d'Haïti Diaspo Inter). printemps 1996.

14.«Interview avec Serge Claude Valmé pour discuter ref. Gramè Kreyòl Védérine». ('Radyo Vwa Lakay'). mai 1996.

15.«Yon chita-pale ak Serge Claude Valmé sou premye seminè kreyòl E. W. VEDRINE CREOLE PROJECT». jen 1996; ref. Gramè Kreyòl Védérine, 1996.

16.«Rencontre avec Eddy Le Phare pour discuter sur Gramè Kreyòl Védérine». sept. 1996. (version créole) (version anglaise).

17.«Rencontre avec David Cangé sur Télé Diaspora pour discuter sur Gramè Kreyòl Védérine». juin 1996.

18.«Yon chita-pale ak Jan Mapou». Miami (Haitian Radio Network). juillet. 1996.

19.«Yon Jounen Entènasyonal Kreyòl nan Boston» ['Anba Tonèl Lakay']. Panel: E. W. Védérine, Yvon Lamour, Kesler Brezault et Kaptenn Koukourouj. oct. 1996.

20.«Rencontre avec Orèsjozèf sur les antennes de Vision 2000». 1995.

21.«Un premier rencontre avec David Cangé sur Télé Diaspora». automne 1995.

22.«Un premier rencontre avec Yvon Lamour sur les antennes de Radio Libération». automne 1995.

23.«Chita-pale ak Dr. Morel Berthol, Tony Jean-Jacques sou "ide pou kreye yon 'High School' Ayisyen prive nan Boston». mai 1994.

24.«Rencontre avec Emmanuel René sur les antennes de Ayiti Fokis». 1994.

25.«Rencontre avec Gerathel Théodore sur les antennes de Ayiti Fokis». 1994.

26.«Rencontre avec Roro Jan sur les antennes de Paj Istwa Dayiti». 1994.

27.«Interviews avec 'Inspiration Ministry». 1992, 1993.

28.«Premier rencontre avec Père Ati (ancien hôte de 'Tandèm Pawoli Kreyòl')». Brockton, Massachusetts. oct. 1993.

PIÉCETTE (PYESÈT | SKETCH)

E. W. Vedrine's Complete Works, including works on Haitian Creole (1992-2005)

* Konvèsasyon kat ti zanmi ki te nan 'High School', ref. Gramè Kreyòl Védrine, 1996. (un échantillon d'alternance codique parmi la jeune génération haïtienne aux Etats-Unis) | Conversation of four friends who were in high school.

POÉSIE (PWEZI | POETRY)

* Anpàn mo. Lacking words.

•Ayiti pèpèrize

* Ayisyen, sispann pran lòd nan men zòt! | Haitians, stop follow their orders!

* Defann mwen m ap defann ou zaboka. Defend me, I'll will defend you avocado.

* De flè nan jaden lavi. Two flowers in the garden of life.

* Dènye lendi. The Last Monday.

* Diskou yon kandida tafyatè

* Dis powèm sou lanati. Ten poems on nature. Boston, MA.: VEDCREP. 21 p. [Dix poèmes sur la nature]

* Douz liy pou li. Twelve lines to read.

* Egzamen pou kandida alaprezidans

* Entelekyèl Komokyèl. Pseudo scholar. Haitian-American Tribune, Vol. IV, #3/4. 1998.

* Epi solèy la leve Ayiti. And the sun rises in Haiti.

* Fanm kreyòl.

•Fanm marabou jansiv vyolèt. The marabou woman with violet gums.

* Flè sovay. Wild flower. Fleur sauvage.

* File se yon lotri. Courting is a lottery.

* Gen defwa m sonje w. Sometimes I remember you.

* Jounen entènasyonal Felix Morisseau-Leroy. Felix Morisseau-Leroy's International Day.

* Jou pa ou. Your day. Haïti en Marche, Vol. XIII #51. 2000.

* Kandida lamayòt

* Kandida dwategoch

* Kat lèt. Four letters. L'existence et la puissance de l'amour.

* Kisa ou ye? Who are you? Wer bist du? (version allemande). Qui vous êtes? Quem é você? (version portugaise).

* Kote kochon kreyòl nou yo? What happened to our the Creole pigs?

* Koudeta nan peyi sivilize. Coup d'état in civilized country.

* Koze lanmou (I). VEDCREP. Boston, MA. 1995. 48 p.

A collection of love poems in Creole . — Titles include: Babay lekòl mwen an; Bò Oseyan an; Divòs; Fanm Ayiti; Fanm marabou; Filalang lanmou; File; Kat lèt; Kè m ak ou menm; Kilè w ap retounen; Koutba; Lang; Lè fanm lakay damou; Lè m te fèk rankontre w; Maryaj; Mwen sonje ou; Nan Pak la; Nègès ki fè bote rivaj mwen yo; Ou panse m ap tounen; Pa bliye; Plase; Renmen; Sa ou dwe konnen; Sapoti ou dous; Si ou te konn apresye; Si van an vante; Si w ap vole; Sou Sou sou; Souri l ak pa Mona Lisa; Souvni; Triyang souwè; Womans Ozetazini; Yon bouke flè pou fanm vanyan; Yon ti woz; Yon pye flanbwayan .

* Kreyòl, Fransè, Anglè: kilès ki towò a Ayiti? Kreyòl, French, English: which one is the bull in Haiti ? VEDCREP.

* Lafrechè. The street walker.

E. W. Veldrine's Complete Works, including works on Haitian Creole (1992-2005)

- * Lago ak lavi The Creole Connection, Vol. IV, #III. 1998. [version anglaise par Anna Wexler; version française par Pierre Michel Chery]; aussi ref. Tanbou.
- * Lago san kache. Sick-and-hide game without hiding.
- * Lang. Language.
- * Lanmou o pliryèl. Love in plural.
- * Lanmou se yon fri san sezo. Love is a fruit with no season .
- * Lavèy 30 Septanm. The Eve of September 30 (ref. An annotated bibliography On Haitian Creole).
- * Lavi. Life.
- * Lavi.
- * Lavoum pou yo! Fuck them ! The Nations Tribune. 1999.
- * Lè fanm lakay damou. When Haitian women are in love.
- * Lè m monte yon pye kachiman
- * Lè tout Ayisyen va pran konsyans. When all Haitians will become conscious
- Lidè Ayiti bezwen an. The leader that Haiti needs.
- * Litani yon machann. Litany of a vendor. (ref. Anthology of Haitian Poets of Massachusetts, pp. 78-80 (1998)).
- * Lomeyans pou Mapou. In praise of Jan Mapou. Haïti en Marche. Vol. XI, #.1.
- * Manman, pa ban m tete ankò. Mother, don't breastfeed me anymore. Haïti en Marche, 1999.
- * Meditasyon. Meditation.
- * Mwen reve w dwòl. A weird dream of you.
- * Mòtorat. Poison for rats. Haïti en Marche. Vol. XI, No.2, fev.1997.
- * Nan Forè Nwa. In the Black Forest. Dans la Forêt Noire. Im Scharzen Wald (version allemande).
- * Nan pwovens. In the countryside. Bon Nouvèl, #36. janv. 1998.
- * Nègès ki fè bote rivaj mwen yo. The woman who beautifies my shores.
- Nou panse n te sèl. We thought we were alone.
- * Nwèl lavèy Bisantnè. [version française Noël, veille de Bicentenaire par Jean-Samuel Sahai; version italienne Natale, vigilia del Bicentenario par Francesca Palli].
- * Pèp ayisyen an 1990. The Hai tian People in 1990. Tanbou, Vol. II, #1. 1996.
- * Peripesi yon ti pèp nwa. Hardships of a small Black nation.
- * «20 Powèm Ayisyen». 20 poems in Haitian Creole. VEDCREP. Boston, MA. avril 1998.

20 Poèmes en créole haïtien (sélectionnés des collection de l'auteur : Ti powèm Ayisyen Oktosilab, Koze lanmou, Poetry in Haitian Creole, Kri pou liberasyon) pour critique littéraire. Titres: Sen Valanten, priye pou mwen; Lanmou se yon fri san sezon; Lanmou konn gen kachkach liben; Gen defwa m sonje w; Ou mande m eple lanmou; Pa mande m defini lanmou; Douz liy pou li; Pou fete anivèsè w; Peripesi yon ti pèp nwa; Kote kochon kreyòl nou yo?; Transpòtasyon an Ayiti; Alfabetizasyon bòkyè; Pòv k ap mande nan Pòtoprens; Politisyen Granmanjè yo; Peyizan Ayisyen; Lè Ayiti te Ayiti; Se kreyòl mwen pale; Ou vle konnen kote m fèt?; Respè pou fanm Ayiti Tonma; Lago ak lavi.

- * 23 Poèmes en français et en haïtien. VEDCREP. Boston, MA. 1995. 52 p.

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Afrika oh! Afrika oh! : Afrika! Afrika; Dans la forêt Noire : Nan Forè Nwa; Europe et Espagne : Ewòp ak Espay; Le voyageur : Vwayajè; Les deux Ponts : Pon Nèf ak Pon Women; Salamanca : Salamank; Souvenir de Vienne : Souvni k sot Vyèn; Vive les vacances : Viv vakans!; Au bord de l'Océan : Bò Oseyan an; Ce que tu dois savoir : Sa ou dwe konnen; Dans le Parc : Nan Pak la; L'existence et la puissance de l'amour : Ekzistans ak puisans lanmou; Souvenir : Souvni; L'alpha et l'omega : Premye ak dènye; L'enfant et sa mère adoptive : Pitit ak manman adoktif li; L'Haïtien et le Chinois : Ayisyen ak Chinwa; L'Haïtien, un metis : Ayisyen, yon metis; L'Oiseau et le printemps : Zwazo ak prentan; Où se trouve Haïti? : Kikote Ayiti ye?; Qui vous êtes : Kisa ou ye?; Saison Rouge : Sezou Wouj; Trente ans emprisonné : Trantan anprizone; Un témoin : Yon temwen .

«Ayant longtemps vécu dans un milieu où la parole n'est pas tout à fait emprisonnée, Emmanuel W. Védryne s'est échappé de la poésie codée qu'offrent généralement les poètes d'Haïti pour nous livrer un message clair, simple, facile. C'est un poète badin qui chante tel un enfant. Sa poésie est toute pleine d'adolescence et naïveté. - Védryne nous raconte ses voyages, ses nombreux séjours en Europe. Pour avoir étudié en Allemagne et en Espagne, il a eu le privilège de découvrir et d'admirer de beaux sites européens. En été, il parcourt villes et villages, frotte avec de nombreuses cultures.

Il y a beaucoup de raisons Qui poussent les gens à voyager écrit Védryne. Les études donc ne sont pas les seules raisons de ses voyages. Il y a surtout le confort romantique des lieux tel SALAMANCA , en Espagne où les oiseaux volent loin,

Bien loin de RIO TORMES

où PLAZA MAYOR le convainc à s'asseoir et à promener dans son enceinte... Vienne paraît une ville particulière pour le poète. Les habitants sont si sympathiques. On les croise dans les rues. Ils vont vite, certes. Cependant, ils ont le temps de vous saluer et de vous accueillir.

Les gens sont gentils à Vienne

Védryne est le poète des vacances fleuries. Il chante la beauté d'une nature universelle. BOSTON, VIENNE, FREIBURG et plus particulièrement SALAMANCA retentissent à travers ses chants. - Haïti n'a pas fait table rase dans l'univers poétique de Védryne. Au fond de son cœur, une large place y est réservée. Le poète se plaint de la misère du pays, dénonce le système impérialiste-colonialiste, se révolte contre les bourreaux du peuple.

Certains 'doctes' de la poésie auraient tendance à penser que l'écriture de Védryne paraît trop simpliste... On aurait tendance à croire qu'une légèreté se fait sentir de part et d'autre dans les textes. Haltez-vous!... Védryne sait parfaitement bien ce dont les anglophones ont besoin pour mieux apprendre et comprendre le créole et le français. S'il a choisi ce langage... c'est pour se faire mieux comprendre par le public au milieu duquel il vit et pour lequel d'abord il écrit...». (Jean Armoce Dugé).

* Pòv k ap mande nan Pòtoprens. Poor people begging in Port-au-Prince.

* Priyè delivrans pou Ayiti. VEDCREP. Deliverance prayer for Haiti. Boston, MA. ivè 2000.

Poetry in Haitian Creole. Soup to Nuts Publishers. Cambridge, MA. 1994. 75 p.
A guide for beginners and translators, including a Creole-English glossary.

“In Poetry in Haitian Creole, Védryne shows our people to be the descendent of an inventive, badacious and courageous people. His poetry reflects the appreciation that he carries for his homeland and, most of all, relishes the pleasure of the Soul. — Védryne is a poet who writes and speaks his mind... as far as I can tell, practically always. He follows his own road, believes in his own style and pursues his own dream, which are deeply rooted in the Haitian dream. He refuses to separate himself from ‘common Haitians’...

- Tony Jean-Jacques

* Pyebwa libète. The Liberty Tree.

* Pwòpte. Cleanliness.

* Resèt pou depresyon. Recipe for depression.

* Respè pou Fanm Ayiti Tonma. Respect for the Women of Haiti. Libète, #293. me 1998.

* Rèv dwòl. Incredible dream.

* Rèv mwen pou demen. My dream for tomorrow. Haïti en Marche, Vol. XIV #3. 2000.

* Rèv pou yon manman an danje. Dream for a Mother in danger.

* Rilaks. Relax.

* Sa mpanse de powèm [version anglaise de l’auteur, What I think about poetry; version française Ce que je pense des poèmes par Jean-Samuel Sahaï; version allemande Was ich über Poesie denke par Andrina Soliva; version swahili Ninavyofikiria kuhusu ushairi par Richard Kifutu; ref. Tanbou.

* Sa ou dwe konnen. What I want you to know. Ce que tu dois savoir.

* Sapoti ou dous. Sapodilla, you are sweet.

* Se bon tande! Watch out!

* Sekrè lanmou. Secret of love.

* Se kreyòl mwen pale. I speak Kreyòl. Kreyòl Connection. 1997.

* Sen valanten, priye pou mwen. St. Valentine, pray for me.

* Sezon wouj. The Red Season. Saison rouge

* Si m te, m ta.... If I were, I would... (ref. Revolution Révolution Revolisyon: an artistic commemoration of the Haitian Revolution, édité par Ella Turenne. Éd. Publisher Liv Lakay. 2004).

* Si van an vante... If the wind blows ...

* Si w te konnen... [version française Oh, oh, tu ne le savais pas ? par Jean-Samuel Sahaï; version italienne Tu non lo sapevi... par Francesca Palli].

* Solèy lanmou w kouche pou mwen. Your love sun is set for me.

* Solèy sa a. This sun.

* Sou Sou Sou. Su Su Su.

* Sour ban mwen. Smile at me.

* Tande kri peyizan yo. Listen to the peasant's cry.

* Transpòtasyon an Ayiti. Transportation in Haiti.

* Un stylo international. Soup to Nuts Publishers. Cambridge, MA.1994. 61 p.

Poetry in 7 languages (including 26 in French, 12 in Haitian Creole..., an essay in English. A textbook for middle and high school level.

* Vèb Ayiti ap konjige. Verbs that Haiti has been conjugating.

* Vèb renmen. To love.

* Vwayajè. The traveler. Le voyageur.

* Yon jaden lavi. A garden of life. [version française Un jardin de la vie par Jean-Samuel Sahaï].

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- * Yon bèl jaden flè. A beautiful garden of flowers.
- * Yon vwayaj an Itali. A trip to Italy. Un viaggio in Italia (version italienne).
- * Zwazo ak prentan. The bird and Spring. L'oiseau et le printemps.

PROVERBES (PWOVÈB | PROVERBS)

(Réf. dans An annotated bibliography On Haitian Creole).

- * Ref. Gramè Kreyòl Védérine. [section sur les proverbes: pp. 128, 129, 138, 230]
- * Ref. Ti istwa kreyòl: Short stories in Haitian Creole. Soup To Nuts. Cambridge, MA. 1994. 115 p. [section sur les proverbes: pp. 68-85].
- * «Kèk pwovèb ayisyen ak ekivalans yo an fransè: Quelques proverbes haïtiens et leurs équivalences en français», 90 entrées. (Réf. dans An annotated bibliography On Haitian Creole).
- * Kritik Ak Rechèch Sou Pwovèb Ayisyen: revizyon e edisyon 100 pwovèb ayisyen nan 'You can learn Creole', zèv H. Ormonde McConnell ak Eugene Swain Jr | Critics and Research on Haitian Proverbs: a review and editing of 100 Haitian proverbs from 'You can learn Creole', by H. Ormonde McConnell and Eugene Swain Jr. | Critique et recherche sur le proverbes haïtiens: révision et édition de 100 proverbes haïtiens tirés de 'You can learn Creole', par H. Ormonde McConnell et Eugene Swain Jr.
- * «Pawoli nan yon roman Pauris Jean-Baptiste, 'Peyi Zoulout'», ref. An annotated bibliography On Haitian Creole.

* Recherche sur les 'parolis' et les proverbes haïtiens | Rechèch sou 'pawoli' ak pwovèb ayisyen | Research on 'parolis' and Haitian proverbs.

ROMANS & RÉCITS (ROMAN & ISTWA KOUT | NOVELS & SHORT STORIES)

- * Fanm ki mouri a (réf.: 'Une partie de campagne et autres nouvelles de Guy de Maupassant', Texte posté (en ligne) sur la liste 'POTOMITAN').
- * Jipon nwa a (une adaptaton de 'Le pargne noir', par Bernard Dadié; ref. An annotated bibliography On Haitian Creole (pdf, 45 KB)).
- * Materyèl edikatif pou Bileng Ayisyen. Soup To Nuts Publishers. Cambridge, MA. 1994. 218 p. [section sur les récits: pp. 104-159, éd. E. W. Védérine]
- * Materyèl Edikatif pou Bileng Ayisyen. Soup To Nuts Publishers. Cambridge, MA. 1994. 218 p. [section sur les récits («Bozor, le cambusier: Bòzò chèf kanbiz» par Jules Faine; «Chen pèdi Chat genyen» par Pauris Jean-Baptiste; «Compère chien et compère Chat: Konpè Chen ak konpè Chat» par Déita; Malice et le boeuf de Bouki: Malis ak bèf Nonk Bouki par Déita; «Jipon Nwa» adaptation). pp. 104-159, éd. E. W. Védérine] (pdf, 40 KB)
- * Men l anlè a l ap vini (pdf, 54 KB). 1ère. Ed., Orèsjozèf Publications. 1997. 34 p.

Sezon sechrès Ayiti (en pdf, 285 KB). Soup To Nuts Publishers. Cambridge, MA. 1994. 128 p. [traduit en anglais par l'auteur | English translation by the author].

«Nan Sezon sechrès Ayiti, otè a prezante yon Ayiti jan li egziste atravè pèsonaj yo. Sezon sechrès Ayiti se youn nan woman reyalis nan lang Ayisyen e nan yon langaj senp ki prezante nan yon kontèks istorik, politik e ekonomik: sa k te pase Ayiti, sa k pase resamman, e sa k kontinye ap pase. Filozofi ak sikoloji pèsonaj yo apeprè menm bagay: yo tout ta renmen wè yon bèl Ayiti, yon Ayiti kote tout moun ka travay ansanm. Tout viktim de sechrès la, de krim nan peyi a ak abi y ap fè yo. Y ap kite Ayiti pou menm kòz la byenke yo renmen peyi a men sitiyasyon an fòse yo depeyize. Malgre tout krim ak abi

y ap fè yo, pèsonaj yo pa mande mal pou kriminèl sa yo men yo ta renmen yo renonse a tout bagay ki mal, yo ta renmen yo chanje pou kapab genyen yon vrè chanjman nan peyi a».

Ti istwa kreyòl: Short stories in Haitian Creole. Soup To Nuts. Cambridge, MA. 1994. [Réimpression chez les Éd. EDUCA VISION]

Seven short stories in Creole (“Yo kenbe Bouki andedan vant yon bèf”, “Konpè Chat ap dirije yon lekòl”, “Yon chat de pye ak yon enkoutab”, “Chanje lide”, “Yon manman poul touye yon malfini”, “Elefan prezide yon konferans sou pwoblèm bèt sovay t ap konfwonte, “Gade yon mirak”) with questions and exercises on each story, including a Haitian proverbs section (on animals) and a Creole-English glossary. Illustrated by the author. A textbook for middle and high school level, for native speakers and learners of Haitian Creole.

– The purpose of this book is to allow greater access to those interested in Kreyòl and English. As a guide for speakers of both languages, it can be used for different purposes.

– Following each story is a list of questions, vocabularies and expressions for exercises. There is also a section on illustrated Haitian proverbs dealing with animals, and finally a Kreyòl.

– English glossary that can be useful to English speakers. I hope that Ti istwa kreyòl: Short stories in Haitian Creole will be a good guide to anyone using it.

* Yon chen malveyan | A naughty dog

SOCIOLINGUISTICS (Sociolinguistique | Sosyolengwistik)

* Èske se kreyòl la k ap maltrete fanm ayisyèn oubyen kèk Ayisyen k ap maltrete yo? Kreyòl Connection. 1998; ref. An annotated bibliography On Haitian Creole.(pdf, 42 KB) | Is it Creole that is mistreating some Haitian women or some Haitian men who are mistreating them?

POETRY

AYITI AP PÈPÈRIZE

Eleksyon pèpè

Enstitisyon pèpè

Espwa pèpè

Kandida pèpè

Kochon pèpè

Konsyans pèpè

Lajan pèpè

Jandam pèpè

Lapolis pèpè

Legliz pèpè

Lekòl pèpè

Leta pèpè

Desizyon pèpè
Lide timoun pèpè
Manje pèpè
Misyone pèpè
ONG pèpè
Pati politik pèpè
Plan devlopman pèpè
Premye minis pèpè
Prezidan pèpè
Pwodui pèpè
Pwojè devlopman pèpè
Rad pèpè
Rèv moun pèpè
Soulye pèpè
Tout bagay pèpè...
Elas!
Ayiti ap viv nan pèpèrizasyon!
Kilè l va depèpèrize?

(E. W. VEDRINE)
«Kri pou liberasyon»
25-7-2005

DEFANN MWEN M AP DEFANN OU ZABOKA

*Lè m ap tranche w
Bouch mwen kouri dlo
Mwen p ap pale sèlman de zaboka dlo
Men tout lòt Zaboka mi
Zaboka mi, se ou ki defansè m
Devan mesye sa yo:
Patat, kasav, bobori, kabich ak mayi moulen
Defann mwen devan yo pou m pa wont
Menm jan konpè chat te wont
Aprè malonnèt konpè chen te fè l anba pye ou
Mèkredi granmmaten
Defann mwen zaboka
Pou sizanka
Kasav ta kwoke nan gòj mwen
Defann mwen
Pou sizanka
Chen, kabrit ak kochon
Ta atake ou
Pou m ka pran pou ou*

*Mwen konnen kòman yo damou pou ou
Lè yo jwenn ou, yo ka devore ou
Tèlman yo swaf ou.
Mwen jalou de ou menm jan
Chen pa ta renmen chat pran ou
Defann mwen zaboka
M ap defann ou tou
Silvoulè defann mwen
Devan mayi boukannen.*

DEFINISYON LAVI

Lavi se yon powèm
Bondye se yon powèt
Chak engredyan nan lanati
Se yon vèr
Yon seri engredyan kouwè:
Nonm, fanm
Fòmè yon rim enteryè
Dèfwà si chans ou kwaze on boubout
Sou chimen w
Epi nan pale pale, nou gen w seri aspirasyon marasa
Sa rele: rim kwaze
Pi douvan nan fè ti karès matyavèl,
Ti bo alawonnzenga
Sa rele: rim anbrase
Lè tout bagay vin fèt:
Youn plis youn fè youn
Sa rele: rim antre mele
Lè lavi wòz kou tonmat,
N ap kontanple Lanati
Sa fè bèlte powèm nan
Men lè bagay yo pa mache kòmsadwa,
Nou di: tonnè, ala powèm raz se Lavi!

Emmanuel W. Védryne
Koleksyon: *Koze lanmou II*

DISKOU YON KANDIDA TAFYATÈ

Dlo klè pike pike sa a ki rele kleren an,
enben se dlo benit ki pral devlope Ayiti.

Lè m pran pouvwa sa a, ay !
Gade, m ap mete plantasyon kann tribòbabò nan peyi a
pou peyizan jwenn travay agogo.
M ap fè pase yon lwa lachanm pou tout moun,
san distenksyon, plante kann tout kote.
Bon, gade, m sèmante ! Zafè peyizan ayisyen k pral koupe kann Sendomeng
bon tèlman pral gen kann Ayiti, se *braseros* dominiken n pral anboche.
Pri sik ak tafya gen pou desann ba ba.
Tout bagay Ayiti gen pou vin dous kou siwo.
Se lè sa a Ayisyen pral konn dousè peyi a.
Afè sekirite a, sa pral dous dous dous !
Afè gang k ap bay problèm, sa pral dous dous dous !
Afè diplomat beton k te konn pran lari sou lòt gouvènman pou ti krik ti krak,
gouvèlman nou an ap ba yo kleren gratis pou fè yo dòmi tout lajounen.
Mesye lachanm ki te konn fè dilatwa pou vote kèk pwojè lwa,
gouvènman nou an pa pral ba yo tèt bèf pou fè sa,
N ap vide danmjann kleren sou tèt yo pou yo vin dou dou dou
Zafè reyinyon k te konn fèt lachanm gran jounen ak depitèz, senatèz sou dwa lafam,
enben tout pral fèt sole kouche pou medam yo vin dous dous dous
Zafè jounalis pou ti krik ti krak ap vin fè tripotay pou al bay,
N ap achte yo ak lajan kleren peyi a pou yo vin dou dou dou
Nou tandè tout moun ap kriye: *o pri manje monte bwa, lavichè*
enben akòz pri tafya a ki pral desann, sa pral kaba tousuit !
N ap kreye pwogram pou Lajenès tout kote
pou yo ka sispann kanpe nan tout kwen lari ap tyeke
Pral gen makrèl nan tout rakwen peyi a pou kreye anplwa pou yo.
Bon, nou wè sa inondasyon sot fè peyi nou an akòz pyebwa ki pa genyen,
Enben gouvènman nou an pral plante kann tout kote ki dan griyen Ayiti:
kann nan ravin, kann nan tèt mòn, kann nan tè plenn, kann nan falèz, kann kote k arid.
N ap retounen ak yon nouvèl pwojè ASKO men fwa sa a,
n ap met youn nan chak depatman pou kreye travay.
Donk ak pwojè pati politik nou an, youn ki dous dous dous,
Nou sèmante swasanndisèt fwa sèt pou n mete peyi a sou ray devlopman.

E.W.VEDRINE

koleksyon: Kri pou liberasyon
avril 2005

DOUZ LIY POU LI

Si w santi w fatige
Vin repoze nan bra m
Si w vle kabicha

Vin apiye sou zepòl mwen
Si w fatige ak lavi
M ap ba w yon plas nan kè m pou repoze
Si w santi w swaf nan lavi a
Mwen se fontèn kote w ka bwè
Vin bwè dlo m pou koupe swaf ou
Si pesonn pa vle tandè kri kè w
Zòrèy mwen tandè soufrans ou
Mwen pre pou reponn priyè ou.

(Emmanuel W. Védryne)
Koleksyon: *Koze lanmou II*

Egzamen pou kandida alaprezidans

Apre y a fin ranpli tout dosye nesesè
Jan ke lakonstitisyon mande pou fè,
Y a va parèt nan medya a
Pou kesyon sou egzamen bakaloreya a
Y a di pèp la sa yo regle deja pou Ayiti Tonma
Politisyen rat do kale, opòtinis, blofè, magouyè devan Bondye
Posib pou al konpoze ak disètasyon ke yo pral fè peyi chanje
Men anpil bagay pral devwale lè klou laverite koumanse pete
Laverite se lwil, fòk kanmenm li flote pase l pa ka koule.
Pèp la ap suiv tout blofè magouyè raketè vòlè ki pral konpoze
Men fout! Anpil deja gen mwayèn zewo bare.
Donk kè tout kandida sou biskèt pase yo poko konnen
Kilès Tonsam vle chwazi kòm loreya
Pou 7 Fevriye 2006 e l bonè toujou, li poko twò ta.
Men Ayiti Cheri se tè glise,
Se tè k ka jete nèg menm kan li pa mouye
Tonton an ka chanje mwayèn elèv k al konpoze
Anpil elèv poko konnen kouman egzamen pral ye,
E sou ki bit yo kanpe.
Anfen! Yon elèv oblije prepare l epi pran l jan l ye:
Bat pakè, konnen istwa jeneral, istwa rejyon an
Men l posib tou pou loreya a se elèv ki pi konn kilti Tonton an.
Gade pa bouke je, li bonè toujou e sa depan kijan egzamen pral fèt,
Pase nan venteyinyèm syèk pèp ayisyen pa bèt byenke yo di l analfabèt.
Annatandan, men yon dal kesyon moun ka poze:
Poudi egzamen an p ap tou prepare aletranje
Pou konpitè magouy al korije kòm kado teknoloji avanse?
Poudi Tonsam pa konn kilès k ap loreya deja?
Poudi p ap gen magouy nan yon tèl bakaloreya?

Poudi pèp p ap pè pase Riyèl Vayan ak Riyèl Touman?
Poudi egzamen sa a pa pral tounen yon move tan?
Poudi egzamen sa a pa pral yon lòt inondasyon
Pou fin peri yon nasyon k gen yon dal pwoblèm san solisyon?
Poudi y ap kite kèk elèv ki ta parèt serye pase tout bon vre?
Se yon dal kesyon nou ka kòmanse poze
Anvan kandida yo al konpoze.

E. W. VEDRINE
Koleksyon: "Kri pou liberasyon"
Mas 2005

Entelektyèl Komokyèl

Mesyedam, *bonjour* !
E lè nouvèl ?
Non mwen se Doktè Entelektyèl Komokyèl
Mwen fèt Ayiti Tonma.
Mwen gen yon dal ak yon pakèt konesans
Nan domèn Pa Konn Fè Anyen
Ak plizyè diplòm mwen pran
Nan Inivèsite Wazif
Mwen dekwoche yon metriz
Èks-Lèt nan Filozofi
Grate Santi
Fini m te fin diplome
M al fè plizyè estaj kay Doktè Joujou Lakonmedi
Msye se yon Espesyalis Toutis *Entènasyonalis*,
Yon zotobre byen repite nan domèn nan.
Mwen chaje ak plan pou m al devlope Ayiti.
Mwen pa nan politik
Men m sipòte
Kèlkeswa gouvènman k monte
Pou gouvènè lapatri.
Mwen pa renmen wè pèp k ap pale
K ap revandike, ranse pou ti krik ti krak
Epitou lè m ap fè bèl diskou
Pawòl tafya an franse
Moun sa yo pa tandè.
Aprè tout konesans mwen,
Inivèsite Bòkyè
Ban m yon doktora nan Syans Pa Konn Fè Anyen
Ak anpil lòt gwo diplòm nan

Syans Tann Blan Vin Fè.
Mwen pa nan Politik, se vre
Men ou pa janm konnen kote dlo pase
Li antre nan bwa joumou.
Sètadi, si se ta dezi pèp la yon lè
Pou ta chwazi m kòm lidè
Ke sa volonte swa fèt !

E. W. Védrine,
Haitian-American Tribune,
Vol. IV, #3/4. 1998, Windows On Haiti (online)

EPI SOLÈY LA LEVE AYITI

Se nan w rèv mwen te ye
Epi m espante.
Se Kafoufèy mwen ta prale
Epi lè m rive bò Simityè
Mwen pa wè okenn pòv k ap mande.
O o,, m di: sa k pase?
M di nan kè m, pinga jeneral la do
Voye yo an vakans nan peyi Titanyen
Paske l voye deja anpil pòv an vakans
Nan peyi sa a depi nan kòmansman 30 Septanm 91.
Anpil moun pa t ka di yon mo
Jeneral ta te tou deja andyable,
Donk, fòk ou ta riske vi w pou ta pwoteste.
Te gen yon ti nèg ki vin pase kote m
Mwen mande l poukisa tout bayè Simityè fèmen
Li di: «Mò yo te fè yon leve kanpe pou pwoteste»
Pa gen plas ankò anndan an
Bawon Sanmdi move kou kong
Li rele anmwe, anmwe
Simityè pa ka fout pran mò ankò!
Li tèlman rele fò,
Lameri tande
Lè majistra a mande sa k pase,
Yo di l se mò nan Simityè Pòtoprens lan ki an grèv.
Mwen pete yon ekla ri
Epi m di: mò yo te nan dòmi,
Poukisa yo pa t leve kanpe lè Janklod te la?
Ti nèg la di m yo pa t kapab,
Te chaje leyopa ak lòt bèt sovay

Ki t ap make pa vennkat sou vennkat
Bò Kav Tonton an.
M mande l poukisa yon tèl simagri,
Li di gen yon seri mò Tonton an
Te voye nan peyi Sanchapo san rezon
Pou evite eskonbrit pete,
Yo te oblije bay Tonton an sekirite
Lè l t al na peyi sa a tou.
Mwen mande l si bèt yo toujou la ap fè pòs
Li di depi Sèt Fevriye
Pèp la te fè yo ale.
M kontinye wout mwen
Lè m rive Soudal, mwen pa t menm ka
Rekonèt kote m te ye.
M wè se nan yon bèl site m ye
M pa wè okenn ti kay kraze
Okenn pòv k ap mande chiarite
Okenn timoun pye atè ak bokit dlo
Sou tèt yo
Okenn chen mouri bò lari
Okenn rigòl santi
M met de men nan machwè tèlman m sezi.
Delaetan, mwen desann Premyè Avni
M franchi nan Palmis
M pa wè okenn kochon k ap kouri
M pa wè okenn pil fatra
M pa pran sant okenn santò
M pa pran sant okenn chen mouri
Okenn bagay santi.
M make twa pa
Epi m wè m ateri bò lekòl Jan Venntwa
M kontinye desann toudwa
M pa wè okenn tyoul blan
Okenn mandyan k ap tann blan
Pou di: « *I am hungry, give me five cents please* »
M franchi nan ri Magazendleta
M pa wè okenn ray tren
Mwen wè yon mesye ki t ap pase
Mwen di l: eskize m mesye, kote ray tren yo,
Kisa Asko fè ak yo?
Li di: « *Tibonòm nan te vann yo anvan l pati* »
M met de men nan machwè m tèlman m sezi.
Kòm mwen te cho, m pa t ka jwenn dlo
Donk m achte yon fresko

Epi m kontinye mache al Kwabosal
Lè m rive, mwen pa wè okenn labou,
Okenn salte Mache Anba.
M wè se yon gwo mache kouvri,
Bèl bagay modèn
Mwen pa wè okenn mouch k ap vole.
Mi di: si Piram te la, kisa l ta di?
Dat l ap viv nan fredy Nouyòksiti
Jan l ta anvè wè mouch.
M pa wè okenn boureye,
Okenn pòtè k ap pote,
Okenn pòv anba galri k ap mande.
Mwen pa tande okenn moun k ap plenyen pou lavichè
Souri nan figi tout moun,
Yo fre kou boujon yanm
Ou pa tande pesonn ap pale de zenglendo
Se kòm si tout t al nan peyi Sanchapo
Men tout kote m pase, wè brigad vijilans monte
Pou ranfòse sekirite.
Mwen di, Ayiti va chanje
Ayiti va libere tout bon vre,
Eskanp figi l va kanpe,
Zòt va respekte pitit Desalin,
Li p ap kontinye pase yo nan tenten.
Mwen di gen espwa, solèy la va leve Ayiti.
Mwen espante, m voup mwen reveye!
Epi m wè solèy la leve.
M di: apa se nan w rèv mwen te ye!

(Emmanuel W. Védryne,
Koleksyon: *Kri pou liberasyon*)

EXCERPT FROM ONE IN A MILLION (IN THE AMERITAS)

FANM KREYÒL

Fanm nou yo bèl tout bon !
Wifout ! Se Fanm orijinal !
Gade souri nan vizaj yo !
Gade taye banda yo !
Ann bat bravo pou Fanm sa yo :
Yon seri Fanm ki wè lwen,
Fanm ki gen rèv pou demen.

Chak kou nou wè y ap lite pou sa chanje,
Ann voye yo monte
Bat bravo pou yo
Epi sipòte yo.
Bat bravo pou tout Fanm Kreyòl k ap simen plan
Espwa pou boujonnen chanjman.

(E. W. VEDRINE)
Koleksyon: "Kri pou liberasyon"

FANM MARABOU JANSIV VYOLÈT

*Cheve ou fè lonbray pou mwen.
Bèl ranmye
Koulè dore
Je chandèl
Vin poze sou bra ou yo
Pou chache lavi.
Bèl marabou,
Se ou menm ki te prete
Wa Kristòf parasol ou
Pou l pare solèy,
Pou l te chita pran repo
Lè enkyetid te anvayi kè l.
Marabou bèl po
Po vlou
Po fen
Ou pa tonbe pou okenn nèg
Ki damou
Tèlman ou konnen w bèl
Tèlman ou gen ògèy
Men malgre tou,
Ou fè bote lakou
Kòm fanm marabou.
Lè van ap vante,
Kè ou pa sote
Ou kanpe dyanm
Paske ou konnen ou p ap tonbe.*

FLEUR SAUVAGE

Comme une terre altérée
Soupire après l'eau du ciel,
Tu es la rosée

Qui peut l'arroser.
Comme un chameau assoiffé
Parcourant des kilomètres dans un désert,
Tu es l'oasis
Où il peut se désaltérer.
Oh, tournesol sans jardin
Jardin sans jasmin!
Abeille sans ruche qui vole au printemps
Pourquoi tu ne bourdonnes pas
Dans mes fleurs maintenant?
Rose trouvée au bord du chemin
Pourquoi refuses-tu de fleurir dans mon jardin?
Peux-tu deviner combien
Tu m'es importante?
Essaie de penser à quelque chose
Qui t'est indispensable
Multiplie-la par mille
Puis, ajoute le produit
Aux sentiments d'amour
Que tu n'as jamais eu de ta vie
Le resultat es combien je pense à toi.

(Emmanuel W. Védrine)
Collection: «Pages d'amour»

A GARDEN OF LIFE

Imagine that you were walking alone
In a rose garden
Where you see all types of beautiful flowers
A beautiful spring watering them,
The aroma of these flowers
Give you an envy to walk
Deeper in that garden
The song of the birds...
And, all a little world of love,
A paradise
And all of a sudden you begin to think of someone
Someone you'd like to see there
To talk to,
Tell everything to,
So many, a gang of things

Things hidden down deep in the heart,
A bunch of things you can imagine...

(Emmanuel W. Védryne,
collection: *Koze lanmou II*)

GEN DEFWA M SONJE W

Gen defwa m sonje w
Mwen reve m wè zye m tounen yon lak
Epi m ap naje ladan l
Mwen vire gade w
Yon toudisman pran m
Mwen wè sèt zetwal
Toubouyon w pran m, li vire m tounen
Li pote m bò antounwa l epi l vale m

Gen defwa m sonje w
Mwen sonje souri Mona Lisa
Men kout kreyon Davinci sa a pa ka wè la
Mwen wè w an dirèk
Gen defwa m gade w
Mwen santi m ta voye
Satelit mwen nan planèt ou
Pou al keyi zetwal lanmou pote ban mwen

Gen defwa m sonje w
Mwen wè se nan planèt ou menm m ta al viv
Pou respire yon lòt lè, pran yon lòt sansasyon
Gen defwa lè m pran sant flè w
Nan sezon prentan
Kòlè m monte m
Mwen santi se myèl mwen m ta voye souse l
Pou vin met siwo sou gato m.

(Emmanuel W. Védryne)
koleksyon: *Koze lanmou II*

Kandida dan Griyen

Mesye Kandida Dan Griyen frè m yo, bonjou!
Mwen jis fè yon ti parèt pou mwen salye nou

Mwen konn nou tout se pitit Ayiti Toma
Nou konnen tou pa gen okenn manti nan sa

Kèk kesyon pou Kandida Dan Griyen nou yo:
Nou gen kèk plan pou pèp gade sa k ladan yo?
Sa n fè deja nan sosyete a pou kwè nou?
Kisa nou fè deja pou pèp la vote nou?

Ekip Kandida Dan Griyen n yo Ayiti
Mesye, pran konsyans tray peyi a ap sibil!
Nou bouke ak diskou zewo fot an franse
Kisa n pral fè pou Ayiti ka avanse?

Mesye, Ekip Kandida Dan Griyen frè n yo,
Men pataje ak nou plan devlopman ou yo
Kisa n pral fè pou met agrikilti sou pye,
Kreye travay, sekirite, bay moun manje?

(E. W. VEDRINE, oktòb 2005)
koleksyon: «Kri pou liberasyon»

KANDIDA DWATEGOCH

Fwa sa a nan listwa, kandida fè mikalaw
Yo kale kou dyondyon apre yon Move Tan
Epi, parèt sou divès fòm, w a blofè pa w!
Tout ap resite yon sèl grenn priyè: chanjman

Gras a Tonton Sam, anpil ladan yo kontan
Tanpèt Mwa Fevriye a pou vin nan kous la
Men anpil pa wè danje k blayi pi devan
Pou kenbe Ayiti pou li pa fè yon pa

Aprè pèp pran nan blòf malere Doktè, Pè
Yon Gwoup Nimewo Radòt ap manipile.
Anpil moun panse vote Milyonè Blofè
San mande sa yo te fè avan pou ede

Pèsonn pa konn vrèman sou ki bit yo kanpe:
Sa k parèt Endistriyalis Nasyonalis,
Sa k ap tann benediksyon Peyi Etwale,
Pastè k gen w sèl pwogram: Ayiti Se Pou Kris

E. W. Védrine

31 out 2005

Koleksyon: «Kri pou liberasyon»

KANDIDA LAMAYÒT

Kandida, gade! Mwen pa pè w, se moun ou ye
Se poko epòk kanaval epi w maske!
Al demaske tande pou pèp la kapab wè w!
Vin pale dirèk avèk pèp la pou l sa kwè w

Kandida, gade! Mwen pa pè w, se moun ou ye
Ou pa lougawou, pouki w pè montre sa w ye?
Poukisa ou oblije ap sere figi?
Demaske w non, se jodi kanaval fini!

Kandida, gade! Mwen pa pè w, se moun ou ye
Ou byen konnen nou tout se Ayisyen nou ye
Vin di mwen tout sa ou genyen nan dyakout ou,
Ki sòt de pwojè ou genyen pou peyi nou

Kandida, ke ou te yon Milyonè Blofè,
Endistriyalis, Politològ, Tafyatè,
Pastè oubyen Politisyen Rat Do Kale
Gade! Mwen pa pè w, mwen konnen kilès ou ye

E. W. VEDRINE

2 sept. 2005

Koleksyon: Kri pou liberasyon

KOLEKSYON TI POWÈM OKTOSILAB (TRANS, PERI, KOTE KOCH, PÒV K AP)

LAFRECHÈ

Yon dam byen anfòm ap fè vayeveyen
Yon samdi swa nan zòn Mache Anba
Depi dezèdtan l ap paweze la
L ap chache lavi anba magazen

Kamyonèt Site rete pou pran li
Li pa monte pase l pa pasaje
Mache fè l swe tankou pitit Bouki

Podyab, e dat lwaye pa lwen rive

Twa timoun pou bay manje, abiye
Lekòl pou peye ak liv pou achte
Nan yon peyi kote pa gen travay
Metye lafrechè egal esklavay

Lè yon ti lafrechè ap paweze
Pa konprann se pa li jis ap make
Se yon nesosite k pouse l fè sa
Se pa pou plezi l ap taye banda.

(Emmanuel W. Vadrine)
koleksyon: "Kri pou liberasyon"

LAGO AK LAVI

Pafwa Lavi ban n payèt
Nou frape pye n atè pou fè wòklò
Aprè n met de men nan machwè ap pouse katchil
Kòm kwa n vle rale bak tan pase
Pou ekzanminen dantan.
Tèlman panse n fè lakwobat,
Nou tanmen fè lago ak Lavi
N al kache pou l pran n si l kapab
Kòm si n ka ba l sigò tout bon.
Li ri n kò pèdi jouktan l gen wòkèt
Paske l wè lonvi je n
Pa vize kou fizi kout,
Nou bliye si n se flèch palmis.
Afòs nou reve,
Nou reve n vòlò peny Mètdlo
Nou menm reve n vòlò bonnèt Lakansyèl
Epi n ap fè laviwonn pyebwa avè l
Kòm kidire n ka pati ak li
Pou wè dekiprevyen chans nou.
Men ak tou sa,
Kafe n kontinye koule ak ma
Se dlo n ap bwote nan paswa.
Nou tanmen kalonnen Lanmè
Kòm kwa se revanj n ap tire ak Lanati.
Nou mache bobis pou n moke Lavi

Men l griyen trannde l lè l wè n pa konn danse
Nou panse n ka pase l nan rizib kòm kwa l mache bwete
San n pa menm gade si n mache drèt nou menm
Nou seye kase koub respè l
Pou krache kòlè n
Li lage gonmbo cho nan plan men n
Epi l rete tennfas
San l pa fè yon pa kita yon pa nago.
Li jouk kale nawè l sou nou
Lè l wè n antchipwèt pou pran douvan
Kòm si se wout nou konnen.
Nou pran pòz koupe fache ak li
Nou menm wè l kòm yon chimen nou pa renmen
Men chwal nou al bouke kanmenm ladan.

The Creole Connection, Vol . IV, #III Issue XIV
Translated to English by Dr Anna Wexler (1998)

LAGO SAN KACHE

Mwen chita ap gade w la a
Tankou yon chat ki lemante yon rat
Tankou yon mantèg tou pre yon chat
Tankou yon papiyon tou pre yon lanp
Tankou yon zegwi tou pre yon leman
W ap gade m
M ap gade w
Ou konn sa m ap panse
M konn sa w ap devine
W ap fè jwèt lago avè m
Epoutan w pa bouche
M ap reve w
Epoutan nawè m byen kale
Tankou je chat k ap kontwole rat
Ou sanble tèt koupe ak Choukoun
Je w klere kou chandèl
Nòde w ap boulvèse lanmè m,
Yon van ki rann li makawon
Vag mwen monte de sèt wotè
Epi... Epi w kontinye ap fè m filalang
Epi... Epi anyen.

(Emmanuel W. Védryne)

Koleksyon: *Koze lanmou II*

Lanmou se yon fri san sezon

Li donnen nan epòk prentan

Li fleri nan nenpòt sezon

Gen lè l donnen epòk ete

Gen lè l fleri epòk otòn

Sa depann de chans pou jwenn li

Dèfwà ou ka wè l lè ivè

Dèfwà ou wèl nan tout sezon

Se yon fri ki donnen lè l vle.

(Emmanuel W. Védryne)

Koleksyon: *Koze lanmou II,*

Ti powèm ayisyen oktosilab

Lavoum pou yo !

Ala mechan lidè n yo mechan!

yo pa respekte modòd zansèt yo

Ala sousou lidè n yo sousou!

y ap respekte modòd zòt

pou kontinye toupizi yon pèp inosan

k ap soufri depi digdantan

Ala vòlè lidè n yo vòlè!

yo plen sak bidòl lajounen kou sole kouche

pou al sere aletranje

pandan pèp la ap tribiche anba Lavichè

k ap fè malere moute Mòn Fòfyèl pa do

Ala blofè lidè n yo blofè!

yo fè n tout kalte pwomès

pou eseye moute sou chèy boure a

pou al dodomeya

Ala kout memwa lidè n yo kout!

yo manje manje bliye

kou yo fin moute sou pouvwa
yo di pèp la pran nan twa wa
Ala sanpidè lidè n yo sanpidè!
yo pa fè anyen pou libere
peyizan ayisyen ki esklav nan batèy,
yo pa fè anyen pou zòt sispann lage chen
dèyè Ayisyen

Ala mechan lidè n yo mechan
lè yo kontinye kite pèp la grangou, analfabèt
epoutan l pa bèt!

Ala kote gen lidè blòfè sou latè,
lidè k merite vekse an laten:
lavoum, alolavoum
pou tout sa k met peyi a nan tyouboum!

(E. W. Védrine)
The Nations Tribune , August 1999

LÈ TOUT AYISYEN VA PRAN KONSYANS

Lè Ayisyen va reyalize ke blan ap fè yo fè tenten pou divize yo depi digdantan,
Lè yo va reyalize ke blan divize yo yon fason pou toujou kontwole yo,
Lè yo va di blan lanmèd ou mèt ban m milyonven mwen p ap touye frè m pou ou,
Lè yo va reyalize derespekte dwa moun p ap mennen Ayiti oken kote,
Lè yo va reyalize anbisyon pouvwa fè Ayiti fè yon bak desanzan,
Lè yo va reyalize batay pou pouvwa p ap mennen Ayiti oken kote,
Lè yo va reyalize anpil lidè k ap pale pa ka menm solisyone yon ti pwoblèm elektrikite,

Lè yo va reyalize egoyis p ap mennen Ayiti oken kote,
Lè yo va reyalize envite blan vin okipe yo soudevelope Ayiti,
Lè yo va reyalize ke tout Ayisyen dwe konn li ak ekri gratis ti cheri,
Lè yo va reyalize fò yo aprann ede youn lòt,
Lè yo va reyalize fò yo aprann investi,
Lè yo va reyalize fò yo aprann kreye,
Lè yo va reyalize fò yo aprann plante,
Lè yo va reyalize fò yo aprann pwodui pa sèlman konsome,
Lè yo va reyalize fò yo aprann travay pou devlope kominote,
Lè yo va reyalize fò yo aprann rebwaze,
Lè yo va reyalize grate santi pa bay men se metye parese,
Lè yo va reyalize yo chak dwe fè yon bagay pozitif pou ede Ayiti vanse,
Lè yo va reyalize kijan zòt ap pase yo nan tenten paske yo pa ka fè anyen,

Lè yo va reyalize koudeta pasipala pa janm regle anyen pou Ayiti,
Lè yo va reyalize koupe tèt youn lòt jete nan ravin se babari,
Lè yo va reyalize lonje kwi devan blan tout tan p ap devlope peyi,
Lè yo va reyalize mo demokrasi a kisa li vle di,
Lè yo va reyalize mo lidèchip la kisa li ye,
Lè yo va reyalize nou bezwen lopital klinik ak pwogram sante tout kote,
Lè yo va reyalize nou bezwen bonjan pwogram agrikilti pou Ayiti devlope,
Lè yo va reyalize nou bezwen bonjan wout pou konekte tout Ayiti,
Lè yo va reyalize nou bezwen lekòl gratis ti cheri nan tout rakwen n ale,
Lè yo va reyalize nou bezwen lekòl teknik pou jèn Ayisyen aprann metye,
Lè yo va reyalize nou bezwen lekòl pratik ki p ap soudevlope mantale,
Lè yo va reyalize Ayiti inonde ak mechanste Bondye fache,
Lè yo va reyalize prejiye sosyal fè Ayiti fè bak olye li avanse,
Lè yo va reyalize prizkonsyans se yon medikaman ke tout Ayisyen dwe pran,
Lè yo va reyalize se pa ni kapitalis kominis maksis nasyonalis sosyalis teworis k ap sove Ayiti,
Lè yo va reyalize se pa oken pati politik ki pral libere Ayiti,
Lè yo va reyalize sekrè devlopman Ayiti se nan travay ansanm ak travay di sa ye,
Lè yo va reyalize solisyon Ayiti se pa nan batay youn kont lòt pou pran pouvwa sa rete,

Lè yo va reyalize travay ansanm nan lapè lanmou respè youn pou lòt se kle siksè,
Lè yo va reyalize viv nan blòf p ap mennen Ayiti oken kote,
Lè yo va reyalize yon dal pati politik pèpè se ONG koukouy k ap klere pou je,
Lè yo va sispann abize esplwate maspinen meprize pile souse sa ki anba,
Lè lidè ki sou pouvwa va kòmanse respekte lalwa e fè moun pratike sa,
Lè tout moun ki di yo se lidè va fè pwogram pou eklere pèp ayisyen ki nan fènwa,
Lè tout lidè va aprann pèp ayisyen konsève olye yo dechouke sa yo bezwen,
Lè respè dwa moun p ap vle di respekte dwèt moun men respekte tout moun,
Lè tout Ayisyen va sispann rejte kilti ak bagay ki fèt lakay pou vin fyè de tèt yo,
Lè tout va reyalize reyalite sa yo y a va pran konsyans ke solisyon peyi a se nan men yo sèlman li ye epi yo va deside nan ki direksyon yo vle ale si yo ta renmen Ayiti devlope tout bon vre.

E. W. VEDRINE

Koleksyon: Kri pou liberasyon

LÈ M MONTE YON PYE KACHIMAN

Pye kachiman se pa yon bwa

M monte fasil

Paske m pa wè l fasil

Men m kirye de tout pyebwa

*Pou m wè sa k la
Lè m jwenn yon pye kachiman
Pa aza
Fò m gade sa k ladan
M bezwen konnen si se kachiman tyèbèk
Si se lachin
Menmsi m pa jwenn kachiman
M p ap fache
Petèt m ka jwenn kèk nich
Pou m deniche:
Nich kit
Nich toutrèl
Nich madansara
Eksetera era...
Lè yon bouk kabrit kouri dèyè m,
Pou pye kachiman
Ka sove m
Se sou li m monte
Pou m al kache
Jouktan kabrit la ale.
Lè m tonbe sou pye m
Oubyen lè m foule pye m,
M ap monte yon pye kachiman
Pou m degrape fèy mare sou li
Pou defoule l.
Pye kachiman
Se pa yon bwa
M monte souvan.*

LITANI YON MACHANN

Adye Sòna!
Bon vye malerèz!
Li toujou pase nan zòn lan menm lè a
Epi malerèz la pa konn l è non.
Chak jou, depi dizè fè beng,
Ou tande chante a kòmanse:

Men bèl
Pwa bè
Pwa blan
Pwa Frans
Pwa jòn

Pwa nwa
Pwa vèt
Diri blan
Diri jòn
Diri odeveya
Mayi Semak
Soupoudre

Tout timoun nan katye a vin abitye ak mizik sa a
Se tankou yon do, re, mi, fa, sòl, la, si, do.
Li toujou repete yo annòd:
Lendèyèlòt.
Pye malerèz la gen yon koulè inespikab
Tèlman l pran pousyè nan lari Bapedchoz, Kafoufèy ak Soudal.
Venn kou l rès tankou yon bal
Tèlman chay la lou sou tèt li.
Kè w fè w mal lè w gade malerèz la k ap monte
Mòn Nelyo byen rapid
Tankou yon machin k ap pran l an dezyèm.
Pòv malerèz!
Podyab!
Poudi l la toujou?
Ou kwè Sòna pa do mouri?

Si w ta mande l si chay la lou
Li ta ka fache.
Anpil machann pa vle tandè moun di sa,
Yo pa vle moun di chay lou.
Yo di: «Pa di sa,
Si gen w zombi,
W a fè l patil!»

(Emmanuel W. Védrine)

MEDITASYON

Lè m pa pale ak ou
Pa panse m pa panse a ou
M jis ap medite

Si m pa rele w cheri,
Pa panse solèy lanmou m kouche pou ou
Se jis orizon krepiskil solèy sa a ou wè

Nan rèv mwen,
M karese pawòl siwo myèl ou
Ki te koumanse jèmen anndan m
Tankou bèl ti flè peyi k te koumanse
Boujonnen sezon prentan

Pafwa m menm pase pawòl dous ou yo an revi
Pou restore prezans lanmou w nan mwen
M konn fèmen de je m,
Blayi sou do
Epi m ouvè de bra m
Kòmkidire m ap rale w lantman
Pou miyonnen w tout kote k dwòl
Pou m ka tande son matyavèl
Men lè m voup m ouvè yo,
M wè se nan yon rèv je klè m te ye.

(Emmanuel W. Védryne)
Koleksyon: *Koze lanmou II*

MÒTORAT

Nanpwen plezantri avèk rat,
Repo w ak li se mòtorat
Ou dwe tann yon pèlen pou li
Pou li kapab kite w dòmi

Gen plizyè pèlen ou ka tann
Pou ka pa fin tounen pwatann:
Pèlen tèt k ap fè yo rete,
Pèlen tye k ap fè yo gouye.

(Emmanuel W. Védryne)
Koleksyon: *Ti powèm ayisyen oktosilab*

MWEN REVE W DWÒL

Yès wa m reve w
M wè se bobin fil mwen
M ap deplòtonnen
Pou m al monte grandou w
M wè m kanpe drèt sou tèt Lakrètapyewo

M ap domine
Yon vale,
Yon bèl vale chaje ak flè solèy
Ki blayi toutouni.
Jilèt mwen gentan pre
Pou tache nan ke grandou a
Dekwa pou bandi pa pwoche
Pou pa menm manke panse
Voye kap mwen ale.
Tanzantan m wè m ap ba w liy
Epi w ap fè zikap-zikap
Anba yon boul solèy cho
Pou al jwi van lespwa m
Yon van ki koumanse satouyèt zòrèy ou.

(Emmanuel W. Védryne)
Koleksyon: *Koze lanmou II*

NÈGÈS KI FÈ BOTE RIVAJ MWEN YO

Pa gen konparezon ak bèl fèy ou
Byenke palmis ap taye banda l tou
Ou fè bote Lanmè Karayib la
Ou fè bote rivay mwen yo
Fèy ou yo bèl,
Yo gen yon koulè dore
Pafwa ou panche
Yon jan pou m manyen cheve w,
Pou m jwe ak krenyè w
Nègès bèl kreyè,
M renmen koupe cheve w
Pou sèvi m parasòl
Fèy tòn
Pa ka wè la.
Lè m bwè dlo w,
Li rafrechè kè m,
Li koupe swaf mwen.
Anba tonnèl mwen,
Ou batay ak solèy la pou mwen
Pou l pa frapè m.

O kokoye!
M ta koupe w
Chak jou pou m manje
Nannan w,
Pou desann chalè m

Pou rafrechi kè m.
M ta graje w
Chak jou pou m souse w,
Prije w
Pou ti kremas mwen,

Pye kokoye, bèl nègès k ap taye banda l
Lè van ap vante pou l fè palmis fè jalouzi.
Nègès chich, nègès ki p ap bay konsa konsa
Men se pran pou pran
Poutèt sa, m pral monte sou ou,
M ap degrape w
Koupe w
Epi m manje nannan w.

(E.W.Vedrine,
Koleksyon: "Powèm sou fri")

OH, OH, TU NE LE SAVAIS PAS?

Tu ne savais pas qu'il existait au monde quelqu'un
qui peut sécher les larmes de tes yeux
te rendre heureuse
tout le temps?

T'attirer vers lui
te caresser tendrement,
faire couler sur tout ton corps
du miel et du champagne
en un grand bain d'amour?

Ne sais-tu pas qu'il est là,
quelque part au monde, celui
qui peut te faire livrer jour après jour,
un camion de roses
pour connaître les couleurs de l'amour?

Ne sais-tu pas qu'il est quelqu'un
qui peut te rendre heureuse
dans les bons comme dans les mauvais moments?

Celui qui peut te faire entendre
combien l'amour vaut mieux
que tout l'or et les diamants?

Ne sais-tu pas qu'il est quelqu'un
qui peut faire avec toi le tour du monde,
et ressentir partout l'amour?

Oh, oh, tu ne le savais pas?

(Emmanuel W. Védérine)

version française: Jean-Samuel Sahai

PYEBWA LIBÈTE

Palmis, mwen konnen poukisa
Ou fyè konsa
Ou se senbòl libète
Se sa k fè ou toujou nan tire pye
Ak pye kokoye
Palmis, tout lòt pyebwa yo konnen ou
Kòm bwapiwo,
Grennpwonmennen
Ou wè tout bagay
Ou konn tout sa k ap pase.
Mwen renmen parye sou ou
Mwen pa renmen parye sou tonton
Anpil se magouyè
Dyòl bòkyè
Malveyan
Grandan
Gouloupya.
Yo pa t goumen pou libète
Men ou te kanpe dyanm sou tè Desalin ak Touden
Depi anvan 1804,
Palmis, ou kanpe drèt kou Lakrètapyewo
Ap fikse lesyèl.
Ou kanpe drèt tankou Chalmayperal
Ou fè m sonje
Ewo nou yo
Lè m gade w,
M ta renmen tout Ayisyen
Fyè tankou w,
Lib tankou w
Menm jan ou gen libète ou pami lòt pyebwa yo
M ap parye sou ou
M p ap parye sou tonton
Tonton ka blofe m
Mwen pi fè branch ou yo konfyans

Menm jan zwazo yo fè yo konfyans
Pou pa deniche yo.

RESÈT POU DEPRESTON

Bwè yon vè dlo frèt chak maten.
Pa bwè kafe menm pou kè w pa bat fò
Lè w ap panse a mwen.
Si w vle te, pa pran sa k gen kafeyin.
Pran demi vè diven lè w ap dine
Pou kè w mache opa oto ogalo.
Chak kou w fin benyen epi w fin fè
Kò w santi bon
Sitou nan aswè, li Koze Lanmou
Epi fèmen je w pou omwen senk minit
Pandan ou layite sou do, kòmki dire w ap di m:
M santi m frèt cheri.
Vire bò apre, kòmki dire se masay m ap ba ou
Pou kalma nè w yo
Pandan m ap kapte pòs kazo sou bann a.m ou f.m
Pou tande
Mizik matyavèl,
Konpa pa fè sa,
Mizik siyis siyis
Pou fè kokoriko m chante.
Fèmen je w ankò pou kèk minit
Kòmki dire se nan bra m menm w ap tonbe
Pou m sa ranmase w
Lèfini pou m grenpe mòn apik yo douseman
Epi desann nan vale a lanteman.

Emmanuel W. Védryne
Koleksyon: *Koze lanmou II*

SAPOTI OU DOUS

Se pa lwanj m ap fè pou ou
Pou pa vin ògeye
Men ou dous anpil
Malgre ou chich.
Mwen p ap kite lòt fri tande sa
Pou evite jalouzi.
Kit ou Dikini
Kit ou Jakmèl,
Se menm manmèl
Menm dousè

Menmman
Parèyman.
Mwen pa bezwen
Konnen
Si ou te soti Jamayik
Oubyen Ziltik
Yon sèl bagay
M wè w tout kote Ayiti
M ta mòde w,
Tranche w
Woule w nan men m
Anvan m manje w.

Koleksyon: *Koze Lanmou II*

THE BIRD AND SPRING

My good bird, I feel
That you have started breathing
a Spring air.
Oh! You who experienced dark moments
You're not far from this season
That you dream of constantly.
Oh! My favorite bird,
Soon you'll be free
You who flies on this land
To bring a piece of a branch
To your brother
Don't worry about bombs
Being dropped
Nor thunder roaming
Locked in this cage by hunters,
I really understand your pains
Soon you'll be free
To fly
Where you want to.

(Emmanuel W. Védryne)

Collection: *Un stylo internacional*

THE EVE OF SEPTEMBER 30

Haiti 's sky is in mourning
For many hundreds of her children's stars

E. W. Védryne's Complete Works, including works on Haitian Creole (1992-2005)

Are going to dash away.
They're going to dash away,
vanish, disappear.
Haiti 's sky has gone all dark
The eve of the death of a bunch of her children,
A bunch of innocents
who are going to take the road
of that country named Peyi Sanchapo
The Eve of September 30 th
The moon wasn't shining
Many stars began equilibrating themselves
Ready to dash away
Many human beings began noticing
A darkness that was about to envelop
A country.
The Eve of September 30 th ,
Grafters began laughing

All putschists began rejoicing
For all the crimes they were going to commit
Under Haiti 's sky:
Uzis began being cleaned
Handguns began being loaded
Machetes began being sharpened.
September 30, this Eve
All the great Heroes became infuriated
in their tombs
Dessalines cried
Charlemagne Peralte cried out loud
They all got mad when they saw that they
couldn't deliver their Mother from danger
The eve of that day .
A bad wind began blowing
To announce
bad weather coming
All the animals were sad
All the trees were chagrined
Bad gathering storm
Rain will begin falling
Without Lavalas
It's going to thunder
Without lightning
Innocent blood is going to be shed
For Haiti to be liberated.

(Emmanuel W. Védryne)

Collection: *Cry for liberation*

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JOKE (BLAGUE | BLAG)

Bravo pou majistra!

Vwala se te yon fèt patwonal yo t ap selebre sou waf Okay. Donk anpil moun nan vil la te reyini. Machann fresko, machann chenjanbe, machann kola glase, machann pojina, eksetera era, tout te la. Òganizatè fèt fin fè diskou remèsiman, remèsye tout moun ki te fè selebrasyon sa a vin yon siksè. Men majistra vil la potko janm pale, misye se yon nèg timid. Ak ankonbreman foul la, moun ap pouse youn lòt pou fè plas pou ka wè pi byen moun k ap pale sou podyòm, gwoup mizisyen k ap jwe... Nan pouse, pouse, yon moun pouse majistra a epi l sot tonbe nan dlo a ansanm ak on ti lezanj ki te bò kote l. Kòm msye konn naje, donk se lizaj li sekouri timoun nan pou l pa nwaye. Li sot deyò ak ti lezanj lan byen mouye.

Kounyeya tout foul moun lan se majistra a y ap gade, tout moun bat bravo pou li: «Mezanmi, gade jan nou gen yon bon majistra! A, msye se yon lidè tout bon ki ta bay vi l pou pèp la», se konsa anpil moun t ap di. Tout jounalis gentan rasanble kote msye ap lonje mikwo ba li pou l pale, pase yo wè l anvi di yon bagay. Misye voup li pran yon mikwo epi l di: «Lanmèd pou moun ki te pouse do m nan!».

Mezanmi, pa di m ap salopete lasosyete non. Donk pandan m t ap gade sèn lan, yon ti bandi ban m yon koutpye nan dèrryè epi w wè m vin tonbe jouk la a pou te rakonte w istwa a.

Diskou elektworal yon pati

Nan pati politik nou an, nou pral akonpli sa nou pwomèt.
Sèl enbesil yo ka kwè ke
Nou pa pral lite kont koripsyon.
Paske gen yon bagay ki sèten pou nou:
Onètete ak transparans se koze esansyèl pou atenn bi nou.
N ap demontre ke l ta yon gran enbesilite pou kwè ke
Mafya yo pral kontinye fè pati gouvènman an tankou l te ye avan.
Nou asire, san okenn dout, ke
Lajistis pral bi prensipal manda nou.
Malgre sa, gen enbesil ankò ki panse ke
Nou kapab kontinye gouvèn avèk riz ansyen politik la.
Lè n (fin) pran pouvwa a, n ap fè tout mwayen posib dekwa
Pou met fen a sitiwayon privejye yo e nan trafik ki gen enfluyans yo
Nou pa pral pèmèt nan oken fason afè

Timoun (nou yo) ap mouri grangou
Nou pral akonpli pwomès nou menmsi
Rezèv ekonomik yo konplètman vid
Nou pral egzèsè pouvwa a jiskaske
W ap konprann ke depi kounyeya
Nou se Pati Dan Griyen, "politik tounèf".

[Kounyeya, li tèks la: kòmanse ak dènye liy lan epi remonte liy pa liy jis nan kòmansman an.] re: yon tèks (nan lang fransè) ki sikile sou entènèt la. Otè: enkonni.

[Vèsyon kreyòl ayisyen: E. W. Vadrine]

En réponse à un débat intitulé: “Duvalier, Aristide: même combat”

(Emmanuel W. VEDRINE)

Duvalier, Aristide, ça c'est le passé. Imaginez-vous que vous êtes sur une autoroute et qu'il y a un bouchon; qu'est ce qu'on peut faire? Je crois que les participants de cette liste sont assez in tel li gents pour répondre à cette question et même un enfant de sept ans qui a atteint l'âge de raison me donnerait la réponse LOGIQUE.

Que pouvons-nous (compatriotes haïtiens) faire MAINTENANT pour sauver notre chère Haïti? Que pouvons-nous faire ensemble pour retrouver cette perle perdue? Je crois qu'il est important pour ces «candidats honnêtes et compétents» (s'ils en existent vraiment en Haïti ou dans la diaspora) d'essayer de faire quelque chose pour aider Haïti, d'essayer de faire quelque chose POSITIVE (je dirais) dans notre société avant même d'aller aux urnes. On n'a pas besoin d'être un ELU pour mettre la main dans la pâte (ça, c'est notre problème - il faut avoir un poste politique pour essayer de changer les choses. Pouf!. Les Haïtiens (en majorité) me donnent l'impression qu'ils font de la politique comme si c'était du commerce pour s'enrichir rapidement (just pure business , comme on dirait en anglais), mais n'ont aucune vision à long terme pour le développement du pays ou voir comment ils peuvent aider à reconstruire une société pour demain.

Nous avons pas mal de problèmes dans tous les secteurs en Haïti. Pensons plutôt à ce que nous pouvons faire même à COURT TERME, par exemple: aller donner des séminaires en Haïti pour une semaine/un mois ou plus dans notre domaine; pensons aux problèmes des illettrés - que pouvons-nous faire ensemble pour éradiquer cette maladie?; La crise que traverse notre jeunesse [il n'y a rien pour eux, mais comment vont-ils être fiers demain d'être Haïtiens quand la majorité d'entre eux veulent laisser le pays?]; pensons aux problèmes de nos paysans qui ne trouvent pas un lot de terre à travailler et s'ils en ont, ils se confrontent avec des problèmes d'irrigation tandis qu'il y a de l'eau un peu partout en Haïti, tandis que nous avons trop d'ingénieurs pour construire des barrages... Nos problèmes sont énormes si on continue à les énumérer, mais pensons à ce que nous pouvons faire ensemble pour cette chère mère, AYITI CHERI.

Pas de problème si on veut se lancer dans la politique, mais penser à faire de la BONNE POLITIQUE. Moi, ça ne m'intéresse pas (la politique) comme carrière; je suis enseignant, écrivain & chercheur et je me sens bien dans mon domaine depuis plus de 15 ans. Il faut voir l'avenir du pays et je pense que chaque Haïtien doit penser à ce qu'il peut faire pour Haïti. Il faut que chaque individu apporte quelque chose à cette reconstruction. La DIASPORA haïtienne seulement a assez de pouvoir pour aider Haïti à bouger ou même changer Haïti (si elle veut réellement travailler la dessus et mettre des structures en place pour faire de ce rêve une réalité - si le boeuf connaît sa force..).

Pensons donc à ce que nous pouvons faire ENSEMBLE et essayons de mettre de côté (au moins pour quelques instants) nos différences politiques quand il s'agit D'AIDER HAÏTI. Notre temps est précieux et il faut bien l'utiliser.

COMMENTAIRES:

Cher Védryne, Je suis tout à fait d'accord avec vous qu'on n'a point besoin d'attendre être élu à un poste pour servir son pays. On doit faire ce qu'on peut et parfois, le fait de ne pas être à un poste officiel vous permet de faire beaucoup mieux pour votre pays. Selon nos qualifications et talents nous pouvons certainement contribuer, autant que possible, à améliorer les choses. En effet comme vous le suggérez, il est grand temps de cesser de nous plaindre et trouver des solutions "pour aider notre chère Haïti". Cependant, bien que certaines choses soient du passé nous ne pouvons pas les ignorer cher Védryne, car nous pourrions commettre les mêmes erreurs. Nous devons donc, au contraire, bien analyser le passé et en apprendre les leçons nécessaires pour garantir la construction véritable d'un futur sur la voie du progrès et de la dignité humaine. Et d'ailleurs ce que vous voyez comme le passé, ne le ressentons-nous encore aujourd'hui, puisque c'est ce qui nous fait souffrir encore. Nous ne pouvons pas définitivement l'ignorer. D'autre part, si certaines personnes honnêtes et sincères sont bien qualifiées pour servir dans certaines capacités officielles, pourquoi ne devraient-elles pas le faire à la place de gens vicieux et incompetents? Les candidats honnêtes et compétents, s'ils en trouvaient l'opportunité, feraient fonctionner nos institutions comme elles devraient fonctionner et les choses iraient bien mieux chez nous, n'est-ce pas? Salut patriotique. (Jean Hervé Paul)

* Référence: Liste de discussion Haitianpolitics (Haitianpolitics@yahoogroups.com).
April 2004. Modérateur: Dr. Jean T. Voltaire.

ENOUGH ALREADY: ASE! ASE

A great text by JOPHIMANA! (jophimana@aol.com) Shouldn't it be part of a curriculum for CIVICS in Haiti? I took pleasure translating it to the Haitian language. Best, E. W. Védryne -

ABRAAM DI SÈTASE!

Mesyadam lasosyete, onè respè! Anpil pale anpil fèt chak jou sou pwoblèm Ayiti ki yon gwo liv aritmetik. Si nou kapab pale de yo, sèke yon fason yon lòt, nou chak gen yon

nivo lanmou pou peyi natifnatal la byenke anpil nan nou ka poko montre okenn sakrifis pou pwouve lanmou sa a.

Anpil nan nou gen tandans blame zòt tout tan pou tout pwoblèm nou olye nou menm nou aprann pran konsyans de eta nou epi apran pran responsablite nou an men. Donk li lè li tan pou chak grenn Ayisyen fè yon egzamennkonsyans pou antre nan yo menm lè y ap panse a sous tout pwoblèm Ayiti (ki chita anndan Ayisyen). Konsa, mwen te tonbe sou yon bonjan tèks yon sèten JOPHIMANA (jophimana@aol.com) ekri ki reflekte «prizkonsyans» sa a nou bezwen pou fè yon dekabès dekwa pou kapab rive chanje vizaj negatif Ayiti.

Lè w fin li tèks sa a ak tèt poze, èske w pa panse li ta dwe antre kare bare nan korikilòm kou «sivik» an(n) Ayiti? M ap reponn «wi!» paske m panse se depi piti pou n aprann drese yon ti pyebwa si nou pa vle l grandi kwochi. Demèn, li enpòtan pou lekòl Ayiti kòmanse enjekte nan tèt timoun yo bonjan «dòz konsyans» pou prepare yo pou vin bon sitwayen ki ka itil sosyete a demen. Mwen pran plezi tradui tèks anba a an kreyòl pou tout Ayisyen gen aksè konprann li, epi pou pran yon ti moman pou reflechi sou li. (Emmanuel W. Védrine).

Nan istwa Ayiti, istwa pa repete tèt li men pito li an mosyon pèpetyèl. Sot sou Dessalines rive sou Aristide, yo touye pifò nan prezidan nou yo, sa yo bay koudeta, e sa yo pa t janm bay chans fini manda yo san oken pwoblèm. Sa yo ki te gen chans fini, siksesè yo toujou ajì kòm yon ènmi ki la pou l pwouve l pi bon, donk dechoukay manchlong travay sa dènye a te fè; peyi a toujou kòmanse a zewo.

Ankò, pwoblèm peyi nou an se pa youn ki politik, pwoblèm nou se AYISYEN. Epitou nou pa gen yon pwoblèm LIDÈ, nou gen yon pwoblèm twòp lidè, nou gen yon pwoblèm fanatik. Nou pa konnen kijan pou suiv avèk pasyans, se poutèt sa apre chak swadizan revolisyon, kaka biznaw (anyen), anyen pa kontinye. Nou konnen kijan pou n reyini an gwoup, men nou manke kapasite pou ini pou n konstwi; sa a se yon woutin ki dwe kraze. Kèk nan nou ki la a tèlman fyè pou enimere depi kilè nou nan konba, e ap konte konbyen revolisyon yo pote anba sentiwon yo, yon bagay ki pa konte pou anyen si n gade rezilta yo. Se ta yon tristès pou m ta rele tèt mwen “revolisyonè” lè m pa gen anyen pou pwouve sa.

Nou toujou ap plenyen de krim Duvalier te komèt kont Ayisyen, mwen vle fè nou sonje ke l pa t ale ni Kiba ni an Dominikani al chèche moun pou fè krim yo, se Ayisyen ki te komèt yo kont Ayisyen. Se frè ki te denonse frè nan menm fanmi an, vwazen ki te touye vwazen pou yon ti lòsyè kòb, swetan pou ta amelyore sitiyasyon yo, pou yon meyè plas nan sosyete a. Li lè li tan pou n sispann blame yon moun pou pwoblèm nou, epitou yon sèl moun pa kapab solisyonè tout pwoblèm.

Tout rasin pwoblèm nan makònen ak fason nou leve, apati mantalite destriktif ke n eritye nan men zansèt nou yo. Nou pa t grandi ak yon sans patriyotis, pesonn pa t anseye nou kijan pou n renmen peyi nou. Nou grandi ak yon mantalie ke bagay yo toujou pi bon

aletranje. Anpil nan jenerasyon nou leve ak yon sèl bi, kite peyi a pou ka souse yon pi bon zo, e lè nou pa jwenn li nou pa janm gen kouray retounen (lakay nou).

Bagay yo pral chanje lè n aprann respekte youn lòt. Pwoblèm nou ka parèt difisil pou solisyone men nou ka kòmanse kote n montre respè youn pou lòt; premye pa nou se asepte ide lòt moun, byenke yo ka diferan de ide pa n. Fò n aprann dakò pou n pa dakò.

Nou tout ki la a konsyan de tout pwoblèm Ayiti genyen, kèk nan nou ap admèt kèk solisyon ladan yo, men pesonn nan nou pral pran inisyativ pou eseye pote yon solisyon).

[HC version: E. W. Vadrine]

ABRAHAM DIT C'EST ASSEZ!

Messieurs, Mesdames, la société honneur et respect! Il y a déjà, chaque jours, beaucoup de vacarmes sur les problèmes que confronte Haïti, toute une montagne de problèmes. Si nous pouvons les parler, c'est que d'une façon ou d'une autre, chacun de nous a un niveau d'amour pour notre terre natale bien que beaucoup d'entre nous ne montrent pas encore aucun sacrifice pour prouver cet amour.

Beaucoup d'entre nous avons une tendance de blâmer les (pays) étrangers pour nos problèmes au lieu d'apprendre à prendre conscience de notre état et prendre en main notre responsabilité. Donc, il est temps que chaque Haïtien fasse un examen de conscience quand il pense aux sources des problèmes d'Haïti (qui résident dans l'Haïtien même). De cette façon, je tombe, par accident, sur un bon texte (en ligne) d'un certain JOPHIMANA (jophimana@aol.com) qui reflète cette «prise de conscience» dont nous avons besoin pour arriver à changer le visage négatif d'Haïti.

Quand vous aurez fini de lire ce texte en paix, ne pensez-vous pas qu'il serait obligatoire de l'incorporer dans le curriculum des cours de «civiques» en Haïti? Je réponds «oui!» parce que je pense que c'est tout petit qu'on doit apprendre à dresser un arbre si on veut qu'il grandisse tout droit. De même, il est important que l'école en Haïti commence à injecter dans nos enfants de bonnes «doses de conscience» pour les préparer à devenir de bons citoyens qui peuvent être utiles à la société dans le futur. Je prends plaisir à traduire le texte ci-dessous en français pour que tous les Haïtiens le comprennent, et prennent quelques minutes pour réfléchir là-dessus.

[Dans l'histoire d'Haïti, l'histoire ne se répète pas mais est plutôt un mouvement perpétuel. De Dessalines à Aristide, on a tué la majorité de nos présidents, ceux qui ont été renversés par des coups d'Etat et ceux qui n'ont pas pu terminer leur mandat ni régler aucun problème. Quant à ceux qui ont eu la chance d'achever leur mandat, leurs successeurs font toujours en sorte de les dénigrer et d'effectuer un long «déchouage» de leur travail; et le pays recommence donc toujours à zéro.

Et encore, le problème de notre pays n'est pas purement politique. Ce n'est pas non plus une absence de leader, car nous avons déjà trop de chefs. Notre problème, c'est plutôt l'Haïtien, et le problème de l'Haïtien c'est le fanatisme.

Nous n'avons pas la patience de donner suite aux choses; et c'est pourquoi après chaque «révolution» il ne se passe absolument rien et rien ne change. Certes, nous savons nous réunir et former des groupes, mais nous ne parvenons pas à nous unir pour construire. C'est cette routine partisane que nous devons éliminer.

Quelques uns d'entre nous sont tellement fiers d'énumérer depuis quand ils sont en combat ou combine de révolutions ils portent au-dessus de leur ceinturon, alors que ça ne compte pour rien au regard de leurs maigres résultats. Ce serait une tristesse pour moi de m'appeler «révolutionnaire», alors que rien ne le prouve.

Nous nous lamentons constamment des crimes que les Duvalier ont commis contre les Haïtiens. Mais je veux vous rappeler qu'ils ne sont pas allés à Cuba ou en République Dominicaine à la recherche de quelqu'un pour les commettre; ce sont des Haïtiens qui les ont commis contre d'autres Haïtiens. Ce sont des frères qui ont dénoncé leurs frères de la même famille, des voisins qui ont tué leurs voisins pour un petit peu d'argent, dans un seul but mercantile et égoïste.

Il est vraiment temps de s'arrêter de blâmer autrui pour notre problème, et de croire qu'une seule personne peut tout solutionner. La racine du mal est mêlée à notre éducation, elle provient de la mentalité destructive que nous avons héritée de nos ancêtres. Nous n'avons pas grandi avec un sens du patriotisme; personne ne nous a appris comment aimer notre pays. Nous avons toujours pensé que l'herbe est plus verte de l'autre côté. Et ainsi beaucoup de nos générations n'ont eu qu'un seul but: abandonner le pays pour trouver une vie meilleure. Et même quand ces mirages ont disparu, nous n'avons jamais eu le courage de retourner chez nous.

Les choses changeront quand nous apprendrons à respecter chacun. La solution est peut être hardue, mais nous pouvons déjà commencer par respecter l'autre. Le premier pas, c'est d'accepter que quelqu'un puisse avoir des convictions différentes des nôtres. Nous devons apprendre à vivre plus sereinement nos désaccords. Nous sommes tous conscients des problèmes d'Haïti. Malheureusement, si nous admettons qu'il existe quelques solutions à ces problèmes, personne d'entre nous ne va prendre l'initiative pour essayer d'apporter une solution concrète.]

KILÈS KI KA ESPLIKE LESON ISTWA SA A?

(Tradiksyon anglè – kreyòl: Emmanuel W. Védryne)

LESON ISTWA

Fè yon pwofesè istwa esplike sa --- si l kapab.

Abraham Lincoln te eli nan Kongrè Etazini an 1846.

John F. Kennedy te eli nan Kongrè Etazini an 1946.

Abraham Lincoln te eli prezidan an 1860.

John F. Kennedy te eli prezidan an 1960.

Toude te konsène, patikilyèman, ak dwa sivil.

Yo te tire toude prezidan yo yon vandredi.

Yo te tire toude prezidan yo nan tèt.

Sekretè Lincoln la te rele Kennedy.

Sekretè Kennedy a te rele Lincoln.

Se asasen sidwa ki te asasine toude.

Toude te gen siksesè sidwa ki rele Johnson.

Andrew Johnson, ki siksedè Lincoln, te fèt an 1808.

Lyndon Johnson, ki siksedè Kennedy, te fèt an 1908.

John Wilkes Booth, ki te asasine Lincoln, fèt an 1839.

Lee Harvey Oswald, ki te asasine Kennedy, fèt an 1939.

Yo te rekonèt toude asasen yo pa twa (3) non yo.

Toude non yo gen kenz lèt ki konpoze yo.

Yo te tire Lincoln nan yon teyat ki rele «Ford».

Yo te tire Kennedy nan yon vwati ki rele «Lincoln» konpayi «Ford» fè

Yo te tire Lincoln nan yon teyat epi asasen l lan kouri kache nan yon depo.

Yo te tire Kennedy apati yon depo epi asasen l lan kouri kache nan yon teyat.

Yo asasine Booth ak Oswald avan jijman yo.

Epi men manman koze a:

Yon semèn avan yo te tire Lincoln, li te Monroe, Maryland

Yon semèn avan yo te tire Kennedy, li te ak Marilyn Monroe.

[Tèks ki sikile sou entènèt la, otè enkoni.

Tradiksyon anglè - kreyòl: E. W. Védrine (7 jiyè 2005)]

MOURI POU LIBERE AYITI

E. W. VEDRINE

28 fev.04

(avec traduction en allemand (Jnes Angela Pellegrini), anglais (E. W. Vedrine), espagnol (Miguel Calzada), français (Jean-S. Sahai), japonais (Mihoko Tsunetomi), italien (Francesca Palli), latin (Vittore Nason), papiamentu (Yaniek Pinedo), russe (Karlova Ekatarina)

Yon lè, Ayiti t ap fè fas ak yon gwo kriz politik. Diferan pati politik ak òganizasyon te reyini pou panse a ki meyè fason yo ta ka soti nan kriz la. Yo te rankontre pandan plizyè jou pou diskite pwoblèm sa a.

Finalman, yo te vin ak yon repons: youn nan yo di: «Mwen ofri pou m mouri pou libere Ayiti epi nou p ap janm gen pwoblèm ankò».

Lè tout peyi a te tandè nouvèl la, o tout moun kontan! Tout moun ta renmen wè Ayisyen sa a ki di l pa pè mouri pou liberasyon Ayiti. Li parèt nan televizyon, radyo pou di volonte l pou l mouri pou libere Ayiti Cheri. Li deside pou l ta mouri yon vandredi (vè 3:00 p.m) epi li di jounalis kijan li ta tiye tèt li. Li ta kouri depi Pòtay Senjozèf rive Kafou. La, li ta lage kò l yon kote ki fon nan lanmè a, yon kote reken konn vini. Kòm li pa konn naje, donk ou panse se bagay tout bon, hm!

Tout vil Pòtoprens desann sou Boulva Jean-Jacques Dessalines pou al gade Ayisyen sa a ki pral yon ewo. Tout moun t ap bat men: «Se sa nèt! Ale! Ale! Ale pou liberasyon Ayiti! Ale pou sa! Nou fyè de ou, pitit Desalin, Tousen, Kristòf».

Msye te kòm yon moun ki reprezante Ayiti nan yon maraton entènasyonal; li te abiye ak koulè drapo a (ble e wouj), ki senbolize «espwa e viktwa». Rive l rive Kafou kote pou l ta lage kò l nan dlo a, fowl moun nan multipliyè paske sètènman tout moun te kirye pou wè ewo sa a. Avan l touche liy pou abouti a, li di: «Mwen twò cho pou lage kò m nan dlo a; m a pran refwadisman».

Mwen menm ki te Kafou ap gade sèn lan, yon moun ban m yon ti kout pye epi m tonbe la a pou pataje istwa a ak ou.

MOURIR POUR LIBÉRER HAÏTI

En ce temps-là sévissait en Haïti une grave crise politique. Des partis politiques et des organisations de tout bord se réunirent pour réfléchir à la meilleure manière de sortir de la crise. Les discussions durèrent plusieurs jours.

Finalement quelqu'un fit une proposition qui plut à tout le monde : «Je suis prêt à me sacrifier pour la libération d'Haïti, ainsi nous n'aurons plus aucun problème».

En entendant la bonne nouvelle, le pays tout entier donna libre cours à sa joie. Tout le monde voulait voir ce citoyen haïtien qui n'avait pas peur de donner sa vie pour la libération d'Haïti. Il se montra à la télévision, fut interviewé par les journalistes, s'exprima à la radio, expliquant sa détermination à libérer Haïti Chérie.

Il décida de mourir un vendredi, vers 3h de l'après-midi, et expliqua aux journalistes comment il allait se suicider : il partirait en courant de Portail Saint-Joseph jusqu'à Carrefour. Là, il se jetterait à la mer, à un endroit profond et infesté de requins. Et comme il ne savait pas nager, tout paraissait devoir se passer comme annoncé.

Tout Port-au-Prince descendit sur le Boulevard Jean-Jacques Dessalines pour voir le héros haïtien en puissance. Tout le monde applaudissait : «Vas-y, vas-y pour libérer Haïti ! Vas-y, nous sommes fiers de toi, fils de Dessalines, Toussaint, et Christophe !»

Il donnait l'image parfaite d'un coureur de marathon international représentant Haïti et portant les couleurs de son drapeau, bleu et rouge, symbolisant «l'espoir et la victoire." A l'arrivée à Carrefour, au point où il devait s'élancer, la foule s'était massée car, bien évidemment, tout le monde était curieux de voir le héros. Juste avant la ligne d'arrivée, il déclara : «J'ai trop chaud pour me jeter à l'eau, je pourrais prendre froid».

Alors que j'étais moi aussi à Carrefour à regarder la scène, quelqu'un m'a donné un coup de pied et j'ai atterri ici pour vous conter cette histoire.

DYING FOR HAITI'S LIBERATION

Feb. 28 '04

Once upon a time, Haiti was facing a great political crisis. Different political parties and organizations got together to think about the best way to get out of the crisis. They have met for several days, discussing the issue.

Finally, someone came up with an answer that pleased everyone: «I am willing to die for Haiti 's liberation and we won't have anymore problem!»

When the whole country heard the good news, gee! Everyone wanted to see that Haitian fellow who was not afraid of dying for Haiti's liberation. He appeared on TV, had interviews with journalists, they heard him on the radio... telling his willingness to die to liberate Ayiti Cheri. He decided to die on Friday (around 3 p.m) and told reporters how he would commit suicide. He would start running from Portail Saint-Josesph to Carrefour. There, he would jump in a deep part of the sea where sharks hang around. So since he couldn't swim, you'd think that was real. No joke, hm!

The whole Port-au-Prince city came down to Boulevard Jean-Jacques Dessalines to watch that Haitian hero-to-be. Everyone was clapping their hands: yeah! Go! Go! Go for Haiti 's liberation! Go for it! We are proud of you, son of Dessalines, Toussaint, Christophe!».

He was like someone running in an international marathon, representing Haiti and he was wearing the colors of the flag (blue and red), symbolizing «hope and victory". Upon arrival in Carrefour where he was supposed to jump, the crowd got intensified, 'cause everyone of course, was curious to see that hero. Before hitting the finish line, he said: «I am too hot to jump in the water; I may catch a chill».

While I was in Carrefour watching the whole scene, someone kicked me and I landed here to share that story with you.