

AGRICULTURE: THE FIRST TARGET FOR HAITI'S DEVELOPMENT

Emmanuel W. VEDRINE, University of Rhode Island
Boston Haitian Reporter, July 2004

“The primary need for Haiti at this moment is education. Education is the primary vehicle that can change our poor culture for the best. It is a poor culture in the sense of developmental capacity. The majority of our people barely have a good elementary education, not to mention a high school education. Education has to be the fundamental center of a national goal. That is to say, to culturally be attractive to other society and to be self sufficient our nation has to be educated. Thus, illiteracy is the cancer of Haiti.”

Responding to this quote from a friend, I jot down some of my views on agriculture in Haiti in this article.

EDUCATION –

Of course we do need popular education and consciousness-raising so that the majority of the people can discover the real roots of their problems, analyze the causes and raise their voices for change. EDUCATION is an important issue in the development of Haiti, but it depends on how one approaches it. Haiti is not going to move a step forward without a RADICAL change in agriculture. Any real economist who is familiar with Haiti would say the same. Can we succeed with LITERACY while people in Haiti are dying of hunger? Would the mass (the majority of the population) care about how to READ and WRITE when they can not eat, can not get a job, can not have any activities to give them some cash? The answer is NO. So as one has been following closely the political situation in Haiti, it is crucial to take note to see if any of the leaders has a plan to approach the agricultural issue to bring some changes.

A strong school curriculum in Haiti (if ever there will be one) would have to include agriculture as a major subject of study from kindergarten to the end of secondary school year. Why? The earlier, the better in terms of educating the young generation and as

they grow older, they would be conscious of the related problems (e.g, deforestation, erosion, no irrigation in most areas of the country while water can be found almost everywhere, the absence of machinery to be used), know them well and participate to help solving them. Students would not just be sitting in class and studying through books some species of plants (those that still exist and those that have disappeared). It would be a good idea to teach them how to create nurseries to help with reforestation projects and the importance of doing that. It would be good to have a series of field trips throughout the countryside with the students; that way, they would become familiar with the country's geography instead of just studying it in books and they would have a general picture of the country's problems. It would be necessary to show them videos dealing with the subject. In my discussion with some countrymen concerning CIVICS, I usually tell them that this subject is not yet taught in Haiti. It is not enough just to write down some paragraphs in some *Civique et morale*

(1) books for students to love their country. Activities must be created for them in order to engage them in some work at a very early age. I suggest that the Minister of Education use Friday as a particular day to do activities with students who attend public schools. They can organize field trips with them;

they can also participate in any activities that the State would be doing such as building schools, hospitals, clinics, constructing dams, building roads, planting trees, camping (where they can have specific workshops for them to learn something), anything that would be part of the country's development and their future career.

At the beginning of his paper on Haiti's environmental problems, Michael T. Mc Geehin intends to explain the famous phrase used quite often with Haiti: 'Poorest country in the Western Hemisphere'. For him, the phrase objectifies the situation of the country and its people into a discursive materialist formation. The majority of Haitian people live in the poverty sector. They don't have a rich standard of living; so they are categorically poor. As the second oldest independent country in the American continent and a member of the Western Hemisphere, the country lacks political and economic

organization.

“Why do Haitians lack sufficient diets, access to water, access to arable land, and health provision is more than the phrase ‘Poorest nation in the Western Hemisphere,’” claims Mc Geehin.

DESTROYING THE ENVIRONMENT: HISTORICAL FACTS, REPARATIONS, MISMANAGEMENT OF COUNTRY'S ENVIRONMENT –

This problem started out in Haiti as a sort of punishment for the New Black Republic's independence (1804) as one reviews carefully the country's history. Quoting Paul Farmer (an American anthropologist and physician), Mc Geehin (2002) points out that as late as 1824, the French monarch Charles X pressed Haiti's President Boyer for 150 million francs and the French would pay half of customs charge for trade. They would do that as indemnity for the losses of the plantation owners. The Haitian government at the time was strapped for cash so it had to turn to its valuable vast amount of forest which was a source of cash. Deforestation began at a large scale. The export market converted the timber into cash. That was the motor revenue that the Haitian government generated in order to pay their indemnity to France. Mc Geehin cites Paul Paryski who states that in the year 1845 alone, 18,600 cubic meters of mahogany were exported from Haiti. From there, we have a clear picture where the environmental history of Haiti begins (as an alternative opening) since Mc Geehin goes further in his essay when he states that a proper starting point would be the European contact with the island of Hispaniola. His historical statement reveals that the latter colonizer had a profound affect on Haiti's vegetation patterns. He writes about the impact of European settlement by quoting Paryski. This author states that in the early 18th century, exploitation of the forest resources of the new French colony (Saint Domingue) now Haiti, accelerated as whole mountain ranges were deforested for the valuable forest hardwoods. Land had to be cleared for plantations and other types of agriculture.

In a way, both the former Preval and Aristide's administrations were looking for a political discourse that would draw the attention of the majority of the people; and, of course, the attention of the so-called "opposition" (with a sole goal: Aristide must resign) were trying to inflict the punishment on the French by reviving the Kreyòl saying "Ayiti dwe Lafrans" (Haiti owes France). But this time, we were treated with the reverse of the idea: "Lafrans dwe Ayiti" (France owes Haiti). Aristide, in his calculation, went further demanding \$21.7 billion in reparations for charges paid after independence in 1804. Truly, on the one hand, many people supported that claim and would like to see the money to help Haiti (though conscious people may pinch themselves in a way to have doubt about its use), but at the same time some critics only see a rhetorical Aristide as since he talks more than he acts; clearly he is a master manipulator in this instance emphasizing this issue, hoping to make people ignore the country's real problems (lacks of infrastructure at all levels). The truth is that many things could be done with a limited amount of money and within a short period of time. On the other hand, many Haitians know that France would not easily give such a large amount of money in reparations. Different from Preval and Aristide, Prime Minister Gerard Latortue shifted his focus diplomatically, trying not to awake the sleeping cats, especially under a U.S – France led occupation, in favor of his government. He declares that Haiti does not want reparations from its former colonial master France but thinks Paris has a moral obligation to extend it credits... Its contribution could be a line of credit for French companies for infrastructure work in the energy or road construction sectors. (Reuters -Paris, May 12).

So, the mismanagement of Haiti's environment is not something recent when analyzing all these historical facts. It has its roots in European colonization. Talking about the problem of agriculture, it is important to bring up challenges such as the ecological ones that are related to the issue. My novel, *Sezon sechrès Ayiti* (4) covers part of the ecological problem where peasants cut down trees to make charcoal (for cash) because of the absence of other cash-crops. Charcoal constitutes 80% of energy use in the whole country. We have had a lack of electricity in the capital city for many decades; an

example of a problem that has not been solved in spite of the fact that we have engineers and technicians in Haiti. So people rely on the burning of charcoal for their energy needs.

Gerald Murray, a well-known scholar and anthropologist who lived in Tomazo, Haiti for ten years, has addressed the ecological problems of Haiti in many of his published papers. With assistance from some foreign organizations, he participated in the planting of 1 million trees in Haiti almost two decades ago. Yet, in a lecture at the University of Massachusetts-Boston in the early 80's, he mentioned that it is a sad fact that people later cut down some of those very trees to make charcoal — even those which were fruit-bearing. Why did they do so? Because they didn't have a choice; they could no longer rely on agriculture; it's so poor, no irrigation, most of them don't have land to work, no machinery.

HAITIAN MIGRATION DUE TO POOR AGRICULTURE –

Why do most Haitians have been trying to leave Haiti? The answer lies in the POOR AGRILCULTURAL SYSTEM that we have. The quote in the paragraph gives an idea of certain regions of the country that have been affected.

“The condition of the land in the Northwest appears to be inadequate to support large populations. The vast majority of the vegetation in some areas consists of desert plants. Cactus and other Thorne plants cover much of the hillsides and make it very dangerous to go more then a few feet inwards from the roads... A certain percent of the population is involved with what seem fairly desperate efforts, the making of charcoal from almost every source of wood, including cactuses. Besides the ravages of goats, it is generally held that charcoal making is one of the main contributors to deforestation.” (see “Land and Agriculture” in references)

Here we shouldn't put "education" aside, but again it depends on how one approaches it (we can see it at the agricultural level also, educating the peasants to protect their land, what to plant or cultivate in what areas, the problem of deforestation).

When peasants don't have land work, no irrigation to water their small plots of land, prices of food are very high which are part of what they call *lavichè* (3). They have to leave their little rural towns and move to Port-au-Prince. There, they hope to find something: a job in the factories and if not, going illegally to the Dominican Republic to work in the sugar cane, coffee fields, constructions or try to smuggle onto a *kantè* boat that would take them to Miami by risking their lives in high seas.

If there is a radical program in AGRICULTURE, it will do the reverse: those Haitians from the countryside who are in transit in Port-au-Prince in search a for better life would go back to their native provinces to work their land. With comprehensive and effective government and private programs, they would have access to irrigation, fertilizer, machineries to help them plow the land and take part in other agricultural activities that would keep them busy.

"Most agricultural labor in Northwest Haiti is entirely by hand. Even the use of donkeys or cattle to pull plow equipment must be rare, because I only saw people hoeing by hand. In another area, the very productive rice area in the low lying L'estère north of Port-au-Prince, farmers were leveling the mud in rice fields by hand. Farmers in the Northwest are very skillful and patient in their use of the hoe and machete to do just about everything, and it was obvious that they took much pride in the quality of their farm work..." (see "Land and Agriculture" in references).

By having the necessary tools, farmers will be able to produce food not only for themselves, but also to bring to local markets to get cash for their needs. That is: CREATING ACTIVITIES for them, keeping them busy doing something in their own countries that is helping them. Now in order to have that done, we DO NEED leaders

with a vision for the country, not those leaders who had nothing before and who, all of a sudden, rise to powers in the name of the innocent and illiterate people to fill their pockets and become “the new millionaires” in a wink of time.

There are also many things that fall under AGRICULTURE: raising animals, fishing, reforestation..., a national program that can be put in place to subsidize gas for cooking in order to discourage deforestation and charcoal energy burning energy. The burning fume is poisoning human health and the environment.

“Production of animals, mainly goats and cattle, has four problems in Northwest Haiti: water, grass, diseases, and breeds. Apparently farmers do not adequately appreciate that even goats need a certain amount of water to survive. Cisterns may be the passive solution to provide water to animals. There is not much good quality grass for the goats to eat. They suffer from nematode problems. It is difficult to maintain pharmaceuticals and other medicines because of the general lack of electricity. An example is the Newcastle's disease of chickens, chronic from December through March, for which \$10 of vaccine could save \$500 worth of chickens. There is an opportunity to improve the breeds of animals, because reproduction is poor. The central part of Haiti has better breeds of goats.

The farmer's main concerns were the need for seeds and cuttings of mango and avocado varieties, irrigation, animal production, and erosion control. They were interested in replanting mahoganies and "Guape" (pine?). Their main crops are corn, beans, and sorghum.” (see “Land and Agriculture in references).

In the above quote, we have seen the problems that animals in Haiti have been facing; problems that could be solved with a little amount of money to help farmers. All of them must be taken into consideration in if there will be a real agricultural program for Haiti's development. We have also seen the importance of electricity and the role it can play in saving the life of many animals by maintaining pharmaceuticals and medicines

for them.

In raising animals, we do need a **STRONG** project that would bring back the Creole pigs since that had been for years the backbone of the peasants' economy. But unfortunately, the unnecessary slaughter by the puppet government in the 80's was a big slap to peasants. Since most of them are not landowners and don't have cash crops, they used to raise animals (and mostly Creole pigs) before the 80's. They would get CASH when selling them.

“An essential component of Haiti's informal economy and the real savings account of its citizens was the 'Creole Pig.' The term 'was' is appropriate, because in the early 1980's international agencies convinced the peasants in Haiti that their pigs carried a disease, that if transmitted to the swine industry in America the loss would hurt the global economy, and their Creole pigs needed to be eradicated... The peasants were promised a repopulation program with new pigs from Iowa that required clean drinking water (unavailable to 80% of the human population), imported feed, and special pigpens. Haitians couldn't afford the new pig; the repopulation plan was a disaster. The eradication of the Creole Pig levied a pig toll on the Haitian people. Jean-Bertrand Aristide writes, ‘One observer of the process estimated that in monetary terms Haitian peasants lost \$600 million dollars. There was a 30% drop in enrollment in rural schools, there was a dramatic decline in the protein consumption in rural Haiti, a devastating decapitalization of the peasant economy and an incalculable negative impact on Haiti's soil and agricultural productivity’”. (Michael T. McGeehin, 2002).

From that quote, the author tells it all: the disappearance of an essential component of Haiti's informal economy, the disappearance of real savings account of its citizens, the influence of international Politics on Haiti's economy, adaptation problem with the new pigs, a multi million dollars lost, a significant percentage drop in enrollment in rural schools, problems in food consumption in rural areas and all contributed to the destruction of Haiti's economy.

“What happened to our the Creole pigs?”

These guys came from far away
Telling us that they have pork fever
A tricky combination
For peasants, bad news.

They give us the colored pigs (2)
In order remain their slaves
It's true that we are illiterate
But we are not animals”

(English version of “Kote kochon kreyòl nou yo?” (E. W. Védrine)

THE AGRARIAN REFORM UNDER THE PREVAL ADMINISTRATION –

“The President announced that he wants to spread agrarian reform throughout the country over a period of just three months. In order to do this, INARA has to open offices in 14 districts (9 departments and 5 under-districts) covering the whole of the country not yet touched by the reform.

This announcement, widely reported, raises big hopes both on the part of peasants, who are marginalized and strangled by the high cost of living and the scarcity of equipment, and on the part of government, committed to a policy of raising national production and establishing social justice.” (Peace Brigades International – Haiti. Bulletin #10 -April 1998)

That sounds to be a great announcement, one that is filled with hope for the desperate peasants but usually, things are easier to be said than done. For Preval, it is something that can be done because the earth is the root of power. But how much land is an

important question to consider. Haiti is characterized by an essentially agricultural economy where two-thirds of the population lives in the provinces. There is a very high population density in rural areas. Trying to distribute some plots of land to peasants doesn't really solve their problems. One does not break the vicious cycle (for instance, most peasants when having a death in their family have to sell some of their plots of land in order to pay for the expenses of the funeral. Candidates to buy land usually take advantage of a death situation by offering their financial help to the family of the dead. Another big problem is that of eritye where some people who are not members of the immediate family may inherit these plots of land. By quickly selling the land without consultation and agreement of all the heirs may result in long fights among relatives which can give birth to all kinds of problems such as long term fighting, becoming enemies for life and death in some cases. To avoid such a complex problem (trying to identify land owners and distribute plot of land to the landless), it would be better and wiser to identify the land belonging to the STATE, those that have been seized illegally (particularly during the Duvalier's regime) and then employ peasants to work on it. These landless

peasants could also sell their labor to the State and the latter in return could provide them with decent housing, schools for their children, a social security, and health care to better their fragile social and economic situation. Just having the idea of giving out some small plots of land to some people in need does not solve the problem (no irrigation, no machines to work it and once they have a death, they will have to sell it). I could go on and on supporting my argument (Agriculture should be the #1 target for Haiti's development), but I guess many thoughtful people would take into consideration the points I lay out.

The Lavalas regime during their 10 years in power had enough time and some money (e.g., aid received after Aristide went back to Haiti from exile, money collected from taxes) to try their best to come with some solutions for this critical problem. They most certainly were aware of its acute form. The Preval administration should have had better

ideas for the functioning of INARA and its real purpose. Aristide alone spent more than \$ 90 million for his own security (during a ten year period). One fourth (1/4) of that money or money just for lobbying would have made great changes in developing agriculture.

"Haiti's government, while controlled by president Jean-Bertrand Aristide and his party, spent \$7.3 million between 1997 and 2002 lobbying the U.S government as more than 80% of the country was impoverished ... Haiti's island neighbor, the Dominican Republic -with a population of 8.4 million compared with Haiti's 7 million -spent \$1.18 million on lobbying for the same period, according to the most recent records required to be filed with the Justice Department by foreign agents ... Most of lobbying money, \$5.38 million in that period went to the Florida law firm of Kurzban, Weinger & Tezeli, which served as Haiti's general counsel in the United States ... During Haiti's lobbying efforts, U.S aid dwindled, from more than \$200 million a year in the mid 1990s to around \$100 million in 1998, to \$52 million last year. In 2001, Haiti's budget showed revenues of \$273 million with expenditures of \$361 million ... Mr. Aristide was paying between \$6 million and \$9 million annually for 60 or so bodyguards provided by an American security firm, The Steele Foundation." (Steve Miller, Washington Times, 2004-03-06; Haiti Democracy Project web page, item #1853)

HOW SOME PEOPLE VIEW THE DEVELOPMENT OF HAITIAN AGRICULTURE –

“State land can be used to develop production that would fight malnutrition. This production would feed the cafeteria system that was going to be opened for both private and public sectors (with a managerial system that could be mixed...). -This agricultural production would allow the creation of jobs for people such as farmers, those who raise animals, those in dairy products (such as milking cows), and people who work in the transportation sector. At the same time, this cafeteria would function in giving out jobs to both parents and students, jobs such as cooking, dish washing, handling of materials and so on. This is a vision we could start with to help to develop agriculture.

In a broader vision, we first believe that a choice of production is to be made. These questions we can ask are as follow: Is it production for international market first? Is it production to satisfy self-sufficient nutriment first? These questions deals with politics because there are great interests hidden behind some of these options. My choice is focusing on basic needs first. The question is not whether we should, but rather what agricultural strategy is good for Haiti..." (Luc Rémy).

Elaborating on Remy's ideas (based on an interview with him), the issue is something political that requires a qualitative and quantitative change in the agricultural system in Haiti (political leadership would have to direct the sectorial or global change that would happen with a sound strategy with the best people for either choice). Politically speaking, it is something that is clear. The full engagement will be a sensitive and challenging commitment for powerful change to redo the country agricultural system. This project according to him, should be centered on a strong politics that is first going to develop a cadastral plan (5) for them to really know who are the owners of the land, how much land belongs to the state, how much belong to the private sector, and which ones had no owners. Second, he suggests that they come up with good laws that govern working the land, tax on agricultural products and tools to work the land. Those who are causing problems ought to be punished. Stealing land by those tough guys who always want to get everything should be prohibited. Third, define and put in place forms of energy that can allow us to ensure conservation of the products for commercialization and distribution purposes. He is aware that at the moment they can not take place because there can not be good agriculture without energy; there can not be agricultural products to reach all sectors of the population and all the time. We must create good techniques to preserves perishable products (such as mangos, "kowsòl", oranges, grapefruits, pigeonpeas, green corn, bananas, etc. Fourth, he sees the creation of a special agricultural production. Fifth, prepare technicians. Sixth, develop a politics for agricultural production (by providing low credit loans, scholarships for peasants' children to study in agricultural schools which will prepare them for agricultural aspects such: dairy products production, raising animal, production of animal skin, etc).

Seventh, fight the invasion of “pèpè” agricultural products coming from abroad with a politics that deals with appropriate custom regulations, importation quotas, sanitation standards and other criteria not based on tax. Strategies and knowledge are important so the public and private sectors can understand clearly and subtly World Trade Organization rules. This becomes crucial because of the need for agricultural protectionism. We must be ready for the WTO negative consequences, (for example, possible sanctions). Eighth, organize constantly a series of fairs to promote our products. Ninth, change people's perception and language used in school, and the media on how they approach and dialogue about agriculture and peasants. This can be done by valorizing news on agricultural performance, by publicizing these achievements on television and in newspapers. Tenth, modernize the subject by updating our books for clarity of writing, featuring new effective techniques, questions and answers about different present agricultural programs, always emphasizing concretely our agricultural system, its role in the economy, production networks and how capitals flow through it; that is: do it in a way to work informally our agriculture by teaching the children and the whole country how to think and respect an agricultural economy in new positive ways.

Remy also touches on a “policulture system”. For him, this is not something bad for the land. Specialists always say that diversification of production is a way to avoid the land waste and rot (“usure du sol”) and prevent a monoculture (for example coffee, sugar cane, cocoa...) from taking all of our resources, killing all the good land and thus placing us again further in a dependence of international market price that is always making a lot of money (great fluctuation of prices) for agricultural products... This reflection is also important to prevent us from falling in line with the rigid rules of this international market that likes to isolate a country from its specialization in a product (according to economists David Ricardo and Adam Smith -what they call cooperative advantage that the neoliberal system likes) so that it can spend money in importing other products needed.

Some American missionaries have been working in the Dominican Republic (D.R) and Haiti for many years. A significant sector works with an eye, always, look for

a permanent solution to end the misery endured by the Haitian people. For instance, some have been working in D.R. with Pastor Jean Luc Phanord until his death in a plane crash (November 2001). Some worked in the bateys serving Haitian sugarcane cutters and their families by bringing them physical aid and spiritual comfort. After Rev. Phanord's death, some joined with Pastor Laroche of the First Haitian Baptist Church in Dorchester, Massachusetts. They worked with his group in Caesse, North Haiti in an effort to find a solution to the pain and suffering of the Haitian people.

“Two years ago we were introduced to a project ongoing in China whereby bio-gas separated from human and animal waste is used to provide electricity, cooking gas, pure drinking water, high-grade fertilizer and job opportunity to an entire rural community lifting the entire community up one giant step, no one gets left out, using this step up as a solid, positive platform from which the community can begin to advance and grow. We have been in touch with the man, Mr. John Spears, developing the China project and he assures us, given the proper situation, a community that would be willing to work together to replicate a project designed to suite their situation and train others from surrounding communities so they could return to their communities to replicate what they had learned, he would travel to Haiti for expenses and develop a role model for the Haitian people in rural Haiti. Since animals are the key to this projects success they thought is to bring dairy cows to Haiti to anchor the ‘Farm Unit’ and by doing so provide the community with milk, cream, cheese and butter.” (Jim & Martha McGuy: A simple plan to re-build rural Haiti).

Such a program would be beneficial for Haiti in the production of electricity, something so crucial in building the country's infrastructure. Animal waste has been destroyed throughout the country and as mentioned in the above quote, something that would be very useful for fertilizer. This project would create jobs for many people in rural Haiti and we can guess that they don't cost a lot to have them. So, there is a great focus on animals (that produce the waste) a whole --in the first place and second, we see a great source of protein through a future dairy products for the whole country, not just some

rural communities.

Jim & Martha McGuy comment on how part of funds transfer to Haiti can help with its development

"...A way for Haitians in the Diaspora to rebuild Haiti by coming together to support and take part in a common goal, a goal they already share but with a simple change in tactics could provide enough funds to help rebuild Haiti. We are referring to a change in the way funds are transferred to families and loved ones living in Haiti. Presently, except for \$5.5 million, annually, funds being transferred to Haiti are transferred through companies like 'Western Union' that charge fees between 10% to 25%. It is estimated between \$800 million and \$1 billion in funds are transferred to Haiti from the Diaspora, annually, a lost due to these high transfer fees of between \$80 million and \$250 million. Last year, the \$5.5 million mentioned was transferred through 'FONKOZE', Haiti's Bank for the Poor, at an one time charge of \$10 on funds transferred up to \$1000. Their \$10 charge is used to cover a small administration cost and the remainder is used to provide small business loans for Haiti's poor insuring all funds transferred benefit the Haitian people one way or the other... Doing this could serve as a way to unite the Haitian people in the Diaspora in a common goal and, also, serve as a way to bring them together to support projects like the 'Farm Unit" (Jim & Martha McGuy, May 2004).

To conclude, developing agriculture throughout Haiti would be the first step forward for the country's development. It would be the best way to stop the flow of Haitian immigration. For example, it would diminish the great number of Haitian peasants from crossing the border to the Dominican Republic (illegally or legally; thereby, supporting the black market behind this trade) and would be one of the most important steps in changing Haiti's face. This development would create jobs activities for 80% of the population who rely on it. Our peasants would then not need to migrate to the pollution of Port-au-Prince to look for jobs, staying in line for hours in front of a factory just to

kiss someone's boots for a job that does not even pay them \$4 a day. They would go back to their native town to work. Nor would they need to keep on risking their lives on the high seas to reach the Bahamas or Miami in order to live a better life.

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NOTES

- (1) Civique et morale. Popular text book used at middle school level in Haiti.
- (2) Colored pigs: referred to those (colored) ones from the United to replace the Creole pigs (black ones).
- (3) Lavichè: Everything is very expensive (particularly food production).
- (4) Sezon sechrès Ayiti (Season of drought in Haiti): one of Haiti's rare novels embracing the problems of the peasants.
- (5) According to Luc Remy, a cadastral plan for Haiti would be an operation for the State to put information in its archives concerning all land: the history of their purchasing, their size or superficies, which land belongs to who, which one belongs to the State, which one does not have owners, which one is good to be cultivated, what type of agriculture, on which land should people build houses and so on. Brief, it is just a document (an archive), a map, a representation that avoids anarchy, the fights among peasants for land, abuse, thief and that facilitate decisions making that are to be taken for the good management of the land.

ABOUT THE AUTHOR

Former Associate Researcher at the Creole Institute -Indiana University, Emmanuel W. VEDRINE is the Founder & Editor-in-chief of "E. W. Védrine Creole Project" and "Haiti's Super Web Directory". Bibliographer, editor, educator, essayist, interpreter, grammarian, lexicographer, linguist, novelist, poet, researcher, translator, Védrine has published many books and documents related to Haiti. He has served as lecturer at University of Rhode Island and Indiana University. His works appeared in: Anthology of Haitian poets of Massachusetts, Bon Nouvèl, Bulletin Commercial du Massachusetts, Boston Haitian Reporter, Educa Vision, CreoList Archives, Egroup.com/group/kreyol, Haiti 2004, Haïti Courier, Haitionline.com, Haïti en Marche, Haïti Progrès, Haitian-American Souls, Haitian-American Tribune, Haitian-American News, Journal of Pidgin & Creole Languages, Komè, Kreyòl Connection, Libète, Potomitan.fr.st, MIT2, Orèsjòzèf Publications, The Creole Connection, Prisma (UMass-Boston), REKA, Soleil des Iles, The Nations Tribune, Soup To Nuts, SICRAD, Tanbou.com, Windowsonhaiti.com, SEDRA ... He has completed the most extensive Haitian Creole Bibliography Research (An Annotated Bibliography On Haitian Creole: A review of publications from colonial times to 2000), published in 2003. Védrine has received several scholarships including the Harvard University Graduate Fellowship (1993).