

**Path to the most ever published bibliography research
on Haitian Creole:**

***An annotated bibliography On Haitian Creole,
A review of publications from colonial times to 2000***

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1.1 ABSTRACT

Documents have been publishing in Haiti since colonial times (1), but it is not easy to find traces of since there has not been an established formal or uniform system to protect them. This stimulated me to work on this research. Furthermore, Haitians (both in Haiti and in Diaspora) are facing serious challenges dealing with “documentation”. Every single researcher and writer should think of how they can find a solution to this challenge or how they can collaborate to improve the situation.

Looking at the progress made in the Haitian language at the lexical level, it is a remarkable testament to the language and the people. As of now, there have been more than 20 bilingual dictionaries published on the language the last three decades. It is necessary to have as many types of tools as possible to promote linguistic research in different areas of the rapid developing study of the Haitian Creole (Kreyòl). But since documentation has been one of Haiti’s key challenges, many people were unaware of the impressive publishing ventures on our native language. *An annotated bibliography On Haitian Creole...* can also be seen as an inventory of publications, documenting publications covering a wide-range of subject areas as detailed in its Table Of Contents: *A Bibliography Of Periodicals With Publications On Kreyòl* (268 entries); *Agriculture, Flora & Fauna* (61 entries);

Bibliographies (12 entries); *Dictionaries, Glossaries and Related sources* (130 entries); *Education, Literacy and Teaching materials* (334 entries); *Folklores, Folk tales & Stories* (230 entries); *General Subjects* (445 entries); *Geography & History* (63 entries); *Grammar* (72 entries); *Health & Hygiene* (52 entries); *Historical Linguistics* (88 entries); *Novels & Short stories* (108 entries); *Orthography* (112 entries); *Plays* (including related works, 87 entries); *Poetry* (204 entries); *Proverbs* (54 entries); *Religious Writings* (145 entries); *Sociolinguistics* (116 entries); *Teaching materials For Learners Of Kreyòl* (41 entries); *Theoretical linguistics* (325 entries); *Theses & Dissertations Related To Kreyòl* (75 entries); *Interviews With Some Haitian Creolists, Journalists & Authors* (13 entries); *Appendix* (Part I, II & III: Part III, Theses & Dissertations related to Haiti, 308 entries).

OUTLINE

- A.** Bibliographical overview of prior research.
- B.** Early observation as young teacher, teaching in the Haitian Bilingual Program in Boston.
- C.** From observation to publication (problem posing vs. problem solving).
- D.** More publications within a specific time frame (8 books released in 1994).
- E.** My first radio talk show (“*Chache konnen ak Védrine*”) and how I would use some data from it later in my bibliographic research.
- F.** Having a solid bibliographic base to move on with the research.
- G.** A bibliographic itinerary (including Haiti, the United States and Canada).
- H.** Is this a complete bibliography?

I. Choice of language to write the bibliographic research (respecting the three main languages in which comments / critiques on these documents were primarily written, also three main languages that have been used with Haiti (French, Kreyòl and English).

J. Haiti's linguistic situation (a diglossia).

1.2 *Bibliographical overview of prior research --*

Some critics would certainly argue that people never start out without anything from scratch. This is quite true in a sense. The well-known dean of Creole Studies, the late John Reinecke, attempted to publish a bibliography covering different based creoles. His death in 1972 was a great loss to creolists around the globe, but the seed he planted continued to germinate when later, some other creolists try to continue his studies in the spirit of his work. Covering Haitian Creole in his research, as part of a bigger Atlantic branch, Albert Valdman et al. (1983) - a well-known researcher on Haitian Creole), have tried to revive Reinecke's dream with the publication of *Bibliographie des études créoles, langues et littératures*. (2). But since bibliography is never a complete research, his is also limited in the sense of not conducting a thorough research that would include publications covering all aspects of the Haitian language from colonial times up to the early 80's, the date of its publication.

An annotated bibliography On Haitian Creole: A review of publications from colonial times to 2000, my latest book published in 2003, is an important document in my quest of trying to give Haitian Creole the dignity it deserves. It is also a document that reminds me of the long path I have walked in order to become a writer and researcher, focusing mostly on

developing teaching materials related to Haitian Creole that can be adapted to serve multiple functions of its speakers (be it in Haiti or the greater Haitian Diaspora).

1.3 Early observation as young teacher, teaching in the Haitian Bilingual Program in Boston

I was hired to teach in a Haitian Bilingual Program (3). It was quite a challenge for me back then when I started observing teachers and students' needs in the program, a challenge to start doing something positive to help remedy the situation. There was really no materials available in the students' native language or bilingual materials suitable to their environment.

Culturally speaking, most Haitians would do more talking than acting. In the case of the Haitian Bilingual Program, they would talk over and over its problems but never try to find some concrete ways of solving some of them. In my observation, for instance, there were two generations of Haitian teachers within the schools system (first and second generation), and each one would address these problems their own way:

a) In the classification of the "first generation", we would put teachers who were mostly in their 50's and up) who were educated in Haiti, graduated from the state university and then were hired by UNESCO (4) in the 60's to teach (mostly) in the new independent French speaking countries of Africa. Those teachers, who were educated in French and who were never exposed to any program or seminar dealing with Applied Linguistics, would misinterpret the real mission of a bilingual program and the students native

language as its linguistic backbone. For instance, most thought that mastering the French language would be a success for students and forget about using materials in their own native language, Kreyòl (the language spoken at home and with their peers, the one in which they can express themselves better and the one they best understood).

b) The “second generation” would be teachers (mostly from their 20’s and up). Some had completed secondary school in Haiti or in the United States and worked their way to graduate from American universities where they have also been in some teacher’s programs in order to become certified in their subject area. Among their required courses, they have taken courses dealing with applied linguistics where they would become aware of theories related to Bilingual Education, First and Second Language Acquisition and the role of the native language in education for success. They would, therefore, be more open to use Kreyòl in the classroom (though most of them would expect their students to do their very best to write in English). Right here, they not only made it easier for Haitian students (at the oral level), but also the latter took pride in class participation in their native language despite the fact that all of this took place at the “oral level” since nobody in the system came up with the idea of developing appropriate bilingual teaching materials (during that time) that would fit into the students’ environment (be it in French, English or Kreyòl – English) in order to help them making the transition faster.

In my class, I had tried my very best to help students. For instance, I would lecture in Kreyòl (when most of my students were taking the first level of ESL (English as a Second Language), but at the same time, the school

system expected us to help students master the English language. So, since all the textbooks were only in English, I would also summarize in Kreyòl chapters covered in class, by giving them summary handouts, including vocabulary lists with explanations in the native language. I would have them read in English in class and explain how much they understood from what was being read. I would do any helpful exercise with them. During tests, students had the choice of writing in English, French or Kreyòl. So, not only I tried to make everyone at ease, but there was no excuse at all for not participating in all class activities because what mattered to me the most was getting them to understand the kernel of the subject being taught.

1.4 *From observation to publication (problem posing vs. problem solving)*

From my two years of teaching in the Haitian Bilingual Program at high school level (1987-89). I've seen it all (in the sense of gaps needed to be filled up). Trying to go back to the primary source of the problem, my very first response in writing was the publication of an article touching on the problem of schools in Haiti, entitled "*Lekòl an Ayiti, yon pwoblèm total kapital*" (schools in Haiti, a real problem) published in the newspaper, *Haiti Courrier* (Vol. I, # April 1992. Boston, MA), of which I have extended into a book of essays, *Yon koudèy sou pwoblèm lekòl Ayiti* (A look at the problem of schools in Haiti published in 1994 (5). It is mostly a book used as a guide for teachers in Haiti where most of them never had a chance to attend any particular teaching program. Looking at their problem which is shown somehow through the students' performance in the Bilingual Program), I was first thinking of a way to help conducting seminars for them by going to Haiti during the summer months, but because of the unstable political situation of the country, it became more and more difficult to

achieve the goal of helping those in need. So, many free copies of this publication were giving to teachers in Haiti as well as those in the Diaspora and as I could meet them and made sure some samples went directly to Port-au-Prince's Public Library and part of these essays, as I've learned from some members of l'UNNOH (6), have been used in the baccalaureate exams. My first novel, *Sezon sechrès Ayiti* (7) is also used in some secondary schools in Haiti as textbook.

1.5 *More publications within a specific time frame*

I was blessed to be able to publish eight books (8) in 1994 to help the Haitian Bilingual Program. Inspired, in a way, by Thomas Madiou's idea (9) to write the first Haitian history book since he could not find one himself to read, while in school in Spain back in 1995, I worked intensively at the same time on the draft of *Gramè Kreyòl Védrine* (10). In the Spring of 1996, the manuscript was completed, and since I've announced a month before the launching of "Védrine Creole Project First Free Kreyòl Seminar" (11), that manuscript was first used as manual along with other teaching materials in that seminar for the first time before its publication in the summer of that year.

1.6 *My first radio talk show ("Chache konnen ak Védrine") and how I would use some data from it later in my bibliographic research*

Encouraged by a Haitian journalist, David Cangé, in 1996 to produce a thirty minute radio talk show through his radio program in Boston ("Haiti Diaspo Inter"), despite the fact that I was extremely busy researching, I finally accepted the offer and did a show based mostly on literary critiques for a

year. During that radio talk show, I had the opportunity to conduct interviews with some key writers and journalists involving with Haitian Creole. Among them: Féquière Vilsaint (*Educa Vision*), Jan Mapou (*Libreri Mapou*), Kesler Brezault (*Edisyon Lagomatik*), Roody Barthelemy (*Kreyòl Connection*). Prior to start the show, off and on I was interviewed by members of the Haitian Media Network of Massachusetts: Charlot Lucien (*Tele Kreyòl*), David Cangé (*Haiti Diaspora Inter, Tele Diaspora*), Eddy Le Phare (*Lèt ak Kilti*), Emmanuel René (*Ayiti Fokis*), Fritz Alvarez (*Inspiration Ministry*), Gerathel Théodore (*Ayiti Fokis*), Jako (*Ayiti Fokis*), Pè Ati (*Tandèm Pawoli Kreyòl*), Orèsjozèf (*Tele Kreyòl, Vizyon 2004, Orèsjozèf Publications*), Roro Jean (*Paj Istwa Dayiti*), Serge Claude Valmé (*Radyo Vwa Lakay*), Widneer Jean-Michel (*Radyo Choukoun Inivèsèl*), and Yvon Lamour (*Radyo Liberasyon, Anba Tonèl Lakay*). Many of these interviews, that I could track down, have become an integral part of my annotated bibliography and an important corpus of lexical data for future dictionaries related to the Kreyòl language.

1.7 Having a solid bibliographic base to move on with the research

All these prior research and publications, together with an educational fieldtrip to Haiti in 1996, were going to serve as an important and a solid base to build on my bibliography research. I mentioned my trip here to Haiti where we, some teachers of the Boston Public Schools and some active members of the Haitian Community of Boston, under the leadership of Joel Theodat (at that time, House Master and Head of the Bilingual Program at West Roxbury High School), organized an educational fieldtrip, taking some twenty high school students to Haiti. Most of them were youngsters who have left Haiti when they were very young and who grew up in the Boston

area. In a sense, they would know more about the United States than their own native country, Haiti. Influenced by the American media's usual portrayal of the negative parts of Haiti, they would of course know more about the negative than the positive accomplishments of Haiti in history as the "Old Pearl of the Antilles." In deed, it was extremely important to undertake such a trip so that these youngsters could see through their own eyes the Haitian Reality.

I had the opportunity to conduct some interviews while in Cape Haitian and in Port-au-Prince also in order to enrich my lexical research, a corpus for further research on regional dialects of the Kreyòl language. Data collected from Port-au-Prince's Public Library was quite little since the small number of libraries that exist in Haiti don't keep tract of records dealing with publications related to the language. Here, we can see clearly the problem of "documentation" in terms how ill-equipped centers for documentations are in Port-au-Prince and what some of us who are conscious of these problems, can do to help.

1.8 A bibliographic itinerary

Once, I've put an end to my radio talk show in the summer of 1997, and after completing a leadership program the same year at University of Massachusetts-Boston (College of Public and Community Service), I was invited in Miami by *Libreri Mapou* (12), to lecture on the history of Kreyòl. I also took the opportunity to stay in that city for a week in order to search that library since they hold some documents on Haiti, through which I could locate certain references dealing with Kreyòl. Jan Mapou, the founder and

manager, was quite helpful and made these documents available to be searched.

Upon returning from Miami, I was ready to travel to Indiana to search the Indiana University Creole Institute where I would find more documents on Kreyòl than any other place, traces of documents published since colonial times. Arriving in Indiana for the first time, I did not waste time to meet professor Albert Valdman for the first time despite of being familiar with each other's work on Kreyòl. He quickly gave me access to search the documents at the Creole Institute. His secretary, Mrs. Deborah Piston, made them available to be reviewed during my allotted research time. Prof. Valdman is also the first linguist (in the field of Creole Studies) who, after the publication of my first dictionary (*Dictionary Of Haitian Creole Verbs With Phrases And Idioms*), invited me (via a letter in Spring of 1993) to start contributing to his research, of which I have first reviewed a big chunk of *A learners' Dictionary of Haitian Creole* (1996) he was working on that time, and later contributed to the Indiana's University's most extensive trilingual referential Haitian Creole dictionary project soon to published.

Needed to see badly my late mother, Elenise Zama Védrine, in a nursing home in Boston (1997), I could not spend another semester in Indiana to go on with the research though I had an offer to teach a course in the Spring of 1998. From all the notes taken and copies of documents that I have made, I was ready to travel back to Boston to start writing the first draft of the research while still thinking of other places that I must visit in order to search for further documents. I then traveled to Cambria Heights, New York where I spent few days searching the center of "Haitiana Publications" (a

Haitian book publisher, distributor and resource center) run by Ms. Patricia Reicher. There, I could review documents and teaching materials on Kreyòl. Well-known authors like Féquière Vilsaint (Educa Vision, Florida), Maude Heurtelou (Educa Vision, Florida) and Kesler Brézault (“Edisyon Lagomatik”, Montreal) have contributed a lot in developing educational materials in Kreyòl, and in Kreyòl - English have provided me with some documents for review.

1.9 Is this a complete bibliography?

One of the questions some critics might ask when first see this book: is this all that has been published on Kreyòl? The answer would be “No”. A bibliographic research is never complete, and this one is no exception. This type of research is endless since people are writing and publishing constantly. One can always find some documents that are not listed in any bibliography. Since this type of seminal work is not one whose second edition can be quickly published, through my participation in different online forums dealing with Haiti since 1998, I found that it is crucial, instead of publishing a “supplementary bibliography” after this first edition, it would be wiser to keep on tracking down missing information on titles that did not appear in the first edition and information I intend to receive from researchers and from people who would like to bring their collaboration. These new data are, instead, being added to largest on-line Haiti directory (“Haiti’s Super Web Directory”) that I have created in order to help filling up some gaps related to the problem of documentation in Haiti. In this sense, I also encourage the creation of different electronic databases that would cover a wide range of subjects as I have done with this directory is a model.

This first edition of my bibliography research, attempting to cover publications from colonial times to the end of the year 2000, is a preliminary stage of a longer work which I hope to enrich with further documentation. This bibliography is a project that opens its doors to everyone who wants to collaborate in the advancement of Kreyòl in the 21st century. I hope that this research stimulates everyone who reads it to think about the issue of “documentation” in all areas and how they can help Haiti solve this problem.

2.0. *Choice of language to write the bibliographic research*

This bibliographic research appears in three languages (English, French and Kreyòl). As of now, they are the three important languages in Haiti and also in Haitian Studies (though English does not have official status, its use in certain case is significant).

The “language issue” has always been an interesting one to me. As the Haitian poet, Kesler Brézault, mentions, *when a Haitian is writing in French or in another language, the message that the author is trying to send is like white sugar. Once can guess that there is a chemical process taking place to convert brown sugar into white sugar. Many of the vitamins have been lost through the process.* In other words, the message an author is trying to convey (when not writing in the native language) always appears as a translation and often in translating, there are elements lost from the original text. At the same time, I do respect the fact that a Haitian writer may choose to write in a language other than Kreyòl. Many Haitians authors growing up in an environment other than Haiti will write in the dominant language of that environment.

When people are talking about “the major languages in Haiti”, they refer directly to French and Kreyòl that are two separate languages. Most documents published in Haiti appear in French since most Haitians authors write in French and there are still many foreigners who think that Haiti is a French-Speaking country; the implication is that most Haitians if not all speak French while in reality about 20% of the population does so and with varying mastery.

The native language, Kreyòl, has always played important role in the Haitian society: it is the backbone of our culture and the trademark of our ethnicity. It is clear that the Constitution of 1987 stipulates only one language unites all Haitians – it is the Kreyòl language. The same Constitution recognizes Kreyòl as another official language on par with French.

2.1 Haiti's linguistic situation

The linguistic situation of Haiti has been (up to now) a diglossia (**13**) where French or Kreyòl can be looked at as a dominant language in some cases. For instance, most of the official documents, including teaching materials, are still written in French. There is a need to render them in Kreyòl. There have also been a great number of teaching materials in Kreyòl (from the last two decades) covering the elementary and middle school cycles. And now, there are also Haitian researchers, educators, and writers in the Diaspora who are developing materials covering elementary, middle and secondary level. Though these publications may not be seen voluminous in the eyes of some critics, but the initiative taken to meet challenges is something that needs encouragement from everyone who is dreaming of changes for Haiti in all domains.

Despite all these types of activities, the real change remains in the hands of the Haitian government – not only to build free schools throughout the country, but also to promote teaching and literacy programs in the Kreyòl language first and try to work toward a solid bilingual program. The day this dream becomes a reality – when all children in Haiti will be able to attend schools freely, to learn how to read and write in their own native language, and to master it before learning a second language, education will be a great step in the development of the country and of the genuine movement for school reform sought by many conscious Haitians.

2.2 Conclusion

Again, a bibliography research is never complete and *An annotated bibliography On Haitian Creole: A review of publications from colonial times to 2000* is not exception to the rule. I welcome suggestions from readers and help from people who want to collaborate to in finding new documents to enrich the research and advance Kreyòl in the 21st Century. I hope that published research work on Haiti's native language can serve its users for different purposes, seeing its contents and keywords sampling out a variety of aspects (*Atlantic Creoles, Caribbean languages, Caribbean literature, Creole bibliographies, Creole corpus, Creole description, Creole genesis, Creole grammar, Creole lexicon, Creole status, Creole teaching, Creole linguistics, Creole Studies, French-based Creoles, Haitian Bilingual Programs, Haitian Creole (Kreyòl), Haitian Culture, Haitian history, Haitian language, Haitian Linguistics, Haitian literature, Pidgin and Creole*

Languages, Theses and Dissertation on Haitian Creole and on Haiti) as in invaluable tool for research dealing with the Haitian language.

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VEDCREP = E. W. Védrine Creole Project.

FOOTNOTES

(1). **COLONIAL TIMES.** Here, it refers to the historical periods before Haiti’s Independence (1804).

(2). *Bibliographie Des Études Créoles, Langues Et Littératures.* 1983. Albert Valdman, Robert Chaudenson, Marie-Christine Hazaël-Massieux. Indiana University-Bloomington. “Cette bibliographie tire son origine d’un projet lancé lors de la préparation du premier C.I.E.C (Conseil International des Études Créoles - Nice, novembre 1976). “Dans un premier temps, ses initiateurs se proposaient de compléter la partie de la Bibliographie des études créoles de John Reinecker (*A Bibliography of Pidgin and Creole languages*, Honolulu: University Press of Hawaii, 1975), traitant des créoles et pidgins à base lexicale française – dorénavant et dans le texte de la bibliographie l’on se servit des sigles CLF et PLE pour dénoter les créoles à base lexicale française et les pidgins à base française respectivement. Les indications fournies par le regretté doyen des études créoles s’arrêtant à 1972, elles devaient être prolongées pour une période de 1972-76...”

(3). **THE BILINGUAL PROGRAM.** That program was a “transitional one”. They expected students to master the English language as quickly as possible in order to mainstream. However, it wasn’t an easy task for many students, particularly the flow of students coming from Haiti in the late 80’s where education in Haiti has become less challenging, due to political unrests, and teachers with less qualifications to teach. People were tired of Jean-Claude Duvalier’s dictatorship and started rising against him. From time to time, schools were closing down; students barely completed a full academic year and also, the quality of education in Haiti started to go down in the early 80’s. Among the flow of students who left Haiti, were these students found in the Boston Public Schools. Due to their age, they were placed at high school level. Many of them never even completed the elementary or middle school cycle, and were functioning below grade level. They were neither literate in French nor in Kreyòl therefore many who fell in that category were referred to SPED (Special Education Program). Teachers in the Haitian Bilingual Program felt pressured by the school administration that did not really understand what was really going on since they were conducting regular school business. Some Haitian teachers who really broke the ice, trying to understand the real problem of these students were really patient with them. They tried their very best, helping them and some did succeed (at least having a high school diploma) because of these Haitian mentors they had.

(4). **UNESCO** (United Nations Educational, Scientific and Cultural Organization).

(5). The work that I have done in *Yon Koudèy Sou Pwoblèm Lekòl Ayiti* was partly motivated by my work as a teacher in the Haitian Bilingual Program in Boston. However, my work is very much directed at the challenges of education in Haiti. It is a habit of mine to return to Haiti (mentioning it) in order to analyze some of the problems within the school system there. There are so many problems within the Haitian schools and my return to Haiti (mentioning it) helps me to really understand or show the readers, students, and teachers the problem and its sources so they can be able to analyze and propose some solutions. --- I discuss the language issue in order

to bring enlightenment on both French and Kreyòl. We know that in Haiti during the 30-year dictatorship, educators in Haiti never really talked about the serious problems of Haitian education. In fact, one of the confusions that have been propagated is the exaggerated concern between French and Kreyòl in order to avoid showing that it's politics that causes the major problems and not whether the school is committed to French or Kreyòl. As researcher, I contend that the problem of language is important, but secondary to the reality of politics. It is politics that can create the conditions for educational quality and opportunity in Haiti and not what language one speaks. Language is just a medium; one can use any language in education. So, the real problem is not really one between French and Creole, the way many educators in Haiti used to show it in order to avoid touching on the political reality and how it really defines the contours of our educational expectations. --- I take my position on that and at the same time as writer, familiar with linguistic research and one who cares deeply about the Haitian Reality, I feel that I have a responsibility to do a job that would advance Kreyòl language as the main language medium in the educational system in Haiti. Further, I try to advance Kreyòl in the Haitian Diaspora in all bilingual programs. I do believe in what I am doing and I stand firmly on it. On the issue of language again, we must not forget the attitudes that we are sometimes dealing with when some Haitian teachers put forth negative attitudes against Kreyòl language. That is another problem we can analyze and why some teachers insist upon using only French as the language for Haitian students. So, they don't see the use of Kreyòl language as a medium to help Haitian children in their transition in bilingual program. Bilingualism is under scrutiny in the Diaspora while Kreyòl is the Haitian educational structure is under scrutiny as the official language there. Negative attitudes in both the Diaspora and Haiti about Kreyòl language must be changed. Language then is the crucial link waiting in the wings to come forth and do its job in Haiti once Haitian politics restructure an educational system for sustained excellence. Kreyòl is the native language and it must be respected and officially used. I stand by that. Also, I think that the Diaspora can play an important role in helping to accomplish that goal because for instance, in Boston, though there was certain resistance by some Haitian educators in the Boston Schools System to use Kreyòl, it was still known as the Haitian students' official language in the bilingual program.

(6). **L'UNNHOH** (Union Nationale des Normaliens Haitiens). The largest Teachers' Association in Haiti, regrouping over 3000 members.

(7). *Sezon Sechrès Ayiti* ("Season of drought in Haiti"), first published in 1994, is one of the very few Haitian novels that embarked the problems of the peasants, why they are leaving Haiti. The title of the novel is twofold: a play-on-word and a metaphor dealing with the political problems of Haiti where peasants are always those who suffered the most in our society. Not too many people pay attention to their real problems and try to understand what they've going through, which, in a way, forced them to leave Haiti. All the characters in the novel are peasants. Written in 1992, it's a literary piece reminding us of the Haitian peasants being sent back to Haiti by Dominican officials just few months after president Jean-Bertrand Aristide took power (on February 7, 1991) as the first democratically elected president of Haiti. He was widely voted by Haitian peasants, hoping that their situation would be changed once for all but unfortunately, the bloody coup of September 30, 1991 that sent Aristide into a 3 year exile has changed the whole course. Mèsidye is one of the great heroes of the novel. He was working in the sugar cane fields in the Dominican Republic and was among those sent back to Haiti. Once arrived in Haiti, he is trying to organize the peasants such as organizing fund-raising to help themselves buying the necessary tools to irrigate land.

(8). **FUNDING FOR THE FOLLOWING PUBLICATIONS** (*Di yon vèb, tire yon kont* (Say a verb, I will tell you a riddle), *Ide pou kreye yon High School Ayisyen prive nan Boston* (Ideas to found a private Haitian High School in Boston), *Materyèl Edikatif pou Bileng Ayisyen* (Teaching materials for Haitian Bilingual), *Poetry in Haitian Creole*, *Sezon sechrès Ayiti* (Season of drought in Haiti, novel), *Ti istwa kreyòl: Short stories in Haitian Creole*, *Un stylo international* (An international pen, poetry), *Yon koudèy sou pwoblèm lekòl Ayiti* (A look at the problem of schools in Haiti, essay) was taken from my student stipend from Harvard University. Funding for this five year bibliography research has been Provided by Jesula Vedrine, my sister, to whom I express my warmest gratitude, a person with such a great heart who is always ready to help those in need. My philosophy of supporting the Creole Project by not begging for grants from anywhere is one that deals with dignity in the sense that the energy we need is also within us, in other words, many of us have the potential to do great things (without counting 100% on outside help). That has been a big problem for Haiti's development: most Haitians think the real help Haiti needs is coming from outside (in the sense that others will come to do the basic things that we need or we have to count on them all the time by not thinking of our potential as human resources). In my naked eyes, that is a challenge to meet.

(9). **Thomas MADIOU** (1814-1844), in his own word stated that he was desperately looking for a Haitian history book to read and could not find any (after coming back from his studies in France) and told his father that he was going to work on one. His voluminous research on the subject had later, inspired many Haitian historians.

(10). ***Gramè Kreyòl Védrine*** (Védrine's Grammar of Haitian Creole). First monolingual grammar ever written in Haitian Creole. It covers the basic grammatical aspects of the language with a foreword and acknowledgment in English, including a bibliography of 63 sources. – Comments on that publication: " *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." (E. W. Védrine). --- "*Gramè Kreyòl Védrine* is a reference tool for everyone writing and learning Creole... I congratulate Emmanuel Védrine for this work. Little by little, the language will shoot buds." (Féquièr 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).

(11). **EVALUATION OF THE HAITIAN CREOLE SEMINAR** (Védrine Creole Project First Free Kreyòl 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 receiving them...” (C. Etienne, Ph.D in French Linguistics, Indiana University-Bloomington).

(12). **LIBRERI MAPOU** (Mapou’s Bookstore). One of my literary pilgrimages was to pay a visit to *Libreri Mapou* in 1997. Living in the United States for almost three decades, it was the very first time I spent a week in Miami. *Libreri Mapou* can be seen not only as a place where people come to buy books and other stuffs but can also be seen as a center for “documentation” that exist in Miami and one that is quite important for all Haitians everywhere in the Haitian Diaspora. --- Many people who are conducting research on Haiti (be it foreigners, American as well as Haitians) come to this to find information. For instance, the very day first I arrived at the bookstore, there was a group of white Americans (college students) who were researching on many communities. They stopped by to learn about Haitian Culture and Haitians who are living in Miami.

(13). **DIGLOSSIA**. 1983a. Yves Dejean. “Diglossia Revisited: French and Creole in Haiti”. *Word*. Vol. 34. No 3, pp. 189-273. “...The first part of this study examines the concept of diglossia formulated by Ferguson (1959) as it applies to the language situation in Haiti. The second part analyzes, also in relation to Haiti, the subsequent development and transformation of this concept. The conclusions from this analysis are not restricted to the theoretical investigation of Creole. They have important practical implications for questions or orthography, literacy, orientation and goals of primary and secondary schooling, the methodology of teaching and learning French, and the appropriate way of discussing language problems with a Haitian audience.”