

**Online Educational Resources
for Haitian Teachers, Students, Schools
in Haiti and in Diaspora**

Emmanuel W. Védrine



Photo: Courtesy E. W. Védrine Creole Project

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Summary in : Rezime an

Deutsch • Español • Français • Kreyòl • Papiamento

- I. Online Teaching Materials Samples** : *Echantyon Materyèl Didaktik-Pedagojik an Liy*
- II. Bibliographies** : *Bibliyografi*
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Chatting on Bibliographies related to Haitian Creole:

30 years of Research and Publications on Haiti,
the Haitian Diaspora, and Haitian Creole

-- Presentation at FLA (Faculté de Linguistique Appliquée : Faculty of Applied Linguistics,
Université d'Haïti /State University of Haiti /Inivèsite Leta Ayiti)

•
75 Seventy-five Years of Research and Publications on Haitian Creole (Kreyol)

•
Collection of Haitian Materials by Albert Valdman (50 years)

-- Indiana University-Creole Institute

•
*25 Twenty Five Years of Research & Publications on Haiti,
The Haitian Diaspora, and Haitian Creole*

-- E. W. Védrine Creole Project, Inc.

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Bibliographie Haïtienne et Indices Biographiques:
General Haiti's Bibliography

•
Haiti's Super Web Directory & Diaspora

•
Haitian Historical and Cultural Legacy, A Journey Through Time:
a resource guide for teachers.
HABETAC (The Haitian Bilingual /ESL Technical Assistance Center)

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Author's Biography : Biyografi otè a

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Praises for the author : Éloge (Lomeyans)

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What the author thinks : Sa otè a panse

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To the memory of my dear mother,
Elenise Zama Védrine (1917-2002)

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Before getting to our subject, we are taking this opportunity to ask *educators, editors, researchers, authors e translators* who are producing works related to *Haiti, Haitian Creole (Kreyol)* and the *Haitian Diaspora* (*articles, books, theses and dissertations, and audio materials*) to send us their titles, covering the years 2000 – 2020. We will do our best to add them as quickly as possible to our online *Haiti's Bibliography, Bibliographie Haïtienne et Indice Biographiques*. We also want to ask all readers who read this document to share the link with their contacts via social networks. By doing so, more people will know what's available online in terms of bibliography related to *Haiti, Haitian Creole and the Haitian Diaspora*.

"All Haitians are united by a common language: Creole. Creole and French are the official languages of the Republic" (Article 5, The Constitution of Haiti, 1987).

Mother tongue or native language is part of our *DNA or blood*. We must be proud of that, and be proud of using it everywhere. We should encourage people to learn to write in it, to publish books and

school materials in it, and to fully use it in school. Research shows that students would do better in school when the native language is *the language of instruction*. For instance, they would do better in science when scientific materials are in the native language or can be explained in that language.

Some of the questions critics may ask upon looking at the title of this document are: *Orientation Training for Haitian Teachers where? What level? What should they know? How many of them are connected to social networks? How many of them can use a computer for different purposes? How many of them who learn to develop teaching materials in their subject areas? How many of them have a computer at home (desktop or laptop)?* We anticipate these questions, and even more to stimulate research, but it is important for us to precise the objective of our work here.

Our first experience as certified teacher, researcher and writer started out in the Haitian Bilingual Program (in the Boston Public Schools, USA in the late 80's) at *High School* level where we taught *Social Science* and *Foreign Language*.

Haitian students (coming from Haiti) who were in *Haitian Bilingual Programs* were going to face language issue (particularly English). It is a first linguistic hurdle, and the basics skills that many of them did not have neither in writing *French* nor *Creole* on any subject in one of the two languages.

Here, we can analyze Haiti's schools' problems reflecting in their performance. We were dealing with immigrant students with economic problems who either arrived in the United States with *green cards* (legal status) after the collapse of the Duvalier regime (father and son) on February 7, 1986 and those who had refugee's status who left Haiti, one way or another in search of a better life abroad.

While they were in transit in the *Bilingual Program*, Haitian teachers would present their subject in Creole in class, the *language of instruction*. All books and other teaching materials were only in English. There was no translation or *adaptation* available (in Kreyol or French). The only trilingual material I remembered seeing in the office of the Haitian Bilingual Program (in the school where I was teaching) was the *Haitian Creole - English – French Dictionary (Volumes I and II)* by Albert Valdman. Indiana University-Creole Institute. 1981.

Haitian students had not only to take *ESL* (English as a Second Language), but also they did not have an advance level in English to decipher books that the school would lend them (from the beginning of the academic year in September, and they would return them in June when school was about to be closed).

A Haitian teacher would do three times the work of an American teacher (who was teaching the same subject, and who was using the same teaching materials). Depending on your experience as teacher, you are stressful when facing such a dilemma. You are experiencing certain problems, and you wonder how you are going to solve them. You are thinking how you are going to prepare your *weekly lesson plan* and divide it by 5. That means you can have a *daily (lesson) plan* to teach your class (from Monday to Friday) for the subjects that you are entitled to teach.

Even if you are not teaching *ESL* (for students whose native language is not *English*) but you have to think how you are going to help students mastering the English language as fast as possible. They are in a transitional bilingual program) with the intention to mainstream or switch to a regular program (where the *language of instruction* is only English).

In this case, you have no choice. You must prepare your *lesson plan* well to see what's essential in it to cover in class during your 45 minutes teaching. So, for Haitian teachers who are teaching in the United States, they will have a general idea in terms of what are trying to develop here. We also think of those who are now retired, and who had experience teaching in *Haitian Bilingual Programs*.

We observed the language barriers that Haitian students faced, and problems that Haitian teachers had to learn to *develop materials* for subjects that they were teaching. The development of these materials should be *adaptable* to the reality of the environment. In addition, they lacked strategies to adapt those that were already available. Seeing all this, we should think today about the resources that are available online, and how teachers can use them or adapt them to be used in their classroom for the subjects they are teaching.

For teachers who are in Haiti, they are facing their own problems also. For example, one can mention: *the lack of teacher's training at the beginning, overcrowded classrooms, classroom management, access to teaching materials, transportation problems* just to cite a few... Many of them don't get paid for many months on time in order to pay their monthly bills... We could go on and on with a whole list of problems, and problems that schools in Haiti have been facing also at all levels.

So, to remain focus on our objective here, we want to say to all Haitian teachers (in Haiti and in diaspora) that teaching is a *noble profession*. When you are preparing many generations of youth for the future, all teachers should see that as a commitment in life.

With *technology in education*¹ today, we can alleviate the problems through *networks*. We can create online forums to discuss everything, forums that can be created through *zoom*, (where we can be at different places) to exchange ideas.

It is true that's a luxury for many teachers in Haiti to have access to *technology*. More or less, we, who are in diaspora and who have access to it, can think of doing many things. For example, we can share our ideas and experiences with others. We can make documents available online to help students, teachers, and schools in Haiti that have more needs for these resources. By doing that, it would facilitate them to do research easier.

We are not pretending to solve all problems that Haitian teachers, students have been facing. We also believe that it is important for them to learn to organize themselves through *social media*. That would help them localize resources that are available online. They can organize or create forums to help themselves, to discuss different subjects, and teaching materials that can be used at different teaching levels. We are taking this opportunity to emphasize on *electronic versions* of teaching materials that students and teachers need to do research. These materials can be part of the *school program* or those that are related to the subjects, and levels that teachers are teaching.

Not only since the beginning of 2020 the world has been facing a pandemic (*covid-19*), but also long before, many countries have organized themselves by having *electronic versions* of all that they need, especially in the research and education area.

We know what intellectual loss Haiti has experienced in the January 12 earthquake with the loss of so many documents that got buried under rubbles. Many institutions did not have their electronic versions. *What lesson have we learned from these two awful events?*

In short, how are we deciding to better the conditions at the time in which we are living and with the reality before us, without saying "tomorrow"? In this sense, Haitian teachers, educators, and researchers must work together (whether they are in Haiti or in diaspora) so that the two wings of the bird enable it to fly.

But in order for that to happen, to become reality, we must be committed to the work that we are doing. We must believe in what we are doing. Not only that's going to help many people, but it is also important for everyone in all domains to learn to do some *volunteer works*. That will help solving faster some of the problems that education in Haiti has been facing.

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(SOME) COMMENTS ON E. W. VÉDRINE WORKS (Kèk) Kòmantè sou zèv E. W. Védrine

"I am impressed with Emmanuel Védrine's motivation for the development of Haitian Creole as a language that can be standardized and adapted to serve all the functions of its speakers and, in particular, members of the American Diaspora who require medical, social, and educational services in the language. Given the limited resources at his disposal, the linguistic tools Védrine 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 – 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. He is also a prolific author of literary and educational materials in Haitian Creole. He would be an invaluable collaborator to any project involving the description of Haitian Creole and the preparation of various linguistic tools for the language." -- [Albert Valdman](#), Rudy Professor of French and Italian and Linguistics, Indiana University - Bloomington.

"Emmanuel W. Védrine, prolific Haitian researcher, linguist and poet living in Boston, has helped me producing a very rich section dedicated to the Haitian Creole which is in rapid development..." – Francesca Palli, Webmaster Potomitan.

"Emmanuel Védrine, a researcher of Linguistics from Massachusetts... Védrine has published a large body of work on the internet and through educational journals. Védrine is best known for his book *Gramè Kreyòl VEDRINE Grammar of Haitian Creole*... He believes that it is necessary to have many types of tools to make it possible to promote linguistics research in different areas of the rapid development of the Haitian language... Védrine has contributed to the most influential Haitian Creole dictionaries..." – Martine Louis, *Boston Haitian Reporter*, Vol. 6, issue 11.

"Emmanuel W. Védrine deserves praises for references he publishes on many texts on and in Haitian Creole and a little presentation in his *Haitian Creole Bibliography*..., from colonial times to 2000. Védrine organizes the work by domain, and by author in alphabetical order." -- Renaud Gauvain, Dean of the Faculty of Applied Linguistics (*Faculté de Linguistique Appliquée (FLA)*, *State University of Haiti*).²

"[Pawòl gen zèl: Language Legitimation in Haiti's Second Century](#)". Thesis presented to University of Guelph, Ontario, Canada. Dec. 2016. '...This project is deeply indebted to the work of Michel-Rolph Trouillot, Matthew J. Smith, Laurent Dubois, Léon D. Pamphile, J. Michael Dash, Hubert Devonish and Emmanuel Védrine..." – Matthew James Robertshaw.

"I am greatly interested in Creole language. In late October (2004) I began compiling a bibliography of works in and about Cape Verdean Creole... I was delightfully surprised when I did an online search for "Creole bibliography" and your book, *An Annotated Bibliography on Haitian Creole: a review of publications from colonial times to 2000*, came up. I was very impressed (3,019 entries!). I began reading some materials online about your research. You are certainly a very prolific writer. I decided that I'm going to order your book for further inspiration. I've been thinking about creating synopses /literary critiques for Cape Verdean Creole literature as there doesn't seem to be much on the subject online or in print..." -- Gil Pires.

"The Haitian-American Society and The Negritude Society recognize Emmanuel W. Védrine for his outstanding research on Haitian Creole, particularly his *An Annotated Bibliography On Haitian Creole: a review of publications from colonial times to 2000*" - The Haitian-American Society and The Negritude Society, University of Massachusetts-Boston.

"Fellow countryman Paul Laraque prophesied long ago that a new era would probably come in Haitian literature when it would be done by writers who not only learn how to speak, but also how to write in Creole' (*Haiti Progrès*, March 25 - 31, 1987). Emmanuel W. Védrine is a multi-talented writer and

researcher. Linguist, founder and editor-in-chief of the "E. W. Védrine Creole Project", up to present, he has already explored almost all facets of the Creole language. His works are a testimony." -- [Kesler Brezault](#) (Keslèbrezo), Poet, novelist & editor-in-chief of 'Edisyon Lagomatik' (Montreal).

"... Emmanuel Védrine is one of the most prolific writers, editors and publishers of Haitian Creole texts. One of his ongoing goals is to provide Haitian Creole dictionaries, grammars and abundant texts for bilingual education teachers. He is a particularly gifted poet ... Védrine is one of the most focussed, practical, and hard-working person I know ..." -- [Marilyn Mason](#), MIT2 (Boston).

"This ['Védrine Archive'] site is a special one because it represents most of Emmanuel Védrine's contributions to the Creole Forum. Védrine is a writer and researcher who is investigating everything related to the Creole language. In this way, it would be difficult for us to find another person who is more passionate about the native language and who is working so hard for its advancement in educational and literary areas." -- [REKA](#) (*Rezo Entènèt Kreyolis Ayisyen*).

"Emmanuel Védrine assisted with the development of the Pimsleur course 'Speak and Read Essential Haitian Creole. His contributions included offering advice on grammar, spelling and usage. Védrine was a valuable member of the development team. His comments and opinions provide us with an in-depth look at Haitian language and culture." -- Mary E. Green, Development Editor ([Simon & Schuster](#); [Pimsleur Language Programs](#)).

"Dear fellow Caribbean linguist, Védrine. Greetings! Over the years I have been impressed by your prolific and energetic research on Haitian language and culture." -- Vincent O. Cooper, Ph.D is in linguistics and Romance languages from Princeton University.

"Dear Védrine, I have on many occasions benefited from consulting the Haitian bibliography you have compiled and published on the internet. Allow me to express my gratitude." -- Gerard A. Ferere, Ph.D Professor Emeritus, Saint Joseph's University.

"... [Petit lexique du créole haïtien](#)... Depuis longtemps, Mango Dyesifò, à travers le hebdomadaire Haïti Progrès, a entrepris de répertorier les termes créole spécifiquement rares et modernes. Le linguiste, Emmanuel Védrine, a essayé de regrouper cette minitieuse recherche pour venir à bout de ce travail. 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 imagés, recueillies 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 oubliés... 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..." -- Professeur Marc Prou, Université de Massachusetts-Boston.

"Emmanuel Védrine's research into Haitian Creole testifies that the Creole genius is not only alive, but that it will survive mondialization and continue to blossom well beyond the Creole world. His persistent effort to compose a repertoire of our immense cultural and linguistic wealth is a resonating call that joins the concert to safeguard mankind's linguistic heritage. We must work to the max if we really want to move on and help each other in every sense. Success requires sacrifice. We alone are not the ones who are going to benefit from our hard work, but rather the generations to come, as well as the whole world." -- Jean-S. Sahaï, Guadeloupe, Agreg Page.

"Emmanuel Védrine is a colleague who pays tribute to the country. In testimony of admiration for all of his important works on Haiti and for Haiti." -- Dr. Claudine Michel, Dept. of Black Studies, University of California, Santa Barbara.

"... It is worth mentioning the useful online source compiled by Emmanuel W. Védrine and Andrés Paniagua from the University of Massachusetts-Boston, "[A bibliography of Theses and Dissertation related to the Dominican Republic](#)." This online bibliography lists dissertations and theses abstracts and is arranged alphabetically by author with the capability to search by author's last name and by year." ³ -- Sarah Aponte.

E. W. Védrine : *Online Educational Resources for Haitian Teachers, Students, Schools in Haiti and in Diaspora*

"Dear Védrine, we know that you've been working a long time on the Kreyol language. Thanks to researchers like you that made us able to publish *Gramè Kreyòl*, Vol. I (2003). There remain a lot of work to be done, but we are moving alone. Thank you again for this type of encouragement!" -- Joseph-Sauveur Joseph, Ph.D

[**More comments on E. W. Védrine – Research and Publications**](#)
Plis kòmantè sou E. W. Védrine – Rechèch e Piblikasyon

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I. ONLINE TEACHING MATERIALS SAMPLES

Echantyon Materyèl Didaktik-Pedagojik an Liy

[A]

A Bibliography of Theses and Dissertations related to the Dominican Republic. Emmanuel W. Védrine, Andres Paniagua. 276 p. [Research done upon the request of His Excellency, Dr. Lionel Fernandez, President of the Dominican Republic]. Bibliyografi Tèz ki an rapò ak Repiblik Dominikèn (Dominikani). Bibliografía de Tesis y Dissertaciones relacionadas con la República Dominicana.

AFAB (ASOSIYASYON FANM AYISYEN NAN BOSTON : ASSOCIATION OF HAITIAN WOMEN IN BOSTON. Executive Director: Carline Desire; Program Director for Domestic Violence: Carmelle Bonhomèt; Contact AFAB. The Association of Haitian Women in Boston is a community-based grassroots organization dedicated to empowering low-income Haitian women and their children. We believe that everyone, regardless of race or sex, should have equal rights, and that women should have unlimited opportunity to develop as individuals, unhampered by social traditions..."; AFAB Annual Celebration; Information on Healthcare, Housing, Legal issues, Literacy program in Haitian Creole, ESL (English as a Second Languages) classes; Newsletter; Translation of documents from English to Haitian Creole; Tutoring network for Haitian students and Adults on weekends (Math, English); Seminars on Domestic Violence; Virtual Events through zoom meeting, I.D 882 3240 3268 Passcode 355661].

AIREY, Isabelle. 2008. Doctoral Dissertation Title: "*The Nexus Between Language and Identity in the Caribbean /Caribbean American Context*". 202 p. Stony Brook University. ["Haitian Creole Writers and A New Literary Tradition"; "Politics of Language: "Creole Under siege"; "Reconciliation: (Re) Embracing My Haitianess 'Snap-shots of a Haitian Childhood in Haiti and New York City"'; "Severing the Historical Cord: Haiti Without France"; "The Comedic Plays of Alcibiade: The Creole Language and the People"; "To Be Or Not to Be: Linguistic Conflicts in Caribbean Identities"; Interview "Jan Mapou: The Love, Fight and Passion for Haitian Creole"].

AKA (*Akademi Kreyòl Ayisyen*).

Akademi⁴ Kreyòl Ayisyen ki pwoblèm? ki avantaj? Ki defi? Ki avni? Ak Kòlòk entènasyonal sou Akademi Kreyòl Ayisyen an 26 - 29 oktòb 2011. 442 paj. *The Haitian Creole Academy, what are the problems? What are the advantages? What is the challenge? What is its future? And the International The Haitian Creole Academy.* [Sou direksyon Renauld Govain, Faculté de Linguistique Appliquée (FLA), Université d'État d'Haïti. [Achevé d'imprimer sur les presses de l'Imprimerie des Antilles. Avril 2013. ISBN: 978-99935-57-67-8 Dépôt légal: Bibliothèque Nationale d'Haïti, 2e trimestre 2013 -- What is the problem with the Haitian Creole Academy? What are the advantages? What is the challenge? What future? International Colloquium on the Haitian Creole Academy].

AKSYON KONKRÈ : CONCRETE ACTION. -- Etan Ayisyen (diaspora, Ayiti), nou bezwen poze aksyon konkrè nan tout domèn posib. Men domaj, nou pa ka kontinye konte sou *jenerasyon kowonpi yo* (ki bon nan pale anpil, fè bèl diskou long an fransè, fè bri zèl sapt san aksyon pozitif e konkrè). -- Se yon balon ki nan pye jèn jenerasyon an pou leve defi sa a nan venteyinyèm syèk la, patikilyèman sa yo ki nan diaspora (ki gen aksè a anpil resous. Yo dwe jis aplike yo sèlman). - Se *revolisyon pasifik* sa a nou bezwen pou *revitalize Ayiti e diaspora a*. Men san *lanmou patriyotik*, san *edikasyon*, san *sajès e san patisipasyon* san souf tout Ayisyen (fanm kou gason) ki vle wè chanjman e *patisipasyon jèn* yo alawonnbadè, l ap difisil pou n ateri. Yo dwe konnen kote yo soti, e kibò yo vle ale (pou yon lòt Ayiti). (E. W. Védrine, refleksyon 4 jen 2019).

As Haitians (in both diaspora, and Haiti), we need to take *concrete actions* in all possible areas. But unfortunately, we can't continue to rely on the *corrupted generations* (who are good at speaking a lot, making beautiful and long speeches in French, make flip-flops' noises without any positive and concrete action). -- It is a ball at the corner of the younger generation to rise to take up this challenge in the twenty-first century, particularly those in the diaspora (who have access to many resources. They only have to apply them). -- This is the *peaceful revolution* we need to *revitalize in Haiti and in the diaspora*. But without *patriotic love, education, wisdom* and without the breathless participation of

all Haitians (women and men) who want to see change and the *participation of young people* around the world, it will be difficult to land. They must know where they come from, and where they want to go (for another Haiti). (E. W. Védrine, reflection June 4, 2019).

ALKALAY, Leor. (Professor of English, ESL, researcher on multiculture, Language specialist).

ALLEN, Jeff. Automated /Machine Translation (MT), Haitian Creole and other Creole languages, Speech Technologies, Language Software.

A look at Higher Education in Haiti: another step after the secondary level | Koudèy sou Edikasyon Siperyè Ayiti: yon lòt etap apre nivo segondè. Emmanuel W. Védrine. Gade vèsyon kreyòl la pou pwen li kouvri yo].

Analysis of the French grammar teaching-learning process in a 6th grade class in Port-au-Prince. [Analiz pwosesis ansèyman-aprantisay gramè fransè nan yon klas 6èm ane nan Pòtoprens].

An Annotated Bibliography on Haitian Creole: a review of publications from colonial times to 2000. Emmanuel W. Védrine. 700. [Yon Bibliyografi Anote sou Kreyòl Ayisyen: revizyon piblikasyon soti epòk kolonyal rive lan 2000].

Ann Pale Kreyòl. Albert Valdman. [An Introductory Course in Haitian Creole (revised) 2nd. edition -- Teaching material for learners of Haitian Creole (Kreyol)].

An n reflechi ansanm pou n rele chalbari dèyè pwopozisyon k ap menase ÒTOGRAF lang kreyòl la. Michel DeGraff. Ivè (Fall) 2020. [Let's think together to halt proposals that threatening the Kreyòl language Alphabet].

ANDRÉ, Guivens. [Teacher of English and Civics, Boston Public Schools; Inventor of APP Amie to help Haitians learn English as a second language –«Aprann anglè ak kè kontan! Pou tout Ayisyen ki ta renmen aprann anglè san traka, ou ka fè kounyeya ak telefòn ou, lè w vle. Jis ale sou sit la www.englishamie.com e asire ke w antre imel ou ak nimewo telefòn ou pou kapab antre nan lis d atant lan. Sa pral asire w ke nou ba w priyорite, epi asire ke w ap jwenn bon sipò.»]. -- Teaching material for learners of ESL (English as Second Language).

ANDRÉ, Nicolas. (Haitian author & researcher). [Curriculum Vitae](#), Editor, Translator, Lexicographer. Field: Haitian Creole, Creole & French Linguistics. PUBLICATIONS: • 2011: *Qui trop embrasse, mal éteint*. Bibliothèque National d'Haïti ISBN 978-99935-32-53-8 ["The story of a young Haitian who enlist in the dictatorial government militia of Haiti to avenge the death of his father who was brutally assassinated. Ironically however, he himself soon becomes a violent *tonton macoute* and terrorized the population and the only thing that may bring him back to his original mission is the love of the beautiful Marline Poéton, an indirect victim of his gratuitous cruelty]. • 2010: "Un certain mardi de janvier" (English translation by Emmanuel W. Védrine, "Mother Nature has risen up against us", *Boston Haitian Reporter*, Jan. 2010); Italian translation by Francesca Palli, "Un certo martedì di gennaio"). • 2008: *Dwa moun pou tout moun*. OAS/UM International Civilian Mission. • 2008: Bay mo yo lapawòl (2008) OAS/UM International Civilian Mission. • 2007: *Haitian Creole-English Bilingual Dictionary* (2007), Assistant Editor. Indiana University-Creole Institute, Bloomington, IN. • 2002: *Pen nan boutèy diven nan panyen banbou*, co-rédacteur (liv I, II), eds. FOKAL (Fondasyon Konesans ak Libète), Pòtoprens. On the author : • "Nicolas André: un nouvel auteur à Livres en Folie". [Teaching material for learners of Haitian Creole (Kreyol)].

ANTOINE, Guy. (web editor). Editor-manager [Windows on Haiti](#).

Apèl konsènan GLOSE ak lòt zouti pou Lang Kreyòl la: Inisyativ MIT-Ayiti ap chache lengwis, tèminològ ak tout kalte edikatè ki gen jèvrin — pou n kole zepòl nan bati lekòl tèt an wo.

Aprann pale kreyòl ayisyen: Learning Haitian Creole (Ref. Wikipedy, ansiklopedi lib). [Teaching material for learners of Haitian Creole (Kreyol)].

ABSTRACTS : ABSTRE [Résumés of (de) *A healing paradigm for a new Haiti; A look at the problem*

of schools in Haiti; Ideas to found a private Haitian High School in Boston; Season of drought in Haiti). By Emmanuel W. Védrine].

ALFABÈ JENÈS RABÒDAY (pwezi : poetry). Emmanuel W. Védrine. [Alphabet of the *rabòday* youths in Haiti].

ANSÈYMAN SAN ANSEYAN : TEACHING WITHOUT TEACHERS. Emmanuel W. Védrine. [Pa ka gen bon jan *ansèyman* san anseyan ki prepare ak *materyèl didaktik* disponib pou ede elèv ak anseyan. -- Estrateji pou anseyan òganize *matyè* y ap anseye, e *aplikasyon teknoloji* nan ansèyman jodiya kòm zouti esansyèl – Nesesite pou òganize *konferans /diskisyon* atravè zoun pou diskite tout sa, e rekòde yo pou itilize nan *Seyans Fòmasyon* pou anseyan Ayiti, e nan dyaspora. – Itilizasyon *materyèl didaktik /pedagojik* (nan diferan nivo). Pa egzanp: kit *tip materyèl* (selon *matyè /sijè* anseyan an ap anseye), *pou kilè* (laj elèv yo, e nivo alfabetizasyon yo), ki *nivo moun yo* (èske tout ap fonksyone nan menm nivo, miwo /miba), ki *laj yo* (timoun, jèn, adil), pou ki *rezon* (objektif), *materyèl* ki disponib deja (èske anseyan an lokalize yo), ki *materyèl* anseyan an bezwen ki pa *egziste*, *ide pou fè kopi materyèl* ki ra /tèlke kèk liv ki pa disponib ankò sou mache a) :

There can't be good *teaching* without prepared teachers and *teaching materials* available to help students and teachers. -- Strategies for teachers to organize *subjects* they are teaching, and the *application of technology* in teaching today as an essential tool -- The necessity to organize *conferences /discussions* through zoom to discuss all that, and record them to be used in teachers' training in Haiti, and in the diaspora. -- The use of *teaching materials* (at different levels). For example: What *type of materials* (according to the *subjec(s)* the teacher is teaching), for who (students' age, and their literacy level), what's the people's *level* (are all functioning at the same level, up /down), what's their *age* (children, teenagers, or adults), for what *reason* (objective), *materials* that are already available (has the teacher localized them), what materials does the teacher need and that don't exist, the idea of making copies of rare materials such as some books that are no longer available on the market]. -- TEACHERS' ORIENTATION.

ASASINA PEYI D AYITI: ASSASSINATION OF HAITI. [Mwen toujou pale de sitiayson Ayiti, antan ekriven, *patriyòt* k ap viv andeyò peyi a depi 45 ane. Si se yon bon patriyòt ou ye, yon vrè patriyòt ki ta vle wè chanjman Ayiti, ki ta vle wè pèp sa a soti nan soufrans kote l ye depi apre endependans peyi a, kote se yon ti gwoup ki vle gen tout *resous* peyi a. Yo vle gen aksè a tout bagay nèt.

Si w se yon vrè patriyòt, sa mande yon moman refleksyon. Sa mande yon tan pou nou antre nan nou menm, kòm Ayisyen. A plizyè repriz, nou poze kesyon sa a: *Ki kote Ayiti prale vre?* Mwen pa santi m ka reyèlman ekri byenke m ekri tout sa pou m te ekri sou Ayiti, kòm ekriven e kòm refleksyon jiska 2021.

Men lè nou gade sa k sot fèt la a, asasina prezidan Jovenel Moïse, se pa yon kesyon *fanatik*, se pa yon kesyon *pati politik* ki sou pouvwa oubyen sa w afilye ak li, men se yon kesyon *asasina peyi d Ayiti*, asasina chak gress Ayisyen ki ta vle wè lavi miyò. Donk, ou gen ti gwoup sa a, jan ke nou vle rele l, ki pa vle peyi a fè yon pa.

Se yon moman refleksyon nou tout. Se pa moman pale anpil. Se pa aji ak anpil emosyon. Lè nou tande diskou pitit (defen) prezidan an, pitit gason l (Junior), nou tande diskou madanm li (Martine) ki estraòdinè kote l kanpe fèm pou l fè diskou l, byenke anndan l gen emosyon men l pale trè klè. Li voye yon mesaj a nasyon an. Li konnen sa k fèt yo, kote peyi a ye, e li menm li temwaye kilès moun mari l te ye. Pitit gason l tou temwaye kilès papa l te ye. Sè (defen) prezidan an te eseye pale, malerezman li pa t ka kontwole emosyon l, men li fè mesaj li a pase kanmèm.

Kote n prale vrèman vre, kòm pèp? Kote n prale kòm peyi? Èske ti gwoup sa a ki kenbe Ayiti depi plis pase 200 ane, li jouke Ayiti ak 50 kòd, kisa k nan tèt li, èske l pral chanje? Ki kote l pral ak tout richès sa yo lè l kite tè sa a? Nou wè lè n ale, n ale de men vid; n ap kite plizyè milyon dola dèyè (sa ki gen kòb yo). Nou pa prale ak oken chato; nou pa prale ak anyen.

Pi bèl bagay nou te kapab fè pandan n sou tè a se *renmen pwochen* nou menm jan nou renmen tèt nou, ki youn nan 2 kòmandman Jezikri mande (aprè renmen Papa L, Bondye ak tout kè; Referans biblik).

Pa gen pawòl pou n ta jwenn pou dekri Ayiti jounen jodiya. Anpil fwa, nou toujou blame etranje, men lè nou wè bagay yo, nou toujou wè se *chat kay* ki envite *chat mawon* antre. Se toujou *trèt* Ayiti ki envite *trèt* etranje vin fè tout sa k pa bon, nan tout tout nivo.

Se yon moman refleksyon pou chak moun. *Èske n ap chanje fason nou panse, emosyon, hèn nou genyen pou lòt k ap fè yon bagay?* Nou gen hèn pou sa pa fèt. Lè nou wè gen yon pòt k ap ouvri pou majorite moun k ap soufri, nou wè se fèmen pou n ta fèmen pòt sa a.

Avez-vous été à un ATELIER D'ÉCRIVAINS avant de publier votre premier livre? [Version in : vèsyon an • Deutsch • English • Español • Français • Kreyòl]. – [Writers' workshop and orientation]

AYITI: POU YON EDIKASYON PRATIK LÈ VANDREDI | HAITI: FOR A PRACTICAL EDUCATION ON FRIDAYS. Emmanuel W. Védrine.

AYOUBI, Hilda de Windt. Biography. Writer & Translator (Dutch, English, Papiamento, and Spanish). Curaçao]. PUBLICATIONS: *Geef me je taal. Dat ik je beter versta | Duna mi idioma pa mi por komprondè bo miho.* [*The author, a retired teacher at secondary school and lecturer at university. Dutch and Papiamento translator; Translator of E Profeta (The Prophet), by Khalil Gigran*] which was awarded by the Khalil Gibran Chair at Maryland University, and her other poetry book, *Gedicht*. A symposium by the author on these publications was hosted by Mensing Caminada (Monday, November 23, 2020). Presentation of *E Profeta (the Prophet)* by Khalil Gibran – Translated to Papiamento by Hilda de Windt Ayoubi •*Translingualism, Translation and Caribbean Poetry... lenga di mama a krusa laman* (Hilda de Windt Ayoubi, Pieter Muysken (co-author). [This book, a Papiamento poem by Hilda de Windt Ayoubi is translated into 54 languages. Ten of which are creole languages, including Haitian Creole (Kreyol)... This particular poem, together with some others that Ayoubi wrote, each one illustrates different aspects of mother tongue... Her interviews with the translators reflect challenges faced in translating... This book is a valuable reference for linguists, students in Linguistics, and anyone interested in poetry, translation and conservation of languages. The main goal of this publication is the revival and protection of minority and endangered languages – their speakers and their cultures...]

ÈSKE AYITI REYÈLMAN BEZWEN YON AKADEMI KREYÒL? : DOES HAITI REALLY NEED A CREOLE ACADEMY? Emmanuel W. Védrine.

Kèk AMANNMAN pèp ayisyen ta renmen wè nan yon konstitisyon ki ta vize devlopman ou dékolman Ayiti : Some AMENDMENTS the Haitian people would like to see in a constitution that would aim at the development or detachment of Haiti. (1) Lekòl gratis, e obligatwa pou tout timoun (soti laj 5 an jiska 18 /19 an pou ta anrejistre nan yon enstitisyon eskolè kèlkonk). Materyèl pedagojik gratis pou elèv ta prete (an septanm) lè lekòl ouvè, epi remèt yo an jen (lè lekòl fèmen). (2) Yon kandida alaprezidans ka tou fè kanpay ak vispresidan I. Konsa, p ap gen pou peye palmantè pa anba pou vote yon premye minis, pèdi tan, fè dilatwa. (3) Dwa pou Ayisyen ki gen doubl nasyonalite patisipe nan elekson pou tout pòs politik. (4) Yon palman ki gen sèlman depite pou reprezante chak komin. Li pa bezwen senatè k ap vin grate santi. (5) Re-elekson yon prezidan (apre I fin premye manda I). Konsa, yon prezidan ki te kòmanse yon bon travay (ki bon) pral gen posiblite retounen. (6) *Obligasyon sivik.* Tout jèn ki fini bakaloreya, ki gen 18 ane, dwe bay leta 2 ane travay sivik pou ede peyi a, avan pou yo ta jwenn nenpòt pòs nan leta pi devan.

[B]

Are Black People going to continue talking about racism without moving forward? • Est-ce que les Noirs vont continuer à parler de racisme sans aller de l'avant? • Èske Moun Nwa pral kontinye pale de *rasis* san ale vè lavan? • ¿Van a seguir hablando los Negros sobre el *racismo* sin avanzar?] Emmanuel W. Védrine.

BAPTISTA, Marlyse. (Creole Studies: Capedean Creole, Haitian Creole; Creole and French Linguistics; ESL /English as a Second Language) Studies. Biography. Curriculum Vitae. Field Work. Instruction. Publications. Students' advising.

BARAJ & SITÈN (pou irigasyon e pou lòt bi) : DAM (for irrigation and other purposes) --- Depi zòn nan se yon zòn ki renmen gen lapli, si tout fwa pa gen gwo rivyè, pa gen posiblite pou moun yo gen dlo... Gen moun ki fè sitèn lakay yo pou kolekte dlo. Yo tann lè lapbli tonbe epi yo fè yon sòt de dalo. Si moun nan gen kay an tòl, li fè dalo tout oto kay la.

Tout dlo ki tonbe sou tòl la al tonbe nan nan dlo a, epi dalo a mennen dlo sa a nan sitèn nan. Si moun tou se kay an beton I genyen, depi avan, yo ka koule bezwen an ak yon pant pou mennen dlo sa a al konble nan sitèn nan. Men nan tèt PVC nan tèt beton an, yo mete yon paswa pou anpeche pay antre ladan; epi lè I pral rive nan sitèn nan, yo mete yon lòt paswa pi fen pou bloke gwo fatra pou pa tonbe nan sitèn nan.

Aprè dlo sa a fin tonbe nan sitèn nan, moun yo trete li; gen moun ki met klowòk ladan... Pi souvan yo itilize dlo sa a pou bwè; genyen ki pa bwè I, tankou moun ki gen sous pre yo pa bwè I. Yo itilize I pou lave, pou fè lòt aktivite, fè manje elatriye.

Pou kote ki anpil mòn, moun yo fè yon sòt glasi* nan mòn nan. Gen moun ki pave wòch tout otou I kòmsi yon sòt de *sòl* (solay) y ap fè, epi lè dlo a tonbe li sot depi anlè nan glasi a. Otan ke I ap desann, y ap diminye lajè a. Yo kòmanse I byen laj (anlè); yo fè I nan yon estil trapèz (kote anwo a desann epi jiskaske I ap diminye, I al tonbe nan yon gwo sitèn. Donk, fò zòn lakay ou gen lapli (pou fè I).

Gen moun ki pran I yo awoze jaden. Si lapli tonbe (souvan), yo pa awoze jaden. Lè gen mwens lapli, yo awoze jaden, men lè lapli tonbe souvan yo plis itilize I pou bay bèt bwè. Moun yo ka fè anpil legim (tankou chou, kawòt pa egz.) e lòt aktivite. Moun sa yo, leplisouvan, konn leve bonè, yo pran dlo nan sitèn sa a y al awoze semans yo. Gen kote tou Ayiti ki gen anpil seren; lè lapli pa tonbe (souvan) pa gen pwoblèm akoz anpil fredite seren an pwodui.

Sitèn nan fèt ak yon pwofondè; si yon moun tonbe ladan li pa konn maje, I ap nwaye. Yo fè I gran, otan ke I kapab pran dlo. Li tankou yon pisin lè I plen, men yo fè I avèk yon kapasite kote lè I plen pou I ranvèse. Li pa kouvrir; yo kite I byen laj. Yo fè I tou nan yon espas kote bèt pa pral fè twalèt ladan, e kote moun pa pral sal li.

Se yon dlo kote lè I fin tonbe (mwen p ap di bwè I, depi se dlo sitèn sa yo moun p ap bwè I) men se yon dlo ki tèlman bèl epi se avè I yo awoze jaden, e bay bèt bwè I (yon ti kote yo fè akote, yo rale nan yon ti *mini sitèn* pou bèt bwè ladan. Li byen òganize.

Se te yon gwoup *enjenyè, agonòm* ki te soti Damyen ki t al fè yon peryòd de tan anba a. Yo t al aprann moun yo kòman pou fè lajen, agrikilti. Se te nan zòn ane 1987 – 88, aprè chit rejim Duvalier a. Mwen pa sonje ki konpayi ki te vin fè fè I, men jiska prezan n ap benefisyé de li.

* Nòt. *glasí*: yon gwo espas moun yo konn pran mete devan kay yo, nan lakou yo simante /sire. Dèfwa moun ki rekòlte pwa, mayi, kafe, pitimi... konn seche pwodui sa yo ladan. Li leve lakou a tou (yon lòt byenfe I); moun yo bale mwen lè yon lakou gen glasi. Sa vle di, glasi a simante; ou bale mwens. (E. W. Védrine).

BARTHÉLÉMY, Mimi (Michèle Armand). Haitian actress, writer, storyteller and director.) PUBLICATIONS: *Contes diaboliques d'Haïti* - suivis d'un glossaire et illustrés par Clémentine Barthélémy. 1995; *Une très belle mort: Caribana*. 2003 (Collection «Nocturnes Théâtre 133») • RECORDINGS: *La Reine des poissons* (2010), *Contes d'Haïti; Dis-moi des Chansons d'Haïti* (2007); *Vieux Caïman - Contes de grandes îles de la mer Caraïbe* (2001); *Tendez chanter l'amour* (1999); *Chantez dansez Haïti Guadeloupe* (1996); *Chansons et comptines d'Haïti* (1992); *L'Oranger magique, contes d'Haïti* (1992); *Légendes du monde entier* (1992) • STORIES: *Contes d'Haïti* (2011); *Le création de l'île de la Tortue* (2005); *Haïti, la perle nue* (1999). THÉÂTRE: *La Cocarde d'Ebène* (Montpellier) 1989; *Madea* (Paris) 1985; *Sebastian goes shopping* (Santa Cruz, California) 1983; *L'autre rive lointaine* (Honduras) 1981.

BATAY LANG KREYÒL LA : The struggle of the Kreyol language. [Batay lang kreyòl la oubyen pou rekonèt lang kreyòl se pa yon batay ki fasil. Lè n ap gade atravè listwa pa egzanp, ekriven k ap

ekri, ki te kòmanse ekri (an fransè) yon fason yo menm pou te jwenn *pri* nan men Lafrans pou rekonèt yo kòm «gran entelekyèl», «gran ekriven». Tout sa fè pati de *mantalite kolonyal* la, byenke nou soti nan esklavay (chèn yo kase nan pye nou; Dessalines kase yo an 1803 men chèn esklavay yo toujou makònèn nan lespri majorite nan nou (ki swedizan entelekyèl, ki rive lwen lekòl).

Se pa yon batay ki fasil pou kèk Ayisyen konsekan, ki konnen reyalite a (batay pou dekolonize mantalman). Se pi gwo batay la nan yon sans. Se pa tout moun ki konprann peyi sa yo ki te gen Ayiti kòm koloni, ki te gen Afrik tou kòm koloni, ki ba yo endepandans nan ane 60 yo. Yo pa ban nou endepandans, nou menm. Nou pran zam, nou goumen pou endepandans. Se sèl pèp nwa nan lemonn ki pran zam, kale kolon, epi ki pwoklame tèt li endepandan.

Anpil Ayisyen pa rann kont kòman sa enpòtan pou *libere tèt ou*. Lè w libere tèt ou, se pa sèlman *fizikman* men w sipoze libere tèt ou tou *espirityèlman, mantalman*. Se la pou nou konprann batay lang kreyòl la. Li dwe mache avèk *liberasyon fizik* nou kote chèn nan kaze nan pye nou, fò nou ka nan yon nivo pou kase I tou nan lespri nou. *Kisa sa vle di?*

Sa pa vle di pou n pa sèvi ak *lang kolon* yo, oubyen sa nou rele *lang popilè, lang entènasyonal* yo men se pito fason ke nou menm nou itilize yo. Premyèman, nou tout pale kreyòl kòm *lang matènèl*, lang natif natal. Pa gen Ayisyen (ki fèt Ayiti) ki pale fransè reyèlman kòm *lang matènèl* byenke gen kèk timoun paran pale fransè ak yo. Men lè w gade reyalite a nan lakou lekòl lè y ap jwe boul... donk lang ki soti a se pa *fransè* I ye; se *kreyòl*. Gen yon reyalite ke w pa ka maske reyalite lang kreyòl la, e pwa li genyen.

Fò n ale depi epòk kolonyal pou nou wè pwa lang kreyòl la. *Kisa sa vle di?* Nou wè lè [Sonthonax](#) vin Ayiti kòm reprezanatan gouvènman fransè a, alepòk, wa fransè a... diskou Sonthonax pwononse Sendomeng (ki te koloni Lafrans nan epòk la) te fèt an kreyòl. *Pou kisa an kreyòl? Èske se a moun nwa sèlman li t ap adrese I?* Non! Se kreyòl ki te *lang dominan*, lang kreyòl yo (pitit blan ki fèt nan koloni an); se lang sa a yo te pale kòm *lang natif natal*.

Se lang *nèg kreyòl* (ki fèt nan koloni an, pitit esklav ki fèt nan koloni an; yo rele yo *nèg kreyòl* konpare a *nèg bosal* (ki sot Afrik, ki pa pale kreyòl)). Sètadi, gen yon *inyon* an tèm lang la a, tout moun ki kapab pale kreyòl. Donk, gen yon inyon, gen yon kominyon an tèm de sa yo viv /de reyalite sou il la. – Pou n apresye lang kreyòl la, fò nou antre nan istwa kolonyal pou nou gade tout bagay, e kilès ki kòmanse ekri (an) kreyòl.

Ebyen se blan ki te kòmanse ekri kreyòl; se te *kreyòl* yo pa egzant ki te gen chans al lekòl an Ewòp; lòt blan tou ki vin nan koloni an (kòm avantiryè). Se yo menm ki kòmanse ekri an kreyòl. Gen sa yo rele *scripta* an lengwistik; se yon mo laten; li gen rapò avèk *transkrip*. Sètadi, lè nou gade dokiman Sonthonax pwononse an kreyòl nou wè yo trè fransize; se sa ke I te ye alepòk, men li gen yon estrikti ki enpe diferan de fransè, ki (an palan de kreyòl) devlope ofiamezi, ki gade pwòp estrikti pa I byenke leksik kreyòl la a 98% (98 pou san) devlope de fransè men se pa t yon fransè modèn (tankou sa k pale jodiya) men pito ansyen fransè.

Moun ki te vin nan koloni an potko pale yon *fransè modèn*. – Nou pral jwenn premye diksyonè *fransè - fransè* pi bibliye an France (ref. *Larousse*) soti an 1820 (?). Avan sa se te diksyonè bileng laten, diksyonè bileng grèk ki te [genyen](#). – Pou konprann pwa kreyòl la, fò n al fè fouy nan literati pou konn pwa lang sa a genyen, kisa I vle di pou moun ki fèt nan koloni an, ki pale I kòm natif natal.

Toujou gen *restavèk* kolon; lè nou pakouri listwa, nou jwenn esklav ki te rete nan kay. Yo pwòch kolon an yo menm, diferan de nèg ki t ap travay nan plantasyon, kote yo make do w ak kout raso /kout fwèt. Esklav ki te nan kay yo pa sibi yon seri abi menm jan ak sa ki te nan plantasyon. Yo menm, yo toujou gen yon ti *mantalite* rete pwòch kolon an; y ap manje lasibab.

Donk nou jwenn yon seri nèg, pa egzant, lè n ap feyste istwa d Ayiti... moun sa yo ki pa vle dekolonize tèt yo, se plis yon seri moun ki toujou la dèyè kolon an. Y ap *tann blan vin fè* pou yo, e nou wè sa nan *mantalite* anpil Ayisyen. Yo toujou panse si blan pa vin fè yon bagay Ayiti, yo pa kwè ladan I. Si *blan* pa anseye kreyòl, yo p ap kwè ladan I. Se *blan* ki pou di yo «Se yon gran lang wi n ap pale a. Mete I nan yon gran nivo».

Malerezman, nou wè (anpil) Ayisyen gen atitud sa a akoz chèn nan ki toujou nan tèt yo menm si yo ta rive lwen lekòl. Donk, se pa yon travay ki fasil, *dekolonizasyon mantal* la. Se chak jou pou nou edike moun yo sou sa. Nou pa gen oken pwoblèm ak oken *lang etranje*. Okontré, fransè se yon gran lang entènasyonal (nan ran anglè, espayòl...), lang diplomasi.

Nou ankouraje pou ta anseye yo de senkyèm ane fondamantal Ayiti (kòm *lang etranje*) men domaj, nou pa gen yon *fakilte lèt* nan Inivèsite Leta Ayiti (*Université d'État d'Haïti*) pou anseye *lang ak literati*, epi pou n ta jwenn pwofesè ki sot lòt kote vin fè kou seyans fòmasyon pou moun yo, kòman ke lang dwe anseye. Lang se yon zouti; ou kapab itilize yon zouti tankou yon manchèt pou koupe bwa, pou fè yon seri bagay. An menm tan tou, gen moun ki itilize I nan move kondisyon kote to tiye moun avè I.

Ebyen, pa gen diferan ant lang kòm zouti, nan fason n ap itilize I nan sosyete a (nou kapab blese moun avè I, nou kapab byen itilize I tou kòm yon zouti nou bezwen. Gen anpil edikasyon ki dwe fèt nan sans sa a Ayiti nan tout nivo, fason pou n dekolonize tèt nou nan tout nivo (lengwistik, ekonomik, lidèchip...). Tout sa gen pou wè ak yon *kolonizasyon mantal*... E lòt batay ki gen ant kreyòl vs fransè, ebyen *gwo lekòl* yo ki gen yon «non» deja, ki bezwen fè lajan, fè tout posib yo nan yon sans kote yo montre w ke w pa pral oken kote ak lang kreyòl la; ou p ap ka fè sesi /sela avè I.

BELIZAIRE, Johnny. Poèmes : Powèm.

BELLEFLEUR, Jean Heber . [educator and translator].

BERNABÉ, Jean. (-2017). Écrivain et linguiste martiniquais. «*Pwodiksyon kreyòl e sipò konkrè I, grafi a*». (Haitian Creole version | Vèsyon kreyòl ayisyen : Emmanuel W. Védrine. [Martinique French-based Creole : Matinik, kreyòl a baz fransè].

BERROUËT-ORIOL, Robert.

BÈBÈ GÖLGOTA: in search of citizenship with dignity. Michel-Ange Hyppoplite. (Translation from Haitian Creole to English: Emmanuel W. Védrine).

BELIZAIRE, Abram. «*Devlopman sou pwèl*. Atelye Kreyòl (AJK-GIDD). Sept. 2017 – Sept 2018. [Kou plim Belizaire boukannen mo jiskaske I ponn pwezi. Li kankannen zòrèy bouda moun politik santi di. Li viwonnen tout chapant sosyete de gress gòch la. Li travèse solèy lawont nan kadav de plamen – Pwezi kritik se katdidantite ak mak fabrik kout plim Belizaire. Mouche mete lasosyete toutouni nan bande yon pakèt reyalite ki jwenn andirans nan nannan yon seri tematik tankou: *leta, legliz, lekòl, lajistis, ekonomi, agrikilti, lasante, palmantè...* boule tankou tik ki sou do chwal lanati. -- Devlopman sou pwèl poze pwoblèm kesyon sosyal nan marande devlopman ak anviwonnan. Li lonje dwèt sou sitiayson malsite endistriyalizasyon kapitalis k ap gwòs lamizè. Chans pou lepèp, avòtman pa akouchman. -- *Devlopman sou pwèl* se yon vwayaj sou patinèt nan dife ki ka choke nan blayi reyalite ki santi di. Pratik ak refleksyon ki ponn tèks sa a soti nan objektif pou depentire ak demakiye sosyete ayisyen an jiskaske I rive nan bout pou antre nan devlopman tout bon.]» (Pierre Robenson Duval).

BELLEFLEUR, Heber. *Translator*: English, French, Haitian Creole, and Spanish (administrative, biblical sermons, diplomas, economic, educative, finance, legal, literaure, medical, touristic and transcripts].

BELLEFLEUR, Ricardo. "Plèk! Plèk!" (@Ricardo86565). Educative audiovisual episodes with Ricardo Bellefleur. As audiovisual materials, it will help people who are learning Haitian Creole as *foreign language*... «My motivation to create *plèk! plèk!* is that since long ago, more then twenty year I've cherishing this dream due to the lies and bad adjustment that I saw going through our society at th political, social, economic, e religious level. I say I am going to come up with a new concept to see what I can do differently to educate this people for the remaining time coming. That's the reason why each Saturday at 5:00, and activities to develop your biblical knowledge each Sunday on my facebook page.» (Ricardo Bellefleur).

*Epizòd edikatif ak Ricardo Bellefleur. Kòm materyèl odyovizyèl, I ap ede moun tou k ap aprann kreyòl ayisyen (kòm *lang etranje*)... «Motivasyon pou m te kreye plèk! plèk! sèke depi lontan, plis pase yon*

ventèn ane m ap karese rèv sa a akoz mansonj ak move ajisteman m te wè k ap travèse sosyete nou an ki politik sosyal ekonomik, reliye. Mwen di m pral vini ak yon lòt konsèp pou m wè kisa m ka fè diferan pou m enstwi ak edike pèp sa a pou rès tan k ap vini an. Se sa k fè chak samdi a 5 è, epi aktivite pou devlope lespri biblik ou chak dimanch sou paj fesbouk mwen.» (Ricardo Bellefleur).

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BIBLIYOTÈK : LIBRARY – [Bibliyotèk, Ti bibliyotèk, Sant Resous ki anndan lekòl... Tout sa (ki bon) nou wè Ayiti, nou ta renmen yo transpòte Ayiti, nou ta renmen yo replike Ayiti. Nou wè nan chak lekòl Etazini (kèlkeswa nivo I : *elemantè, mwayen, segondè e inivèsité* yo tout gen bibliyotèk... *Kisa ki kapab fèt pou fè sa Ayiti?* Nan chak lekòl Ayiti, ta dwe gen yon bibliyotèk – Anpil fwa, youn nan pwoblèm nou Ayiti, nou renmen ret tann *papa leta* pou fè tout bagay nèt, san ke nou menm nou pa eseye fè yon seri travay sivik, devlope ide nou pa egzant pou ede kominote, komin kote n ap viv la.

An tèm lekòl, yon direktè pa egzant pa bezwen tann se yon bidjè ki pou debloke pou kreye yon ti bibliyotèk anndan lekòl la. Chak lekòl Ayiti (kèlkeswa nivo I), ta dwe gen yon ti bibliyotèk anndan I, yon *sant resous* dekwa pou mete kopi tout liv elèv yo ap itilize nan kèlkeswa klas ke yo ye. Donk kopi liv sa yo ka fèt si elèv la pa gen lajan pou l achte tout liv. Nou konnen pa gen yon plan kote elèv yo kapab *prete liv* (de septanm lè lekòl ouvri, pou ta remèt yo an jen lè lekòl fèmèn) menm jan sa fèt Etazini, depi premye semèn lekòl la yo kapab prete tout dokiman yo bezwen. Y al lakay avèk yo, enkli *enstriman* pou jwe mizik, epi yo remèt yo an jen. Nou ta renmen wè sa fèt Ayiti. Annatanan, se kòman nou kapab solisyone yon seri ti pwoblèm Ayiti san ke nou pa bezwen depanse anpil lajan.

Avèk ti *sant resous* ki anndan lekòl la, tout kopi dokimantasyon kèlkeswa klas la ap sèvi, ebyen elèv kapab gen kopi yo anndan ti sant sa a kote elèv la ka al chita kopye lesion /fè fotokopi lesion yo bezwen. Sant lan dwe gen machin pou fè fotokopi; konsa elèv va gen tout dokiman yo bezwen pou fè ti rechèch pa yo. Se yon bagay endividiyèl ki kapab fèt nan lekòl yo, kote nou pa bezwen tann se leta leta ki pou fè de «A» rive «Z».

Avèk *teknoloji* a jodiya, se yon zouti enpòtan, nou pa ka blyi I lè n ap pale de lekòl, tout bagay ki an rapò ak lekòl, e kòman yon liv kapab eskane pa egzant. Yon fwa I eskane, sa rann li fasil pou mete I nan yon fichye elektwonik epi w ale yon kote ki enprime pou enprime I trapde. Menm kopi a kapab klase nan bibliyotèk la, epi elèv yo jwenn li tout. Lòt bagay ankò pou fichye elektwonik lan, yon fwa w gen yon telefòn /ou ploge sou *whatsApp* ou ka ouvri I trapde pou li I, li plizyè milye dokiman. Sètadi, nou pa bezwen anpil lajan Ayiti men se yon kesyon ide: *ki kote nou vle Ayiti ale? Kisa nou fè endividiyèlman pou ede nan kapasite nou, nan chak branch oubyen pwofesyon nou ye?*

N ap ankouraje tout moun ki gen yon ti lekòl, yon gwo lekòl, yon ti lekòl ki *bare ak nas*, yon gwo lekòl li gen yon *non*, kòman nou kapab ede elèv yo Ayiti solisyone pwoblèm yo lè anpil paran pa gen lajan pou achte liv, ebyen yo pa bezwen lajan vrèman si nou di yo kòman yo kapab ede pa egzant, elèv kapab travay nan ti sant sa yo, bay yon inè, de zè d tan volontè...

N ap ankouraje tou chak komin pou devlope yon bibliyotèk kominal. Donk Pale ak majistra yo; yo bezwen yon ti tèren pou fè sa, pou batí I. Ankò, nou pa bezwen tann se leta ki pou vin fè I. Gen yon seri bagay nou kapab fè o nivo lokal, annatandan lè gouvènman ka ede I a ede. Men chak moun nan zòn lan kapab di se yon bèl ide, an n travay sou sa... menm jan nou wè egzant ki fèt nan Delmas (Dèlma); nou wè egzant nan Pétionville (Petyonvil)... egzant lòt kote...

Nou kapab gade modèl sa yo, kote sitwayen pran konsyans de kominote yo epi yo travay nan sans sa a pou ede pwòp kominote yo. Se yon bagay trè enpòtan an tèm lekòl; nou fè yon ti pase sou li. Nou p ap mize sou sa. Donk se yon fason pou reveye konsyans anseyan (pwofesè lekòl), direktè lekòl e tout moun nan yon kominote nan kad yon travay sivik – kòman ou kapab ede nan sans sa a pou ede elèv nan komin /kominote kote yo ye a pou solisyone pwoblèm yo an tèm *dokimantasyon*. – E. W. Védrine, 16 okt. 2019 /Ribrik “Edike Ayisyen Ayiti, e Ayisyen nan Dyaspora” –

KÒMANTÈ Joel Theodat: Yon bibliyotèk se limyè li pote nan yon kominote, nan yon peyi pou gide jèn yo nan lekti pou yo vwayaje lòt kote, nan lòt mond san yo pa deplase fizikman, men lespri yo fè sa lè yo estimile. Pou n reyalize yon *bibliyotèk*, nou bezwen local. Nou bezwen *liv* nan tout domèn. Mwen ankouraje pou gen *liv* etidyan yo itilize lekòl yo paske anpil paran anpil fwa pa gen *lajan* pou achte liv... Bibliyotèk lòt peyi ka fè don liv... Li enpòtan pou gen *konpwoutè* (òdinatè) nan yon bibliyotèk. Li nesesè pou gen yon *estaf* (ekip moun) ki anfòm, ki konnen kominote a, ki gen esperyans nan *travay kominotè*. Fò yo ka bati pwogram pou jèn yo, travay ak jèn yo tou. Li enpòtan pou fòme klib literè pou jèn yo, teyat, wobotik, fè aktivite enteresan aprè lekòl. Fè *konpetisyon* ak lekòl yo, bay *prim* epi envite otè, ak pwofesyonèl vin pale tanzantan. (Joel Theodat, edikatè – okt. 2019).

Bilingual Programs and Bilingual Teaching Materials : Pwogram Bilingens & Materyèl Bilingens. Emmanuel W. Védrine.

Biyografi LIDÈ RELIYE AYISYEN: Ayiti - Dyaspora : BIOGRAPHY OF HAITIAN RELIGIOUS LEADERS HAITI / DIASPORA. -- *Opòtinitè frape nan pòt tout moun omwen yon fwa*. – Se sa pwovèb la di. Bondye (te) bay tout moun yon opòtinitè fè yon bagay a yon moman done. Si nou pa (t) pran I, se fòt nou. – Nan *travay Biyografik e Bibliyografi* n ap fè depi 30 ane sou Ayiti ak dyaspora a, nou pa ka di nou fin dokimante tout bagay, men se tanzantan n ap ajoute sou *bank done elektwonik* nou /revize yo ki ede trapde ak rechèch sou *Ayiti /Dyaspora* a. – Nou di Bondye mèsi ak aksè Li ban nou atravè *teknoloji* jodiya pou dokimante tout bagay, e rann rechèch disponib pou tout moun, kèlkeswa kote yo ta ye nan lemonn. Youn di lòt, pataje enfòmasyon sa a ak lidè ou konnen ki ka pa sou oken *rezo sosyal*. Tout enfòmasyon kapab al jwenn imel nou kote n ap fè ti edisyon ladan yo, epi chaje yo. – Nan kad *lang* pou ekri yo, ou gen chwa ant *kreyòl*, *fransè*, *anglè* ou *espayòl* ki lang kontak Ayiti ak dyaspora a. *Modèl biyografi* ou ka gade pou travay sou pa ou... (E. W. Védrine, 1^e out 2019).

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Book of Changes: THE PRESERVATION OF CREOLE, a nuanced language. William Orem. *Research & Creative Activity*, Vol. XXIII, No. 1, April 2000. Indiana University. [“...The Creole Institute at Indiana University (IIU) Bloomington itself has resulted from the melding of old and new. The combination began in 1960, when the Indiana University Bloomington French department, with a strong tradition of teaching language through literature, hired linguist Albert Valdman, now Rudy Professor of French and Italian and Linguistics. He laughs at the memory of how volatile that mix seemed four decades ago. "Traditional literature-oriented foreign language college teachers were afraid that, as was the case at Cornell, linguists would take over language instruction," he smiles. "People thought that hiring a linguist was asking for trouble."].

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Brève Esquisse Historique de l'Évolution des Institutions Universitaires en Haïti par Leslie F. Manigat.

BRÉZAULT, Kesler (Keslèbrezo). Writer, Editor, and Founder of Edisyon Lagomatik (Montreal, Canada).

[C]

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CENTRE N A RIVE : Sant N a Rive (Centre d'Alphabétisation et d'Insertion sociale). Montréal, Canada. [«Cours de langue et de culture au Centre N A Rive sont une approche pragmatique de l'acquisition des éléments d'initiation à la langue créole et à la culture haïtienne. Cette approche se concentre sur: *l'alphabet, les notions de grammaires simple, la prononciation des sons non familiers aux francophone, la lecture et l'écriture, la sensibilisation à certain traits culturels haïtiens*. Tout se fait dans un échange dynamique par la conversation, l'analyse de textes et la lecture de récits des participants. Avec de premier cour, les participants auront la chance d'exceller personnellement selon leur disponibilité et les moyens qu'ils se donneront dans leur apprentissage...»]. -- [Teaching material for learners of Haitian Creole and for literacy programs in the native language : *Materyèl pedagojik /didaktik pou moun k ap aprann kreyòl, e pou pwogram alfabetizasyon nan lang matènèl la*].

CESAIRE, Myrto Navado. Cesaire has been working in different settings as a Licensed Practical Nurse for over twenty years. She moved to Georgia in 2007. There, she found a way to help others while working and look for help when people need it. A motivated woman, Cesaire is always on the move looking for services to help others. Host of a radio program, "Lasante nan bouk la" (Health in the hood), on Oman Radio. Member of HANAA (Haitian American Nurses Association), Georgia Chapter. Member of "Operation Hope", she supports many international groups. She was nominated in 2014 as "International Volunteer" by the international Volunteer Association. Mrs. Cesaire participated in Health Fairs with different communities in New York and New Jersey where she also assisted others in setting their homes when needed. -- An international helper, she is an interpreter, educator, a mentor, mother, and a sister. She let farm workers know that they are the one who save people from starvation. (Ref. *ITIAHaiti*).

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CHÉRY, André Vilairé. PUBLICATIONS: [*Dictionnaire De L'évolution Du Vocabulaire Français En Haïti* (dans le discours politique, économique et social du 7 fev. 1986 à nos jours. • "Interview Emmanuel

[W. Védrine with André Vilaire Chéry](#)", related to his inventory of words / idioms documented during the political climate in Haiti, from February 1986 to 2000. -- It was a pleasure meeting each other during his visit at Indiana University- Creole Institute at the Bloomington Campus to share his research idea with us. (Dec. 1999). [Interview avec l'auteur, André Vilaire Chéry].

CHÉRY, Pierre Michel. [Educator, statistician, writer; member of AKA (Akademi Kreyòl Ayisyen); recipient of Sosyete Koukouy Literary Prize. Pierre M. Chéry est né à Saint Michel du Sud (1956), diplômé en statistiques et informatique au Centre de Formation de Statisticiens et d'Informaticiens (CEFORSI, 80). Diplômé de l'Institut National d'Administration de Gestions et des Hautes Études Internationales (INAGHEI, 83). Il a également étudié la linguistique à la FLA (Faculté de Linguistique Appliquée, 93). Après avoir travaillé pour l'Administration Publique pendant quatre ans, à l'Institut Haïtien de Statistiques et d'Informatiques (IHSI, 82), il s'est spécialisé dans le développement et la mise en place de logiciels informatiques de gestion et de comptabilité en multi devises. • *Eritye Vilokan* (roman) rentre dans ce qu'il appelle une démarche pour explorer les formes esthétiques populaires d'expression en créole haïtien. Développement de logiciel – esthétiques populaires, au lecteur, à son tour, de découvrir l'expression de l'unité qui motive chaque homme. • [Douz \(12\) Prensip Bwa Kayiman](#): The Twelve Bwa Kayiman Principles" (traduction anglaise: Emmanuel W. Védrine). 2010. • Sur son œuvre *Bèbè Gòlgota: Bèbè Golgota : Bouskay sitwayèn ak diyite* (Michel-Ange Hyppolite; traduction anglaise: Emmanuel W. Védrine).

Code Switching (Altènans Kodik : Alternance codique : Código Lingüístico). Emmanuel W. Védrine... N ap kontinye sou Ayisyen k ap pale kreyòl ki mete plizyè fraz an fransè nan konvèsasyon yo. Gen moun ki kapab fè I pa esprè pou montre nivo edikasyon yo nan yon sans.

Kiltirèlman palan, Ayisyen renmen fè sa; klas ki plizoumwen edike a renmen fè sa. Kisa tèm sa a, *altènans kodik* vle di? Premyèman, moun ki bileng pa egzanp, sa kapab fèt otomatikman pandan y ap pale. Nou ka pran Pòtoriken yo kòm egzanp. Anpil rechèch fèt sou yo, ki itilize *altènans kodik* anpil fwa. Lefèt ke yo menim, yo gen *anglè* ki yon lang dominan pou yo (o nivo ekri), e yo menm tou yo fè pati Etazini (etan teritwa, *kòmonnwèlf asosye* jan ke yo rele Pòtoriko). Donk, lefèt ke *de lang* yo sou tèren an (Pòtoriko) e Pòtoriken ki Etazini k ap antre sòti ki pale panyòl tou (ki kapab pale I tou kòm *lang natif natal* sa ki fèt Etazini /Nouyòk kote yo gen gran kominote; donk menm si ke I fèt Etazini, ebyen *lang matenèl* li (sa I pale lakay li ak paran I, nan kominote *lengwistik* la pa egzanp li kapab *espayòl* ki lang matènèl li byenke I fèt Etazini).

Pandan ke *espayòl* se *lang matenèl* li, I ap fè fas a *lang anglè* a kote I al lekòl. Tout zanmi ap pale anglè. Depi piti tou I ap tandem televizyon an anglè, donk fè *altènans kodik* la vin yon reyalite ka Pòtoriken an, kote n kapab analize *altènans kodik* la men se pa yon bagay li chwazi.

Ou p ap janm jwenn yon Pòtoriken w ap pale avè I pou kenbe yon konvèsasyon san pou san an panyòl. Li toujou fè *altènans kodik* kote fraz anglè antre nan konvèsasyon *espayòl* la, oubyen si gen yon bagay la ke I vle esprime I, e se an anglè ke I konnen I (pandan I ap pale panyòl ak yon lòt) li lage I an anglè.

Altènans kodik la fèt otomatikman ka moun ki bileng (pa egzanp). Yo pa gen yon kontwòl an tèm *chwa mo* oubyen *espresyon* nan yon lang presi. Pòtoriken an fè I otomatikman pou I esprime I rapidman pandan I ap konvèse ak yon lòt Pòtoriken tou.

Altènans kodik kapab parèt tou lakay kèk Ayisyen (ki frankofòn), ki edike nan yon sans. Donk yo kapab gen yon bagay y ap esprime, epi kèk fraz fransè a parèt tou natirèl san ke yo menm se pa evoke y ap evoke sa pou ta montre ke yo apateni a yon *klas entelekyèl*. (Ref. "[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 Etats-Unis*").

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Development of the COMMUNES (municipalities) in developing Haiti : Developman komin yo pou ede nan developman Ayiti. -- Pou wè kòman n kapab ekipe komin pa nou. Gen 146 komin. Imagine w chak gwoup moun ki nan dyaspora ki soti nan yon komin /ki vle fè yon bagay pou komin lakay yo... nou kwè nou kapab reyalize gran bagay san ke nou pa ret tann gouvènman pou 217 ane ankò, pase lè yo monte, yo pa sòti pou fè anyen vrèman an tèm chanjman ke peyi a bezwen.

Nou pa ka pale de *developman* Ayiti san ke nou pa fokis sou *desantralizasyon*. Yon fwa komin yo ap devlope, kounyeya sa pral dekouraje moun nan komin yo al Pòtoprens, pou yo kite paske yo jwenn

yon seri aktivite ekonomik lakay yo, mache, fè yon seri bagay, aktivite touristik ki dwe devlope (pou ba yo lajan).

Kisa komin nan genyen ladan ki kapab atire touris lokal. Donk se chak moun ki pou gade komin lakay yo (kote yo sòti) ki pwoblèm l ap travèse... kounyeya nou vin sou fowòm, nou pale de bagay sa yo ki trè enpòtan nan devlopman Ayiti, kòman nou kapab boustè ekonomi komin yo, devlopman touris ladan yo, aktivite ki dwe fèt nan komin yo pou lajenès, travay sivik ki dwe fèt... konsa, nou netralize gouvènman an nan yon sans. Li menm, l ap wont lè l wè moun nan komin nan deside fè yon seri bagay. L ap oblige vin lonje lamen bay komin yo. Donk se yon lòt estrateji Ayisyen dwe panse nan devlopman Ayiti. Nou pale twòp, kritike twòp men nou pa fè aksyon. (E. W. Védrine, refleksyon).

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à la thèse 'Solidarité et cancer en Haïti: Étude menée auprès des patients atteints du cancer de la prostate et des soignants» • «Postface de Nancy Guberman à la thèse 'Solidarité et cancer en Haïti : Étude menée auprès des patients atteints du cancer de la prostate et des soignants» • «Rapport entre l'homme et l'environnement dans le récit de Jacques Roumain (1907-1944): *Gouverneurs de la rosée* (un roman haïtien)» • «Richesse et Pauvreté : dialogue entre un Caribéen et une Européenne, Obrillant Damus et Lucie Hubert» • «Séminaire de recherche «Handicaps et Sociétés» • «Le sens des recherches d'Obrillant Damus» (entrevue) • «Spectacle littéraire pour la sortie du livre *17 boulevard Jourdan*».

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DEVLOPE AYITI AK LIDÈ (*tankou : majistra, depite, senatè, prezidan*, etc.) san oken vizyon pou devlopman yon peyi, san oken plan de *gouvènans*, san atake *domèn prensipal* yo (tèlke: *sekirite, agrikilti, irigasyon, bèle wout* nan tout peyi a, edikasyon publik gratis san pou san (100%) jiska bakaloreya, *enèji, enfrastrikti* de baz, swen sante, patisipasyon *dyaspora* nan tout sa Ayiti ap fè, enkli politik – pa sèlman transfè lajan dola vèt ta yon *ITOPI* pou moun k ap panse tout bon, e pozitivman pou Ayiti.

-- *DEVELOPING HAITI WITH LEADERS* (like mayors, representatives, senators, presidents, etc.) with no vision to develop a country, with no governing plan, without focusing on main infrastructures (such as security, agriculture, irrigation, beautiful roads throughout the country, free public education for all up to the end of High School, energy, basic infrastructures, health care, participation of Haitians in diaspora in all that Haiti is doing, including politics – not just sending dollars /transfers would be an

UTOPY for people who are thinking for real, and positively for Haiti. (E. W. Védrine, reflection - June 7, 2021).

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Does Haiti need more mediocre universities after January 12, 2010?

Does what we write make sense for readers? : Èske sa n ekri a fè sans pou lektè yo?

Dominican related Dissertations in the U.S: an analytical approach. Sarah Aponte. *Camino Real* 3:4 (2011): 21-51.

Do you think 'education in Haitian Creole' is possible? : Èske ou panse 'edikasyon kreyòl nan lekòl Ayiti posib'. [Yo debat anpil sou kesyon sa a, e moun ki pa fè lengwistik, ki pa konn reyalite edikasyon Ayiti yo kapab voye monte.]

Sa n ap eseye fè, nou menm k ap fè rechèch sou kreyòl, pibliye an kreyòl, pibliye sou kreyòl... fò pèp la konnen ke se pa yon batay ant fransè (pou retire fransè, epi mete kreyòl nèt. Gen moun ki mal entèprete l oubyen ki ta entèprete l konsa). An menm tan tou, gen moun ki panse fò ta gen yon edikasyon an kreyòl nèt, men yo pa bay esplikasyon kòman sa dwe fèt.

Pou ta gen yon edikasyon an kreyòl nèt, fò ta gen tout *materyèl* an kreyòl nèt (depi nivo *matènèl* jiska *bakaloreya*, jiska *inivèsite*). Donk, fò nou klè an tèm *balans*, an tèm *reyalite* a. – Premyèman, se *kisa ki pi enpòtan Ayiti pou n gade, e kesyon pou n poze*. Èske se yon edikasyon an kreyòl, oubyen èske se opòtinite leta dwe bay tout timoun pou ale lekòl? Se youn nan kesyon m poze nan liv mwen an, *Yon koudèy sou pwoblèm lekòl Ayiti* (ed, 2007).

Fò n ale ak reyalite a. Li lè li tan pou n sispann fè *mawonaj*. Sètadi, nou wè reyalite a, men nou pa vle atake l, frape klou a sou tèt li jan ke m abitwe di l. Nou nan yon sitiayson kote plis pase 50% (senkant pou san) moun yo analfabèt. Sa nou bezwen Ayiti, se batay pou leta bay yon edikasyon gratis nan tout peyi a, e pou tout timoun jwenn aksè a *materyèl* (soti nivo matènèl jiska fen bakaloreya).

Lè nou gade lòt peyi, konstitisyon amerikèn nan pa egzanp (kote m ap viv depi 1976) donk timoun nan li menm, li gen yon edikasyon gratis de laj 5 an jiska laj 17, 18 an. Gen timoun tou ki retade, yo ogmante laj la pa egzanp pou yo kapab rete plis tan nan *high school*. Se sa nou dwe konnen etan Ayisyen ki Ayiti, reyalite Ayiti. Li lè, li tan pou n fini avèk *mawonaj*.

Se pa fokis sou yon edikasyon an kreyòl nèt, oubyen an fransè nèt, oubyen a mwatye men pito *ki posiblité pou tout ti Ayisyen nan il la... e li lè, li tan pou gen yon lwa obligatwa pou tout timoun depi yo gen 5 an pou yo ta anndan lekòl*. Se pa kay moun pou l ap rete a laj sa a kòm restavèk. Se pa machin li dwe ap siye nan lari men l obligatwa pou l ta anndan yon lekòl jiska laj 18, 19 an pa egzanp. Laj 18 an se yon laj adil plizyè kote, plizyè peyi nan lemonn. Se sa pou n batay pou li.

Dezyèmman, lè timoun nan pale yon lang (kòm *lang matènèl*) li, tankou nou wè nan tout *gran peyi*... se lang timoun nan ki itilize nan edikasyon. Donk, li enpòtan pou *lang matènèl* la itilize nan edikasyon. Nou pran ka Ayiti a, kote lengwis yo rele l yon ka *diglosik*; gen 2 lang ki preznan sou teren an, men gen fason y ap itilize chak.

Sitiayson Ayiti a se yon sitiayson *diglosik* (*diglossia* an anglè). *Kisa sa vle di?* Nou gen tout Ayisyen ki pale *kreyòl* (lang natif natal, lang matènèl yo) epi tou, nou gen *fransè* ki parèt nan konstitisyon 1918 pou premye fwa ak estati *lang ofisyèl* peyi d Ayiti. Avan sa, nan konstitisyon avan yo, pa t gen oken *lang ofisyèl* ki te deklare nan konstitisyon avan yo.

Nou konnen 1918 Ayiti te anba *okipasyon ameriken* (soti 1914 rive 1934) sètadi konstitisyon 1918 la fè ak yon seri *pwozisyon* ki ta gen enfliyans ameriken (paske yo revize bouyon konstitisyon an nan Washington, epi yo voye l tounen Ayiti), men pa t gen afè *lang ofisyèl* nan konstitisyon ki te vin avan 1918.

Majorite zèv yo (*liv, materyèl lekòl Ayiti*) an fransè. *Èske gouvenman an pral tradui yo pou lekòl piblik?* Sa mande lajan pou reyalize sa, sa mande moun ki espè nan *tradiksyon* pou fè sa (pa moun k ap voye monte nan tradiksyon). Donk, lè nou gade reyalite a, sa ki kapab fèt se yon kesyon *adaptasyon*. *Kisa sa vle di, adaptasyon?* (1) Sètadi, pandan timoun nan gen liv la an fransè (si l pa genyen l an kreyòl) tout *esplikasyon* ta dwe fèt nan klas la an kreyòl (men si l gen liv la an fransè). (2) Preparasyon anseyan (pwofesè) yo.

Nou pa kapab ap travay nan konstriksyon yon kay san ke nou pa travay sou *fondasyon* kay sa a. Sétadi, lè nou gade tout pwoblèm sa yo, premye bagay pou n ta atake se *fòmasyon anseyan* yo pa egzanp. Èske yo pa ta dwe gen yon sètifikasi, kote yo pase nan yon seri pwogram pedagojik ki sètifye yo?

Nan pwogram pedagojik sa yo, non sèlman ou pral anseye yo *teknik* pou anseye, *teknik modèn*, epi tou reyalite lengwistik la pa egzanp (kòman ke anpil fwa yo mal entèprete l). Yo menm, yo kreye yon seri prejje ki pral enflyanse elèv nan sans sa a. Sétadi, *fòmasyon* anseyan yo ta dwe fèt toudabò. Kòman l pral fèt? Ebyen gen kèk enstitisyon ki te la, ki te konn prepare yo lekòl sa yo fè fèmen.

Nou mansyone sa déjà nan yon atik nou pibliye ki titre: *Koudèy sou Edikasyon Siperyè, yon lòt etap apre nivo segondè Ayiti* (vèsyon anglè: *A look at Higher Education in Haiti, another step after secondary level*). Fò gouvènman an ta rekonsidere re-ouvre enstitisyon sa yo pou yo retounen jwenn *fòmasyon* avan yo ta kòmanse anseye nan lekòl piblik yo.

Genyen ki antre (nan anseyman) atravè *mounpayis* (zanmitay) san ke yo pa sètifye pou yo vin anseye, menm jan sa fèt Etazini, kote w sipoze al pran yon fòmasyon pedagojik pou lisansye kòm anseyan (pou nivo w ap anseye a: *matènèl, elemantè, mwayen, segondè*).

DORMÉLUS, Obdiel Zizane. PUBLICATIONS (see LOUIS, Wilson Thelimo).

Douz Prensip Bwa Kayiman : The Twelve Bwa Kayiman Principles. Pierre Michel Chery. [Tradiksyon de kreyòl a anglè | Translation from Haitian Creole to English Emmanuel W. Védrine].

DUGÉ, Jean Armoce [Né à Maniche (Sud d'Haïti), le 30 août 1964. J. A. Dugé est professeur de communication française à l'enseignement supérieur et de littérature dans le secondaire. Animateur, auteur d'articles sur la littérature, la culture et l'histoire, il a été, entre autres, intervenant au Colloque international Paul Claudel à York University en octobre 2005. -- Primé lors du concours *Les Belles provinciales* avec son texte *Entre lune et miel* qui fut publié dans le *Nouvelliste* (2000), cité dans plusieurs anthologies notamment *Anthologie de la littérature haïtienne du 20^e siècle* (Ed. mémoire d'Encrier, Montréal, 2001), les œuvres poétiques de Dugé font objet d'études dans *Politique et culture à l'haïtienne*, essai paru en mai 2007 sous la plume de Castel Germeil et de Marie Marcelle Ferjuste. Dugé est aussi éditeur, correcteur et traducteur. Il a collaboré comme traducteur et correcteur à un dictionnaire bilingue créole-français sous la direction d'Albert Valdman pour le compte d'Indiana University • PUBLICATIONS: *Lettre à Dennery Ménélas in Bonjour voisine*, collectif Haïti-Québec (2013), Montréal, Mémoire d'Encrier.- (Dir) Marie Hélène Poitras; *Education et développement en Haïti : bilan et perspective(s)* in *Refonder Haïti ?*, (2010), Montréal, Mémoire d'Encrier. - Pierre Buteau, Rodney saint Eloi et Lyonel Trouillot (dir); *L'art et la foi chez Paul Claudel* in *Paul Claudel : perspectives critiques 2005*, (2008), Toronto, New York- Paris, Editions Legas.- Actes du Colloque international Paul Claudel en octobre 2005 • RECIT LITTÉRAIRE: *Doulè souvni yo* (2018), Boston, Lank Zetwal • POESIE (poetry): *Chuichui Chuichui* (2012), Les Cayes, Editons de l'île; *Mer des hommes, mère des îles* (2001), Les Cayes, Editions de l'île; *Pawòl Kanaval* (1999), Montréal, Sorhica; *Dans l'attente du jour, alléluia Marie* (1998), Les Cayes, éditions Dawill; *Paroles Eparses* (1998), Montréal, Lagomatik; *Tribò Babò* (1994), Boston, Orèsjoséf Publications, 1994. Imprimé à Montréal; *Dix versets d'amour* (1992), Port-au-Prince, s.e. (traduit en anglais en 1997); *Mélancolie* (1984), Port-au-Prince, Fardin. • INSERTION DANS DES ANTHOLOGIES: James Noel, *Anthologie de poésie haïtienne contemporaine*, (2015), Seuil, coll. Points; Kwame Dawes, *Blom of Stones : A Tri-lingual Anthology of Haitian Poems After the Earthquake* (2011), Editeur : K. Dawes, Directeur de l'Institut des Arts USC, Département d'anglais, Université de Caroline du Sud, USA.; Saint-John Kauss, *Poésie haïtienne contemporaine* (2009), Montréal, Passerelle.; James Noël (coord.), Revue d'Art et de Littérature, Musique (RAL, M), no. 42 (sept 2008), revue française, numéro spécial consacré à la poésie et la peinture haïtiennes du 20^e siècle.; La maison de la poésie et de la langue française, Wallonie-Bruxelle, Belgique, *Anthologie de poésie haïtienne* (2007); Georges Castera (et al.), *Anthologie de littérature haïtienne : un siècle de poésie 1901-2001* (2003), Montréal, Mémoire d'encrier • MANUELS CREOLES (Manuals in Creole): Auteur d'une collection de manuels (8) pour les classes du fondamental (1^{ère} à 8^e AF) éditée régulièremnt chaque année à Port-au-Prince à C3 Editions • DISTINCTIONS LITTÉRAIRES (Literary Distinctions) 2011, prix Joseph D. Charles de la Bibliothèque Georges Castera du Limbé; Juillet 2010, prix Senghor-Césaire de l'Assemblée parlementaire de la Francophonie avec l'Association des professeurs de Français d'Haïti 1999, lauréat du concours *Les*

Belles provinciales avec *Entre lune et miel*, publié dans le *Nouvelliste* mars 1985, le plus beau poème du mois, *Sauf*, publié à Port-au-Prince, en mars, dans une mensuelle culturelle dirigée à l'époque par Guy Cétoute.

DYESIFÒ, Mango. (Lexicon columnist). Ref. "Lang manman nou" (Our mother tongue), published in *Haiti Progrès* newspaper. [Ref. in *Petit lexique du créole haïtien* (1995, 2005) by Emmanuel W. Védrine]. [Creole lexicon : Leksik kreyòl].

[E]

Easy English: an introduction to English for Creole and French speakers. Oreste Renel Joseph, and Emmanuel W. Védrine. [Forthcoming | Liv ki pral pibliye • Glossary at the end of book : Glosè nan fen liv la (added by) Emmanuel W. Védrine (ajoute) • including phrases and idioms in the two languages (enkli fraz ak espresyon idiomatik nan de lang yo) • Introduction to English for Kreyol speakers (Entwodiksyon anglè pou kreyolofòn e frankofòn) • More than 1.400 words and idioms accompany them (Plis pase 1.400 mo ak espresyon ki vin ak yo • An introduction to English Kreyol and French speakers (une introduction à l'anglais pour les locuteurs créolophones et francophones)].

EDIKASYON KREYÒL NAN LEKÒL AYITI: (video : *video*) **CREOLE EDUCATION IN SCHOOLS IN HAITI.** [Courtesy *ITIA* *Haiti* organization. Boston, Massachusetts... Prezantasyon sou zounm òganizasyon *Itia HAITI*, 29 novanm 2000 : Zoom presentation of *HAITI* organization, November 29, 2020] • KÒMANTÈ /KESYON #1 Michel Degraff: Konsènan pawòl Emmanuel W. Védrine fèk di la a (sou entelekyèl k ap pale sou kreyòl an franse): Dènye egzanp mi wo mi ba sa a soti pam Akademisyen nan Akademi Kreyòl Ayisyen (AKA) kote Akademisyen Christophe Charles fèk pibliye yon atik an franse, kote I ap mande pou yo chanje ôtograf kreyòl la pou I vin pi sanble ak ôtograf franse. Rezonnan li a tèt anba nèt: li panse fòk grafi kreyòl la vin pi fasil pou sila yo ki déjà pale franse! Mwen bay egzanp sa a paske sa montre aklè pwoblèm ideyolojik frankofil pam entelekyèl nou yo. Pwoblèm lan grav anpil. Sa pral mande anpil vijilans wi. Nou ka vin pote kole sou paj sa a <http://MIT-Ayiti.NET> • KÒMANTÈ /KESYON #2 Henriot St Gerard: *Eske kreyòl la ka tabli jan sa dwa si pa gen yon lajan ki envesti pou pèmèt tout moun aprann sou tout sijè yo bezwen diskite?* KÒMANTÈ /KESYON #3 Michel DeGraff: Pwen sa a enpòtan wi – demagoji leta konsènan «lang ofisyèl» yo. Ata Konstitisyon 1987 la (ki bay 2 lang ofisyèl) rive amande nan lang franse sèlman. Tout ministè yo se pi plis an franse yo kominike alekri. Ata inivèsite d Ayiti kominike an franse nan kad fòmèl malgre rektè a se yon akademisyen (manm AKA). Kidonk, demagoji a toupatou. Ata alfabè Kreyòl la, Ministè Edikasyon Nasional twoouvel ap pwone yon chante kote se lèt alfabè franse a ki vin sèvi pou lèt alfabè kreyòl la. Fòk nou kalkile aspè jeyopolitik kesyon sa a tou – paske rive jounen jodi a frankofoni gen yon gwo enfluyans sou politik edikasyon an Ayiti. Sou dosye Akademi Kreyòl Ayisyen (AKA): wi, mwen se akademisyen. Men, mwen toujou ap kritike demagoji ak koripsyon k ap fèt nan akademi an. Wikenn sa a, m ap ekri yon atik pou m kritike dènye pawòl akademisyen Christophe Charles k ap fè pwopozisyon tèt anba sou grafi fransè a. N ap jwenn pi plis kritik mwen sou AKA nan atik sa a <https://facebook.com/michel.degraaff/post/10156399700313872>. Fòk nou sonje pwoblèm medyokrite ak koripsyon se yon kansè ki gaye toupatou nan leta. Sa n ka fè, se kanpay konsyantizasyon pou tout sosyete civil la rive konprann pwoblèm lan, epi fòse leta fè chanjman ki nesesè. Nou bezwen yon mouvman ki gen menm enpak ak mouvman #KotKòbPetroCaribe a; KÒMANTÈ /KESYON #4 Getro Augustin <https://fb.watch/22-22-85Y3Che/> Michel DeGraff www.facebook.com/michel.degraaff/post/10155210971168872 Yon lòt echantyon rechèch an kreyòl sou kreyòl www.facebook.com/michel.degraaff/posts/10157162253988872 N ap jwenn pi plis sou sit sa a https://linguistics.mit.edu/linguistics_haiti/ M ap tou envite nou pataje resous sou kreyòl sou Platfòm MIT-Ayiti. Vrèman vre, nou gen rezon, lang kreyòl la pa vrèman «ofisyèl». An n gade, kòm egzanp, dènye Platfòm («Pratik») ki fèk parèt nan Ministè Edikasyon Nasional. Pifò materyèl yo se an franse sèlman. Ata batistè timoun yo se an franse sèlman • KÒMANTÈ /KESYON #5 Jean: M sonje sou yon sit leta, yo te ekri yon mesaj; li te chaje ak fot; m te ekri yo di yo ke li pa posib pou nan nivo sa a y ap ekri lang lan neglijan konsa. Yo pa t jan m fè m repons sou sa. Leta p ap janm fè anyen pou nou si nou menm nou pa leve kanpe kontinye ap travay e pwomote lang nou an • Kòmantè /Kesyon #6 MIMOFANM: Nou toujou ap tann leta • KÒMANTÈ /KESYON #7 Jean: Pouvwa a se nan men nou li ye wi. Se nou ki leta a. Se nou ki pou repanse bagay yo (kontinye motive tout moun, kontinye fè travay pa nou e pataje yo nan tout nivo ak kouch sosyal, elatriye. Akademi Kreyòl sa a se yon daso; KÒMANTÈ /KESYON #8 MINOFANM: Amèn wi, sè Myrto. Se nou ki pou pran kreyòl nou nan

men. KÒMANTÈ /KESYON #9 Federation PTI: Mèsi Wilson. Mwen kontan rankontre nou tout. M ap fè posib mwen pou m ka ekri lang nou an. KÒMANTÈ /KESYON #10 Michel DeGraff: Gwo pinga: pou kèk moun k ap pwone «bilengwis ekilibre» ak «parite lengwistik». Sa pa gen sans ditou pyès – ni sou fondasyon legal, ni sou fondasyon syantifik. KÒMANTÈ /KESYON #11 Jean: Mèsi Wilson! Kenbe pi dyanm. Pa janm moli! • KÒMANTÈ /KESYON #12 Michel DeGraff: N ap jwenn pi plis enfòmasyon sou pwogram Matènwa nan atik sa a www.facebook.com/michel.degraaff/posts/10155210971168872• KÒMANTÈ /KESYON #13 MIMOFANM <https://missionaryministry1family.org> Wi, yon lòt Ayiti posib • KÒMANTÈ /KESYON #14 Michel DeGraff: M espere n ava kontribye sou Platfòm lan selon kapasite nou <http://mit-ayiti.net/kontribye/> • KÒMANTÈ /KESYON #15 Geraldine Bogard: Mwen swete rete konekte avèk nou • KÒMANTÈ /KESYON #16 MIMOFANM: M gen on distribisyon manje mwen pral fè Ayiti pou granmoun, men m pral fè efò pou m bay platfòm nan zetren li nan fen ane a. M ap sev (konsève) ralonj lan • OArthur Almeda (BMBC): bravo pou tout moun!

Edike Jèn Ayisyen e Kominote Ayisyen nan Dyaspora. Educating Haitian Youth and the Haitian Community in Diaspora.

EDIKASYON AN AYITI, e nesesite pou yon refòm total ke gouvènman an ta dwe anvizaje fè (Soti depi nivo elemantè jiska fen segondè) : *EDUCATION IN HAITI, and the need for a total reform that the government should consider (From elementary level to high end)*. [Nou diskite sou sa nan liv nou, *Yon koudèy sou pwoblèm lekòl Ayiti*. Tout materyèl edikatif sa yo sou entènèt la pou ede fòme anseyan ayisyen, e pou konsantize yo sou reyalite Ayiti, pou devlope SIVISM tou, etan sitwayen (apò ke yo menm dwe pote pou ede nan kapasite yo, san rete gade sou lòt moun e san rete tann leta pou vin fè tout bagay (depi «a» jiska «z»... Lòt bagay enpòtan tou, sèke nou pa ka kreye materyèl an kreyòl sèlman, lè n konnen prejije ki genyen deja kont lang kreyòl la, lè n konnen enpòtans sa genyen pou tout timoun ta kòmanse aprann *fransè* ak *anglè* depi *senkyèm ane fondamantal*. Donk, kreye materyèl bileng (kreyòl – fransè, kreyòl – anglè) depi byen bonè pral ede ak yon *edikasyon bileng*, epi eseje kraze *prejije lengwistik* depi byen bonè. Se vre *syans lengwistik* fè konnen ke se nan *lang matènèl* la timoun tout kote nan lemond aprann pi byen, men an menm tan tou n ap gade reyalite lengwistik Ayiti ki yon *diglosi* (sétadi de lang sou teren an : yonn *lang matènèl*, yon *lang etranje* nou pa ka nye. N ap gade kote youn ladan yo ta domine plis /utilize plis, e kijan nou ka utilize yo byen, san kreye oken prejije ak yo)... Donk an jeneral, lè n ap pale de lekòl Ayiti, ou edikasyon... kesyon ki ka vin nan tèt nou se: (1) *Lekòl pou kilès?* (2) *Edikasyon pou kilès?* (3) *Pou ki klas sosyal?* (4) *Èske se menm korikilòm ki pral utilize nan tout lekòl (gwo lekòl prive, tout lekòl publik, tout lekòl kongreganis, e lekòl anba tonèl)?* Se sijè ki dwe debat publikman, dekwa pou tout moun jwenn yon bagay pou di... [E. W. Védrine, refleksyon me 2019].

Edikasyon Bileng Ayiti, Teyori e Pratik: Bilingual Education in Haiti, theory and Practice. Emmanuel W. Védrine. [Side by side translation model for practice in workshops : Modèl tradiksyon kòtakòt pou pratik nan seminè tradiksyon].

Edike Ayisyen Ayiti, e Ayisyen nan Dyaspora : *Educating Haitians in Haiti, and Haitians in Diaspora*. [Educational Audio show via what'sApp to reach out all Haitian communities in Diaspora and in Haiti, from 2017 0 2020]. Emmanuel W. Védrine.

EDIKASYON GRATIS pou tout ti Ayisyen Ayiti, e materyèl didaktik /pedagojik gratis pou ede yo (Free education for all little Haitians in Haiti, and free teaching materials to help them). [...] Jodiya, gen posiblite pou yo gen aksè a yon telefòn pòtab pou kominiike. Donk, si yo ta gen laboratwa konpwoutè, ti laboratwa syans nan lekòl y ale (tout kote Ayiti), se ta gran mèvèy. – An n konsantize tout lidè ayisyen nan tout domèn ou disiplin pou n ede tout ti Ayisyen rive jwenn yon edikasyon gratis ti cheri jiska fen segondè (bakaloreya). An n fòme yon konbit nasyonal pou mete materyèl edikatif an liy (sou entènèt la) gratis ti cheri an kreyòl, fransè, anglè, espayòl (4 lang yo dwe metrize san grata tèt avan yo ta fin etid segondè) pou gen aksè entènasyonal, jwenn bous d etid aletranje. – An n mete an liy tout liv ki fè pati *Korikilòm Edikasyon Nasyonal* la, enkli dokiman ak materyèl k ap ede ak sijè ou matyè ki nan korikilòm lan pou ranfòse l. An n publiye videoyo oryantasyon pou fòme anseyan (diferan nivo). – Si w se yon otè, ekriven, chèrchè, panse kijan w ka mete yon chapit liv ou gratis an liy (rezime l, di kijan liv ou publiye a ka sèvi pou ede elèv ak anseyan Ayiti (nan diferan nivo) oubyen kijan l ka adapte pou utilize l lekòl. – Plis ou bay goute siwo w ap vann nan, se plis moun ki pral achte l si l bon, epi vin pratik ou tou. Pa gen diferans ak *liv* w ap ekri: sa w mete

gratis an liy pou moun li sa w ap pwodui pou plis moun ka konnen pwodiksyon w, epi achte yo. (E. W. Védrine, refleksyon 14 jen 2021).

EDDY, Peter Armes (1941-). Doctoral Dissertation: "[Linguistics in the preparation of modern foreign language teachers](#)". 261 p. 1970. © 1971. University of Ohio. [Key subjects /Key word: Language, Literature, Linguistics].

EDUCA VISION. (Haitian publisher in diaspora).

Education should be free and mandatory for all in Haiti : ***Edikasyon ta dwe gratis e obligatwa pou tout moun Ayiti***. Emmanuel W. Védrine.

Editing & Translating: Edisyon & Tradiksyon : Édition & Traduction. Emmanuel W. Védrine.

Egoysis anndan legliz, e anndan ministè Bondye : ***Selfishness within the church and in God's ministry***. [Li enpòtan pou n esesye denonse sa. Se fason nou ka fè moun pran konsyans, epi chanje move atitid yo. Lè n ap pase yon seri pwoblèm an revi, pa panse yo egziste sèlman nan kominate ayisyen, men etan imen yo kay lòm an jeneral.

Pa etone w de prezans egoysis nan legliz Bondye tou. Bondye bay chak moun *don* pa yo. Kesyon an kounyeya se: *kisa n fè ak don sa a ou don sa yo pou aplike yo nan sèvis Li* (nan ministè Li premyèman)?

Gen kretyen ki pa reyalize sa yo ka fè (se *don* li ye, se jis mete l an aplikasyon pou sèvi Bondye, e ede lòt moun). Si ou nan yon ministè kèlkonk (anndan yon legliz, andeyò yon legliz), di Bondye mèsi dèske w ap fè yon travay pou avansman Wayòm nan. Ou pa bezwen eseye bloke lòt moun ki ka fè sa w ap fè a, si lòt moun vle fè sa w ap fè a. Si w aji konsa, se egoysis e li pa gen plas nan travay Bondye. Okontré, ou dwe kontan si w wè gen moun ki ka fè sa w ap fè a, ki ta renmen fè sa w ap fè a. Donk, ou dwe pozisyone w yon fason pou rete *ouvè*, pou ede e *ankouraje* yo. Konsa, w ap konnen gen plis moun *prepare* pou pran larelèv lè w malad e lè w ale.

Pa gade sa tankou yon *trèt* pou ta pèdi pozisyon w anndan yon legliz, ou anndan yon ministè. Bondye pran not de tout sa n ap fè, e kijan nou fè l pou glorifye non Li. -- Alafen, se Li menm tou ki va rekonpanse nou. Se sa k fè nou pa dwe parèt cho devan, oubyen kale kò n lè nou ka nan yon pozisyon pou n travay pou Bondye. Nou dwe depouye n de tout sa ki ta parèt kòm *ögèy* nan travay nou, epi ranplase l ak *lanmou*, ak *sajès* nan tout sa n ap fè pou avansman Wayòm nan.

Pa blyie ke n pa dwe la pou plè pèsòn; nou pa dwe la pou atann bravo nan men pèsòn, men kontante n sèlman de *opòtinite* Bondye ban nou pou n sèvi L nan yon *domèn* pandan n vivan. (E. W. Védrine, refleksyon 7 jiyè 2019)].

ENCARNACIÓN, Luis Armando Cuvas. [MOUVMAN POU LEKÒL KREYÒL : MOVEMENT FOR SCHOOL IN KREYOL](#). [Konferans patwone pa òrganizasyon ITIAHaiti : Conference sponsored by ITIAHaiti organization].

Egoysis, yon virus k ap detwi kominate ayisyen: Selfishness, a virus destroying the Haitian Community : L'égoïsme, un virus détruisant la communauté haïtienne. Emmanuel W. Védrine.

ELISCAR, James Douby Ralph. Master Thesis: "Environmental and Natural Disaster in Haiti: The impacts of failed policies from 2004-2010". University of Massachusetts-Boston.

English Bilingual Dictionary. Albert Valdman et al. iUniverse, Bloomington, IN. 2017. 1148 pages. Volume II of the "Dico Project". Volume I: *Haitian Creole – English Bilingual Dictionary*. Indiana University-Creole Institute. 781 + xxxiv pages. (Project director: Prof Albert Valdman; Emmanuel W. Védrine, Frenand Léger, Jacques Pierre, Nicolas André: native speakers editing team: ekip editè natif). [Teaching material for learners of Haitian Creole : *Materyèl pedagojik /didaktik pou moun k ap aprann kreyòl*].

English – Haitian Creole Bilingual Dictionary. 2017. 1148 p. (Project director: Prof. Albert Valdman; Emmanuel W. Védrine, Frenand Léger, Jacques Pierre, Nicolas André: native speakers editing team : ekip editè natif).

«**English - Haitian Creole - English Dictionary of Medical Terminologies».** (Unpub manuscript). Emmanuel W. Védrine. [Diksyonè Tèminoloji Medikal (anglè – kreyòl ayisyen – anglè) ... Se premye gwo travay rechèch nan domèn nan ki pral ekipl medsen, enfimyè, oksilyè, etidyan an medsin, etidyan nan lekòl enfimyè, etidyan k ap etidye pou vin oksilyè (nèsizèd), moun ki nan rechèch medikal ak moun ki enterese apwofondi konesans yo nan domèn sa a. Diksyonè sa a va sèvi yo yon gwo zouti referans, yon liv tou k ap bay lektè yo apeti li plis nan dokiman rechèch syantifik nan lang matènèl la, kreyòl].

ENGLE, Jayne. "Stories of tragedy, trust and transformation? A case study of educatio-centered community development in post-earthquake Haiti". McGill University, School of Urban Planning. Montreal, Canada.

Enstiti Kreyòl Indiana University-Creole Institute.

Enstiti Mizik (komin) Lazil : Lazil (L'Asile) Music Institute.

ÈSKE N AP KONTINYE TANN PAPA LETA?. Emmanuel W. Védrine, [pwezi : poetry](#). Koleksyon: «Kri pou liberasyon : Cry for liberation». [Are we going to continue to wait for Papa Leta?]

Ey! Ou menm wi!
Avè w m ap pale, Ayisyen.
Reveye w nan tout domèn,
pwofesyon, metye pou patisipe nan kanpay chanjman an tande!
Depi plis pase 200 ane, n ap tan Papa Leta.
Kriye! Kriye! Kriye!
Plenyen! Plenyen! Plenyen!
Manifeste! Manifeste! Manifeste!
Dechouke! Dechouke! Dechouke!
Boule kawotchou,
kraze brize tout tan
san n pa ka kreye...
Epi n refize aprann *devlope lidèchip*
pou n chanje mantalite n,
chanje sitiyasyon povrete n ye.
Pou bouche yon ti twou nan komin nou,
n ap tann Papa Leta.
Pou n jwenn manje chak jou,
n ap tann Papa Leta vin fè chanjman nan
agrikilti pou konbat lamizè ak lavichè.
N ap tann Papa Leta vin ban nou yon
plat manje cho.
Pou kraze *latrin* nan Pòtoprens (pou
sant yo pa kontinye dekonpoze moun),
e pou met konfò modèn,
n ap tann Papa Leta.
Pou ouvri yon ti wout nan komin nou
pou 2 machin pase san pwoblèm,
n ap tann Papa Leta.
Pou ouvri yon ti *lekòl tèt gridap* nan
komin nou pou *alfabetize* timoun,
n ap tann Papa Leta.
Pou jwenn yon *dlo* pou n bwè,

n ap tann Papa Leta vin kapte I,
vin fouye yon pui pou nou.
Menm yon ti rezèvwa an beton
yon gwoup peyizan pa ka met tèt ansanm
pou konstwi pou konsève dlo,
dlo lapli pou wouze tè,
y ap tan Papa Leta.
Pou konstwi yon ti *klinik* nan *komin* nou,
n ap tann Papa Leta.
Pou kreye, devlope kèk ti *biznis lokal*,
n ap tann Papa Leta.
Pou aprann 2, 3, 4 metye pou n siviv
san kontinye mande ou mennen yon vi mandyan,
n ap tann Papa Leta.
Kilè n ap aprann libere tèt nou pou n
pran responsablite n an men?
Nou pa reyalize Papa Leta demisyone
lontan lontan, depi syèk
pou n sispann pran mestin sou kont
pentad mawon?

Èske mòd edikasyon lekòl Ayiti ban nou pa soudevlope mantalite nou? : Doesn't the type of education we receive in school in Haiti underdevelop us mentally? [Nou bezwen tout yon kanpay pou dekolonizasyon mantal, pou n repedale kòm pèp, nasyon, e gwoup etnik].

Selon tip travay n ap fè, pousyè, labou ka sal rad nou, oubyen kò nou. Pa egzanp, si n ap travay latè, fè mekanik, fè kèk travay konbit, ou kèleswa travay ki ta sal nou... -- Nou ka toujou pwòpte nou aprè (lave, benyen) epi chanje rad nou... Men *objektif* nou se sa n gen entansyon akonpli (nan lavi oubyen kote n vle rive). Pa egzanp, li ta ra pou nou menm ki sot an pwovens pa ta konn fè *jaden, kiltive latè...* kèleswa nivo edikasyon nou ta gen chans atenn Ayiti.

Nou di «chans» pase jis rive nan nivo *bakaloreya* se ta yon *liks entelektyèl* konpare ak majorite moun nan popilasyon an ki pa konn *li ak ekri*, oubyen ki pa t gen chans al lekòl pou ta menm rive nan *senkyèm ane fondamantal* alevwa *sètifica* (lontan). Donk, yon jèn ki gen chans rive nan *nivo bakaloreya* ta dwe nan yon nivo pou l panse ke l nan ran yon *sèten elit entelektyèl* pou l ta fonksyonе kòm *limyè* pou *klere* sa yo ki nan *fènwa* toujou, pou l ta yon lidè nan zòn oubyen *komin* li pou ede sosyete a yon fason, yon lòt pase youn nan pwoblèm nou Ayiti sèke anpil fwa sa k *pi kapab* yo pa mete tèt yo nan yon nivo pou al ede sa ki *pi pa kapab* yo (pou ede yo monte, pou ba yo bon *konsèy* k ap ede yo, oryante yo nan bon wout).

Nou gen tout yon *sosyete egoysis*, ki devlope apati sa n ap pran *lekòl* (depi nivo matènèl), sitou si n ta leve nan yon fwaye ki pa t byen prepare nou (kijan pou n viv byen ak lòt, renmen pwochen, vwazen nou). - *Mèt* la oubyen *monitris* la, olye pou l ta aprann nou *travay an gwoup* pou reyalize yon seri ti *pwojè* (pa gwoup /an gwoup) prefere di nou «Bare kaye w pou Pòl, Polèt, Jak, Jaklin... pa gade sou ou)!».

Donk, nou grandi ak yon *filozofi kite mele m si vwazen m nan pwoblèm*; mwen pa gen pwoblèm. *Kite mele m pou moun k ap mache lwen apye*; mwen gen yon 4 x 4. *Kite mele m pou moun ki analfabèt*; mwen se yon entelektyèl. *Kite mele m pou moun ki nan blakawout*; mwen gen dèlko)... Men nan kèk lòt kilti, se lekontré, se revè a yo fè. Sétadi, depi nivo *matènèl*, yo mete gwoup timoun k ap travay ansanm (youn depan de lòt) pou reyalize yon seri ti pwojè. Se tout ki reyalize l; se menm nòt tout ap resewwa. Sa k ta parèt *pi fò* nan gwoup la pral idantifye sa k *pi fèb* yo pou mete tout moun nan menm nivo.

An rezime, kisa nou menm Ayisyen ka aprann de *siksè* kèk gwoup etnik nan avantay devlopman Ayiti? Èske n ap kontinye chante «Se gran peyi ki fè Ayiti jan l ye a... se gran peyi ki pa vle Ayiti devlope...»? oubyen se yon lòt lekòl panse ke n dwe devlope, epi pou n aprann travay di, aprann kreye sa n bezwen, aprann pwodui sa nou bezwen dekwa pou n *sispann depann* 100% (san pou san) de etranje? (E. W. Védrine, refleksyon).

Etid, Karyè, Pwofesyon nan peyi Etazini : Studies, Careers, Professions in the United States. (Majorite) Etidyan (etranje) ki rezide Etazini ka chwazi fè karyè ki ta plis baze sou koze *teknik, syantifik* (espésyalman sa yo ki te déjà avanse nan matematik, syans depi nan peyi yo). Konsa, yo pa gen pou yo goumen ak lang *anglè* a twòp. Epi toujou gen debouche, opòtinite travay nan branch *teknik* pou etidyan ki te chwazi sa nan lekòl Etazini (kolèj, inivèsite)...

Tanzantan, nou eseye bay kèk *konsèy* pou oryante etidyan Ayisyen (pou yo byen prepare depi nivo segondè, travay sou matematik, anglè, espayòl, fransè, konpwoutè, kou teknik ki ta ofri nan pwogram lekòl yo).

Yo dwe kapab nan nivo pou disète sou nenpòt *sijè* ki ta prezante devan yo pou *ekri* (disète) sou li san grade tèt. Donk, yo dwe toujou ap li tout bagay, sou tout *sijè*, kit yo ta parèt nan *jounal*, kit yo ta pibliye an liy (*online*), konnen sa k ap pase nan lemonn (sa k fè aktyalite), *lasyans, teknoloji, rechèch* (syantifik), *dekouvèt...*

Tout bagay sa yo sou entènèt la déjà, nan plizyè lang... Se richès *teknoloji* a ban nou jodiya pou n prepare nou, fè rechèch, kominike long distans pou n pran bon jan enfòmasyon, epi pataje yo ak lòt moun. (E. W. Védrine, refleksyon 24 janvye 2019).

ETIENNE, Corinne. Publications and Contributions: • "French in Haiti: Contacts and conflicts between linguistic representations." In D. Piston-Hatlen, C. Clements, T. Klingler, & K. Rottet (Eds.), *Pidgin-Creole Interfaces: Studies in honor of Albert Valdman*. (John Benjamins Publishers, in press.); (Etienne, C. & Sax, K.) "Teaching stylistic variation through film." *French Review*, 79 :5, (2006), pp. 934-950 • "Lexical particularities of French in the Haitian press: Readers' perceptions and appropriation." *Journal of French Language Studies* (Cambridge University Press), 15 (3), (2005), pp. 257-277 • "Language contact and readers' attitudes toward French in the Haitian press." In J. Auger & A. Word-Allbritton (Eds.), *The CVC of sociolinguistics: Contacts, variation, and culture*, IULC, 2 (pp. 21-33). (Indiana University, Bloomington, 2000).

Evalyasyon Lidè Ayisyen Ayiti an 2021. • Yo fè 100 sou 100 nan pale anpil, pale tenten san reflechi, san oken vizyon pou devlopman Ayiti nan yon lap de tan • Yo fè 100 sou 100 nan konte sou blan (peyi etranje) k ap vin ede Ayiti devlope (koutim tann blan vin fè) • Yo fè 100 sou 100 nan blofe pèp ayisyen lè sezon kanpay (ak pwomès malatyong) • Yo fè 2 sou 100 nan poze aksyon konkè • Yo fè 2 sou 100 nan aplikasyon reyalite lavi • Yo fè 2 sou 100 nan montre lidèchip dyam (efikas) pou sèvi kòm modèl pou replike • Yo fè 1 sou 100 nan valorize e espligate *resous imèn* (Ayisyen byen prepare ki ka ede Ayiti, ki nan dyaspora nan plizyè domèn)... Donk objektif (majorite) lidè Ayiti se: *pran pouvwa pou al volè dola*, epi pase pèp nan betiz («Se lolo m t ap lolo w pou vote m. Naje pou soti»). Zafè nou si n kontinye panse bandi sa yo pral fè yon bagay serye pou pèp ayisyen, pou ede pitit Sòyèt... Chak nouvo kandida pral vin ak yon *nouvo diskou* manipilasyon, tankou yon *kleren tranpe* n potko goute. Pa bliye bouche tou zòrèy nou lè y ap radote.

E. W. Védrine Creole Project Electronic Archives: Resources for Haitian Bilingual Programs, Research on Haitian Creole Language & Literature, Creole Studies & Linguistics.

E. W. Védrine ESL Lessons. [Lesson plan model to teach English as foreign language to beginners: Modèl plan lesón pou anseye anglè kòm lang etranje pou debitán : Modèle de plan de cours pour enseigner l'anglais comme langue étrangère aux débutants].

Kèk ENFÒMASYON kle pou ede kominate Ayisyen: Some key information to help the Haitian Community. Emmanuel W. Védrine.

L'ECOLE en créole: étude comparée des réformes des systèmes éducatifs en Haïti et aux Seychelles. Robert Chaudenson, Pierre Vernet. Agence de coopération culturelle et technique. 1983. 161 pages. [Schools in Creole: a comparative study of education system reforms in Haiti and the Seychelles].

M ap EDE w ak entansyon pou ede tèt ou, kominote w, komin kote w soti : I am helping you with the intention to help yourself, your community, and your municipality. [Se yon referans a moun ki Ayiti, e nou menm ki nan dyaspora k ap eseye ede fason ke nou kapab.

Premyèman lè n mansyone *ede*, anpil moun ka panse a *lajan* ke moun ap resevwa, lajan moun ap voye ba yo. Gen plizyè fason moun kapab *ede*. Pafwa nou kapab ede ak yon *konsèy*; nou mete w nan bon chemen (ba l bon direksyon). Sa plis ke lajan, plis pase plizyè milye dola nou te kapab fè yon moun kado. Si nou ba ou anpil kòb, nou pa di w sa pou fè avè l, nou pa gide w, ebyen kòb sa a kapab pase epi ou menm ou toujou rete pòv nan tout fason. Ou rete pòv nan lespri w, ou rete pòv ekonomikman.

Nou menm ki nan dyaspora, kèlkeswa kote nou ye, n ap voye kòb bay moun Ayiti, toujou di moun nan «*m ap ede w, men ou menm pou aprann ede tèt ou*». *Kisa sa vle di?* Ou ankouraje moun nan aprann yon metye; ou ankouraje l al lekòl (si se yon jèn ki lekòl toujou); ou ankouraje l aprann *anglè, espayòl, fransè...* konsa l ka travay kòm entèprèt avè touris. Ou ankouraje l al nan yon lekòl otelri pou l aprann fè manje oubyen tout pwogram yo gen nan lekòl otelri, e pi devan li kapab travay pi devan nan yon endistri touris, kèlkeswa kote l ta ye, li pran konesans lan. Donk, ou ede l nan yon sans pou l aprann ede tèt pa l, pou l aprann yon metye.

Gen yon seri jèn ki fè yon pwofesyon sou entènèt la, sou fesbouk kote y ap renmen ak moun yo pa janm rankontre. Moun sa a ap voye lajan ba yo, antre vin wè yo pafwa Ayiti, e pafwa yo konn mawon. Yo pa rankontre moun nan, men yo resevwa lajan moun. Genyen ki fè sa kòm pwofesyon olye y aprann yon vrè pwofesyon pou ta viv de li Ayiti.

Donk lè w ap ede yon moun pandan w nan dyaspora, si w pa ba l bon jan konsèy pou ede tèt pa l, ou pa reyèlman ede l nan yon sans. Ou mete l nan yon pozisyon li menm pou l apovri (vin pòv), pase w pa reyèlman ede l ak konsèy an tèm metye, pwofesyon pou l aprann. E tout metye ki sèvi nan sosyete a, si moun sa a apran 3, 4 metye l ap ka viv de yo. Pa egzant, tout jèn ki nan ventèn yo ta dwe gen yon lisans (pou kondi machin). Y ap kapab lwe pikòp pou bwote machandiz, machann, fè yon dal *aktivite ekonomik* lè yo konn kondi. Yo ka fè taksi, fè yon dal bagay.

Ou kapab *anfème yon tè* pou ennan; ou plante pwa ladan; ou plante yon bagay ou ka rekòlte rapid epi ou vann li. Tout sa se aktivite ekonomik ou kapab panse fè pa egzant lè w jèn. – Nou pa ka rete tann gouvènman k ap vin fè tout bagay pou nou.

Lè yon gouvènman monte sou pouvwa, li gen 5 an pou l fè. *Nan espas 5 ane sa a, kisa l kapab fè o maksimòm?* E si li menm pa t gen anyen nan tèt li oubyen objektif deja, se tan l ap vin pèdi ak akolit li (vòlè tout sa l te ka vòlè, vin rich) epi l al fè wout li. Ou menm, ou toujou rete pòv; ou toujou rete egare paske w pa t panse pou tèt pa w. Ou toujou ap tann moun, gouvènman k ap vin fè pou ou.

Donk, ou panse a sa: ki metye w genyen oubyen w konnen; ou nan ventèn ou, konbyen metye ou genyen? *kisa w kapab fè pou viv? E si dyaspora pa voye anyen ba ou pandan 6 mwa, èske w t ap siviv oubyen w t ap mouri?* Ou t ap chache yon bagay ou fè kanmèm pou manje. Mete sa nan tèt ou: moun k ap ede w la, li p ap la pou tout tan.

Li kapab mouri toudenkou; li kapab pèdi travay li pandan l nan dyaspora, epi l pa ka voye 50 dola li te konn voye ba ou a tout tan. Kisa ou pral fè pou viv, si w pa gen youn, de, twa metye pou viv ? Donk, ou aprann yon pwofesyon, aprann 3, 4 metye... konsa lè moun sa a pa kapab ede w ankò, ou menm ou kapab viv alèz Ayiti.

Nou konnen sitiyasyon ekonomik lan kòman l ye; li pa fasil, men fò w konnen tou se ou menm ki kapitèn bato w (ki kote w ap mennen l). Li pa fasil pou nou menm tou ki nan dyaspora pase fò n travay. Pafwa n pèdi travay nou. Nou gen anpil bil (fakti) pou n peye. Donk ou menm, fò w met sa nan tèt pa w si w gen kèk moun k ap voye yon bagay ba w, ou pa ka pran sa fè yon metye *mandyan* n ke ou menm ou pa travay.

Ou sipoze travay, aprann brase, kèlkeswa tit ke w ta genyen. Ou dwe al travay pou fè lajan. Ou pa ka rete konsa pou y ap ba ou tout tan. Men ou sipoze travay pou yo peye w (pou touche) pou kreye *libète ekonomik* ou. (E. W. Védrine, refleksyon 8 out 2019].

The ENGLISH LANGUAGE in Haiti : LANG ANGLÈ AYITI : LA LANGUE ANGLAISE EN HAÏTI.

[F]

Factors affecting the teaching and learninng of Haitian Creole in the Bahamas. Frenand Leger.

FAINE, Jules . (philologist).

FATTIER, Dominique. Thèse de Doctorat d'État (1998, préparée sous la direction du professeur Robert Claudenson). *Contribution à l'étude de la genèse d'un créole : L'Atlas Linguistique d'Haïti, cartes et commentaire*. Université de Provence. [«L'objet de cette thèse est double: il s'agit de proposer un grand corpus d'haïtien parlé, tout en tenant, par le commentaire du corpus, d'éclairer la genèse de cette langue. L'enquête a porté sur 20 localités du milieu rural où ont été interrogés des témoins unilingues. L'enquête a permis de constituer une banque de données fiables. La plus grande partie de la thèse est dédiée aux commentaires (vol. I et II) associés aux cartes (vol. III, IV, V, VI). Cet ensemble est accompagné d'une introduction, de conclusions, de deux index et d'une bibliographie. Nous nous sommes intéressés par-dessus tout aux implications génétiques découlant de l'examen des données géolinguistiques. Ce qui explique qu'en règle générale, dans les commentaires, l'accent soit mis sur l'analyse diachronique et comparative. Nous avons cherché à mettre en évidence, de façon systématique, le rôle du français (koïnè d'oïl) dans la formation du créole haïtien. L'examen du matériel linguistique collecté a permis de progresser dans la compréhension du phénomène de la créolisation. Le résultat le plus saillant de l'étude est la mise en évidence du caractère massif de l'héritage français. Nous avons accordé moins d'attention au rôle des langues de l'Afrique de l'Ouest, sauf dans quelques commentaires et dans les conclusions où se trouve explicité ce qui a pu être des influences africaines au plan sémantique et syntaxique.»]

"The Linguistic Atlas of Haiti, Maps and Commentaries: Contribution to the Study of the Genesis of a Creole Language. -- The purpose of the study is twofold: first, to elucidate the general processus of creolization of language in Haiti; second, to provide empirical input for further works. Our study centered on 20 localities. The methodology consisted of extensive interviews with illiterate unilingual peasants. The Atlas brings together authentic data. The major part of this thesis is taken up my commentaries (Vol. I and II) and maps (vol. III, IV, V, and VI). The whole is rounded off with an introduction, a few conclusions (pp. 974-992), two indexes (pp. 993-1016) and a bibliography (pp. 1017-1029). We were interested, above all, in the genetical implications that ensued from dialect investigation using the geolinguistic methods of dialect analysis. In general, in the commentaries, emphasis is laid upon diachronic and comparative study. Of special interest to us was the role or influence of French (koïnè d'oïl) in the formation of Haitian Creole (HC). The storehouse of information on dialects that has been compiled has attributed significantly to our understanding of the creolization phenomenon. The most important finding is the major role of the French Language in the genesis of HC. Relative little attention was paid to West African influences, except in part of some commentaries, and in conclusions that discussed the African legacy. Both of the syntax and the semantics of HC show West African reflexes."]

FEDNA, Enock. (pastor, educator : pastè, edikatè). A New Generation 4 (for) Haiti: Yon jenerasyon tounè pou Ayiti; school : lekòl).

FLEURY, Jean Senat. Former Judge (in Haiti), Historian, and writer of about 15 books. Many of them are about to be translated to other languages. First Black to become member of the Brookline Council in Massachusetts : Premye Nwa ki monte nan Konsèy Minisipal vil Brookling, Massachusetts, USA (Interview and comments on Haitian history : Entèvyou ak kòmantè sou istwa d Ayiti).

FOMBRUN, Odette Roy. [Mon pays, Haiti : Peyi m, Ayiti](#). [Bilingual text: Tèks bileng... Creole translation, by Emmanuel W. Védrine].

FONTIN, Yves-Mary. (Powèt ayisyen: Haitian poet). Publications: Bòs Lavo mouri, Dous Makòs an dèy; Defile Papiyon; Dèy; Pou Farah-Martine Lherisson Lamoth, Nancy Dorléans, Sébastien Petit ak lòt viktim yo; Raoul Guillaume, yon mizisyen an gran jan.

FOUAD, André. (poet : powèt).

FOWÒM MOUN LAZIL ([L'Asile](#)) People Forum. (Emmanuel W. Védrine, editor). See article: • [L'Asile, commune that can become a touristic attaction in Haiti](#): Yon komin ki ka vin tounen yon atraksyon touristik Ayiti. [Forum model to store documents for home commune or municipality in Haiti].

Fransizasyon Tèm Kreyòl -- Tèm kreyòl yo kapab parèt sou fòm leksik, yon pwovèb ayisyen (ki pa yon pwovèb o nivo entènasyonal). Sa k o nivo entènasyonal kapab pase nan lang kreyòl la. Lè n pran yon pwovèb tankou «*Bat fè a lè I cho*», se pa yon pwovèb ayisyen li ye. Se yon pwovèb o nivo entènasyonal ki pase yon lang a lòt. *Il faut battre le fer pendant qu'il est chaud* (fransè), *Strike while the iron is hot* (anglè), *Al hiero candante batirlo de repente* (espayòl)...

Kòman pwovèb sa yo pase o nivo entènasyonal? Gen yon liv /diksyonè pwovèb ki gen pwovèb an sèt lang ladan I (o nivo entènasyonal) ki tradui a pati laten, grèk. Donk, se konsa n ap wè anpil pwovèb ki pase atravè tradiksyon (de laten, grèk) yo vin pase nan yon nivo entènasyonal kote yo adopte. – *Il faut battre le fer...* se yon egzant pwovèb o nivo entènasyonal ki tradui, epi ki pase nan lòt lang. N ap jwenn pwovèb ki ayisyen ki pran orijin yo Ayiti (*pawòl granmoun*). Yo pa gen otè (diferan de *maksim* ki gen otè), donk yo (pwovèb sa yi) repete plizyè fwa, epi yo pase nan lang kreyòl la.

Pa (reyèlman) egziste yon *fransè ayisyen* men nou ka pale de *fransizasyon* «tèm kreyòl». *Kisa sa vle di?* Lè nou pran yon tèm kreyòl tankou *dechoukay*, nou ekri I alafransèz («déchouquaille /déchouquage») men yon fransè an Frans p ap konprann tèm nan. Kounyeya, fò n esplike I, pase se yon tèm kreyòl (kèk) Ayisyen (ka) fransize lè y ap ekri an fransè. Donk, fò ou mete yon asterik (*) bò kote I pou esplike nan yon *nòt detay* ou *nòt esplikasyon* («foot note») pou n di kisa *déchouquaille /déchouquage* vle di pa egzant.

Wi, nou kapab jwenn *dechouke* («déchouquer») apati *chouk*. Li enpòtan tou pou n gade *ansyen fransè*, pase pifò tèm kreyòl yo kreyolize apati *ansyen fransè*. Pou kisa nou di *ansyen fransè*? N ap gade premye diksyonè, ki soti an 1822 (?). Sètadi gen yon efò ki fèt an fransè (fransè). Avan sa, se diksyonè bileng ki te genyen. N ap jwenn diksyonè *laten* – *fransè*; *grèk* – *fransè*. Premye diksyonè inileng oubyen *monoleng* (Laroussse), li pral pibliye an 1822 (?). Sètadi ke, fransè ki te vini an Ayiti (*les aventuriers, les flibustiers*) nan epòk kolonyal, yo menm se *ansyen fransè* a yo te vin avè I.

Kounyeya, fò n al gade yon diksyonè *ansyen fransè* pou n gade kòman yon seri tèm *ansyen fransè* vin kreyolize pa egzant. An n pran mo «*collation*», (*Depi maten an mwen poko pran yon ti 'kolasyon'*). Kounyeya, fò n al nan yon diksyonè *ansyen fransè* pou n gade siyifikasyon mo *collation* (sans, oubyen semantik li), ki an rapò ak (*ti*) *dejene*. E konsa, yon seri tèm tou, kòman yo kreyolize (apati langaj avantirye sa yo), e ki kote yo sòti tou an Frans.

Avantirye ki te vin nan *nouvo mond* lan (nan tèritwa fransè) pa t moun (ki te gen) afè bon. Se te yon seri moun yo menm afè yo pa t bon an Frans. Se pa t yon seri *gran entelektyèl, invèsitè* yo te ye. Non! Donk afè yo pa t bon yo menm, yo t ap pran chans yo al lòt kote. Nou gen *les engagés* ou *les 36 mois*. Kisa sa vle di? Enben moun sa yo pa t ka menm peye bato pou yo te vin nan nouvèl koloni an. Yo te siyen yon kontra avèk mèt bato a, oubyen moun ki an chèf bato yo pou yo travay pandan 36 mwa. Yo te pran yon *angajman*. Oke, m ap travay pou ou pandan 36 mwa, aprè sa yo ta lib; yo p ap ka pran yo kòm *prizonye*.

Tout sa enpòtan pou nou konnen nan *lengwistik*. Se pa yon domèn ki sèlman teyorik, mèn fò w fè pati istorik la tou pou konnen plizyè bagay (kòman yon seri lang *transpòte* de yon kote a lòt, kòman *lang dominan* an antre nan koloni an, kòman *lang kreyòl* yo devlope...) Ou pa ka gen *lang kreyòl* san ke w pa t gen yon lang ki egziste oubyen lòt lang ki vini pa egzant kote youn ap pèse lòt. Donk lefèt ke w gen lang espayòl la natif natal nan yon seri andwa, sètadi ke lè Espayòl yo te rive nan yon seri andwa ebyen yo fè masak an grann pati pèp otoktòn ki te egziste. Si yo te kite yo, si yo pa ti tiye yo donk sètènman ta pral genyen nesans a yon lang tounèf. Donk, gwoup ki te rete yo (plis fanm), Espayòl vin fè pitit ak yo. *Mestiso* jan yo rele yo; lang natif natal yo pral espayòl (ki lang kolon an) pou konprann

fenomèn lang matènèl espayòl la, kòman ke li menm li devlope, pou kisa se pa devlope an yon *lang kreyòl* (ibrid). Li pa ka devlope yon *kreyòl* lè yo tiye majorite moun ki te pale tèl lang otoktòn ki te la. Pou l ta devlope yon *kreyòl*, fò ta gen moun ki otoktòn yo ki te pale yon lang. Lang sa a kontinye siviv pandan yon lòt vin sou tèren an. Gen tout sa pou nou gade an tèm teyori *pidjin*, devlopman *lang kreyòl* yo nan yon sans. Nou pa ka gen *devlopman lang kreyòl* san ke nou pa gen yon lòt pase *kreyòl* se yon *lang ibrid* (ki konpoze de 2 lang). Yon sèl lang pa ka bay nesans a yon *lang kreyòl*.

FREEMAN, Bryant. (1931 -)... He is primarily known for being the founder and director of the University of Kansas-Institute of Haitian Studies, one of the few such institutes in a major university in the United States... Among his several publications include one of the most comprehensive dictionaries of *Haitian Creole to English* (and later *English to Haitian Creole*) ever made, as well as specialty dictionaries such as medical terminology... Freeman edited a collection of the works of Carrié Paultre (Haitian novelist). He translated a letter written by Jean-Bertrand Aristide, to determine if he had actually stated his resignation. Among the classes taught until his retirement (in 2006: French, Haitian Creole (6 courses: beginning to advanced) and Haitian history... Freeman's books, including his *Haitian-English Dictionary*, are available from the KU Bookstore. Many of his books are also available for free (along with their audio supplements) on the KU Haitian Creole Resources. (Ref. Wikipedia)].

French underdevelopment, Haitian Creole and development. Benjamin Hebblethwaite. University of Florida. [Fransè soudevelopman, Kreyòl Ayisyen e devlopman].

FRIENDSHIP, AND ITS POWER. Friendship can play a key role to mental health and emotional growth. It can reduce the risk of depression. Where there is friendship, stress can be decreased in order to celebrate life. Friendship is essential to longevity.

AMITYE, E POUVWA L. *Amitye ka jwe yon gran wòl nan sante mantal e nan kwasans emosyonèl. Li ka redui risk depresyon. Kote ki gen amitye, estrès ka redui pou ka selebre lavi. Amitye trè enpòtan pou lonjevite.* (E. W. Védrine, July 15, 2019 – reflection).

Funérailles Nationales du Président de la République d'Haïti, SEM Jovenel Moïse : National Funeral of the President of the Republic of Haiti, His Excellency Jovenel Moïse.

Pour une FRANCOPHONIE vivante et populaire: Pou yon frankofoni vivan e popilè. (Ref., a text by President Nicolas Sarcozy in French. Translation in Haitian Creole by Emmanuel W. Védrine).

The FACES of Haiti: Resolute in Reform, Resistance, and Recovery. By Maryemma Graham, Brian Rosenblum, Kiran Jayaram, C. B. Claiborne. [A Report from the Haiti Research Initiative]. 38 pages. © 2010, 2020 by Project on the History of Black Writing Foreword © 2020 by Cécile Accilien.

[G]

A NEW GENERATION 4 HAITI: Yon jenerasyon tounèf pou Ayiti. [School : Lekòl -- A New Generation for Haiti provides food, shelter, and quality education on a daily basis for over 500 children and adults in *Les Cayes (Okay)*, Haiti. The hope is that everything the organization does brings the message of the Gospel of God's saving intervention in Christ Jesus to the next generation of Haiti, demonstrating that love through meeting tangible needs of Haiti's children. -- *A New Generation for Haiti bay nouriti, abri e yon edikasyon de kalite chak jou a plis pase 500 timoun e adil nan Okay, Ayiti. Espwa a, sèke tout sa òganizasyon an fè, li pote mesaj entèvansyon Sali Levanjil Bondye nan Jezikri a fiti Jenerasyon sa a kote l reponn a bezwen esansyèl pitit Ayiti.* (Pastor Enock Fedna, Executive Director : Pastè Enock Fedna, Direktè Ekzekitif)].

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GARDY, Addy Jean. 150 Manti nan Istwa Ayiti (videyo: video) *150 Lies in Haiti's History*. [Yon Chita pale ak jounalist Pierre Richard Guillaume: An interview with journalist Pierre Richard Guillaume].

GEORGES, Joseph Marcel. [Full Curriculum Vitae]. See [A Bibliography of Theses and Dissertation related to Haiti from 2011 - 2020](#). Career Educator; Ph.D student in Social and Human Sciences; Master's degree in Language Science, Master 1 and Master 2 in Communication and Didactic from French Foreign Language; Professor of French and Creole morph syntax at UEH; Designer and Facilitator of Scientific Activities; Thematic lexicon project coordinator; Educational advisor in the teaching of French and Creole at the fundamental level; Translators of texts "French ↔ Creole"]. Research Experience: 2014 - 2016: Coordinator of thematic lexicons (Bilingual lexicon of legal terms - Bilingual lexicons of the Haitian *compas* music). Faculty of Applied Linguistics, State University of Haiti.; 2015 (July): "Language practices among Haitian children overseas: the case of children who emigrated to Florida". Faculty of Applied Linguistics, State University of Haiti.; 2009 (October): "L'anaphore en didactique du français écrit". (Master 2 thesis). University of the West Indies and French Guyana.; 2008 (June): Co-author of "Didactique équilibré français / créole en contexte haïtien". (Research done for account of OIF); 2006 (June): "L'enseignement de la grammaire en 2ème cycle fondamental. Quelle méthodologie?" (Master's thesis). University of the West Indies and Guyana.; 2005 (December). "Dlo: zanmi nou, ènmi nou". (Research done for account of Care, Haiti.); 2003 (June): "Lexical creativity processes in Haitian Creole". (Work done under the licensing program)... Membre de la Faculté de Linguistique Appliquée (FLA), Université d'État d'Haïti : Member of Faculty of Applied Linguistics, State University of Haiti.

Gid Ijyèn Jeneral, Distans Sosyal pou mentni, e Gid pou Rès (ou dechè) manje, kòmann manje nan restoran, e makèt k ap vann pwodui alimantè. Cambridge Public Health Department. (Emmanuel W. Védrine: Haitian Creole translation from English). March 2020. [*General Hygiene Guide, Social Distance to Maintenance, and Guide to Leftover (or Waste) Food, Food Ordering in Restaurants, and Grocery Selling Food*].

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Good luck to Haiti's next president. Emmanuel W. Védrine. *Boston Haitian Reporter*, Vol. 6. Issue 12.

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N-Z) : Creolophone and francophone authors (from N-Z) • [Brief panorama concernant la littérature de la Caraïbe](#) (Brief panorama concerning Caribbean literature) • [Quelques groupes qui ont marqués l'histoire des études créoles](#) (Some groups that have marked the history of Creole Studies) • [Quelques sites riches en informations pour travailler sur la littérature](#) (Some sites rich in information to work on literature).

(Domaine de recherches principaux) Description des créoles (grammaire, lexique...) • Sociolinguistique • Grammaire et lexicologie françaises • Linguistique générale • L'oralité des langues créoles • Écriture des créoles • Questions d'aménagement linguistique • La traduction et ses problèmes • Littérature créolophone et francophone • L'analyse des textes anciens en créole – PUBLICATIONS (articles) : "A propos de la traduction de la Bible en créole. Analyse de quelques problèmes linguistiques et sociolinguistiques", in *Études créoles*, vol. XVIII, n° 1, 1995, pp. 39-73 (version PDF). • 1995 : version française (.PDF), "Le créole dans le roman des années 1990 aux Antilles : du mythe à la réalité" publié en anglais en 2003 sous le titre : "Creole in the French Caribbean Novel of the 1990s : From Reality to Myth ?" (in Aub-Buscher, Gertrud, et Ormerod Noakes, Beverley, éds. : *The Francophone Caribbean Today. Literature, Language, Culture, Studies in Memory of Bridget Jones*, The University of the West Indies Press, 2003, pp. 82-101) • 1996 "Du français, du créole et de quelques situations plurilingues : données linguistiques et sociolinguistiques", in *Francophonie. Mythes, masques et réalités. Enjeux politiques et culturels*, B. Jones, A. Miguët, P. Corcoran, éds., Paris, Editions Publisud, pp. 127-157 • 2002 (a) "Les créoles à base française : une introduction", à paraître in *TIPA*, 2002 (sous presse) • 2002 (b) "Le créole de Guadeloupe. Situation et description" (à paraître). • 2003 (format PDF) : "La langue, enjeu littéraire dans les écrits des auteurs antillais ?", paru dans les *Cahiers de l'Association Internationale des Etudes Françaises*, n° 55, mai 2003, "Les études françaises dans les pays scandinaves / Littératures des Antilles / Littérature et anatomie (XVIIe-XVIIe siècle) / Théophile Gautier", pp. 155-177 • 2004 : De la connexion aux "connecteurs", en français et en créole (à paraître dans les Travaux du CLAIX 2004) • 2004 : Théories de la genèse ou histoire des créoles : l'exemple du développement des créoles de la Caraïbe du XVIIe siècle à nos jours" (paru dans *La linguistique*, vol., 41, fasc. 1, 2005) • 2005 : "Les français populaires contre la norme : Regards sur la genèse des créoles au XVIIe siècle", communication au Colloque franco-allemand d'Aix-en-Provence (mars 2005), *Cahiers d'études germaniques*, "Transgressions/défis/provocations ; Verstöße/Anstösse/Anstössiges. Transferts culturels franco-allemands. Deutsch-französischer Kulturtransfer", Etudes réunies par Thomas Keller, Publications de l'Université de Provence, 2005, pp. 73-85 • 2005 : "A propos de Jeannot et Thérèse : une traduction du Devin du village en créole du XVIIe siècle ?", in *Creolica*, septembre 2005 • 2006 : "Un peu d'histoire pour comprendre structures et statuts des créoles français", colloque de l'Association Universitaire des Langues de France à l'INALCO, 2004, site Histoire sociale des langues de France • 2008 : "Quand les contacts de langues donnent les créoles... A propos de la créolisation comme "modèle" ou type de développement des langues", communication au Cercle linguistique d'Aix-en-Provence, article à paraître dans les Travaux du CLAIX, n° 23.

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HOMICIL, Nicolas. (Pastor /Founder of Voice of the Gospel Tabernacle.

How do we show love for our children and for our neighbor? : Kòman nou montre lanmou pou pitit nou, pou pwochen nou? [Pou n montre yon timoun nou renmen l, se pa bat pou n bat li panson ke se fason n ap discipline l men pito se pale ak li ak dousè, ak amou, ak respè. Ou sipoze fè zanmi ak pitit ou.

Gwo pwoblèm nou Ayiti, sèke anpil paran pa konn enpòtans pou fè zanmi ak pitit yo. Papa ta dwe fè zanmi ak pitit gason (pa egzant, soti al jwe boul avè l, ranse, bay yon seri odyans). Ti moun sa a pral renmen w. Kounyeya li wè ke li menm ki jèn, ou menm ki granmoun ki papa l w ap jwe avè l, w ap di l yon seri bagay.

Li pa bezwen tann se zanmi lekòl ki pral di l yon seri bagay. Li aprann li nan men papa l, e demèn pou tifi tou. Manman an sipoze soti ak li, li sipoze penyen tèt manman l. Fi renmen gade magazin; manman an ka soti avè l, yon bagay ki nòmal. Donk tifi a sipoze zanmi manman an. Kounyeya, ni papa a soti ak tigason an, manman soti ak tifi a tou.

Yo ka soti an gwoup; yo ka soti endividyleman tou. Se kòman ke nou montre timoun yo nou renmen yo atravè sa nou fè avèk yo depi piti. Konsa, yo menm, yo devlope amou pou nou. Se pa pran yon fwèt pou di timoun nan m ap korije w, m ap make po w... Non! Li pral rayi w pi devan. Sa trè enpòtan pou n diskite nan fowòm (pwoblèm nan sosyete nou pa egzant). Mwen sonje lè m desann sètifica an 1973 (komin Aken).

Mwen pa t ka pran egzamen an nan komin Lazil (alepòk); yo pa t bay li la... ti dam ki te chita bò kote m nan (de grann tay), pi wo pase m. Li t ap griye sou papye a. Menm jan ke m leve nan fwaye lakay mwen, fò ede... mwen remake li gen pwoblèm, li pa t ka fè anpil nan egzamen yo. Mwen di l «Pran poz w ap ekri, m ap fè l pou ou». Mwen fè pa l la rapid, apre mwen travay sou pa m nan.

Edikasyon nou pran nan fwaye a trè enpòtan. Youn nan gwo pwoblèm nou gen nan sosyete nou se *edikasyon* nou pran lekòl. Yo montre n egojis; bare kaye w, men Pòl ap kopye sou ou, men Polèt ap kopye sou ou. Donk timoun nan grandi avèk egojis sa a; tandike nan yon seri lòt kilti, timoun yo travay sou ti pwojè ansanm. Donk timoun sa a konnen ke l dwe travay an gwoup pou l rive. Yo ba yo ti pwojè pou travay an gwoup; yo gen menm nòt pou gwoup la.

Lekòl Etazini fè l (yo mete w an gwoup nan *high school*, invèsite pou travay sou yon pwojè pwofesè a bay pou travay sou li an gwoup (4, 5 elèv). N ap gen menm nòt, men nan menm gwoup la sa pa vle di ke tout moun o menm nivo men sa k parèt pi fò nan gwoup la, li dwe mete sa k pi fèb yo nan menm nivo.

Se konsa yon seri gwoup etnik gen meyè nòt nan kèlkeswa inivèsite yo pase; ou pa ka fè konpetisyon ak yo. Se estrateji jan yo travay (sa k pi fò a, li desann pou l monte sa k pi fèb la) tandike an Ayiti se kraze n kraze sa k pi fèb yo. Nou menm ki pi fò yo nou retire kò nou pamí sa k pi fèb yo (pa egz., si m konn pale fransè, m konn li, m panse m siperyè a peyzan ki pa konn li, pa konn ekri. Si m rive lwen lekòl, donk mwen fourè kò m nan yon elit kounyeya. M retire kò m... menm paran m pa pral envite nan gradiyasyon m.

Anpil elèv fè sa Ayiti, malerezman. Paran an depanse kòb pou yo (kit li te machann pistach, kit li te machann fresko... lè pou yo diplome lekòl dwa, fakilte medsin... yo pa envite paran pase paran an pa ka pale fransè. Yo panse yo ka vin nan lasosyete, tandike se lè sa a pou yo ta ancheri paran an, pou di: «Ou wè nèg sa a, si m medsen jodiya se gras a misye ki te konn vann fresko; se gras a Sòna ki te konn vann pistach ki peye lekòl pou mwen, ki fè m rive medsen jodiya. Ameriken pa gen pwoblèm sa a; li di w sa paske nan lekòl, yo di w sa : ou dwe fyè de kilès ke w ye.

Nou gen tout bagay sa yo pou n korije nan sosyete ayisyen an, pou n konprann kòman ke nou soudevlope, e lekòl Ayiti se youn nan enstitisyon ki pral soudevlope nou tout sans.

HYPOLITE, JUDEX. [Professor of Economics. Publications: "An Empirical Investigation of the Monetary Model Economic Fundamentals" (2016); "A Target Zone Model Where the Fundamentals Follow a Geometric Brownian Motion" (2016).

[J]

JEAN-PIERRE, Marky. Profile. [Doctoral Dissertation](#): "*Language and learning in a post-colonial context: the case of Haiti*". (University of Massachusetts-Amherst). 2011. Foreign language teaching: French, Haitian Creole. [Abstract: "The purpose of this study is to investigate historical and linguistic forces that interact to undermine school achievement in Haiti. From a sociocultural perspective, this study explores the social, political, and historical forces that mediate language ideology and practices in Haitian schools and how such ideology and practices influence students' academic achievement. This study analyzes the role of French and Creole in schools and investigates the linguistic tensions in the Haitian society where Creole, the home language of both students and teachers and the only language broadly used in the country, is relegated to secondary importance in education and other institutional settings. The study relies on ethnographic data collected in a third grade, a fourth grade, a fifth grade, and a sixth grade classroom in a private and a public school in a semi-urban area around the capital city of Haiti as well as data collected in different sectors of the society (e.g. state and private institutions). Building upon the literature regarding classroom discourses and the literature on sociocultural theory, coloniality, language ideology, and symbolic domination, this study problematizes language and educational practices in Haiti and offers recommendations for rebuilding Haiti's educational system in the aftermath of the devastating earthquake of [January 12th, 2010](#). Given the role of students' home language in their instruction, this study argues that any effort aiming the revitalization of the school system in Haiti needs to take into consideration issues related to language in the education system."].

[K]

Kanpay pou ede Ayisyen pou aprann ede tèt yo, fanmi yo, lòt Ayisyen tou epi antere egoyis, egoyis, elitis, mechanste pou lavi. [Nou ka ranvèse bagay yo Ayiti pou fè peyi nou avanse san pale anpil, pou ede]

Kreyòl li, kreyòl ekri : Ti koze ant Jacques Pierre ak Melissa Irvine. [Written Creole : Chatting between Jacques Pierre and Melissa Irvine]. Jacques Pierre.

[L]

English, the LANGUAGE of global opportunities to help youth in Haiti. Emmanuel W. Védrine. [*English* plays the role of second (de facto) language of the entire world long before the issue of [globalization](#) everyone is talking about today. -- Haiti is a country that has been missing train of opportunities for more than [200 hundred years](#). -- There are several reasons for that, for example, [bad leadership](#), [selfishness](#), [colonial mentality](#), [oligarchy](#), [leaders who have no vision for tomorrow, no program for youth](#) (forcing them to leave Haiti)... as we see it today. -- One of the linguistic problems is that Haitian youths (in Haiti) have not masters the English language since [high school](#), and even after completing the first university cycle (for those who were lucky enough to attend [higher education](#)).

Thus, all opportunities, global contacts, abroad programs, access to scholarships, long-distance work are blocked for them... -- People in Haiti who have money, and the great schools with name that focus on French know this very well, and are looking for ways for their children to learn English quickly (including [French](#), [Spanish](#), and Computer Science) and then come to school in the United States.

The people don't realize that (the *type of education* their children need in order to have access to the globalisation century), and the use of the *native language* (Kreyol) to be connected with the [Haitian Diaspora](#) to be informed about everything that will help them. -- They think that the French language (only) will open these doors for them... But the youth, the people... can reverse this (if they organize

themselves, and think about their future tomorrow in terms of subjects (such as English, *Business*, *Spanish*, *Computer Science*, *Math*, *Economics*...) to be taken seriously in schools while Haiti. It's also important connect with youths in the (greater) Haitian Diaspora (the United States and Canada, two countries with more opportunities in the Americas) to be informed about on the human resources to help them or open doors for them as young people when in Haiti close those doors to them.

LANG ANGLÈ, LANG OPÒTINITE MONDYAL POU EDE LAJENÈS AN AYITI... [Anglè jwe wòl dezyèm lang (*de facto*) nan lemonn antye byen avan koze *globalizasyon* tout moun ap pale de li jodiya. -- Ayiti se yon peyi ki toujou ap rate *tren opòtinite* depi plis pase **200 ane**. -- Gen plizyè rezon pou sa, pa egzanp: *move lidèchip dirijan yo*, *egoyis*, *mantalite kolonyal*, *oligarchy*, *zewo vizyon lidè yo pou demen*, *mepri pou lajenès sou tout fòm* (ki fòse yo kite Ayiti, e zewo ankadreman pou yo)... jan nou wè l jodiya. - Youn nan pwoblèm lengwistik *lajenès* (an Ayiti) se *anglè* I poko metrize depi **nivo segondè**, e menm apre yo ta konplete premye sik inivèsité (pou sa yo ki ta gen ase chans atann edikasyon avanse nan nivo sa a).

Konsa, tout *opòtinite*, kontak mondal, pwogram aletranje, aksè a bous d etid, travay long distans bloke pou yo... Grannèg Ayiti (oubyen moun ki gen lajan), e gran ki gen non, lekòl *ti-li-ti-ti* yo (ki santre sou fransè) konn sa trè byen, epi yo chache mwayer fè pitit yo aprann *anglè* rapido-presto (plis fransè, *espayòl* ak syans *konpwoutè* ou *enfòmatik*) epi vin lekòl Etazini.

Pèp la menm pa rann kont sa (*tip edikasyon* pitit li bezwen pou l gen aksè nan syèk globalizasyon an), e itilizasyon *lang matènèl* la (kreyòl) pou l konekte ak **dyspora ayisen** an pou l enfòme l sou tout bagay k ap ede l. - Li panse se lang *fransè* a (sèlman) ki pral ouvri pòt sa yo pou li... Men, lajenès, pèp la... ka *ranvèse* sa (si yo òganize tèt yo, e panse a avni yo demen an tèm *matyè* yo dwe pran o serye lekòl pandan yo Ayiti (tankou *anglè*, *biznis*, *espayòl*, *konpwoutè*, *matematik*, *syans ekonomik*)... pou yo pran o serye lekòl pandan yo Ayiti. Li enpòtan tou pou yo konekte ak *jèn* nan (gran) *Dyaspora* a (sitou sa yo ki *Etazini*, *Kanada* – 2 peyi ki gen plis opòtinite nan kontinan Ameriken an) pou enfòme yo sou *resous imèn* nan «*gran dyspora a*» (Etazini ak Kanada) 2 peyi ki gen plis opòtinite nan kontinan Ameriken sn) pou enfòme yo de resous imèn ki egziste. (Ref.HCtext5.22/26.okt.21)].

LOUIS, Wilson Thelimo. [Born July 3, 1986, in Anse Hainault, Haiti. During his childhood, he developed a passion for social activism and community volunteerism. He has degrees in communication, Law, and legal sciences from the State University of Haiti. The poet ran for Congress in 2015 and 2016 in Haiti. Due to his political affiliation, he was targeted for his propensity for speaking out against the mistreatment of youth, inclusion, and social cohesion. His unified Haiti aspiration was dashed by constant fears, stress, and continuous phone calls to join the government and the opposition political parties. -- Coming to the United States in August 2016, he gained the motivation that he once had and wants to educate himself better in order to benefit others. As a hard worker and committed individual, he knows he is capable of reaching those goals. Most important, he has a great passion and believes with education, all is achievable. Wilson loves learning new skills. He earned a nursing assistant, paralegal studies, human services, filmmaking, and video production certificate. Poet Thelimo is the president of ITIAHaiti, a 501c3 socio-educational and cultural organization whose mission is to Empower youth to build their leadership and civism through arts and entrepreneurship. He is also the owner of THELIMO Services, through which he works as a legal interpreter, real estate agent, tax professional, and notary public who translates legal documents. -- Louis is a founding member of the Haiti National Network of Young Volunteers, and the Executive Director of the Haiti Institute of Technical and Professional Training. He volunteered at Catholic Charities in Boston; Volunteering for the Development of Haiti; *Alliance Française* of Les Cayes; Haitian Red Cross; Health and Information Program (PSI-Haiti); UNICEF; and for the National Advocacy Organization for Individuals living with Handicap in Haiti. In addition to these activities, he advocated for human rights with "Amicale des Juristes" and hosted some radio and TV programs in Haiti. (Claudy Fanord)]. -- • *ITIAHaiti* (organization/ zoom meeting; Haitian Youth; Kreyol in schools in Haiti). Translator: Haitian Creole, French, English; Learning Haitian Creole). Boston, Massachusetts. USA. PUBLICATIONS: • *An nou retounen lakay!* Nan non sakre plim nou, n ap voye yon kokennchenn kout chapo pou tout sila yo k ap valorize kilti lakay ka moute pi wo. Bagèt kreyon n ap bat tanbou petwo tèt kale nan chante repons peyzan pou dechouke yon lavalas lespla, inite ak lapè. Tankou yon granmoun grangou ki debou doubout nan kalfou pou dejouke jouk koukouyoukou jouk bajou, se konsa lòlòj nou vire nan tate lonbrik douvanjou pou labaras peyi nou

pran souf. -- Nou se yon resous san eksplwate, yon mawozo zotobre, yon nèg kiltive san kilti. Pwezi nou se nannan nou, zantray demanbre nou, li dekòtike midi nou. Antanke jèn powèt ki kwè nan talan nou, nou panse se yon devwa pou nou pataje zèv nou ak lòt moun, epi ak tout rès monn lan. Nou aprann nan lanati pou n ekri, nou jwenn enspirasyon nou nan anviwònman pou nou dekri koulè lokal yo, epi nou fouye zo nan kalalou lòt zèv tou pou nou dekòtike. Antanke ekriven ki renmen travay atistik, nou deside pibliye rekèy powèm nou ki batize: *An nou retounen lakay* (Let's go back home). Nan liv sa, nou chante lanmou pou peyi nou. Nou kriye pou jan nou wè pwòp ptit li fin devaste l. Pwezi nou se yon chan lanmou ki melanje ak chagren, epi soufrans. Kèk nan powèm nou yo dekri nou kòm yon nèg frajil, yon konbatan, kèk fwa kontan, pafwa tris. Nan pwezi nou yo, nou defann anviwonnan, nou pale pou jèn ak timoun yo, epi nou preche libète. -- Anplis sijè sa yo; nou detaye *itiyayis*, doktrin literè ke n ap fè pwomosyon pou li. Liv sa se yon dyakout mizik, paradi lanmou ak yon diskou angaje. Li se yon kout lanbi lanjelis ki envite tout ayisyen alawonnbadè retounen nan tan lontan pou vin jwi kilti ak tradisyon lakay yo. • *Parchemin Politique*: Je publie ce livret pour partager la marche à suivre de mon parcours politique à la députation en Haïti aux jeunes qui aspirent à s'affronter aux élections législatives comme moi. Quand j'ai été candidat, je n'avais pas trouvé d'appuis auprès des dirigeants politiques haïtiens vis-à-vis de leurs expériences précédentes pour guider mes pas. -- En tant que jeune chercheur et créatif, j'ai élaboré ma propre stratégie pour faire véhiculer mon message et vendre mon discours sociopolitique. Voilà pourquoi je me donne le devoir de partager ce document qui étaie quelques idées de projet que j'ai eu. Je faisais de cette guide mon porte-voix tout au long de ma campagne électorale et l'avais partagée aux membres des comités de mon équipe de campagne pour bien assimiler ma vision au parlement. -- Je crois qu'elle peut aussi aider les futurs candidats à mieux améliorer leur projet de candidature. Ce parchemin est un introuvable des anciens candidats haïtiens à tous les niveaux dans le pays. A la fin de cet ouvrage, je me fais l'honneur de redonner ma doctrine littéraire qui a comme philosophie «de faire l'encadrement de soi, par soi et pour soi» en vue faire chanter la poésie et la nouvelle Haïti dans l'esprit de tous. (Wilson Thelimo Louis, Candidat à la députation). • *Mes vers vers l'univers...* «Le soleil, les étoiles et la lune ont croisé leurs sublimes rayons, animés par leur air un arc-en-ciel d'ombre ornée d'un chaud alizé, élargit l'inspiration de l'auteur... Étant conscient de son existence en tant que jeune artiste unique en son genre depuis sa préexistence, pense qu'il est de son devoir de léguer son œuvre à ses pairs et à toute l'humanité. Ah oui, carrément! -- L'auteur s'apprend de la nature pour écrire, il s'inspire de son environnement pour décrire et glane dans d'autres sources pour s'instruire. Comme de l'écorce sur l'arbre, une embouchure pour une rivière et la mer, ainsi ce passionné de vers décide de se transformer en de la viande aux carnivores pour vous faire parvenir du miel de son abeille dans son recueil de poèmes baptisé : *Mes vers vers l'univers*. -- Il a chanté dans son œuvre son amour puissant pour la patrie et pleure de la voir avalée par sa progéniture. Sa poésie est une symphonie d'amour jouée avec tendresse et nostalgie, joie et mélancolie. Quelques mélodies chantées par sa lyre montrent un amoureux fragile, vacillant, tantôt gai, parfois triste. Il a fait de sa poésie un plaidoyer pour l'environnement, un sermon pour la jeunesse, hymne d'amour et un cri strident pour la liberté. Dans cet exemplaire, l'auteur vous définit l'itiahisme, la doctrine littéraire qu'il est le Chef de file, et vous introduit au langage des sketchs tout en mettant sur scène des itiahistes pour embellir son innovation poétique. -- Enfin, chers lecteurs et lectrices, vous avez en mains un répertoire de musique, de patriotisme, d'amour et d'érotisme... sous un accent lyrique et romantique. (Yvel Jean-Louis, Professeur).»

LOUIS, Wolson. (Born on January 9, 1985). Assistant accountant, manager, investigator specializing in financial and economic crime, false documents, interrogation technician, poet-writer, eschatology seminarist. Born in Anse d'Hainault (Ansdeno) Haiti After completing Secondary School, he entered André Laroche Business School (ECAL, 2005) and then in 2007, The American University of Modern Sciences of Haiti (UNASMOH). There, he obtained his diplomas as Accounting Technician at the National Institute of Professional Training (INFP) in 2007 and 2012 as Business Manager. --- After these studies, he joined the National Police School (ENP) in March 2013 to be part of the 24th promotion of the National Police of Haiti (PNH). Following his graduation as Police Officer, he received trainings as a Judicial Police Officer (OPJ) within the Central Institution of the Judicial Police (DCP). -- During his career, he attended several training sessions in companies of international partners in his field. Facing a health issue after his marriage in 2015, requesting unpaid lay-off and accompanied by his wife, he left the Haiti in 2017 to go to Chile. While there, he learned Spanish to continue his studies in the host country. --- Passionate about reading and a lover of writing, in his childhood, he took his first steps in a cultural center in 2001. His poems such as: "Grann puisans ou fè vyolans

tounen anbyans li pa fè sans», «Sida se yon flewo», «Quand on est jeune» (When you are young), «Pouki se mwen» (Why me), «Lefranc sait d'un monde allant vers», «There was one in his community». Once arrived in foreign land (Chile), not wanting to go it alone, in the company of a few friends, he laid the basis of an organization with the aim of bringing together immigrants on the one hand and to promote the Haitian culture of somewhere else. Unfortunately, for the sake of everyday life and in search of other benefits, they abandoned these plans almost to the embryo. --- Today, encouraged by an old friend of the place, he sets to work to continue his dream through his writings in order to guide young people around the world, especially those in Haiti. Over the past few years, he has been working on the youth issue in order to ring the bell on the possible consequences of factors hampering the development of Third World countries. In his message entitled "Mind Concept Changing" (MC²), posted on the ITIAHAI Organization's website during the month of January 2020, he called on young people around the world to "Ride the waves" despite the shattering situations in their country...

20 Ven kesyon pou satouyèt LESPRI : 20 Twenty questions for brain storming. [(1) Kisa lidèchip vle di pou ou? : *What does leadership mean to you?* (2) Kijan ou kiltive lidèchip efikas (ki bon, di dyanm)? : *How to do you cultivate effective leadership?* (3) Kijan ou panse nou ka detwi viris *egoyis*? : *How do you think we can destroy the selfishness disease?* (4) Kisa sa vle di: renmen pwochen ou menm jan ou renmen tèt ou? : *What does it mean to love your neighbor the way you love yourself?* (5) Kisa w fè ki pozitif pou ede lòt moun? : *What do you do positively to help other people?* (6) Kisa w fè pou ede peyi, kominote ou? : *What do you do to help your country, community?* (7) Ki objektif ou nan lavi, e pou kisa? : *What's your objective in life, and why?* (8) Kijan w devlope relasyon pozitif ak lòt moun? : *How to you develop positive relations with other people?* (9) Ki kontribisyon ou pote pou limanite? : *What have you contributed to humanity?* (10) Kijan w montre w sousye de lòt moun? : *How do you show care for others?* (11) Ki eritaj w ap kite dèyè? : *What heritage are you going to leave behind?* (12) Ki wòl pozitif ou jwe nan fanmi, kominote, antouraj ou? : *What positive role do you play in your family, community and surroundings?* (13) Kisa zòt di de ou? : *What do others say about you?* (14) Kòman w prepare pou demen, pou retrèt ou, pou lòt k ap pran larelèv? : *How do you prepare for tomorrow, for your retirement, for other people who will replace you?* (15) Ki valè jèn ou ankadre, oryante pou ede yo prepare tèt yo pou demen? : *How many young people have you helped /oriented ... to help them to help themselves tomorrow?* (16) Ki valè tan w mete disponib pou ede lòt moun? : *How much time do you put aside to help other people?* (17) Kijan ou patisipe nan *edikasyon kominotè*? (18) Ki travay sivik ou patisipe ladan pou ede peyi, kominote ou? (19) Eske w afilye ak kèk gwoup, *asosyasyon, òganizasyon, enstitisyon*? Ki travay pozitif y ap fè nan sosyete a? Kisa w aprann de yo? (20) Kisa w panse de *edikasyon* an jeneral? – Ref. HCtext5.22-18.10.21]

[O]

OLVER, Miriam Louise . Doctoral Dissertation: *Negotiation of difference, context, and audience : A case study of a Haitian-American young adult's written and oral strategy*. 1999. School?

OLSING Fortuna [Interpreter: English, French, Haitian Creole, Japanese, Portuguese and Spanish].

Online Information for Haitian Students and Teachers. Emmanuel W. Védrine. [Enfòmasyon an liy pou elèv e anseyan ayisen : Informations en ligne pour les étudiants et les enseignants haïtiens].

On the native language of Haiti and Francophonie : *Sou lang matènèl Ayiti ak Frankofoni : Sur la langue créole en Haïti et la francophonie*. Emmanuel W. Védrine.

ORELUS, Pierre. Doctoral Dissertation: *The [de] construction of institutional representation of student achievement: an ethnographic case study of an ELL student's academic growth*. (University of Massachusetts-Amherst). 2008... Researcher and author on topics including multiculturalism, gender, neocolonialism, language, and race. Orelus has authored and co-authored many books, and has written numerous articles since completing his doctorate from the University of Massachusetts-Amherst in 2008]. Among his publications: *Accentism: a sociolinguistic analysis of accent discrimination* (2017); *Race, power and Obama legacy* (2015); *On Language, Democracy, and Social Justice: Noam Chomsky's critical intervention* (2013); *Whitecentrism and Linguoracism exposed: toward the decentering of whiteness and decolonization of schools* (2013); *The race talk* (2012); *Courageous voices of immigrants and transnationals of color: counter narrative against*

discrimination in schools and beyond (2011); *Rethinking Race, Class, Language, and Gender: A Dialogue with Noam Chomsky and Other Leading Scholars* (2011); *Academinc achievers: whose definition?* (2010); *Occupier and the new occupied: Haiti and other oppressed nations under Western Neocolonial, Neoliberal, and Imperialist Dominations* (2010); *The agony of masculinity* (2010); *Education under occupation* (2007)...

ORIENTATION AND INFORMATION FOR STUDENTS IN HAITI : Oryantasyon & Enfòmasyon pou Etidyan Ayisyen Ayiti. -- Etid yo dwe panse fè si yo vle fè lajan o nivo entènasyonal, opòtinite mache mondal la ofri. [Sa k ap Mennen nan lemonn aktyèlman se syans; n ap mete *enfòmatik* (*Computer Science*) nan tèt lis la, lang *anglè* (dezyèm lang tout kote nan lemonn). Si w pa metrize anglè, non sèlman l ap difisil pou antre nan inivèsite aletranje, inivèsite Etazini /Kanada... fò w pale anglè, abil nan *syans enfòmatik* (nan kèlkeswa domèn ou pral etidye a ou pa ka mete *computer science* de kote paske w pral fè fas avè l.]

Pou elèv ki Ayiti, ki etidye *computer science*, se yon plis li ye (si yo domine chan sa a, si yo avanse nan anglè). Anpil pòt opòtinite pral ouvri pou yo, non sèlman pou antre nan inivèsite aletranje men tout pou *dyòb* (travay) ki nan makèt la.

Se vrai, yon elèv ka etidye sa I vle Ayiti (an tè m sa I renmen) men nou di w reyalite a nou memm k ap viv Etazini depi lontan, ki vwayaje e etidye nan Ewòp. Nou di w reyalite a jan ke li ye. – Etan jèn, plis ou avanse nan *syans enfòmatik* (*Computer Science*), si w kapab fè jesyon (*management* an anglè) ou vin fè yon konbinezon ant *jesyon* e *enfòmatik*. Gen tout yon domèn ki rele *M.I.S* (*Management Information System*).

Inivèsite nan Etazini ofri pwogram sa a (*M.I.S*) kote etidyan ki déjà etidye *konpwoutè* nan lòt peyi, yo fè anglè tout... donk yo kapab etidye I pandan kat ane nan inivèsite Amerikèn oubyen inivèsite kanadyèn. -- Gen elèv ki diplome, ki kòmanse ak \$150 mil dola lan.

Konsa, nou di elèv ki Ayiti reyalite a pou yo pa pèdi tan yo. Se lasyans k ap domine nan lemonn sou mache a, se *konpwoutè*, se *Business Management*, *M.I.S* pou travay avè bank, fim ekonomik pou fè lajan. Elèv la kapab enterese nan lòt domèn tou, men di I reyalite a: sa k ap mennen nan lemonn dekwa pou jèn pa pèdi tan yo pase n ap jèn k ap diplome inivèsite a 22 ane... yo pa gen pwoblèm kòmanse tip *dyòb* nan branch sa yo a \$100 mil dola ou plis. Yo konn egzatteman sa pou yo etidye nan inivèsite san pèdi tan.

Epi tou elèv ki Ayiti trè an reta nan domèn *lang*. Avan yon elèv fin segondè I Ayiti, nou ta di I fè tout fason I antre nan yon *enstiti lang* pou I metrize *anglè* ak *espayòl*. Pou kisa nou di *espayòl*? Espayòl se *dezyèm lang* nan tout Amerik Latin. Donk, si w ap eseye antre nan yon inivèsite (ki ka an Amerik Latin, Etazini, Kanada) an tèm *lang komèsyal* ke nou menm nou trè an reta Ayiti pou metrize yo. Nou di w bagay yo jan ke yo ye paske nou vwayaje nan peyi sa yo, e nou viv reyalite kòman bagay yo ye.

Lòt bagay ki enpòtan pou jèn ki Ayiti se ta (1) gen omwen 2 imel fonksyonèl (k ap mache). Tyeke yo chak semèn pou yo pa fèmen espas la (2) Prepare *Curriculum Vitae* (*C.V*) ou met la (sa w fè, konesans ou, kisa w kapab fè... ebyen, yon fwa w prepare *C.V* ou met la, lè w aplike pou nenpòt lekòl aletranje w ap ajoute I tou (nan aplikasyon an) an tèm sa ou kapab fè, menm si se travay voluntarya (volontè) ou te fè, ajoute I nan *Curriculum Vitae* ou.

N ap eseye fè yon travay pou *oryante lajenès an Ayiti* nan tout nivo. Se sa k fè lè nou fè vokal yo, nou mande w pataje yo ak lòt moun, lis kontak ou, zanmi ou... konsa nou bay jèn ki Ayiti enfòmasyon kle yo bezwen dekwa ke lè yo rive aletranje pou yo pa tankou moun ki egare. (E. W. Védrine, refleksyon 14 jan 2021).

Orientating Haitian Youth: Oryantasyon Jenès Ayisyen. Emmanuel W. Védrine.

Orientation and Formation Training : Oryantasyon e Seyans Fòmasyon. Emmanuel W. Védrine.

Orientation for Haitian parents who just arrive in the United States with their children : Oryantasyon pou paran ayisyen ki fèk rive Etazini ak pitit yo. [What can I do as Haitian parents who have just have arrired from Haiti with my children or my children who just arrived from Haiti?]

It's a great question, a big problem in what some people who are writing unfortunately. They don't provide adequate information on that due to their lack of experience they have with this reality. Many parents are facing problems with young children. They don't know what to do when they just arrive in the *host country*. As usual, we are looking at the history of immigrants in the United States starting to arrive more than 200 hundred years ago.

We see that *community* is very important to them. So, they find ways to localize people who are from the same *culture* with them, who speak the same language, who can share the same *faith*, such as church they attend for instance. Little by little they can organize themselves to build a *community center* but they can end up in some places. It's through contact with some people who are from the same country with them, who speak the same language they can figure out what to do. Let's take the Latinos' case for example (people who speak Spanish). They help one another once they are in the United States. They are a big ethnic group that shows solidarity among themselves. They are organized and once you speak Spanish, they are open to help you (regardless of the ethnic group or race you belong to).

Church is a very important landmark, when looking at immigrants' history in the United States where immigrants would meet when they first arrive in the United States. Sometimes they may not share the same *faith*; they come to church as visitors where they are looking for *support* and help to orientate themselves. So, we can't leave *church* out in this discussion. But what does the church do? • *Is it well-organized when it understands the importance that it can play within a community to welcome immigrants, people who may be of the same ethnic group, and people who are in this congregation for instance? What does the church do to orientate them?* So, this is very important to look at, as Haitians.

- Are Haitian churches really open to orientate these people on all points when they just arrive in the host country along with their children for instance? What about school for their children?
- How should the transition be done in the United States?
- Do they know the schools that exist in the neighborhood where they are living?
- What type of school have they attended in Haiti?
- Did they bring their school transcripts with them?
- Were they in touch with the pastor or priest of their church (whatever they call their leader while taking care of their immigration papers in Haiti... so that once they arrive in the United States the transition can be done rapidly to help these parents)?

Housing -- Where will they be living? (*What type of neighborhood?*). We know that most compatriots don't have money. They don't have a decent profession in order to live in some good neighborhoods... Often times, the area where they live or live temporarily are people who are trying to make ends meet, who are helping them making the transition.

So, we can't ask them to live in *expensive neighborhoods* where they don't have money for that. Once they have their legal immigrant status, they have children under 18, we know that they can be qualified for *section 8*, government subsided housing in certain neighborhoods, even though that may take a bit of time to get. That will help them economically speaking with the transition, free schooling (until they are 18).

In the past, they did not ask students to declare their age (in the school applications they had to fill out) in some states. What students had in Haiti in terms of knowledge, when arriving in the United States they make this *transfer of knowledge* where they just have to learn English, and they do it rapidly in *high school* (secondary school).

Day after day, things are being changed when looking at Haiti's political reality. It's not the same thing comparing to the beginning of the 80's, where the political situation is getting worse from time to time. Well, that affects the children's education of those who are leaving Haiti to come to the United States, the way things are done.

Neighborhood where they are living in the United States – You don't have a lot of money, so you have to live in neighborhood where people don't have too much money, and children are going to be your child's friends may be involved in *bad deals*, but it does not mean that you can't keep *an eye* on them. Yes, ou may be living in a neighborhood that may be *unsafe*, but it does not mean that your children have to make friends with some bad kids in hood, who are not Haitians most of the time and we can't say either that all Haitian kids behave well. So, by living in your neighborhood, you have the duty to watch your children (while waiting to change neighborhood, according to your economic means).

They can make friends with children where they go to *church*, youngsters in their *community centers* Who behave well and that these centers know their parents. They don't have to make friends with certain children in the neighborhood where they live who don't have good behaviors or school they will attend. So, these children need counseling from *Haitian leaders* who have been in the community already, such as *pastors, community leaders*, Haitians who are working in community centers representing Haitianss. This is very important to know.

There some programs in the United States such as *big brothers, big sisters*. What they do is orientating some youths for instance. They function as *godfathers, godmothers* for youths. They make friends with these youngsters. Men have *little brothers* for example; women have *little sisters*. So, when these children arrive in the United States, you can find an older man to guide them. That mentor can be in a church, in a community center that people know know and trust. That person can serve as mentor for boys, and the same for *girls* who have a big sister. That older person can orientate them, look over their school's *progress*, problems they may have with *homework*, and how things can be done to help them making the *transition*.

But, are we Haitians organized in this way? Do we find out the importance that has for instance to help the child making the transition without frustration? Because when arriving from Haiti, imagine that child does not speak English, and we are late in Haiti with the English language. Most (students) who completed secondary school, and attended university don't speak English. It's a *handicap* to be connected with the entire world because *is the second language worldwide, the business, money, commerce, science, research language...* So, it would be good to have it since elementary school in order not to miss the reality train the same way countries in Northern Europe have it in school for example as second language.

What do we do when seeing all these problems? Well, we created a network, *Network of Haitian Students: Haiti-Diaspora* and make it available online. Once typing this phrase, you will information that we upload from time to orientate all Haitian students who are coming from Haiti, and those in diaspora. When seeing the reality, the fact that the *community centers* and *Haitian churches* are not equipped in providing necessary information to these students. Most of them don't have programs orientating youths, for those to make the transition, so we decited to publish things online, and from time to time there are some youth orientations via zoom, covering many things. We can add them to this network. That way, we ask you if you have some orientation program you have done in this sense to send them to us via email to be added to this network.

What else in term of this transition in the United States? It's very important in education, and the fact that the child is coming to the United States, do not stop his schooling in Haiti until the last he is about to leave Haiti. That would be the last day to leave school in Haiti. We are encouraging you while taking care of the traveling documents to put him /her in an English program. That way, upon arriving in the United States, he /she will be able to speak English. That will facilitate the transition to be done more rapidly when the child had English in Haiti. For homeworks, not all parents can help the children with them. What many schools in the US do have done since before the pandemic is paying someone to help students online with their homeworks. They pay this person (who is a teachers most of the time). While the student is in front of his computer at home, he /she can communicate with that tutor tutoring the subject.

All these resources are available in the United States to help students in school. Haitian centers should have informed the community about that via radio and neighborhood television in terms of *equipping parents*, in terms of what's available to help their children making the transition in American Schools. – There is what is called *mentor*; that's a person who is there to give advice and to orientate students.

We would find them at some universities, in some university program where they hire university students to orientate high school students, courses (subjects) they will be taken, how they should take seriously certain subjects while at middle school and high school level. We take *University of Massachusetts-Boston* as an example where we find many high school students who attend Boston Public Schools in these programs.

They participate in a program in connection with University of Massachusetts-Boston where these students can come and do their homework. University students who are helping them, put them on good tract in terms of *subjects* that they should be taken seriously, look up their homework in high school... These students come to the university twice a week. But due to the pandemic, everything slows down.

That way, we in the community, speciall in the city of Boston where we have been living, well we try to give the community information through television and radio programs we do, particularly when the Haitian Bilingual Program was alive before conservators came up with referandum to block it. They did so for they thought too much money was being wasted in the education of immigrants. That way, they convinced more people to vote against it. So, the Bilingual Program does exist any longer where immigrant students could lean in their native language.

There were ten linguistic entity representing ten ethnic groups in the bilingual program. They got rid of them, where the came up with English only. It has become more difficult when an immigran student come to Massachusetts, for example, to make the transition in English only where his native language is no longer present as the *language of instruction*.

We, Haitians, who know these programs, there are shortcuts we can take to orientate Haitian parents on the school's reality, and the importance that has. The chilrent have the privilege to receive a free education in the United State up to the eighteen. That way, they can prepare themselves to either go to university in the future or enter some technical programs for one, two years to get a professional diploma to work. So, what's important is orientating them. The earlier, the better. Our purpose it to put them on good roads so that they can do the transition easier in the United States. (Emmanuel W. Védrine, reflection).

ORIENTATION SEMINAR for Haitian Students coming to the United States : *Seminario de orientación para Estudiantes Haitianos que vienen a los Estados Unidos*. Emmanuel W. Védrine.

ORIENTATION TRAINING to motivate to motivate Haitians to invest in business and for their retirement. Emmanuel W. Védrine.

ORYANTASYON POU ETIDYAN NIVO INIVÈSITÈ AN AYITI : *Orientation for university students in Haiti...* [Oryantasyon se yon bagay nou dwe pran an konsiderasyon pou oryante jèn yo (nan tout direksyon) depi bonè. E an tèm inivèsitè, an tèm *enpòtan?* edikatè, youn nan bagay chak fakilte oubyen depatman nan inivèsite an Ayiti kapab fè se ta depi premyè ane pou ta gen yon *seyans oryantasyon* pou etidyan yo. Yo fè sa nan inivèsite Etazini. Pou kisa l *enpòtan?*]

Gen *seyans oryantasyon* ki kouvri plizyè bagay. Pa egzamp, an n di ke elèv la ap etidye *lengwistik*, ta sipoze gen yon *seyans fòmasyon* sou *lengwistik*, kisa etidyan sa a kapab fè lè l fin etidye lengwistik (lè l fin gen diplòm *lisans* li). Pou peyi etranje, se pa anyen l ye. Ou pa ka fè anyen ak *lisans inivèsitè* ou sot Ayiti a. Y opa pral ba ou ekivalans li (fasilman) nan peyi Etazini, pa egzamp.

Pou Kanada, li varye de ki *lisans* ou genyen pou yo ba w ekivalans lan (nan Kanada frankofòn). Donk, li pi fleksib nan Kanada frankofòn pou jwenn anpil ekivalans kou etidyan an te fè Ayiti nan inivèsite, differan de inivèsite amerikèn. *Sa sa vle di?* Repons : Etidyan an dwe konn sa depi nan premyè ane l, kisa l ap fè ou kisa l gen entansyon fè. Gen yon *lisans* (ki sot Ayiti) pa anyen Etazini (kouneya); se tankou yon diplòm *High School* (etid segondè) li ye. – Sétadi nou an reta nan tout domèn an tèm *oryantasyon* nou pa fè Ayiti nan tout domèn yo, e yon vrè refòm nan edikasyon pou mete l nan yon nivo entènasyonal.

Tout elèv Ayiti ta dwe metrize *fransè, anglè, espayòl* depi avan yo antre nan inivèsite. Se ka reyalite nan peyi Kiraso : elèv la teste an 4 lang avan li fini segondè pou asire l metrize 4 lang (papiamento,

dutch (olannndè), anglè, espayòl) Kiraso ap itilize alafwa (o nivo entènasyonal, o nivo lokal, o nivo komèsyal).

Ou pa ka fonksyone Kiraso nan tout dyòb leta, tout dyòb prive... fò w metrize anglè, espayòl, olannndè (dutch). Pa gen oken travay ki pral anplwaye nan sans sa a si w pa metrize yo. Donk nou gen pwoblèm sa a Ayiti; nou pa rezoud (an tèm edikasyon, an tèm mete lang sa yo pou elèv fè tranzisyon o nivo entènasyonal, o nivo mache entènasyonal. Sa trè empòtan pou yon elèv k ap fè *lengwistik*.

Li ta sipoze metrize anglè, espayòl, fransè (pase majorite Ayisyen pa metrize *fransè*, se li yo li l men yo pa reyèlman pale fransè kòmsadwa). Sètadi, nou bezwen moun (kalifye, li gen esperyans) ki pou vin anseye lang sa yo kòm *lang etranje*.

Nou gen tout pwoblèm sa yo pou nou solisyone. Nou pa bezwen ampil lajan pou solisyone yo, men se pito yon kesyon *desizyon, lidèchip* pou n wè reyalite a pou chanje bagay yo Ayiti. -- Kisa yon etidyan an *lengwistik ka fè*? Sa fleksib : li kapab lanse l nan jounalis aprè (si l vle) men yon metye *jounalis* pa pral ede l aletranje ak anyen (an tèm travay). (E. W. Védrine, refleksyon).

ORYANTASYON POU LAJENÈS KI AYITI, ORYANTASYON POU ELÈV KI FIN BAKALOREYA, ki nan inivèsite déjà, e ki fini inivèsite : Orientation for Haitian youth, orientation for undergraduate, graduate, and graduate students. [...] Jèn ki Ayiti oubyen lòt kote nan Karayib la rate yon dal bagay lefèt ke yo p ap viv Etazini, lefèt ke yo pa t pase nan *high school* (lekòl segondè), inivèsite Etazini, oubyen Kanada, ki gen apeprè menm pwogram.

Lè nou gade reyalite Ayiti ap travèse, e sitiyasyon jèn yo... si w fè yon entèvyou avèk majorite jèn pa egzanp, majorite ta renmen kite Ayiti. *Pou kisa?* Paske Ayiti pa ofri yo anyen. Pa gen pwogram k ap ede yo nan tout sans pou fòme yo, pou oryante yo, pou fè biznis, pou devlope biznis, lè y ap etidye kòman yo kapab aplike sa yo etidye a nan inivèsite nan sèvis peyi a, nan ede devlope peyi a, e kòman ke sa yo etidye a yo kapab itilize l pou fè biznis /devlope biznis pou yo viv mye.

Lè w pran yon jèn, menm si l fin inivèsite Ayiti (nan ventèn li, 24, 25 ou plis, li pa konnen reyèlman sa k ap pase aletranje si l poko menm vwayaje an Repiblik Dominikèn. Donk, li pa konn reyalite mondal la, andeyò Ayiti. Se poutèt sa nou menm, nou wè pwoblèm nan, e nou konnen l. Sa nou kapab fè se kòman nou kapab enfòme jèn Ayisyen pou yo pa pèdi, menm jan yo pèdi jodiya aprè 35 ane depi diktati Duvalier tonbe, men bagay yo pa vin pou bon Ayiti.

Yo vin pi mal toujou, malerezman, byenke nou pa renmen diktati. Nou pa renmen viv sou oken diktati. Nou renmen libète nou. Nou ta vle wè tout moun pwoteje ak sekirite. Nou ta vle wè yon Ayiti kote tout moun alèz; tout moun ap travay; jèn yo ap fè pwogrè; y ap fè lajan nan ventèn yo... menm jan jèn ki Etazini ap fè plizyè milye dola. Yo fin lekòl *medsin, lekòl dwa, jeni* e tan lòt pwofesyon nan vètentèn yo.

Se rèv nou pou n ta wè Ayiti konsa. Men lè nou nan yon peyi kote moun k ap pran pouvwa, sa nou ka rele lidè, dirijan pa gen vizyon pou developman yon peyi, pa gen vizyon pou lajenès an Ayiti... nou pa ka di jèn sispann panse pou yo kite Ayiti. Donk, se sa ke yo wè; yo menm tou, yo bezwen lajan. Yo ta renmen gen yon machin lè yo nan ventèn yo. Genyen ki ta renmen kreye yon fwaye pi devan.

Yo ta renmen gen yon bon travay. Yo ta renmen pati al an vakans pou wè sa k aletranje menm jan jèn *gran peyi* oubyen *peyi devlope* gen lajan. Yo menm, y ap fè sa; y ap vwayaje; yo gen yon machin; yo gen apatman pa yo; yo gen ti biznis pa yo. Pou Ayiti, li bon pou al nan inivèsite pou etidye yon bagay, pou travay sou yon karyè (kèlkeswa sa w renmen pou prepare yon karyè pou demen) pa gen anyen mal nan sa.

Men sa ki empòtan lè nou gade reyalite jodiya, se pa ta kouri al nan inivèsite an Ayiti, kote se inivèsite bòlèt. Pa gen anyen serye y ap anseye ladan yo; pa gen anyen k ap prepare w. Diplòm Ayiti pa rekonèt nan yon nivo entènasyonal. Donk, sa nou ta di ou nan yon sans se ta pito panse, e repanse. Fè 2 ane nan yon *enstiti lang* pou fè anglè, espayòl (2 lang dokiman nan kontinan ameriken an o nivo biznis, o nivo inivitè).

Ou ka gen chans jwenn yon *bous d etid* pou al etidye nan yon inivèsite an Amerik. Ou pral fè fas ak 2 *lang* sa yo to ou ta. Ou ta dwe metrize yo depi nan segondè, men malerezman elèv Ayiti pa metrize yo kòmsadwa avan yo ta fini etid segondè.

Enpòtan sèke, kèleswa sa w ta vle etidye nan inivèsite, pa gen pwoblèm men n ap di w reyalite a. O nivo mondal, se fere w an *anglè* pi vit posib ak *enfòmatik* (*computer science*). Chache yon enstiti pou etidye enfòmatik, anglè, espayòl pandan 2 ane. Pran kou biznis pou wè kisa w kapab devlope kòm biznis pa egzanp.

Nou ta renmen tout jèn (lè yo gen 18 an) gen yon *lisans* (pou kondi). Yon fwa w gen yon lisans, ebyen gen yon dal biznis ou kapab fè : ou kapab gen yon *pikòp*, ou travay avèk kèk moun; ou bwote machandiz avè l (de yon zòn a yon lòt). Ou ka fè *oto-ekòl* ak pikòp la. Ou panse a ki tip bznis ou kapab fè ak yon patnè, a nou de, twa, kat... nou lanse nou apre etid segondè.

Kou ki enpòtan n ap di w pou pran o serye nan lekòl Ayiti, se: *matematik, anglè, espayòl, enfòmatik, kou teknik* (tout sa k an rapò ak tèknik, ou dwe konn tape...). Se tout bagay sa yo ki pral ouvè pòt pou ou o nivo mondal pou gen siksè. Se sa nou ta konseye w. Diplòm pa enpòtan; *matyè* (kou) w ap pran yo ki enpòtan. Lè w rive aletranje, ebyen, yo pral ba w *tès*. Si kounyeya ou pa fere pou prepare w, diplòm ou a pa vo anyen kounyeya. Ou pral pran *tès* nan kèleswa nivo lekòl ou prale.

Li enpòtan pou devlope kontak avèk gran dyaspora ayisyen an (Etazini, Kanada) e nou konnen anpil konekte sou rezo sosyal yo (*WhatsApp, fesbouk, enstagram, tik tok*). Li enpòtan. Se pa annik kale kò w sou rezo sosyal yo, oubyen fè kontak ranse... Men li enpòtan pou ploge, pou pran enfòmasyon pou ede tèt ou, sa k ap pase o nivo entènasyonal, jèn ki nan laj ou kisa y ap fè (jèn Ayisyen ki nan dyaspora, kit yo fè Ayiti kit yo vin piti Etazini, Kanada) donk li enpòtan pou wè kòman ou kapab konekte ak yo. Ou dwe gen 2 imel fonksyonèl (pou estoke dokiman); dokiman rechèch, e l enpòtan pou prepare C.V (Curriculum Vitae) ou met la. Ou toujou bay 2 imel k ap fonksyone (kòm referans nan C.V ou) pou kèleswa bi w ap fè l.

Relve de nòt (transkrip) -- pandan w nan inivèsite se yon bagay ki trè enpòtan pou genyen. Lè w ap transfere nan inivèsite amerikèn, kanadyèn... se pa diplòm yo bezwen. Yo bezwen transkrip (*relve de nòt*) kou w te pran yo (pou yo tradui an anglè). Donk, kèleswa pwogram ou ta ye nan inivèsite (an Ayiti) chak lè ou konplete kou sa yo, mande relve de nòt yo pou kapab (fè) tradui yo an anglè.

Estrè d'achiv: yon bagay trè enpòtan. Ou prepare l mete la, ak *paspò* ou, anka yon opòtinite ta frape nan pòt ou pou al etidye aletranje. Se pa lè sa a pou ap kase tèt ou adwat agoch. Ou tou gen *paspò* w, estrè d'achiv ou pare. N ap ankouraje w elaji kontak ou etan jèn ki pral nan inivèsite oubyen ki nan inivèsite deja. Fason w kapab fè sa, se ta kreye pwòp fowòm pa w. Ou kapab kreye l atravè *WhatsApp* (pandan w Ayiti), gwooup zanmi ou konnen (nan fakilte ou ye), ou mete tou lòt moun ki kapab nan dyaspora a, pwofesyonèl... Konsa, nou ka diskite plizyè bagay pou n pran enfòmasyon pou ede tèt nou Ayiti nan tout sans.

Sa nou fè tou Etazini, nou kreye yon rezo sou entènèt la, kote n mete enfòmasyon pou etidyan Ayiti – Dyaspora Rezo *Etidyan Ayisyen, Ayiti - Dyaspora*). Nou kwè nou di w sa ki enpòtan pou fè; se pa pran yon dal kou, etidye yon dal bagay, epi w pa konn reyalite a lè w kite Ayiti.

Si l posib tou, wè kòman ou kapab vizite Republik Dominikèn pandan w nan inivèsite Ayiti oubyen si w jwenn okazyon pou fè sa. Ou menm, ou pral konpare l avèk Ayiti an tèm de sa Ayiti pa genyen, sa k gen an Republik Dominikèn. E li trè enpòtan pou vwayaje, pou konpare kote w vwayaje yo ak Ayiti pou wè ke sa nou manke, sa nou kapab fè, kisa jèn yo ap fè pa egzanp nan lòt peyi (ki gen menm laj ak ou), ki kontak nou ka tabli ak yo.

N ap mansyone *internship* (estaj), li enpòtan pou panse etan w nan inivèsite, pandan w nan kèleswa branch oubyen domèn w ap panse a... panse kòman w kapab fè *internship* ladan (swa pou 3, 6 mwa) yon fason pou pratike, e mèm aletranje pou pa egzanp (si w gen opòtinite etidye, e kòman w ka fè *estaj* oubyen *pratik* swa avèk kèk pwofesè, nan yon konpayi, biznis... pase l trè enpòtan pou yo wè se pa jis teyori ou pran lekòl men kote pratik la tou).

Se sa nou manke Ayiti: nou fè yon dal *teyori*, men zewo *pratik*... Se la n ap rete. Nou pa di w pa ale nan inivèsite. Ou ka toujou fè sa lè w kapab, men nou ba w reyalite a kòman w kapab aprann devlope yon biznis ki kapab ba w ti kòb Ayiti. Pran lisans ou yon fwa w gen 17, 18 an. Wè kòman w kapab gen yon pikòp, e lòt biznis ou kapab fè. Gen biznis *agwo-alimantè* ki poko devlope; kòman w kapab anfème tè yon tè pou plante *pwa, legitim* (ki p ap pran anpil tan pou rekòlte epi vann); teknik pou kapte dlo, sitou elèv ki gen entansyon etidye jeni oubyen agwononi.

Bagay sa yo trè empòtan kote w pa bezwen milyonven pou depanse, oubyen tann gouvènman k ap vin fè yon *baraj* kote ou menm pou kapab pran ide sou entènèt la kòman w ka fè yon baraj (dlo) nan zòn oubyen komin ou sòti pou awoze tè (nan biznis agwo-alimantè) k ap ba w anpil lajan pase se pa yon biznis ki poko reyèlman esplwate Ayiti. Donk, nou menm jèn, nou gen opòtinite sa a pou n esplwate biznis *agwo-alimantè* a pou n fè lajan. (E. W. Védrine, refleksyon 1^e jen 2021).

OTÈ, EDITÈ, TRADIKTÈ AYISYEN... KONNEN DWA OU E RESPEKTE DWA ZÒT : HAITIAN AUTHORS, EDITORS AND TRANSLATORS... KNOW YOUR RIGHTS AND RESPECT OTHERS. Emmanuel W. Védrine. [On authors legal copyrights, and unprofessional publishers who are claiming authors' rights without their consent].

OTILIEN, Ethson. [Translator (from French – Haitian Creole – French). Member of LangSE laboratory (*Laboratwa Lang Sosyete ak Edikasyon*), Université d’État d’Haïti (UEH). *Sciences du Langage : Discours, Textes, Communication et Documentation* (Language Sciences: Speech, Texts, Communication and Documentation). Haiti].

OXINÉ, Bonel. Thèse de doctorat (doctoral / Ph.D dissertation). *Pour une Sociodidactique du plurilinguisme du contexte martiniquais: enjeux institutionnels, didactiques et sociolinguistiques*. Université Paul-Valéry Montpellier 3. Date de soutenance : 18 décembre 2019. Lieux: Montpellier, France. [Structure de recherches: Membre du LangsÉ (Laboratoire Langue, Société, Education – Université d’État d’Haïti, Faculté de Linguistique Appliquée); Axe 3 : Sociolinguistique, Didactique, Créalistique (SODICRÉ) – Membre Laboratoire Interdisciplinaire de Recherche en Didactiques, Éducation et Formation (LIRDEF) /Faculté de Sciences de l’Éducation de l’Université Montpellier Paul-Valery 3. – BIOGRAPHIE : Membre du Laboratoire langue, société, éducation (LangsÉ), Bonel Oxiné enseigne à la Faculté de Linguistique Appliquée de l’Université d’État d’Haïti. En 2019, à L’Université Paul-Valéry Montpellier 3, il a soutenu sa thèse de doctorat intitulé *Pour une Sociodidactique du plurilinguisme du contexte martiniquais: enjeux institutionnels, didactiques et sociolinguistiques*. Il est l'auteur de plusieurs articles, parmi lesquels «Enseigner le FOS aux étudiants haïtiens : du contexte social au contexte universitaire (dans Dominique Markey et Saskia Kindt (dir.) *Français sur objectifs spécifiques : nouvelles recherches, nouveaux modèles*, Éds. Garant : Bruxelles, 2016; «Éducation par le numérique en Haïti: enjeux, défis et perspectives» (en collaboration avec Nirvah Jean-Jacques), *Voix plurielles*, Vol. 2, N° 12, 2015; «Lan kreyòl pou klere lespri» (en collaboration avec Mérant, W.), *La Matin*, octobre 2008; «Kreyòl la klè, pale l», *Bon Nouvel*, nov. 2006; «Ak lang nou devan nou, kilti n devan, nou ka vanse», *Bon Nouvel*, novanm /desanm 2007. – Sa tout récente publication, «Vers une approche complémentaire d'une didactique du créole haïtien» (en collaboration avec Frédéric Torterat, de l’Université de Montpellier est titrée) (Robert Berrouët-Oriol (coord.), CIDIHCA-Éditions Zémès : Canada /Haïti , 2021. – Suite à une désignation du côté de la Faculté de Linguistique Appliquée, Oxiné travaille actuellement sur l'objectif 3 en tant que membre d'une équipe pédagogique à ladite Faculté dans le cadre d'un project dénommé «EdukAyiti» consistant à élaborer et mettre en œuvre d'un dispositif d'apprentissage de la lecture au premier cycle de l'École Fondamentale haïtienne. --

RESUMÉ : Mes travaux portent sur une Sociodidactique basée sur les usages et les représentations du bilinguisme créole-français tel qu'observé dans l'un des départements d'outre-mer français (la Martinique). Je tâche d'appliquer cette approche du fait que, selon moi, ce type de démarche scientifique est la plus adaptée au contexte plurilingue que constitue celui des départements d'outre-mer français. Il s'agit avant tout d'apporter des réponses empiriques aux questions d'ordres didactique, sociolinguistique, mais aussi éducatif e de politique linguistique liées à la coexistence du français et du créole en Martinique. Une telle perspective s'impose d'autant plus que mes travaux de doctorat ont bénéficié d'un mandat d'une institution française, le Conseil Régional de Martinique, de sorte à fournir des éléments d'une recherche doctoral susceptible d'intéresser tant les institutions et les différents acteurs du système scolaire français en contexte martiniquais, que bien entendu la Communauté scientifique. À titre à la fois épistémologique et méthodologique, d'autres approches sont tout aussi pertinentes, notamment celles que l'on peut qualifier d'interculturelle et d'interdidactique, et je m'en suis avec une relative régularité dans mes travaux de doctorat. Néanmoins, il m'a semblé davantage opportun d'entrer dans une démarche d'élucidation du bilinguisme créole-français, avec ce qu'il implique en termes de variété linguistique et de diversité d'usages, sous un regard sociolinguistique. Cette perspective a fini par s'imposer au cours de ma recherche, à l'appui d'hypothèses intégrant des problématiques issues tant de la linguistique, que de

la sociologie des usages, de l'analyse des discours institutionnels, des sciences de l'éducation et de l'anthropologie culturelle. -- MOTS-CLE: anthropologie culturelle, bilinguisme créole-français, contexte plurilingue, interculturelle, interdidactique, sociodidactique, sociologie des usages.

ABSTRACT: My work relates a Sociodidacticss of Caribbean Creole, based on Creole-French bilingualism and representations such as observed in one French overseas departments (Martinique). I attemp to apply this approach because, according to me, this scientific approach is more adapted to multilingual context than the one constitutes French overseas departments. The idea is first provide anecdotal answers to didactic, sociolinguistics but also educational an linguistic policy issues related to coexistence of the French and of Creole in Martinique. Such an approach established itself not least because my work is benefiting from a mandate of a French institute, the Regional Concils of Martinique, to provide information of a doctorate investigation susceptible to interest both the institutions and different actors of the French school system from Martinique context than obviously scientific community. By way at a time epistemological and methodological, other approaches are also applicable; especially those that can be qualified intercultural and inter-teaching, then I will take up those approaches with a regularity in my doctorate work. However, it seemed to me more appropriate to inter into an initiative of elucidation of Creole-French bilingualism, with what it entails in terms of linguistic variety and diversity uses, in a Sociodidactics light. This approach ends up being imposed during my investigation, in support of hypotheses incorporating issued of both the linguistics, then usages sociology, of the analysis of institutional discourse, of sciences of education and on cultural anthropology. -- **KEY WORDS:** creole-french bilingualish, cultural anthropology, intercultural, inter-teaching, multilingual context, sociodidactics, usages sociology.

Oxford PICTURE DICTIONARY ENGLISH-HAITIAN CREOLE. Shapiro, Norma and Adelson-Goldstein. [Bilingual Dictionary for Haitian Creole speaking teenage and adult students of English. 2nd ed. – Teaching material for learners of Haitian Creole (Kreyol) and for literacy program in the native language : Materyèl pou moun k ap aprann kreyòl, e pou pwogram alfabetizasyon nan lang matènèl la].

[P]

A PANORAMA OF HAITIAN INDIAN CIVILIZATION. Emmanuel W. Védrine. *Prisma*, Spring 1990. University of Massachusetts-Boston. **Kreyòl - Anglè : Haitian Creole - English; Kreyòl - Fransè : Haitian Creole - French.** [Yon panorama Sivilizasyon Endyen Ayisyen, oubyen premye abitan Ayiti -- Teaching material for learners of Haitian Creole (Kreyol), and for literacy program in the native language].

HAITIAN PUBLISHERS (in Diaspora): • [CIDIHCA](#) (Canada) • [EDUCA VISION](#) • [JEBCA](#) • [MEMOIRE D'ENCRIER](#) (Canada) • [SOSYETE KOUKOUEY](#) (Canada, US) • [TRILINGUAL PRESS](#) • [VEDCREP](#).

PAGES OF YESTERDAY: *PAJ YÈ YO.* Pages of yesterday cannot be revised, but the pages of today and tomorrow are blan, and you hold the pen. Make an inspiring story: *Paj yè yo pa ka revize, men paj jodiya ak demen yo blanch, epi plim lan nan men w. Ekri yon istwa ki enspire w.* (Ref. MomentofCalm.org • Haitian Creole translation: E W. Védrine. July 24, 2019).

PALLI, Francesca. Chapo ba madam Palli! (Wèbmastè; [interview with Francesca](#), revue *Antilla* n° 1086, 14 avril 2004). -- Ko-editè [Bibliographie Haïtienne et Indices Biographiques](#); Profesè Biyochimi an retrèt; *Nòt sou «Kèk plant kreyòl ak non yo an laten»*), yon editris wèb enfatigab! Li ta difisil pou peyi kreyolofòn nan lemonn ta jwenn yon dezyèm editè /editris volontè tankou Francesca, ki mete tan li, nanm li, amou li, entelijans li pandan plis pase 20 ane pou fè lemonn antye konnen egzistans lang ak kilti kreyòl yo. «Mèsi» ta twò piti pou n ta di Francesca, men nou vle bat anpil bravo pou devouman l, pandan l vivan epi ba l tit d onè «Maren lang ak kilti kreyòl nan lemonn». Ke Bondye kontinye ba li yon tèl sante wobis pou kontinye yon travay si nòb, ki enspire plizyè kreyolofòn nan lemonn (Emmanuel W. Védrine. Refleksyon sou Selebrasyon Mwa Kreyòl 2020. 19 oktòb 2020. *Boston, Massachusetts. USA*).

Hat off Mrs. Francesca Palli! (Webmaster; Co-editor *Bibliographie Haïtienne et Indices Biographiques*; Retired Professor of Biochemistry; Note on *Nòt sou "Quelques plantes créoles et leurs noms en*

latin" (Some Creole plants and their names in Latin), a tireless web editor! It would be difficult for Creole speaking countries in the world to find a second editor like Francesca, who puts her entire her time, her soul, love, and intelligence for more than 20 years to let the entire world know about *Creole Languages and Cultures*. "Thank you" would not be enough to say to say Francesca, but we want to clap our hands many times for her devotion, while she is alive and give her the honorific title of "Godmother of Creole Languages and Cultures in the world". May God continue to give you such a robust health to continue such a noble work that inspires many Creole speakers, authors and researchers around the world. (Emmanuel W. Védrine -- Reflection on the Creole Month, 2020 Celebration. October 19, 2020. Boston, Massachusetts. USA.

Eccellente, Signora Francesca Palli! (Webmaster; Co-editore di *Bibliographie Haïtienne et Indices Biographiques*; Professore in pensione di Biochimica in pensione; *Nota sulle piante creole e sui loro nomi in laine*), un instancabile web editor! Sarebbe difficile per gli paesi di lingua creole nel mondo travare un secondo editore come Francesca, che mette tutto il suo tempo, la sua anima, il suo amore, la sua intelligenza per più di 20 anni per far conoscere al mondo intero le lingue e le culture creole. «Graze» sarebbe troppo poco da dire a Francesca, ma vogliamo battere le mani molto volte per sua devozione, mentre è in vita, e darle il titolo onorifico di «Madrina delle lingue e delle culture creoli nel mondo». Possa Dio continuare a darti una salute così solida per continuare un'opera così nobile che inspire molti oratori creoli in tutto il mondo. (Emmanuel W. Védrine -- Riflessione sul il Mese Creolo, celebrazione 2020. 19 ottobre 2020. Boston, Massachusetts. USA.

Chapeau, Madame Francesca Palli! (Webmaster; Co-éditrice *Bibliographie Haïtienne et Indices Biographiques*; Professeur de biochimie en retraite; *Note sur les plantes créoles et leurs noms en latin laten*), infatigable éditrice web! Il serait difficile pour les pays créolophones dans le monde de trouver une deuxième éditrice ou un deuxième éditeur comme Francesca, qui tout son temps, son âme, son amour et son intelligence pendant plus de 20 ans pour faire connaître au monde entier les langues et les cultures créoles. «Merci» serait trop peu à dire à Francesca, mais nou voulons battre plusieurs bravos pour son dévouement, de son vivan et lui donner le titre honorifique «Marraine des langues et cultures créoles dans le monde». Que Dieu continue a vous donner la santé robuste pour continuer ce travail noble qui inspire de nombreux locuteurs créoles à travers le monde. (Emmanuel W. Védrine. -- Réflexion sur le Mois Créo, célébration 2020. 19 octobre 2020. Boston, Massachusetts. USA.

Hut ab vor Frau Francesca Palli! (Webmasterin; Mitherausgeberin *Bibliographie Haïtienne et Indices Biographiques*; Professorin für Biochemie im Ruhestand; *Anmerkung kreolischen Pflanzen und ihren Namen in lateinischer Sprache*), eine unermüdliche Webredakteurin! Für das kreolischsprachige Land der Welt wäre es schwierig, einen zweiten Herausgeber wie Francesca zu finden, der mehr als 20 Jahre lang ihre ganze Zeit, ihre Seele, Liebe und Intelligenz einsetzt, um die ganze Welt über kreolische Sprachen und Kulturen zu informieren. «Danke» wäre zu wenig, um Francesca etwas zu sagen, aber wir wollen mehrmals zu Lebzeiten in die Hände Klatschen und ihr den Ehrentitel »Die Patin der kreolischen Sprachen und Kulturen in der Welt« geben. Möge Gott Ihnen weiterhin eine so robuste Gesundheit geben, um ein so edles Werk fortzusetzen, das viele kreolischen Redner auf der ganzen Welt inspiriert. (Emmanuel W. Védrine -- Reflexion über den kreolischen Monat 2020 Feier. 19. Oktober 2020. Boston, Massachusetts. USA.

PAPAPIAMENTO (Papiamentu). [A [Portuguese-based creole language](#) spoken in the Dutch Caribbean. It is widely spoken language on ABC islands (Aruba, Curaçao, Bonaire). It has an official status in [Aruba](#) and [Curaçao](#). This local language is also recognised language in the Dutch public bodies of Bonaire, Sint-Eustatius and Saba. Papiamento Bibliography; Writers who write on /in Papiamento (See Hilda de Windt Youbi)]; Writings by Emmanuel W. Védrine translated to Papiamento: Muriendo pa liberashon di Haiti (translated to Papiamento by Yaniek Pinedo); *Temporada di sekura na Haiti* (novela, English summary); Charla Lingwista Haitiano Emmanuel W. Védrine na NAAM (Curaçao). "On Haitian Creole Bibliography, 200 years of publications". Courtesy of Myriam Lavache (*Kreyòl Pale, Kreyòl Konprann Institute of Spoken Kreyol*. Curaçao; Richenel Ansano (Director of NAAM / National Archaeological and Anthropological Memory Management Foundation). *Bilingual Dictionary* (Papiamentu – English, English – Papiamentu: [Papiametu /Ingles Dikshonario](#) by Betty Ratzlaff.; A Bibliography of writings (books and school materials in Papiamento /research needed to be done).

PAULEUS, Ose. Doctoral Dissertation: "An Interdisciplinary Analysis of Charcoal Production in Haiti: Land Change, Biodiversity, and Socioeconomics". 2020. University of Puerto Rico in Rio Piedras. Department of Environmental Science. Publication: [Haiti has more forests than previously reported: land change 2000-2015](#).

Path to the most ever published bibliography research on Haitian Creole : Etap pou ekri pi gwo rechèchè sou bibliyografi kreyòl. Emmanuel W. Védrine.

PAWÒL GEN ZÈL: Language Legitimation in Haiti's Second Century by Matthew James Robertshaw. [Thesis presented to University of Guelph, Ontario, Canada. December 2016. 131 pages. "..This project is deeply indebted to the work of Michel-Rolph Trouillot, Matthew J. Smith, Laurent Dubois, Léon D. Pamphil, J. Michael Dash, Hubert Devonish and Emmanuel W. Védrine." (Excerpt from Introduction)].

PAWÒL KREYÒL : Revi literè SOSYETE KOUKOUEY Literary Review - Volim 3. 2012.

PÈSEVERANS : PERSEVERANCE... Pèseverans nan tout sa n ap fè nan lavi. Pafwa se an gress senk nou ka reyalize objektif nou; sètadi se nou menm k ap deside; se nou menm ki kapteñ (kapitèn) bato nou. Nou dwe konnen ke chak moun inik nan tout domèn, e nan lavi an jeneral. Menm *jimo idantik* pa gen memm anprent. Nou dwe bay defi, e relve defi. Nou dwe fokis sou objektif ki devan nou. Nou pa dwe kite pwoblèm lajan oubyen finans bloke wout nou. Nou dwe panse a lòt wout sòti lè yon wout ta bloke pou nou. Nou dwe eseysi gade estrateji kijan lòt moun rive atenn objektif yo. Nou dwe kontan lè n konnen ki valè moun k ap benefisyé de sa n ap fè, e tout yon eritaj n ap kite dèyè pou jenerasyon k ap vini yo. (E. W. Védrine, refleksyon 22 jan 2021).

PERSEVERE. Persevere in all that we are doing in life. Sometimes, we have to achieve our objectives alone. That is, we are the captain of our boat. We should know that each person is unique in all domains, and in life in general. Even identical twins don't have the same fingerprints. We should challenge obstacles. We should focus on the objective before us. We shouldn't let money or financial problems block our road. We must think of other exits when a road is blocked for us. We should try to think of strategies how other people reach their goal. We should be happy when we know how many people are benefiting from what we are doing, and an entire legacy that we will leave behind for future generations.

PIERRE, Gotson (journalist). [Lè Kreyòl kenbe w : When have a need for Kreyòl](#). [Interview avec the Haitian linguist, Emmanuel W. Védrine, celebrating his tenth year of research on Haitian Creole].

PAWÒL LAKAY: Haitian Creole and Culture for Beginners and Intermediate Learners. Frenand Leger. "Pawòl Lakay is a complete first and second year set of Kreyòl materials designed for beginners and intermediate learners at the college level. It is the most comprehensive resource for the teaching and learning of Kreyòl available on the market. This textbook adopts a pragmatic approach to the teaching of language; emphasizing the value of communicative competence, functional language use, and conversational effectiveness. Pawòl Lakay takes into consideration the most recent research findings, new theories and methods in foreign language teaching. It is designed in accordance with the Common European Framework of Reference for Languages and the ACTFL National Standards for Foreign Language Education. Pawòl Lakay meets the five "Cs" of the national standards for foreign languages which are: Communication, Cultures, Connections, Comparisons, and Communities." (Frenand Leger).

MON PAYS, HAITI : PEYI M, AYITI. Odette Roy Fombrun. [Bilingual text: Tèks bileng... Creole translation, "Peyi, m Ayiti" by Emmanuel W. Védrine]. [Teaching material for learners of Haitian Creole (Kreyol), and for Haitian Bilingual Program].

Nan tout sa n ap fè kòm Ayisyen... : In all that we are doing as Haitian... [Nan tout sa n ap fè kòm Ayisyen, nou dwe panse ki valè konpatriyòt ki pral benefisyé de travay nou, kijan Ayiti pral benefisyé de sa e ki modèl pozitif n ap kite dèyè pou lòt moun suiv.

- In all that we are doing as Haitians, we should think of how many compatriots are going to benefit from our works, how Haiti is going to benefit from that, and what positive model we will leave behind for people to follow.

• Den tur kos ku nos ta hasiendo komo Haitiano, nos mester pensa kon nos paisanonan ta bai benefisia di nan, i ki ehempel positivo nos ta bai laga patras pa hende sigui. (papiamento). (E. W. Védrine, Jan. 6, 2021 – Reflexion).

Petit Lexique du créole haïtien. Emmanuel W. Védrine. 1995. 75 p. [Dictionary for research on historical linguistics: Diksyonè pou rechèch sou *lengwistik istorik* • Teaching material for learners of Haitian Creole (Kreyol), and for Haitian Bilingual Program].

PIBLIKASYON ELEKTWONIK : ELECTRONIC PUBLICATIONS. [N ap obsèye anpil Ayisyen, anpil òganizasyon ki di y ap travay pou ede Ayiti, men toujou gen anpil plenyen kote *lajan* ap soti, yo anpàn lajan... Donk an patan, yo mete *lajan* devan olye *ide* ak *estratèji* pou atenn objektif yo.

Premyèman, lè nou gen *detèminasyon* pou fè nenpòt bagay ke plizyè moun ka benefisyé de li, pa janm mete *lajan* devan. Se konsa anpil moun bloke Ayiti, e petèt genyen ki te ka sensè nan sa yo ta renmen fè. Aprann derape ak *mwayen* ou genyen, piti kou l ye, ekri *ide* w yo sou papye, diskite yo ak kèk moun ki p ap dekouraje w men k ap ankouraje w.

Pou retounen sou sijè nou, n ap mande tout *otè*, *ekriven*, *editè*, *tradiktè*, e *mezon d edisyon* pou panse vann *kopi elektwonik* liv yo (pou \$ 1, 2, 3, 4 dola kote kòb sa a ka ale dirèk sou *kat kredi* otè a). Konsa, plizyè *milye* elèv ka achte liv la epi dawounlod li sou *telefòn* yo, sou *konpwoutè* (òdinatè) yo epi sev li sou *USB / Flash drive*.

N ap fè plis lajan, olye n ap depanse milyonven *enprime* liv la /vann li byen chè kote *paran* pa gen lajan pou achte l pou pitit yo. Nou ka mete *rezime* yo an liy (sou entènèt la) tout ak tout detay sou li. Ou pa bezwen pase pa *mezon d edisyon* jodiya pou *pibliye* zèv ou.

Teknoloji a ba w tout avantay bab e moustach pou *pibliye*. Epi si w vle mete piblikasyon gratis an liy pou piblik la li zèv ou kòm *modèl*, ou ka fè sa. Konsa, ou ka gade kèk modèl nan liv nou : (woman) *Sezon sechrès Ayiti*, ke plizyè santèn moun li deja. (E. W. Védrine, 30 out 2019)].

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PICARD, Marc. *Aspects synchroniques et diachroniques de l'hiatus: le cas déterminant /la/ en créole haïtien.* Revue Québécoise de Linguistique, Vol. 30, N° 2, 2001 © RQL (UQAM).

PIERRE, Jacques. (Auteur haïtien : Haitian author). [«Jacques Pierre fèt nan vil Okap, e li grandi nan vil sa a tou. Depi 2010, Jacques ak fanmi li ap viv nan North Carolina kote li anseye kreyòl ak kilti ayisyen nan *Duke University*. Nan lane 2013, Pierre, nan tèt ansanm ak *University of North Carolina* (Chapel Hill), *University of Virginia*, epi *Vanderbilt University* ofri kou sa a gras ak telekonferans pou etidyan nan twa lekòl sa yo tou. Anvan sa, Pierre te anseye kreyòl ak kilti ayisyen nan *Florida International University* ak *Creole Institute* nan *Indiana University*. Depi 2013, Pierre se youn nan direktè *Haiti Lab* yo ki chita nan *Duke University*. -- Pierre gen yon metriz (2008, *Kent State University*) nan didaktik pou anseye lang, espesyalman lang anglè a pou etranje, epi yon lòt metriz (2007, *Kent State University*) nan tradiksyon. Pierre plis espesyalize li nan tradiksyon tèks ki gen pou wè ak literati, lengwistik, istwa ak politik. Pierre gen yon espesyalizasyon nan domèn leksikografi (2005, *Creole Institute*, *Indiana University*) ki se yon branch nan syans lengwistik...». PIBLIKASYON (LIV): *Omega* (2012), *Kite Kè m Pale* (2016). ATIK: Ayiti pou nou tout: pa detwi l • Beethova Obas nan *Duke University*: yon pèfòmans chaje ak kadans • Bélo à *Duke University*: une performance hors-pair • Creole Day at *Duke University*, 28 October, 2019 • Creole Language Studies at *Duke* • Emeline Michel nan Durham: yon pèfòmans mizikal chaje ak gangans • Haïti: corruption, exclusion et aliénation • Haïti-Elections: dans l'attente d'un président responsable • Kreyòl Alphabet Song • Kreyòl Day at *Duke University*, 28 oktòb 2020 • Lafrans ak Ayiti: Pwooblèm memwa marande ak edikasyon kolonyal • Ou pa ka li ak ekri Kreyòl oswa ou pa vle aprann li ak ekri Kreyòl? • Penser pays pour mieux panser ses plaies en état de putréfaction • Pou Manno Charlemagne • Quand le

coronavirus frappe à nos portes • Réhabiliter nos forts, un devoir de mémoire et de dignité • Sa "Blan" an di? • Somè Karikòm lakay • Tout timoun se timoun].

PIERRE-JÉRÔME, Lunine. (educator, translator: edikatè, tradiktè).

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POETRY IN HAITIAN CREOLE. Emmanuel W. Védrine. 1994 (ed., 75 p). [Poetry in Haitian Creole, including "Cry for liberation Collection", "Koze Lanmmou I, And II" : Pwezi an kreyòl, enkli koleksyon: "Kri pou liberasyon", "Koze Lanmmou I, II". Literati Ayisyen nan Dyaspora : Littérature Haïenne de la Diaspora : Haitian Literature of Diaspora; Atelye Ekriven Ayisyen: Haitian Writers' Workshop].

POMPILUS, Pradel. (Educator, linguist : Edikatè, lengwis). [Biography of a Haitian scholar with more than fifty years of service in education of young Haitians and his dedication to research on French and Haitian Creole](#).

Pran swen tèt nou, epi pwoteje lòt moun tou. Emmanuel W. Védrine. [Li ta enposib pou moun pa pran lari pandan pandemi an (coronavirus /Covid-19), menm (pou al achte dlo, manje...) men prekosyon pa kapon kòm pwovèb la di: evite antre nan foul moun, respekte distans sosyal, pa ale kay pesonn (amwenke se yon ijans) men fè sa ak sajès, pa envite moun lakay ou. Lave men w (ak savon), dezenfekte sa w pran deyò (tèlke sache makèt, pa egzanp), mete mas anndan kay la si w ap touse /estènen pou pwoteje lòt moun; pa manyen figi w /zye w... --- Donk sa varye de yon moun a yon lòt an tèm disiplin, mask tout moun dwe itilize,... epi priye Bondye pou pwoteksyon l. Pa bwè bagay glase, bwè soup cho, gagari dlo cho + sèl + vinèg si w te santi w espoze a foul moun, bouyi asowosi (asòsi) pou bwè chak jou. --- Manje kreson, zonyon, jenjanm + ajoute siwo myèl ladan (si l posib)... Tout Ayisyen Ayiti ka fè sa pou pwoteje tèt yo... Mete yon bokit dlo savon + koupe moso sitwon met ladan + klowòks devan pòt ou. Jis tranpe men w ladan avan w manyen manch pòt ou... Kite soulye w bò pòt la pito olye w antre nan kay avè l... Retire rad ou t al travay la sou, al pran yon beny tyèd. Chanje rad. --- Se tout ti prekosyon sa yo enpòtan pou ou ka pran pou pwoteje tèt sou ak lòt moun. Pataje l souple!. • EGZÉSIS (premye pati): VOKABILÈ pou fè fraz pou dyalòg -- amwenke: unless; asosi (asowosi): ---; bagay glase: cold things (drinks); Bondye: God; chak jou: every day, daily; dezenfekte: to disinfect; dlo: water; estènen (estène, etènye /v): to sneeze; foul moun: croud; jenjanm: ginger; kreson: watercress; lave: to wash, manje: food; to eat, pataje: to share, pesonn: nobody, anybody, pito: rather; pran lari: to go out (in the streets); prekosyon pa kapon (Haitian proverb) prekosyon : precaution; sache (sachè) makèt: (market) bag; savon: soap; touse: to cough; tranpe: to soak; soaked; vinèg: vinegar; zonyon: onion. • EGZÉSIS (dezyèm pati): KESYON pou reponn. (1). Bay kèk prekosyon (nan tèks la) moun dwe pran pou pwoteje tèt yo. (2). Eslike pwovèb sa a: prekosyon pa kapon. (3). Ki enfliyans pandemi an sou ekonomi mondyal?. (4). Ki non syantifik pandemi an?. (5). Kijan syantifik yo o nivo mondyal ap chache mwayen fwennen pandemi an? (6). Kijan yon pandemi kapab afekte moun?. (7). Kisa yon pandemi ye?. (8). Nan ki peyi pandemi an te kòmanse (depi desanm 2019)? (9). Pou kisa l enpòtan pou moun gagari dlo sèl cho, bwè bwason ki pa glase, bwè te cho?. (10). Pou kisa tout moun dwe itilize mask?.

Premye Etap Avèk Yon Òdinatè. Distribution. [Computer manual to help Haitian students : Manyèl konpwoutè pou ede elèv ayisyen]. Publisher: Eastern Digital Resources... [Premye Etap Avèk Yon](#)

Òdinatè is the result of teamwork, the voluntary contributions of Haitian and American educators, in development for 8 years. Final editing was done by Emmanuel W. Védrine, Emily Miksic, and Jean Aupont following field testing in Jeremie, Haiti as part of the teacher training course provided by Pwof Ansanm]. [Computer literacy for beginners : Pwogram konpwoutè (òdinatè) pou debit].

PROU, Marc. Doctoral Dissertation Title: “*English language development of Haitian immigrant students: determining the status of selected ninth graders participating in transitional bilingual education*”. (University of Massachusetts-Amherst). 1994. Haitian Bilingual Program /ESL, Boston Public Schools; Haitian Creole Language and Cultural Institute.

PRUDENT, Nicole. (Medical Doctor). Her specialties include Adolescent Medicine, Pediatrics. A pediatrics specialist in Boston, Massachusetts. Dr. Prudent completed a residency at DC General Hospital. She practiced at Boston Medical Center. She has been an active member of the Haitian Community in Boston for over forty years.

PUBLISHED POEMS (in periodicals, anthologies and books) : Powèm Pibliye (nan peryodik, antoloji ak liv) : Poèmes publiés (dans des périodiques, anthologies et livres). Emmanuel W. Védrine.

Pwodiksyon Kreyòl e Sipò Konkrè I, Grafi a. Jean Bernabé. ([Haitian Creole version](#) | Vèsyon kreyòl ayisyen : Emmanuel W. Védrine. [Martinique French-based Creole : Matinik, kreyòl a baz fransè].

Pwoteje Enterè Ayiti. (pwezi : Poetry). Emmanuel W. Védrine. [Protecting Haiti's interest](#)].

Pwopozisyon lwa sou òganizasyon ak fonksyonnan Akademi Kreyòl Ayisyen. ([tèks : text](#)). Sept. 2012.

[Q]

Quelques Plantes Crées et Leurs Noms en Latin : Kèk plant kreyòl ak non yo an laten.

[R]

L'œuvre de RAPHAËL CONFIANT : avant et après Éloge de la Créolité (1989).

Pou yon Revèy Nasional Ayiti an 2020 : For a National Revival in Haiti in 2020. [1^e Janvye 1804 – 1^e janvye 2020 (216 ane depi Ayiti gen tit Premye peyi Nwa endependan nan lemonn). – Pwovèb la di : gwo non tiye ti chen. Men fò chen yon non kanmèm, gwo ou piti. – Mwen apèn sot gade yon video ki ta di se akoz twòp reliyon ki fè Ayiti kote l ye jodiya. Anmwe! Mwen griyen 32 m. -- Moun lib pou pratike konfesyon fwa yo Ayiti. Se chwa yo, osilontan yo pa deranje pesonn, yo pa kreye pwoblèm pou lòt. Sa pa vle di se sa sèlman yo dwe fè etan sitwayen. Tout Ayisyen ta dwe gen 3, 4 metye, pwofesyon pou viv sou sa. Tout Ayisyen ta dwe angaje yo nan kèk travay sivik pou ede peyi, komin, kominote yo. Nou pa wè reliyon ta poze pwoblèm nan peyi tankou Etazini, e nan kèk lòt peyi (kote konstitisyon an ta garanti sa). Pwoblèm Ayiti (an jeneral) gen pou wè ak move lidèchip, moun egoyis (kèlkeswa nivo edikasyon yo, reliyon yo), monopòl (ekonomik yon ti gwoup genyen), rate (kèlkeswa reliyon yo, nivo edikasyon yo), soudevelopman (move ide yo kreye depi 216 ane), diktati (pou jis kenbe pouvwa san fè anyen), tisousou (lidè yo ki pa wè peyi men pòch yo, e k ap tann kominote entènasyonal dikte yo sa pou fè), parès (anpil Ayisyen, ki pa soti pou fè oken ti biznis pou brase, investi, fè komès paske yo konplekse si yo konn kèk mo franse), manipilasyon (pèp la pa move lidè dekwa pou l ret egare, egzanp lajan Petro-Caribe a ki tounen lafimen, sa k depoze nan bank aletranje), mank edikasyon (nan tout nivo pou zonbifye pèp la), oken plan pou ede lajenès (yo oblige pral Chile, Brezil, Sendomeng pou al travay nan jaden), mank enfòmasyon (pou oryante lajenès nan tout nivo), zewo endistri, zewo enfrastrikti, zewo mache touris, zewo pwojè agrikilti, zewo eskpòtasyon... Nou te ka kontinye site plis. Ayiti pa ka soti nan petren sa a san yon revèy nasional (pou eklere pèp la sou tout sa). An anglè, gen yon tèm ki rele «false issue». Lè moun evite pale de reyalite, yo evoke false issue, bagay ki pa touche reyalie (tankou reliyon, pwoblèm kreyòl vs franse, pwoblèm gason vs fanm, moun lavil vs moun andeyò)... Sa te

trè komen sou diktati Duvalier yo (paske pesonn pa ta oze kritike anyen ki ta an rapò ak diktati a)... E. W. Védrine... refleksyon 17 mas 2021.

Racism lives here and in Haiti. Emmanuel W. Védrine. *Boston Haitian Reporter*, Vol. 6, Issue #10. Oct.

RADIO ECHO ÉVANGELIQUE DE BOSTON. (Founded August 7, 1983; Boston Haitian Community Media; founder: Jonel Dalexis (Journalist : Jounalis). [Evangelical radio program in Boston]; Haitian Book Distributor, and christian CDs in Boston, Massachusetts. (Radyo Eko Evanjelik); Echo Evangelique Live; Echo Evangelique on facebook.

RADIO HAITI-INTER • Audio from Radio Haiti-Inter. [Documenting Haitian politics, society and culture from 1957 to 2003, bulk 1972-2003...1,960 audiocassettes, 1,663 open-reel audio tapes, 5 digital audio tapes, and 37 VHS video tapes from Radio Haiti-Inter, documenting Haitian politics, society and culture from 1957 to 2003 (bulk 1972-2003). Under the leadership of station directors Jean Dominique and Michèle Montas, Radio Haiti was a voice of social change and democracy, speaking out against oppression and impunity while advocating for human rights and celebrating Haitian culture and heritage].

RADIO LUMIÈRE 99.7 FM. Port-au-Prince, Haïti.

RADIO-TELE	LAZIL	(L'ASILE) : RADYO	TELEVIZYON
LAZIL (English • Español • Français • Kreyòl). [• Lazil (<i>l'Asile</i>) a commune that can become a tourist attraction in Haiti: Lazil, yon komin ki ka vin yon atraksyon touristik Ayiti. [School teaching materials included in annexed texts section : Enkli materyèl didaktik / pedagojik pou lekòl nan seksyon tèks anekse] • L'Asile: Lazil - alternative names (non altènatif): Asile, Commune de L'Asile (komin Lazil), L'Asile City, Lazil Boutou, Lazil Boutou larivyè mennen pwen, Ville de l'Asile (vil Lazil) • L'Asile : Lazil [communication (kominikasyon), economy (ekonomi), education (edikasyon), etymology (etimoloji), geography (jewografi), history (istwa), infrastructure (enfrastrikti), leisure (detant) religion (relijyon), visitors (vizitè)]... (Iswa Lazil: yon komin Ayiti) • The history of L'Asile: a commune in Haiti Iswa Lazil: yon komin Ayiti • Welcome to L'Asile (Lazil), a commune in Haiti: Byenveni nan Lazil, yon komin Ayiti. --- MODEL OF HOW WE CAN PUT ONLINE RESOURCES TO HELP OUR MUNICIPALITY IN HAITI : MODÈL KIJAN N KA METE RESOUS SOU ENTÈNÈT LA POU EDE KOMIN NOU • Aktivite pou oryante lajenès • Rezo Etidyan Ayisen: Ayiti-Dyaspora • Dis konsèy pratik pou ede jèn Ayiti aprann ede tèt yo, e devlope lidèchip efikas • Educating Haitian youth and the Haitian Community in Diaspora • Haiti: for a practical education on Fridays : Ayiti Pou yon edikasyon pratik lè vandredi • Haiti's Super Web Directory & Diaspora : Gran Anyè Ayiti & Dyaspora • Konsyantize Motive Chanje (Consciousness raising - Motivate - Change) • L'importance d'acquérir un diplôme de fins d'études secondaires • ISTWA L'ASILE (LAZIL), yon komin an Ayiti : The history of L'Asile (Lazil), a commune in Haiti • Lazil (<i>l'Asile</i>), commune that can become a TOURIST ATTRACTION in Haiti : Lazil, yon komin ki ka vin yon atraksyon touristik Ayiti • MANJE KREYÒL: resèt pou kèk pla ayisen Creole food: recipe for some Haitian dishes • METYE, PWOFESYON, KARYÈ: Seyans Oryantasyon pou Etidyan Ayisen Ayiti. -- Azilwa (Azilwa) ki nan dyaspora ka panse envesti nan biznis pou pwomote biznis nan komin nan... Lazil bezwen: • bank • ponp gazolin • garaj (pou ranje machin) • oto-ekòl (pou aprann kondi, aprann monte moto). Se yon bèl ide pou tout jèn ta aprann kondi dekwa pou gen lisans yo pou brase biznis, aprann monte moto pou fè biznis transpòtasyon ak taksi moto) • chòp pou ranje bisiklèt, motosiklèt, trisiklèt (3 wou) pou fè taksi touris • Pon sou dlo Maho (Maho) pou antre (nan bouk) Lazil, pon lòt kote ki enpòtan pou fè, e dlo yo ki dwe fouye dekwa pou ret nan plas yo • Kanalizasyon ki dwe fèt (pou bay dlo wout yo, pou pa pran tè moun). Men se otorite komin Lazil ki dwe fè demann lan bò kote Ministè Travo Biblik... pou travay sa yo fèt rapid... Bagay sa yo enpòtan pou diskite sou fowòm, ak gwoup moun Lazil pou twoke lide sou devlopman Lazil, tout sa ki bezwen fèt nan komin sa a. -- BIZNIS NAN LAZIL KI DWE DEVLOPE POU ATIRE TOURIS: • anbyans touristik • bisiklèt, moto, trisiklèt pou itilize kòm mwayen transpò (e chòp pou ranje yo) • gwòt (amenajman yo pou atire touris lokal kou entènasyonal • kay (amenajman pyès kay) pou lwe touris • motèl (ankouraje konstriksyon motèl nan tout seksyon kominal yo, enkli motèl ki ka konstwi bò Sous Goudèt kòm gran atraksyon touristik ki dwe amenaje, epi kreye plaj atifisyèl bò kote l pou atraksyon touristik • oto-ekòl (pou aprann kondi) • pikòp (pou transpòte machandiz)] • pisin biblik (antre-peye) pou detant • restoran • sous /sodo Goudèt (waterfall) • valorizasyon pwodui (atizanal, e agwo-alimantè) ki dwe fèt, e kilti anana (youn nan			

pwodiksyon agrikòl Lazil) • *wout prensipal* (kreyasyon, elajisman e antretyen yo tanzantan) pou fasilité transpòtasyon rapid, e sikilasyon touris.

RANDLE, Lynda. [God on the mountain : Bondye sou mòn nan.](#) (song /video). Haitian Creole translation by Emmanuel W. Védrine.

RAPPORT SUR LA MISSION MÉDICALE DE G.E.A.C.H dans les Montagnes Moyotte 8^{ème} Section de Petit Goâve, juillet 2019 • [Rapport sur la Mission Médicale de G.E.A.C.H à St Louis du Sud en février 2019](#). Dr. Emilio Bazile.

REFLEKSYON POU JÈN KI AYITI : Reflection for youths in Haiti. Gade nan 10, 15 an ki kote w ap ye, e pou kisa. Èske w fin bakaloreya? E apre bakaloreya, kisa w gen entansyon fè? Pou kisa? Èske w janm panse a 2, 3, 4 metye? Èske w konplekse? Èske w ap alèz nan 10, 15 an, pou gen sa ou bezwen? Èske w gen tè pou bati kay? Èske w gen yon bèl kay ak plizyè pyès ou ka lwe ladan pou fè lajan? Èske a 18 an ou deja gen yon lisans pou kondi machin, gen yon pikòp pou fè biznis, bwote machandiz, bwote moun pou fè lajan trapde? Èske a 18 an ou ka pale anglè, espayòl, fransè byen dekwa pou konekte w ak lemonn antye sou fesbouk, rezo sosyal yo? (E. W. Védrine, refleksyon).

REKA (REZO KREYOLIS AYISYEN : NETWORK OF HAITIAN CREOLISTS).

REKONSTRIKSYON AYITI : yon defi ak yon konbit manch long. Emmanuel W. Védrine. [Reconstruction of Haiti, a challenge and a great collective work].

REFLECTION ON FEBRUARY 7, 2019: 33 YEARS AFTER THE FALL OF THE DUVALIER'S REGIME. Emmanuel W. Védrine.

Refleksyon sou AKTIVITE pou ORYANTE LAJENÈS an Ayiti: Reflection on activities to orient youth in Haiti. Emmanuel W. Védrine.

REFLEXIONS sur la situation linguistique en Haïti. Frenand LEGER. [Publié le 20 juin 2020 dans l'ouvrage collectif de la CEFAN, presse de l'Université Laval. Collection: Culture française d'Amérique. [Reflections on the linguistic situation in Haiti --- Critères de vérité et discours scientifiques sur Haïti (Criteria of truth and scientific discourse on Haiti); Description et documentation des langues en usage (Descripton and documentation of languages in use); Langue et nationalisme à l'époque de l'École de 1836 (Language and nationalism at the time of the School of 1836); Le statut du créole et du français dans les constitutions haïtienne (The status of Creole and French in Haitian constitutions); Propagande et propagation des deux langues officielles (Propaganda and propagation of the two official languages); Vérité historique et législation linguistique en Haïti (Historical truth and linguistic legislation in Haiti); Conclusion].

REMY, Luc. (Educator: Edikatò). Publications: *Réflexions Stratégiques sur Haïti: Sauvons un Patrimoine Universel en Péril*, Luc Rémy. 2013. 501 pages. [«Dans *Réflexions Stratégiques sur Haïti: Sauvons un Patrimoine Universel en Péril*, Luc Rémy offre une remarquable lecture haïtiano-centriste de la Politique Internationale. Il la construit autour de trois points clé: (1) Le cadeau de la Révolution haïtienne d'une espèce humaine nouvelle à l'Histoire universelle. (2) L'éternel contentieux occidentalo-haïtien et le péril sur la Nation. (3) La prise en charge indispensable»]; *Dessalines: Un model de leadership révolutionnaire en droits humains*.

RENAUD, Alix. [«... Diseur, il se produit sur scène depuis les années 1970, au pays comme à l'étranger : récitals de poèmes et de chansons en français, créole, espagnol et italien (liste des récitals disponible sur demande). Alix Renaud a enseigné l'art de dire («lecture de textes poétiques») à l'Université Laval et animé des ateliers de diction poétique (CEULA, Bibliothèque de Saint-Romuald, Association des écrivains de Toronto, etc...»). Extrait de la préface de son œuvre *Pale kreyòl*: «...S'il est une grande qualité que je relève dans ce manuel qui se présente avant tout comme une simple méthode d'apprentissage de la langue créole d'Haïti, c'est que tout y est subordonné à une visée pédagogique: amener l'étudiant à parler le créole haïtien de la manière la plus simple, la plus directe et la plus efficace. Portant dans le même temps les notions qui accompagnent les exercices et qui constituent la partie théorique, sont le résultat d'une mise au point prudente, tout-à-jour et surtout

extrêmement soucieuse de rester ouverte sur les recherches théoriques les plus récentes sur le créole en général et sur celui d'Haïti en particulier. J'ai pour ma part trouvé dans ce manuel des aperçus éclairants sur le fonctionnement de la langue haïtienne dans les réflexions consacrées notamment à l'importance des homonymes». Québec, Garneau-International, 1994. ISBN 2-920-910-19-1.

RENÉ, Jean Erich. • Kijan yon plant fèt? • Konjigezon vèb «pa genyen • Rasin yon plant.

Reta nan Ansèyman Lang Etranje nan Lekòl Ayiti : Retard dans l'enseignement des langues étrangères en Haïti. Emmanuel W. Védrine.

RETHORIC IN HAITIAN CREOLE : Retorik an Kreyòl Ayisyen. [Text: Rat können, chat können, barik mantèg la sou siveyans : Rat knows, Cat knows, the barrel of lard is being watched. 28 novanm 2010; (S)eleksyon 2010 Ayiti: dezyèm tou, yon pyèj ki tann; Rechèchè sou pawoli ak pwovèb ayisyen: Pawoli nan yon roman Pauris Jean-Baptiste, 'Peyi Zoulout'. Ref. in An Annotated Bibliography on Haitian Creole..., 2003)]. Emmanuel W. Védrine.

REZIME KONFERANS JEAN ARMOCE DUGÉ SOU «EDIKASYON KREYÒL NAN LEKÒL AYITI». (Summary of Jean Armoce Dugé on "Kreyol in education in Haiti"). Koutwazi òganizasyon ITIAHaiti.

REZO ETIDYAN AYISYEN, AYITI – DYASPORA : Réseau d'Étudiants Haïtiens, Haïti - Dyaspora. Emmanuel W. Védrine.

RICHÈS KILTIRÈL AYITI: yon min ki poko esplwate | The cultural richness of Haiti: an unexploited mine. Emmanuel W. Védrine.

ROBERTSHAW, Matthew James. *"Pawòl gen zèl: Language Legitimation in Haiti's Second Century"*. [Thesis presented to University of Guelp. Ontario, Canada. December 2016. 131 pages. "..This project is deeply indebted to the work of Michel-Rolph Trouillot, Matthew J. Smith, Laurent Dubois, Léon D. Pamphile, J. Michael Dash, Hubert Devonish and Emmanuel Védrine." (Excerpt from introduction)].

[S]

Kèk **SIJESYON pou lidè Ayiti** (nan tout nivo) ki vle travay tout bon pou chanjman : **Some suggestions for leaders in Haiti** (at all levels) who want to work for change. [Sajès se premye mo nou dwe kiltive, e panse a li nan tout sa n ap fè. Kèlkeswa longè kòd esperyans nou, nivo edikasyon n, toujou panse ke nou tout se elèv nan Invèsite Lavi.

Nan invèsite sa a, nou ka pwofesè e elèv alafwa. Donk, nou toujou ap aprann nan men tout moun pou anrichi konesans nou. -- N ap tande tout moun ak sajès, epi analize sa nou ka pran nan pawòl yo, analize yo byen.

Gen estrateji pou montre lidèchip nou nan tout sa n ap fè. Vizyon objektif nou pa dwa rete nan bouch sèlman pou kritik pa di se pawòl van, men li dwe manifeste nan aksyon nou tou. Modèl lidèchip nou dwe enfliyanse zòt pozitivman pou pote chanjman. Nou dwe pèsevere nan sa n ap fè si nou kwè ladan.

Gen yon tèm ki rele *resous imèn* ke n dwe panse a li nan tout sa n ap fè. Nou dwe idantifye l bonè. *Lajan* enpòtan lè l melanje ak *resous imèn* pou sikse nan sa n ap fè. -- Youn nan gwo erè lidè Ayiti ka fè, se ta meprize pwa dyaspora a genyen (malgre l bezwen òganize l pou enfliyanse Ayiti pozitivman).

Pou fè eko nan travay n ap fè Ayiti a, li enpòtan pou n tabli kontak ak lidè ayisyen nan dyaspora kote komino te ayisyen yo epapiye (egzanp : Boston ak anviwon I, Philadelphia, Jacksonville, Miami (ak anviwon I), Orlando, Montréal (Kanada), Pari, Almay, Itali, Bahamas, Guyana, Fransèz, Kiraso, Senmaten, Pòtoriko, Sendomeng, Venezuela, Chili, Meksik, Brezil, Aruba, Bonaire, Jamayik...)

Estrateji pou *sansibilize* lidè sa yo (ki bezwen wè chanjman Ayiti, pou al lakay yo kèpòpòz). *Entèvyou dyanm* pou fè nan radyo epi ekri *transkrip* la tou pou l tradui an *anglè, espayòl, fransè* pou rive jwenn jèn jenerasyon an (k ap itilize lang sa yo nan diferan kote nan dyaspora a).

Estrateji n pral itilize etan lidè pou fè moun *kwè* nan nou, e nan travay n ap fè, estrateji pou *rale gwooup* jèn dèyè nou nan travay n ap fè (pou ranplase nou demen). *Konferans* nou dwe bay /patisipe ladan yo, *liv* nou dwe konsantre pou n ekri pou pwopoze sa k dwe fèt pou Ayiti devlope e itilize *resous imèn* li gen nan dyaspora, pon etwat ki dwe kreye ant *Ayiti e dyaspora*, wòl Ministè Dyaspora dwe jwe pou ede Ayiti espligate *resous imèn* dyaspora a pou devlopman l, *pwogram ete* pou jèn an Ayiti, *seminè ou seyans fòmasyon* pou oryante jèn yo, *metye* ki dwe tabli nan lekòl publik yo Ayiti, yon *korikilòm lekòl* ki gen bon *pwogram pratik* pou oryante élèv tout nivo.

Nou di tout moun mèsi davans pou ede n simaye refleksyon sa yo pou ede nan travay dyanm tout Ayisyen dwe patisipe ladan pou chanje vizaj Ayiti, ak nesesite pou pase yon vitès siperyè nan lidèchip nou (nan benefis Ayiti, e dyaspora ayisyen an). (E. W. Védrine, refleksyon 27 jiyè 2019)].

Kèk Sipètisyon nan Kilti Ayisyen : Some Superstitions in Haitian Culture. Emmanuel W. Védrine.

La première SOUTENANCE de thèse du programme doctoral de l'Université d'État d'Haïti. • Premye soutnans tèz pwogram doktora Inivèsite Leta Ayiti • First doctoral dissertation defense at State University of Haiti. Fritz Deshommes. Jan. 2019.

Le SYSTEME Educatif Haïtien entre l'École Fondamentale et l'Enseignement Secondaire renové: réforme ou mirage? Fortenel Thelusma. [The Haitian Educational System between the Basic School and the Renovated Secondary Education: reform or mirage?].

On the works of SUZANNE Comhaire-Sylvain, the (first) Haitian anthropologist and linguist. Organized by **LANGSÉ** (*Laboratwa Lang Sosyete ak Edikasyon*). Faculté de Linguistique Appliquée (FLA : Faculty of Applied Linguistics. Université d'Etat d'Haïti : State University of Haiti. Emmanuel W. Védrine.

SAINT-FORT, Hugues.

SAINT-VIL, Jean. Haïtiens, à vos masques!. [Points covered in this article : Comment se présentent les masques de protection respiratoire? (What are the respiratory protection masks like?); Estimation des besoins de la population en masques de protection respiratoire (Estimation of the population's needs for respiratory protection mask); L'évolution de la position des gouvernements depuis l'aggravation de la crise du coronavirus (The evolution of government' positions since the worsening of the coronavirus crisis); La diplomatie des masques; (The diplomacy of masks); La guerre des masques (The war of mask); La voie aérienne, l'une des voies privilégiées de transmission du Covid-19 (The airway, one of the privileged routes of transmission of Covid-19); Lancer une campagne pour demander aux Haïtiens de se protéger le visage par tous les moyens; (Le débat récent sur l'efficacité du port du masque (Launch a campaign to ask Haitians to protect their faces by all means); Le masque, comme mesure de protection respiratoire (The mask, as a respiratory protection measure); Le problème des masques dans les relations internationales (The problem of masks in international relations); Les masques chirurgicaux (Surgical masks); Les masques de Protection respiratoire proprement dits (Respiratory protection masks themselves); Les positions initiales des grandes puissances (The initial positions of the great powers); Que faire pour Haïti concernant le port du masque de protection? (What to do for Haiti concerning the wearing of the protective mask?). Conclusion].

Sa nou ka fè pou Ayiti jodi, pa ranvwaye l pou demen. Emmanuel W. Védrine.

SAUVÉ, Lisa-Marie. B.Sc (Bachelor of Science) Thesis Title: "*Sa k pase (what's going on)?: Reading and Spelling of Bilingual Haitian Children in French Canada*". 83 p. 2007. MCGILL University. Montreal. [Keywords /Subjects: Bilingualism; French-Creole /dialects; Haitian in Quebec . ABSTRACT: "Linguists and psychologists alike have long overlooked the study of creole languages. We know very little about language and reading acquisition in young creole speakers. The aim of the present study was to

examine the development of reading-related skills in native speakers of Haitian Creole (HC), a French-based creole, educated in French. In order to isolate the effects of speaking two highly similar languages, we compared Haitian children in 1st and 2nd grade to Spanish-French bilingual children and French monolingual children from European descent. Children from our sample were from five different schools in Montreal and had similar socioeconomic status. Participants were tested individually over three sessions on French standardized and experimental tasks assessing metalinguistic awareness, reading, comprehension, vocabulary and mathematical skills. Bilingual children were also tested on reading and spelling tasks in HC and Spanish. Results showed that HC and Spanish bilinguals performed as well as French native speakers on metalinguistic and reading tasks. However, Spanish-speaking children received lower scores than children in the two other groups on a receptive vocabulary measure. In an experimental task comparing the spelling of words of varying phonological similarity in HC and French, Haitian children had more difficulty spelling words that are cognates in HC and French than homophones or non-cognate translations. Findings from this study were interpreted in light of the Bilingual Interactive Activation model (Dijkstra & Van Heuven, 1998).”].

Say it in Haitian Creole, English and French: a trilingual glossary of phrases and idioms. Emmanuel W. Védrine. [A trilingual Glossary for learners of Haitian Creole, English and French and a guide for translators: Glosè trileng pou aprenan kreyòl, anglè ak fransè, e yon gid tou pou tradiktè].

SÉISME A HAITI : HAITI'S 2012 EARTHQUAKE • Séisme : Un an après - 12 janvier 2011
• Séisme : Deux ans après - 12 janvier 2012 C Séisme : Trois ans après - 12 janvier 2013 • Séisme : Quatre ans après - 12 janvier 2014 • Séisme : Cinq ans après - 12 janvier 2015 • Séisme : Six ans après - 12 janvier 2016 • Séisme : Sept ans après - 12 janvier 2017 • Séisme : Huit ans après - 12 janvier 2018 • Séisme : Huit ans après - 12 janvier 2019.

SELEBRASYON JOUNEN ENTÈNASYONAL LANG KREYÒL : *Celebration of International Creole Day.* 28 oktòb 2012.

Selebrasyon Mwa Kreyòl: Mwa Jean-Jacques Dessalines | Creole Month Celebration: Jean-Jacques Dessalines' Month. Emmanuel W. Védrine.

Seminè pou Anseyan Ayisyen : Alfabè Kreyòl | Seminar for Haitian Teachers : the Creole Alphabet. Emmanuel W. Védrine.

Seyans Fòmasyon pou jèn Ayiti nan domèn Touris Entènasyonal -- Ti atik sa a santre sou travay ki genyen sou *bato kwazyè* (cruise ship) nan diferan domèn. N ap eseye fè diferan seyans fòmasyon pou oryante lajenès Ayiti. N ap ankouraje lòt moun panse a domèn sa a pou ede jèn yo. Nou fè kèk déjà sou pwofesyon (atravè plizyè vokal nou antrejistre nan pwogram nou «Edike Ayisyen Ayiti e Ayisyen nan Dyaspora» de prentan 2017 a prentan 2021).

Nou te fè yon pale de bato pa egzanp. Si w klike sou video sa a, w ap gade kèk bato touris ki kochte nan waf nan (peyi) Kiraso. Ou kapab gen yon ide de bato sa yo, sa nou kapab rele yon *rizòt flotan* (youn k ap flote sou lamè) oubyen yon gwo *otèl flotan* kote w jwenn tout bagay ladan.

Sa k enpòtan, se travay li genyen ladan. Pa egzanp, sa w ap gade a, se bato nou te sou li ki gen plis pase 40 nasyonalite ki soti nan diferan peyi k ap travay sou li. Y ap travay nan diferan domèn. Genyen ki nan kizin, ki fè chanm, ki fè netwayaj, ki nan restoran, ki nan bar, ki nan kazino.

Genyen ki mekanisyen; genyen ki dayiva, ki responsab ti bato sovtaj... Donk, gen yon dal pwofesyon. Gen moun se aktè yo ye. – Opòtinite li bay, sèke w jwenn moun sa yo ki sot nan diferan peyi; yo travay pandan 6 mwa. Selon randman travay yo, kontra yo kapab renouve. Se yon opòtinite travay ki ofri pou anpil jèn. Pa egzanp, si w ta fini etid segondè ou, li ta enpòtan ou ta panse fè yon pwogram *otelri* pa egzanp.

Lang trè enpòtan, pase bato kwazyè sa yo ki fè wout Amerik di sid, Amerik Santral, Karayib la... Nou apèsi 2 lang komunikasyon ki domine se *anglè* ak *espayòl* ke tout moun nan bato a pale. Konsa, nou ankouraje jèn ki Ayiti pou ta eseye metrize lang sa yo depi bonè, fè pwogram konpwoutè (òdinatè), e fè kèk pwogram *teknik* tou. Donk, ou kapab pran avantay aplike an liy (sou entènèt la) dirèkteman.

Si yo renmen aplikasyon w lan, yo kapab kontakte w pou yon entèvyou. – Nou mande w pataje ti videoy seyans fòmasyon sa yo avèk kontak ou, avèk plizyè jèn k ap chache opòtinite. Gen anpil opòtinite entènasyonal, endistri touristik, mache touris la an jeneral... e menm jèn ki nan inivèsite pa egzanp kapab panse a sa.

Se ta yon bèle esperyans pou yo ta travay sou bato sa yo pandan sis mwa, yon ane (si l posib) si yo renouvre kontra yo. N ap ankorajé lòt moun tou, ki kapab vini ak yon seri *videoy seyans fòmasyon* sou *youtube*. Konsa, nou kapab ede anpil jèn ki Ayiti, ki bezwen konnen opòtinite ki genyen aletranje, e travay yo kapab fè pou fè kèk *esperyans* nan milye entènasyonal.

Seyans Oryantasyon pou Etidyan Ayisyen k ap vin Etazini : *Seminario de orientación para estudiantes haitianos que vienen a los Estados Unidos*. Emmanuel W. Védrine.

Seyans Oryantasyon pou ede Jèn Ayisyen Ayiti wè klè : *Seminar to orient Haitian Youth in Haiti to see better*. Emmanuel W. Védrine.

Seyans Oryantasyon pou motive Ayisyen envesti nan biznis e pou retrèt yo : *Séance d'Orientation pour motiver les Haïtiens à investir dans les affaires et pour retraite*. Emmanuel W. Védrine.

Sezon sechrès Ayiti (peasants' novel : woman peyzan; historical novel in Creole : woman istorik an kreyòl). Emmanuel W. Védrine. [Tèks an fòma pdf](#) (2nd. ed.). JEBCA Editions. 224 p. [English summary : [Rezime an anglais](#); © by the author's copyright : © [Dwa otè a](#); © [Lexical data](#) (or hyper base software for dictionaries : © Done leksikal (pou *lojisyel ipèbaz* pou travay sou redaksyon diksyonè; na papimentu, [Temporada di sekura na Haiti](#) (novela)].

Sistèm Alfabè Kreyòl Ayisyen : The Haitian Creole Writing System. [A guide to learn to write Haitian Creole : Gid pou aprann ekri an kreyòl]. Emmanuel W. Védrine.

Sit touristik Ayiti : Haiti's touristis sites. Ayiti gen 146 komin. Nou te fè yon rale déjà sou *devlopman lokal* yo (e.g, responsabilite chak sitwayen nan chak komin pou fè kèk bagay nan kapasite yo, pwofesyon / metye yo ki ka ede nan devlopman komin sa yo) pou ede nan kad *desantralizasyon Ayiti*, e pou evite *egzòd riral*.

Globalman, nou vize enpòtans pou moun nan komin yo ta *òganize* tèt yo sou tout fòm, kontinye *òganize*, epi konekte ak moun *dyaspora* ki soti nan menm komin pou wè sa ki bezwen fèt, sa k ka fèt... san tounen pwatann nan rete tann Papa Leta.

Chak komin ka gen kèk *sit touristik* pou atire *touris lokal*, e *entènasyonal*. Se moun ki soti nan yon komin ki konnen sa l gen ladan ki ka atire touris. Se responsabilite yo pou ede tout fason posib nan devlopman komin sa a, nan fè *piblisite* pou li dekwa pou moun konnen sa li genyen ki atiran ladan.

Se opòtinite sa a nou genyen jodiya ak *teknoloji* a pou n konekte Ayiti ak *dyapora* a, ak lemonn antye, e opòtinite pou travay long distans, boukante lide.

Apre idantifikasyon *sit touristik* yo, kesyon an kounyeya se: *amenajman, esplòtasyon* yo... Gade travay ki bezwen fèt ladan yo, travay gwoup moun *volontè* nan komin nan, gwoup jèn, gwoup etidyan ka fè san ret tann *leta santral* (Pòtoprens). Donk, fò gen *majistra*, depite pwogresis ki p ap pale met la men ki gen yon *vizyon* pou devlopman komin yo reprezante a. Sa enpòtan depi epòk *kanpay* pou yo mansyone tout sa yo ta renmen fè nan kad devlopman komin yo soti a.

Pwomès se dét, jan pwovèb la di. Fò gen *pwomès*, men pa bezwen konvèti an *blòf* apre yon kandida fin monte sou pouvwa. Omwen yo ka montre *volonte politik* yo pou kòmanse travay sou sa yo te pwomèt fè, menm si yo pa ta rive akonpli tout pandan manda yo. (E. W. Védrine, refleksyon 18 jiyè 2019).

Some Reflections for a New Haiti after January 12, 2010. Emmanuel W. Védrine. *The Mass Media*, Vol. XLIV #7. Feb. 2010, pp.11, University of Massachusetts-Boston.

Some Reflections for a New Haiti after January 12, 2010. Emmanuel W. Védrine. *The Mass Media*, Vol. XLIV #7. Feb. 2010, pp.11, University of Massachusetts-Boston.

Some Verbs dealing with Haiti's underdevelopment and development. © by Emmanuel W. Védrine. [Kèk vèb ki an rapò ak soudevelopman e developman Ayiti]. Summer : Ete 2020. [See Dictionaries, Glossaries & Creole Database Samples]

SOSYETE KOUKOUY (history : istwa). [Cultural Creole Group Sosyete Koukouy](#).

Souwè pou ane 2019 : Wishes for 2019. Vizyon (manchlong pou peyi, kominote, komin nou), sante, travay ansanm (pou n reyalize pwojè nan benefis peyi nou), devlope bon jan lidèchip, epi fòme moun /disip pou pran larelèv... (majorite) lidè ayisyen (kèlkeswa domèn yo ta ye) pa gen vizyon manchlong, yo pa gen vizyon developman pou Ayiti, e dezi brilan pou travay pou chanjman...

Vwayaj se tout yon lekòl, pou n ta vwayaje /soti al gade sa k ap fèt lòt peyi, nan lòt andwa nan lemonn (ki bon), epi pou replike yo lakay nou. Nou p ap bouke mansyone *mantalite* nan sans sa a. Anpil fwa nou limite nou kòm Ayisyen, an tèm gwo bagay pou n ta akonpli. Nou panse fò n ta gen anpil *lajan* an patan, san panse a fason pou n òganize n pou n atenn yon objektif.

Tout nasyon ki rive akonpli anpil bagay, pa panse se konsa yo jis rete epi y ap fè sesi sela, oubyen se yo sèlman Bondye beni. Solèy la klere tout kote, lapli tonbe tout kote. Se menm tèt, menm brenn Bondye bay tout moun. Kounyeya se kijan nou itilize entelijans Bondye ban nou pou n fè tout sa ki bon, ki grandyoz. (E. W. Védrine, refleksyon 29 desanm 2019).

SPEARS, Arthur K. A tribute to Yves Dejean and Albert Valdman. ["This book honors two eminent scholars in the field of Haitian Creole studies: Yves Dejean and Albert Valdman (in alphabetical order). Dejean is the leading scholar of Haitian Creole who is also a native speaker of the language, having been born and raised in Haiti. Valdman is the senior scholar in the field and has trained at Indiana University not only Dejean, but also a host of other scholars now working in Haitian Creole studies and other fields dealing with French varieties, French-lexifier creole languages, second language acquisition, and applied linguistics. Both have published prolifically on the origin and development of Haitian Creole, its grammatical structure and use, and its use in education, all key concerns of this book. Their contributions have made our field what it is today, providing the foundation and edifice that we seek to embellish with this book..." (Arthur K. Spears, an excerpt from the introduction)].

SUFFREN, Fessando. [Translator, Proofreader: Haitian Creole and French]. See [A Bibliography of Theses and Dissertation related to Haiti from 2011 - 2020](#).

Standardizing Haitian Creole: a round table discussion. Haitian Studies Association, 18th Conference. University of Virginia, Charlottesville, VA. 2006. [Panel: Emmanuel W. Védrine, Marc Prou, Albert Valdman, Josiane Huducourt-Barnes. | Normaliser le créole haïtien: une table ronde].

SUZANNE COMHAIRE-SYLVAIN: a Bibliography of her Publications : *Bibliyografi biblikasyon zèv Suzanne Comhaire-Sylvain*. Emmanuel W. Védrine.

SWAF POU ENFÒMASYON. [Pèp ayisyen gen yon swaf bon jan *enfòmasyon* pou oryante l nan tout domèn pou klere je l, pou l dekole nan *povrete lespri* ki kenbe l nan soudevelopman. Malerezman, pifò moun ki gen aksè a enfòmasyon chwazi fè yon *monopòl* ak li pito pou pa simaye l lè yo konnen enfòmasyon se pouvwa.

THIRST FOR INFORMATION -- The Haitian people have a thirst for good information to orient themselves in all domains to see better, to get unstuck in their poverty of mind that keeps them in underdevelopment. Unfortunately, most people who have access to information rather choose to make a monopoly of it instead of sharing it, knowing that information is power. (E. W. Védrine, June 22, 2021 reflection).

The SUN rises : Solèy la leve. The sun rises here and sets on the other part of this planet. Why should you worry when what appears to be winter may actually be the beginning of springs?

Solèy la leve la a, epi l kouche nan lòt pati planèt la. Pou kisa w ap enkyete w lè sa k ta sanble ivè kapab kòmansman prentan ?

Le soleil se lève ici et se couche sur l'autre partie de cette planète. Pourquoi devriez-vous inquiéter alors que ce qui semble être l'hiver peut être le début du printemps.

El sol sale aquí y se pone en la otra parte de este planeta. ¿Por qué debería preocuparse cuando lo que parece ser el invierno puede ser realmente el comienzo de la primavera?

Die Sonne geht hier auf und geht auf den anderen Teil dieses Planeten. Warum sollten Sie sich Sorgen machen, wenn der scheinbare Winter tatsächlich der Beginn des Frühlings sein könnte? (E. W. Védrine, reflection July 24, 2020).

[T]

Ann itilize TEKNOLOJI pou n boukante lide : Let's use technology to exchange ideas. [Konbyen nan nou jodiya ki janm chita reflechi sou kokenn zouti sa a ki rele teknoloji, kote n ka nan lòt peyi epi n ap kominike ak moun lwen, nan lòt vil, lòt komin, lòt depatman, nan dyaspora... ?

Anpil nan nou ka konekte ak yon *rezo sosyal* kèlkonk (*facebook, enstagram, imel, whatsApp, elt.*) men nou ka pa aktif nan eseye fè kèk travay pozitif ak koneksyon an, menm si n ka pale, boukante (twoke) lide.

Li enpòtan pou n pataje bon enfòmasyon edikatif, fè seyans oryantasyon pou tout moun e pou jèn yo ki swaf sa, pale nan yon fowòm... -- E nou pa gen pwoblèm konekte ak manman peyi a, Ayiti. Keson an kounyeaya, se : *Kijan nou itilize mwayen komunikasyon sa a? Èske nou itilize l byen?* Se kesyon tout moun ta dwe panse a repons lan. 95% (95 pou san) fwa, nou pa ta itilize l pou edike kominate ayisyen an (sou tout fòm posib) ki epapiye tout kote.

Gen moun ki ta pran plezi nan poste *imaj ponografik, videoyo atwòs* (ki ka bay kriz kadyak lè n gade yo), *fo enfòmasyon k ap sikile, tripotay...* olye yo ta sikile kèk mesaj *edikatif* pou enfliyanse moun pozitivman. Se vre, tout moun pa gen menm *don*, pa gen menm nivo *edikasyon* (pou ta fè kèk bagay) men lè yon moun ka fè kèk bagay) men lè yon moun ka li yon *bon mesaj /enfòmasyon*, si l pa egoyis, li ka pataje l ak *lis* li. Konsa, tout moun jwenn, tout moun ap enfòme.

Nan kèk sa nou ekri déjà, nou mande chak Ayisyen (kit yo ka li yon mesaj ekri, kit yo ka tande yon mesaj vokal) pou ta poze tèt yo kesyon sa a : *kisa m fè de pozitif déjà pou ede Ayiti, komin mwen, kominate Ayisyen nan dyaspora kote m ap viv ?* -- Li ra pou n ta jwenn kèk *refleksyon edikatif, pwopozisyon solisyon* a yon seri pwoblèm Ayiti ap konfwonte *depi lè konkonn t ap goumen ak berejèn, pwopozisyon pou devlope lidèchip efektif* (dyanm nan tout domèn), pwoblèm nan kominate ayisyen nan dyaspora.

Donk, ou menm ki gen aksè a *teknoloji* a jodiya, panse a tout sa w ka fè ak li pou byen itilize l pou ede kèk moun /gwoup moun, fè kèk seyans fòmasyon (pa ekri, atravè videoyo) epi sikile yo pou ede oryante lòt moun tou. *Leve kanpe e aji* (pozitivman), menm jan nou ka rezime l nan Liv *Esdras* (chapit 10, vèsè 4). (E. W. Védrine, refleksyon 3 out [dawou] 2019).

La TENDRESSE et l'Elégance nous sauveront du Séisme par Rodney Saint-Éloi.

TANBOU (Revi literè : Literary magazine). • Tanbou: Edisyon, Ivè-Prentan 2008 • Tanbou: Edisyon, Automne / Fall / Otòn 2009 • Tanbou: Edisyon, Nimewo prentan-ete 2010 • Tanbou: Edisyon, Ivè-Prentan 2011 • Tanbou: Nimewo otònn-ivè 2011-2012 • Tanbou: Edisyon, Ivè-Prentan 2012 • Tanbou: Nimewo otònn-ivè 2012-2013 • Tanbou: Nimewo otònn-ivè 2013-2014 • Tanbou: Edisyon, Ivè-Prentan 2014 • Tanbou: Nimewo ete-otòn 2015 • Tanbou: Edisyon, Ivè-Prentan 2016 • Tanbou:

Edisyon otòn 2017-prentan 2018 • Tanbou: Nimewo ete-otòn 2018 • Tanbou: Edisyon, Ivè 2019-Prentan 2020 • Tanbou: Nimewo ete-otòn 2020.

Tardiness in Foreign Language Teaching in Haiti's Schools. version in : vèsyon an • English – Kreyòl • Italian - German • Spanish - French (Retard dans l'enseignement des langues étrangères en Haïti). Emmanuel W. Védrine.

TARGETE, Jean and Raphael G. Urciolo. PUBLICATION: *Haitian Creole – English Dictionary* (electronic version). 248 p.

Teaching materials for schools in Haiti : *Materyèl pedagojik pou lekòl Ayiti*. Emmanuel W. Védrine.

Techniques to formulate a research topic for dissertation, and bibliographic orientation. • *Teknik pou fòmile yon sijè rechèch pou tèz, e oryantasyon bibliyografik* • Techniques pour formuler un sujet de recherche pour une thèse et l'orientation bibliographique • Técnicas para formular un tema de investigación para tesis, y orientación bibliográfica.

Tele Louange Boston (Founded in June 2008; Boston Haitian Community Media). [Christian Multi Media Network]. e-mail for support]. Facebook; Instagram; Twitter; Youtube.

Témoignage de Rodney SAINT-ÉLOI (seime du 12 janvier, 2010).

TEZIL, David. Doctoral Dissertation: "*The nasalization of the Haitian Creole Determiner La in non-nasal Contexts: A Variationist Sociolinguistic Study*". Indiana University. 2019. [Keywords / Subjects: Contact Language, Creole, Haitian Creole, Kreyol; Creole Linguistics; Variationist].

Thank you God! : Mèsi Bondye! When you realize just how beautiful life is and how priviledged you are to be alive to witness the miracles around you... You will tilt your had back and forth smile gratefully at the sky and say "Then you God" • *Lè w reyalize kijan lavi bèl, privilèj ou genyen pandan w vivan pou temwaye mirak bò kote w. Ou pral enkline w, e ri ak gratitud lè w ap gade syèl la, epi di «mèssi Bondye».* (Ref. IPSS [Inspire Positive Soul Sensations]~Babz. Haitian Creole translation: E. W. Védrine, refleksyon 27 jiyè 2019]).

THÉARD, Alice. «*Dr Alice Théard interview with Max Beauvoir on his book : Le Grand Recueil Sacré ou Répertoire des chansons du Vodou Haïtien : The Great Sacred collection or Repertoir of Haitian Vodou Songs*».

THELUSMA, Fortenel. PUBLICATIONS: • «*Le système éducatif haïtien entre l'école Fondamentale et l'enseignement secondaire rénové*» (Oct. 2020) • *Le créole haïtien dans la tourmente: faits probants, analyse et perspectives*, C3 Eds. 2018. 188 p. • *L'enseignement – apprentissage du français en Haïti: constats et propositions*, C3 Éds. 2016 • *Elements didactiques du créole et du français: le cas de la prédication nominale, des verbes pronominaux et du conditionnel*, Imp Éds des Antilles, 2009 • Le génie créateur du créolophone haïtien: Petrocaribe et compagnie • Le locuteur bilingue haïtien : entre effet de mode et snobisme • Quand Jean-Claude Bajeux dénonçait le mépris du créole par certains Haïtiens • Méthodologie pour l'enseignement-apprentissage du français en Haïti: constats et propositions • Réflexions sur l'enseignement-apprentissage du français en Haïti: Faut-il l'enseigner-apprendre comme langue étrangère ou comme langue seconde?

THÉODAT, Joel. [Translator: Haitian Creole, English; Haitian Bilingual /ESL; Boston Public Schools; Haitian Creole Language and Cultural Institute. Editor of "Speak and Read Essential Haitian Creole I". Pimsleur International Language Program • 10 Audio tapes for beginners of Haitian Creole – Reviewed by Emmanuel W. Védrine • Comments: "Emmanuel W. Védrine assisted with the development of the Pimsleur course 'Speak and Read Essential Haitian Creole. His contributions included offering advice on grammar, spelling and usage. Védrine was a valuable member of the development team. His comments and opinions provide us with an in-depth look at Haitian language and culture." -- Mary E. Green, Development Editor (Simon & Schuster; Pimsleur Language Training).

Ti Istwa Kreyòl : Short Stories in Haitian Creole. Emmanuel W. Védrine. 115 p. [Seven short stories in Haitian Creole: (1) «Yo kenbe Bouki anndan vant yon bëf» (They caught uncle Bouki inside a cow); (2) «Konpè Chat ak dirije yon lekòl» (Konpè Cat is running a school); (3) «Yon chat de pye ak yon enkoutab» (A two feet cat and a stubborn person); (4) «Chanje lide» (Changing one's idea); (5) «Yon manman poul touye yon malfini» (A hen kills a halk); (6) «Elefan prezide yon konferans bët sovay t ap konfwonte» (Elephant is president over a conference on the problems that wild animal facing); (7) «Gade yon mirak!» (Look, a miracle!)... 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 Kreyol 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* (idioms) 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... [Manuel pour les niveaux moyens et secondaires, pour les locuteurs natifs et les apprenants de créole haïtien. - Le but de ce livre est de permettre un meilleur accès à ceux qui s'intéressent au créole et à l'anglais. En tant que guide pour les locuteurs des deux langues, il peut être utilisé à des fins différentes. - Après chaque histoire se trouve une liste de questions, de vocabulaires et d'expressions pour des exercices. Il y a aussi une section sur les proverbes haïtiens illustrés traitant des animaux, et enfin un glossaire Kreyòl - anglais qui peut être utile aux anglophones...]. See: Bibliographie des Contes Créoles.

The Theory and Practice of Creole Grammar. J. J. Thomas. 1869.

Thoughts on the condition of Human being and the Environment. Obrillant Damus.

Ti Malis ak Bouki apre 12 janvye: Pati II. [Folktales : kont : conte]. Emmanuel W. Védrine.

TONTONGI (Eddy Toussaint). See Trilingual Press • [Vizit mwen ann Ayiti an jiyè 2016: yon memwa](#). • *Tyaka Poetica*. 2021. 400 p. [Memwa, kwonik, powetik e meditasyon sou Ayiti, Donald Trump, deliryòm ak iwoni egzistansyèl – Esè, Powèm ak Memwa – Swivi pa yon aneks franse : Suivi d'une annexe française. Trilingual Press, Cambridge, Massachusetts]. "Kouwè tyaka – yon manje ayisyen ki fèt de melanj mayi, pwa, krèm jounou, lòt kokoye, vyann, epis, elatriye... pou konpoze yon repa koupe dwèt – mwen vle melanje engredyan diferan e ki aparamman pa ale ansam pouk wit yon pwodui final ki gen yon estetik ak yon flavè varye ki mete an vale chak genn engredyan yo pandan y ap pwojte konpleksite kalite ansam lan..." (Tontongi, nan entwodiksyon an).

Tontongi's Clarification and Demystification in his book, Critique de la francophonie Haïtienne : Eklèsisman ak demistifikasyon Tontongi nan liv a, Critique de la francophonie haïtienne. Emmanuel W. Védrine.

TOUSSAINT, Eddy (Tontongi). (author, editor: otè, editè). [Publications: Piblikasyon](#); Vizit mwen ann Ayiti an jiyè 2016: yon memwa (dezyèm pati) .

Tout moun ki kont pwogrè rechèch kont pwogrè lasyans tou : 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. Emmanuel W. Védrine.

TRANSLATION OF MEDICAL TERMINOLOGIES, English – Haitian Creole : *Tradiksyon Tèminoloji Medikal, Anglè – Kreyòl*. Emmanuel W. Védrine.

TRANSLATION SAMPLES : Echantillon Tradiksyon. TEXT #1: Election in the USA: Eleksyon Etazini -- Go and vote, please! Every vote counts. If you did not vote earlier by mail and you have to do so on November 3rd, please do as early as possible... Don't forget to share this message with all your contacts: *Al vote souple! Chak vot konte. Si w pa t vote davans pa lapòs, epi w gen pou fè sa 3 novanm, souple fè sa byen bonè...* Pa bliye pataje mesaj sa a ak tout kontak ou. -- TEXT #2: Quoting Martin Luther King, "... And these days of emotional tension when the problems of the world are gigantic in extent and chaotic in detail... You know who to vote for. I am just asking you to vote...: *E nan jou tansyon emosyonèl sa yo, lè pwoblèm lemond gwo anpil, e twoublan an detay... Ou konn pou kiles pou vote. Mwen jis ap mande w vote...*".

TRANSLATION SEMINAR (English, French, Haitian Creole, Italian, and German). Emmanuel W. Védrine.

Travay sivik ta dwe obligatwa pou tout jèn an Ayiti. Emmanuel W. Védrine.

TRÈT NAN ISTWA D AYITI, kòmanse ak asasina papa nasyon an, Jean-Jacques Dessalines : Betrayers in Haitian history, beginning with the assassination of the nation's father, Jean-Jacques Dessalines. Ou pa ka gen konfyans vrèman nan Ayisyen, nan kèlkeswa sa w ap fè pase yo trèt, yo trè jalou. Ou sipoze gen yon moun alatèt, yon direkèt. Ou ka gen pwoblèm ak moun sa a sou kèk pwen, sijè, ideyoloji... men fò w kapab respekte moun ki alatèt ou.

Depi yon moun alatèt yon Ayisyen, se pozisyon sa a li menm li vle. Donk, pa gen Ayisyen ki reyèlman ka travay ak lòt Ayisyen lè w remake pifò Ayisyen se trèt yo ye, nan yon sans. Yo pa gen etik. Ou te mèt gen pi gwo diplòm ke moun ki alatèt ou a, men ou dwe respekte l. Se chèf ou li ye. Gen fason tou pou pale avè l, pou montre l respè, men depi w nan yon pozisyon yon moun ki pi wo, li pa soti pou respekte l nan yon sans.

Li vin difisil pase w pa ka fè pesonn konfyans (kit se nan legliz, kit se nan pòs administratif, kèlkeswa pòs la...). Ayisyen an pa sòti pou l respekte moun ki alatèt. Li pa soti pou l kiltive *sajès* nan yon sans. Fò nou konprann soudevelopman Ayiti nan tout sa. Nou pa ka gen chèf nan tout bagay. Wi, ou bezwen yon chèf nan travay ou; ou bezwen yon chèf ki dirèk lekòl ou; ou bezwen yon chèf ki prezidan... kèlkeswa pozisyon an, fò w kapab respekte moun sa a.

Gen dèfwa tou, moun ki alatèt la kòm chèf, li *ògeye*; li pa kiltive *sajès*; li panse se *chèf siphrem* li ye; sa l di, se sa k pou fèt. Donk, nou gen tout pwoblèm sa yo. *Ki kote nou prale vre kòm pèp, kòm nasyon lè n pa depouye nou de tout pwoblèm sa yo?* Mwen kwè se yon moman pou nou fè otokritik pwoblèm nou.

Anpil fwa, gen yon seri gwoup moun, Ayisyen, yo plis di w se «etranje ki pa vle Ayiti devlope». Men pa blyi se *chat kay* ki vann *chat mawon*. Sètadi, se nou menm ki pou netwaye kay nou; se pa vwazen k ap vin netwaye lakou nou. Se nou menm Ayisyen ki dwe pran konsyans solisyone *pwoblèm entèn* Ayiti. Se nou menm ki dwe wè sa k pa mache Ayiti.

Èske n ap viv pou tèt nou, oubyen pou etranje? Èske n ap kontinye fè twoul peyi etranje, epi lè n fè l pa gen anyen serye ke yo pral regle pou nou nan yon sans. Nou chaje ak pwoblèm nan tout nivo Ayiti. Wi, nou ka solisyone yo, men nou youn pa fè lòt konfyans. Nou youn pa respekte sa lòt ap eseye fè, ki kapab benefisyé plizyè moun. Nou tout vle chèf. Se yon pwoblèm li ye. Tout moun pa ka chèf.

Se tout pwoblèm sa yo nou sipoze fè yon egzamennkonsyans de nou menm etan ayisyen, pou n antre nan nou menm. Se pa sèlman blame etranje. Etranje sa yo ki antre Ayiti vin fè kou sa a, se paske yo jwenn vakabon Ayisyen ki trèt, ki ouvè ba pòt ba yo, ki fè konsimanda ap planifye sa depi aletranje.

Nou ka pa renmen fason yon lidè ap gouvène, oubyen yon seri bagay... men sa pa vle di ke nou oblige envite etranje vin asasine l. Nou gen tout pwoblèm sa yo lakay nou. *Èske reyèlman nou kapab pale de pèp ayisyen, lè nou pa gen yon seri bagay an komen ke n kwè ladan yo, yon seri ideyoloji (kisa k fè ou pèp, kisa k fè ou nasyon?)* Fò nou genyen yo an komen, fò nou dakò sou yo pa egzanp.

Nou pa kwè yon vrè patriyòt ayisyen pral dakò pou l envite etranje vin sal Ayiti, vin fè koudeta Ayiti, e menm Ayisyen ki anndan peyi a. *Pou kisa w pral fè yon koudeta? Nan avantay kilès li ye, lè w fè yon koudeta?* Se bak ou fè, lè yon prezidan pa sou pouvwa, lè gen kriz politik.

Se vre ou kapab manifeste mekontantman w; ou kapab kritike; ou kapab fè tandé vwa ou... *Men lè w asasine yon chèfdeta, ou envite etranje vin tiye l oubyen vin fè koudeta, ou envite vakabon antre nan yon peyi pou tiye l, a ki fen? Jis pou mete w sou pouvwa? E aprè, kisa k pral rive w? Kisa w pral fè ak pouvwa sa a?*

Donk, se yon moman refleksyon. Li nòmal pou tout Ayisyen pale, esprime yo, men nou kwè tou li nòmal pou nou pran konsyans: *kisa nou vle, èske se reyèlman yon pèp nou ye? Èske n gen yon vizyon*

pou developman Ayiti? Si w gen yon vizyon pou developman Ayiti, ou pa dwe kontan de ak barbar, kriyèl sa a ki komèt. Se bak yo fè Ayiti fè; yo pa fè Ayiti fè avan.

Gen anpil pwoblèm. Nou konnen ensekirite blayi nan tout peyi a. Se pa yon pwoblèm nouvo, men depi aprè chit rejim Duvalier yo (papa e ptit) 7 fevriye 1986, 1986, nou fè fas ak yon gwo pwoblèm sekirite. Gen yon vakyòm politik; gen yon vakyòm sekirite. Tout moun bezwen monte sou pouvwa, men yo pa wè pwoblèm pou solisyone pwoblèm sekirite a dekwa pou tout moun evakye, soti al nan aktivite ekonomik yo, fè yon seri bagay. Ou pa ka fè sa san sekirite.

Enstisyon yo kraze. Pa gen oken enstisyon k ap mache nòmalman pou ranfòse sa k dwe fèt, pou fè yon seri bagay. Se tout pwoblèm sa yo nou dwe pale apre 7 jiye 2021. *Kilè y ap fèt? Èske n ap kontinye pale anpil?* Èske se yon lòt okipasyon ki pral chanje bagay yo? Non! Chak lè Ayiti okipe, se lajan peyi a ki gaspiye pou peye sòlda etranje vin fè parad Ayiti, men yo pa pral pote oken solisyon pou ou. (E. W. Védrine, refleksyon).

TRILINGUAL PRESS. Près Trileng : Presse Trilingue. (Haitian publisher in diaspora). See Tontongi (Eddy Toussaint).

TROUILLOT, Rolph. (November 26, 1949 – July 5, 2012). [In Memoriam]; [Haitian academic, anthropologist, professor of Anthropology and of Social Sciences (University of Chicago)]. (Among his) Publications: *Global Transformations: Anthropology and the Modern World* (2003); *Open the Social Science* (1990); *Open the Social Sciences* (1996); *Silencing the Past: Power and the Production of History* (1995); *Haiti: State Against Nation. The Origins and Legacies of Duvalierism* (1990); *Peasants and Capital: Dominica in the World Economy* (1988); *Ti difé boulé sou istwa Ayiti* (1977) (A Small Fire Burning on Haitian History)].

Twenty Five Years of Research and Publications on Haiti, the Haitian Diaspora and on Haitian Creole : Vingt-cinq ans de Recherche et de Publications sur Haïti, la Diaspora Haïtienne et sur le Créole Haïtien. Emmanuel W. Védrine.

Twenty Key Creole Phrases : Ven 20 Fraz Potomitan. Emmanuel W. Védrine. [Translated to other languages, including Creole languages : Tradui an lòt lang, enkli lòt lang kreyòl : Traduit dans d'autres langues, y compris les langues créoles. [Deutsche Uebersetzung (Deu) von Jnes Angela Pellegrini – German translation; Thanks to Marilyn Mason for her English review (Eng) : Mèsi Marilyn Mason pou revizyon tèks anglè a; Traducción española (Esp) de Miguel Calzada – Spanish translation; Traduction en créole de ST Lucie (CL): Lindy-ann Alexander : Saint Lucian Creole translation; Traduction en créole guadeloupéen (CG): Ernest Pépin : Guadeloupe Creole translation; Traduction en créole guyanais (CGu): Aude Fawaka Désiré : Guyanese Creole translation; Traduction en créole martiniquais (CMa): Raphaël Confiant : Martinique Creole translation; Traduction en créole mauricien (CM): Sedley Richard Assonne – Maurician Creole translation; Traduction en créole réunionnais (CR): Franswa Sintomer : Reunion Creole translation; Traduction en créole rodriguais (CRo): Marlin Augustin : Rodriguan Creole translation; Traduction en créole seychellois (CS): Penda Choppy : Seychels Creole translation; Traduction en français (Fre): Jean-S Sahaï : French translation; Traduction en papiamentu (Pap): Hilda de Windt Ayoubi : Papiamentu translation; Traduction en patois Saint-Barth (PSB): CLASH (Comité de Liaison et d'Application des Sources Historiques) ; Traduction in Saint-Barth Patois translation; Traduction en suédois (Sve) par Maxette et Malte Olsson : Swedish translation; Traduzione in italiano (Ita): Francesca Palli : Italian translaton; Vertaling in het Nederlands door Hilda de Windt Ayoubi : Dutch translation].

[U]

The USE of Creole in schools in Haiti (use of urban variation and the tendency to reject the rural one) : L' utilisation du créole dans les écoles en Haïti (utilisation de la variation urbaine et tendance à rejeter la variante rurale). Emmanuel W. Védrine.

UNIFA (Université de la Fondation Dr. Aristide).

[V]

An n aprann VOTE ak konsyans, pa sou emosyon. : Let's learn to vote with consciousness, not with emotion. [Anpil fwa, pèp ayisyen vote *lidè* ki pou vin dirije l sou *emosyon*, men pa sou refleksyon.]

Kisa sa vle di? Sa vle di, etan moun k ap vote yon *kandida*, nou dwe pran san nou pou n pase kandida sa a an revi, kote n ka poze kesyon sa yo : (1) Èske se yon moun ki gen *moral*? (2) Kisa moun ki *konnen* l di de li? (3) Kisa *kandida* sa a fè déjà nan *sosyete a ki pozitif*? (4) Ki travay li fè déjà pou ede oubyen *oryante lajenès* nan bon direksyon pou vin bon *lidè demen*? (5) Kòman l ye ak tout moun? (6) Èske l montre *respè* pou tout moun? (7) Èske se yon moun ki montre *sajès* nan tout bagay? (8) Ki *vizyon* l pou *devlopman* peyi a, e nan ki fason l montre sa?

Men se pa lè kandida sa a foup li parèt ap bay ti *anvlòp kòb* ak yon ti *sak diri*, epi pou n di se moun sa a nou dwe vote. La a, si nou pa reflechi, enben n ap vote ak *emosyon*. Anpil fwa se konsekans sa a pèp la ap peye, paske *kandida* sa a pa t kanpe sou anyen. Li pa gen yon pase ki klè. Li pa janm pibliye *curriculum vitae* (C.V) li oken kote dekwa pou tout moun ta gen yon ide pakou li (*edikasyon* l, travay sivik li fè déjà, sa l *reyalize* nan *sosyete a...* pou konvenk sitwayen yo vote l).

Nou dwe vote ak *konsyans* lè n ap vote yon *kandida*. Sètadi, li enpòtan pou n pran an konsiderasyon, pou n byen analize kote yon kandida kanpe sou tout pwen avan n deside lage yon biltén vot pou moun sa a. (E. W. Védrine, ribrik, 26 mas 2021].

Ki VIZYON pou devlopman Ayiti fiti kandida alaprezidans yo pral genyen pou 20 ane k ap vini yo? : What vision for the development of Haiti will the future presidential candidates have for the next 20 years? -- Èske yo pral pibliye yon *liv* sou sa? Sikile videoyo sous a pou pèp ayisyen gen yon ide sa yo gen nan tèt yo? DEFI DEVAN YO POU LEVE: • #1 ENSEKIRITE (ki dwe rezoud an premye). • GANG (ki mezi sevè ki pral pran kont yo?) • OKIPASYON (èske sa pral ede Ayiti oubyen se gaspiye lajan peyi a lè yo pa ka menm peye poli yo a lè?) • AGRIKILTI (pou pwodui manje nan tout peyi a pou l vin otosifilan) • BIBLIYOTÈK (nesesite pou konstwi yon *bibliyotèk nasyonal* nan chak komin) • BIZNIS (Seyans Fòmasyon /Oryantasyon nan tout lekòl, videoyo fòmasyon pou ede jèn yo aprann devlope biznis, kreye biznis *agwo-alimantè* ki poko devlope Ayiti • EDIKASYON (kilè l ap gratis tout bon pou tout ti Ayisyen, jiska fen segondè?; Itilizasyon kreyòl kòm *lang prensipal e lang ansèyman* (enstriksyon); Anglè kòm *lang etranje*, dezyèm lang obligatwa depi 5èm ane fondamantal pou pran plas fransè (oubyen fokis plis sou anglè pou Ayiti konekte lengwistikman palan ak mond entènasyonal la, komès entènasyonal, rechèch ki an majorite nan lang anglè) • ELEKTRISITE (24 sou 24) Èske sa pral toujou rete yon rèv oubyen li ka vin yon *reyalite*? • FONTYE (kijan gouvènman an pral kontwole sa, toujou an *dan griyen*? Èske l ap fèmen? • IRIGASYON (konstriksyon *baraj* kle nan diferan andwa, pou wouze tè, e pwodiksyon elektrisite, pisikilti) • JANDAMRI (nesesite pou kreyasyon yon *jandamri* ki gen omwen dimil (10,000) jandam dyanm pou ede sekirize peyi a • KANMPOUS INVÈSITÈ (nesesite pou gen youn nan chak departman peyi a pou desantralize *edikasyon siperyé*) • MONOPÒL (yon ti gwoup moun kontwole *ekonomi Ayiti*, e ki kont devlopman l nan tout sans) • ORYANTASYON LAJENÈS (nan tout domèn) pou ede peyi a nan devlopman l • REBWAZMAN (pwojè *rewbazman* nan tout peyi, e dwe fè pati pwogram lekòl (*korikilòm*) • LAPOLIS (Èske l ap toujou rete mazora, san materyèl pou fè travay li, mal antrene, san etik ou moral, trè lach, trè pou sekirite peyi a, mal peye... ?) • SIVIK (kreyasyon *travay sivik* pou l tounen yon *obligasyon* pou tout jèn (apati laj 18 an oubyen lè yo fini nivo segondè) • WOUT (gran wout [otowout, haywe] e tout ki dwe devlope /elaji e pave nan tout seksyon kominal yo pou desantrize Ayiti trapde). (E. W. Védrine, refleksyon).

VALCIN, Jean Elie. Ancien candidat à la députation de l'Asile, département Nippes, Haïti. -- Diplômé de l'Université Jean Price Mars. Étudiant finissant en diplomatie (CEDI) Centre d'Études Diplomatiques et Internationales. Professeur de philosophie et de belles lettres. Ancien professeur d'art dramatique au Nouveau Collège Bird. Ancien co-animateur de «l' Expression», une émission à caractère culturelle sur Energie FM 101.7 Ancien collaborateur du journal *Le Matin*. Actuel présentateur de l'émission télévisée, «*Espace Diplomatique*» [Quelques rubriques: • Contestation

sociale en Haïti (Contestation sociale en Haïti) • Hommage au prof. De carrière, monsieur Joseph Mathurin Sainvil) • 11 juillet, 2020]; Coordonnateur Adjoint de AFEMME (Action du Féminin et du Masculin pour un Monde Equibré).

VALDMAN, Albert. Was born on February 15, 1931. He immigrated to the United States in 1944. Valdman's interest in languages dates back to World War II, after leaving his native Paris. He holds a Ph.D in French Linguistics at Cornell University (1960) and the distinguished title of Rudy Professor of French, Italian and Linguistics at Indiana University. He also serves as Chairman of the Committee for Research and Development in Language Instruction. He was Chairman of Linguistics between 1963 and 1968. He is Graduate Advisor for the M.A /Ph.D program in French Linguistics and teaches courses in that program. In the Department of Linguistics, he teaches courses in bilingualism and language contact, pidgin and creole studies, and second language acquisition. He also directs the courses in Haitian Creole. -- His research and professional interests span broad range of areas in applied and descriptive linguistics, including second language acquisition research, foreign language teaching, pidgin and creole studies, and French linguistics. In the latter field he is one of the pioneer researchers in the area of the study of French outside France, especially in the Americas. He edited the basic reference for that field. *Le français hors de France* (Paris: Champion, 1979). He is founder and editor of the journal, *Studies in Second Language Acquisition*. Valdman has held Guggenheim, NATO-NSF, Fulbright, and Senior Fulbright Research Fellowships and was named *Officier de l'Ordre des Palmes Académiques de France*. He was also awarded a doctorate honoris causa from the University of Neuchâtel (1991). -- Valdman had served eight years as secretary-treasurer of the American Association for Applied Linguistics, two three year terms as president of the International Association of Applied Linguistics, has served as vice-president, and president of the American Association of Teachers of French. He is also a member of three major francophone committee in the area of the language sciences, since 1975, on the C.O.D.E.C, since 1987, on the *Comité International de Recherches et d'Études en Linguistiques Fondamentale et Appliquée* (COIRELFA), which advises the Agence de Coopération Culturelle et Technique on language issue and since 1990 on the linguistique research advisory committee to AUPELP (Association des Universités Partiellement ou Entièrement Francophone). -- Among his major books or edited volumes are: *Applied Linguistics: French* (1961); *Trends in Language Teaching* (1964); *Basic Course in Haitian Creole* (1968), *Introduction to French Phonology and Morphology* (1975), *Le créole: structure, statut et origine* (1978), *Le français hors de France* (1979), *Haitian Creole-French-English Dictionary* (1983), *Ann pale kreyòl* (1988). *Bien entendu! Introduction au système phonétique du français* (1993), *French and Creole* (1998). He has been involved in the preparation of foreign language materials, including a major high school French series (Scott, Foresman), and beginning French college textbooks. His most recent textbook with Cathy Pons is *Chez-nous* (Prentice Hall, 1998). He is the founder and editor of the journal *Studies in Second Language Acquisition* published by Cambridge University Press and a review editor of the *French Review*. The more than 200 articles and reviews he has authored have appeared in such journals as *Language*, *Le Français Moderne*, *Langue Française*, *Le Français dans le monde*, *Studies in Second Language Acquisition*, *Études de Linguistique Appliquée*, *American Anthropologist*, *IJSL*, *Language problems and Language Planning*, *Orbis*, *Études Créoles*, *Hispania...* [Excerpt from A. Valdman Curriculum Vitae from Indiana University web, republished in *An Annotated Bibliography on Haitian Creole: A review of publications on Haitian Creole from colonial times to 2000*, pp 568-569 by Emmanuel W. Védrine (2003)]. -- Books in the field of Creole and French Studies: Textbooks and Manuals (images).

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- . *Dictionary of Louisiana French: As Spoken in Cajun, Creole, and American Indian Communities.* With K. Rottet et al. Jackson, MS: University Press of Mississippi, 2009.
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- . *Haitian Creole-English Bilingual Dictionary* (the "DICO Project", Vol. I). 2007. 781 +xxxiv p. Indiana University-Creole Institute. (Emmanuel W. Védrine, Frenand Léger, Jacques Pierre, Nicolas André: native speakers editing team).
- . *Essays in French Linguistics.* 2005. 145 p. ISBN: 9781894508445, 1894508440. *Volume 25 of Language, media & education studies.*
- . *Haitian Creole : Structure, Variation, Status, Origin.* Sheffield: Equinox Publishing. 2015. [Reviewed by Philipp Krämer; Reviewed by Sibylle Kriegel].
- . *Ann pale kreyòl* (1988, 265 p.); edition 2001 ISBN 10: 092923605X; ISBN 13: 9780929236056. [Haitian Creole, textbook; Foreign Language Study]. Reviewed by John M. Lipski, University of Florida. *Journal of Pidgin and Creole Languages*, 6: 2 (1991), pp 285-288. "Ann pale Kreyòl by Albert Valdman is one of the best manuals I have used to teach Haitian Creole. I would recommend it to anyone who is teaching Haitian Creole or any foreign language (as a good model to look at). The book can be used for Haitians who are learning English (as second language). The author, in a way, kills two birds with one stone with this publication. (Emmanuel W. Védrine, instructor of [Haitian Creole, French, ESL and Spanish](#)" (Emmanuel W. Védrine, instructor of Haitian Creole, French, and Spanish). (Emmanuel W. Védrine, instructor of Haitian Creole, French, and Spanish). [This set of instructional materials is designed to provide beginning and intermediate learners of Haitian Creole with a foundation in the phonology, grammar, and vocabulary of the language. It is intended for use by individuals wanting to communicate with monolingual Haitians. A revision of earlier materials, this set emphasizes authentic representation of Haitian language and culture, focuses on interpersonal communication needs, and uses an officialized spelling, which is explained in the introductory section. The materials consist of 25 lessons, each containing some or all of the following components: a situational dialogue, vocabulary list and exercises, notes on specific grammatical constructions, review exercises, listening comprehension practice exercises keyed to a recorded text (not included), spelling exercises, and reading texts on Haitian geography and history. Lesson topics include introductions, getting and giving directions, school and classroom, clothing, objects of daily use, families, farming, telling time, laundry, describing things, travel and transportation, self- and medical care, shopping, food and restaurants, weather, magic and superstition, community life, and polite or socially appropriate behavior. A Creole-English glossary is appended. (MSE). Reference <https://eric.ed.gov/?id=ED356617>].
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- . *A Learner's Dictionary of Haitian Creole* (1996). [Haitian Creole, textbook].
- . and Scott, Foresman. Viens Voir!1990. ISBN: 0673350401, 9780673350404. 590 p. [French language, textbook].
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- . *Créole et enseignement primaire en Haïti* (1980). 225 p. [Creole in schools in Haiti].
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pedagojik (nan diferan nivo). Pa egzamp: kit tip materyèl (selon matyè ou sijè anseyan an ap anseye), pou kilè (laj elèv yo, e nivo alfabetizasyon yo), ki nivo moun yo (èske tout ap fonksyon nan menm nivo, miwo / miba), ki laj yo (timoun, jèn, adil), pou ki rezon (objektif), materyèl ki disponib deja (èske anseyan an lokalize yo), ki materyèl anseyan an bezwen ki pa egziste, ide pou fè kopi materyèl ki ra / tèlke kèk liv ki pa disponib ankò sou mache a) : «TEACHING WITHOUT TEACHERS». Emmanuel W. Védrine. — There can't be good teaching without prepared teachers and *teaching materials* available to help students and teachers. — Strategies for teachers to organize *subjects* they are teaching, and the *application of technology* in teaching today as an essential tool — The necessity to organize *conferences* or *discussions* through zoom to discuss all that, and record them to be used in teachers' training in Haiti, and in the diaspora. — The use of *teaching materials* (at different levels). For example: What type of *materials* (according to the *subject(s)* the teacher is teaching), for who (students' age, and their literacy level), what's the people's *level* (are all functioning at the same level, up / down), what's their *age* (children, teenagers, or adults), for what *reason* (objective), *materials* that are already available (has the teacher localized them), what materials does the teacher need and that don't exist, the idea of making copies of rare materials such as some books that are no longer available on the market)].

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---- [Tradiksyon yon entèvyou ak Diana Guillemin "lang kreyòl"](#) (Translation of an interview with Diana Guillemin, Creole language).

---- [Twenty key Creole phrases : Ven 20 Fraz potomitan.](#) [Translated to other languages, including Creole languages : Tradui an lòt lang, enkli lòt lang kreyòl : Traduit dans d'autres langues, y compris les langues créoles. [Deutsche Uebersetzung (Deu) von Jnes Angela Pellegrini – German translation; Thanks to Marilyn Mason for her English review (Eng) : Mèsi Marilyn Mason pou revizyon tèks anglè a; Traducción española (Esp) de Miguel Calzada – Spanish translation; Traduction en créole de ST Lucie (CL): Lindy-ann Alexander : Saint Lucian Creole translation; Traduction en créole guadeloupéen (CG): Ernest Pépin : Guadeloupe Creole translation; Traduction en créole guyanais (CGu): Aude Fawaka Désiré : Guyanese Creole translation; Traduction en créole martiniquais (CMa): Raphaël Confiant : Martinique Creole translation; Traduction en créole mauricien (CM): Sedley Richard Assonne – Maurician Creole translation; Traduction en créole réunionnais (CR): Franswa Sintomer : Reunion Creole translation; Traduction en créole rodriguais (CRo): Marlin Augustin : Rodriguan Creole translation; Traduction en créole seychellois (CS): Penda Choppy : Seychels Creole translation; Traduction en français (Fre): Jean-S Sahaï : French translation; Traduction en papiamento (Pap): Hilda de Windt Ayoubi : Papiamentu translation; Traduction en patois Saint-Barth (PSB): CLASH (Comité de Liaison et d'Application des Sources Historiques) ; Traduction in Saint-Barth Patois translation; Traduction en suédois (Sve) par Maxette et Malte Olsson : Swedish translation; Traduzione in italiano (Ita): Francesca Palli : Italian translaton; Vertaling in het Nederlands door Hilda de Windt Ayoubi : Dutch translation].

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---- [Tradiksyon yon entèvyou ak Diana Guillemin "lang kreyòl"](#) (Translation of an interview with Diana Guillemin, Creole language).

---- [Twenty key Creole phrases : Ven 20 Fraz potomitan.](#) [Translated to other languages, including Creole languages : Tradui an lòt lang, enkli lòt lang kreyòl : Traduit dans d'autres langues, y compris les langues créoles. [Deutsche [An excerpt from a presentation by E. W. Védrine in French Guyana (Mai 2003): "The use of An Annotated Bibliography On Haitian Creole... of E. W. Védrine as one of the important tools in the standardization of Haitian Creole". Conference: "Écrire les Langues de Guyane" organized by IRD (Institut de Recherche pour le Developpement].

---- [Twenty Five Years of Research and Publications on Haiti, the Haitian Diaspora and on Haitian Creole.](#) (© by Emmanuel W. Védrine and E. W. Védrine Creole Project). [Bibliography : Bibliyografi].

---- [Welcome to L'Asile \(Lazil\), a commune in Haiti : Byenveni nan Lazil, yon komin Ayiti.](#) [Bibliography : Bibliyografi].

---- [Yon koudèy sou pwoblèm lekòl Ayiti.](#) [Tèks nan fòma pdf]. 221 p. edisyon 2007. [Circular for research on the theme: Sikilè pou rechèch sou tèm nan. (A look at the problem of schools in Haiti). Abstrè : Abstract | Rezime anglè].

---- [75 Seventy-five Years of Research and Publications on Haitian Creole \(Kreyol\).](#)

VEDRINE, Martha Florence. Conductor, educator, musician. (Full [Curriculum Vitae](#)). M. F. Védrine was born and raised in Boston, MA. She holds a Bachelor of Music Degree in Music Education with an emphasis on choral conducting from Gordon College. Since the age of three, Martha has surrounded herself with music and singing. In church and community choirs, and back-up singing, she has sung a variety of musical genres and shared the stage with local and international talent. -- Martha sings regularly with Boston Pops Gospel Choir under the leadership of Charles Floyd; and has performed and toured in France with French-South-African recording artist Pat Berning. Martha has also served as

chorus conductor for the Boston Community Choir, Unity Mass Choir, and Gordon College Gospel Choir; and for many years, served as a minister of music for the Boston Missionary Baptist Church where she is currently the Music Director for the adult Mixed Choir. -- In recent years, Martha has served as the conductor for the United Night of Worship – Boston Choir, Assistant Music Director and soloist for Sharing A New Song Chorus, Music Assistant for the Boston Pops Gospel Choir, and Music Director of Voices of Blessings small ensemble. She regularly leads individual and small group voice lessons and teaches beginner piano. She is also a member of the Boston Symphony Orchestra's Tanglewood Festival Chorus, with whom she has toured Europe, sung at Carnegie Hall, and participated in four recordings, including the Grammy Award-winning "Ravel: Daphnis and Chloe." In 2017, Martha had the pleasure of singing the National Anthem at a Red Sox home game.

VEDRINE-PAULEUS, Josee. (Science scholar, and educator). [[Contact](#); [Profile](#). Professor of Physics and Electronics, University of Puerto Rico-Humacao campus. Before joining the faculty at UPRH, she held adjunct faculty positions at CUNY-Brooklyn College in the Departments of Physics, and Business Administration. Professor Védrine received her Ph.D. in Electrical Engineering from Brown University, and was a postdoctoral fellow in the Block Copolymer Group at Princeton University. She currently serves on the American Physical Society (APS) Committee on the Status of Women in Physics, and is dedicated to mentoring undergraduate research students in the physical sciences.

VEDRINE, Soliny. (Jul 8, 1943 -). Born in l'Asile (Lazil), Haiti. ThM from Dallas Theological Seminary (1971). Doctor Honoris Causa (2002).]. Cited in the *Africanus Journal* Vol. 8, No 1, Apr. 2016: "... And of course with critical mass and the key leadership we had among the Haitians, one of the first ones who started to work with us was Soliny Védrine'. Pastor Védrine was busy planting a church in Boston. He also worked as a bookkeeper to support his growing family. With a law degree and a recent theological degree from Dallas Theological Seminary, Pastor Sol began to teach Haitian pastors in Creole. Pastor Sol continues to serve the Haitian Christian community today through the Emmanuel Gospel Center...". [Account, musician, community leader, educator, jurist and Theologian. Founder and pastor of Boston Missionary Baptist Church (BMBC, 1973 / Eglise Baptiste Missionnaire de Boston). Boston, Massachusetts ; founder of a support group for church building in Haiti. Wife: Emmeline Foug. Children: Marie-Elaine, Martha, Betsy-Lyn, Soliny Junior, Ketsia; grand child: Kendall. WRITINGS /[Lecture on Marriage](#): Conférence sur le mariage; (May 5, 2019 message ("The blessing of being faithful to God"); Note on corona virus.

Vennsenk 25 Ane Rechèch ak Biblikasyon sou Ayiti, Dyaspora Ayisyen, e sou Kreyòl Ayisyen. Emmanuel W. Védrine.

VERNET, Pierre. (1943-2010). Né le 21 mars 1943 à Lascahobas, Haiti. Mort lors du séisme du 12 janvier 2010 à Haiti. Grammairien, linguiste... PUBLICATIONS: *Techniques d'écriture du créole haïtien: aspects phonéticos – phonologique, morpho-syntaxique et sémantique : à l'intention des enseignants*. 1980. 158 p.; *L'école en créole: étude comparée des réformes des systèmes éducatifs en Haïti*. 161 pages.

Vers la Standardisation du Créole Haïtien. Albert Valdman. *Revue Française de Linguistique Appliquée*, Vol. X. pp 39-52. 2005.

VIZYON OBJEKTIF NOU. Gen estrateji pou n montre *lidèchip* nou nan tout sa n ap fè. *Vizyon objektif nou* pa dwe rete nan bouch sèlman pou kritik pa di se *pawòl van*, men li dwe manifeste nan aksyon tou. Modèl *lidèchip* nou dwe enfluiyans zòt pozitivman pou pote chanjman. Nou dwe pèsevere nan sa n ap fè si nou kwè ladan.

There are strategies to show our leadership in all that we are doing. The vision of our objectives shouldn't just be word of mouth for critics not to say it's crazy talk, but it should be manifested in our actions also. Our leadership model should influence others positively in order to bring change. We should persevere in what we are doing if we believe in it. (E. W. Védrine, 29 jan 2019 - reflection).

[W]

Bilingual WRITINGS by E. W. Védrine : Ekri Bileng E. W. Védrine.

Estrateji pou devlope tout WOUT Ayiti trapde lè va gen volonté politik: Strategies for developing all roads in Haiti when there is political will. [Teaching material for learners of Haitian Creole (Kreyol) for literary programs in Kreyol].

Wout an jeneral enpòtan pou ede anpil nan devlopman yon peyi. Li fasilité *kominikasyon, vwayaj, transpòtasyon, sikilasyon touris*, e tout sa ki ka akselere *aktivite ekonomik* peyi sa a.

Nan kad wout, nou ka di Ayiti se yon peyi vyè si n ap konpare l ak Repiblik Dominikèn (Sendomeng, *repiblik vwazin*) ki gen bèl wout ki fasilité pwen enpòtan nou mansyone yo. Li enposib pou n ta pale de devlopman Ayiti, epi pou n ta kite *enfrastrikti* enpòtan sa a dèyè, *enfrastrikti woutyè* - youn ki esansyèl pou akselere aktivite ekonomik yon peyi.

Lè n ap gade Ayiti, youn nan gwo pwoblèm nou genyen ki kole peyi sa a, ki fè l pa devlope, se *wout*. Sistèm wout ki pa devlope menm jan nou wè lòt kote. E nou kapab pran egzant *repiblik vwazin* nan lè n gade modèl wout kòman yo ye, e kòman sa ede trapde pou sòti nan yon zòn ale nan yon lòt, kòman sa kapab ede nan *aktivite ekonomik*, e kòman sa kapab ede tou pou bloke *egzòd riral*. Sètadi, moun ki soti nan *komin* yo pa bezwen kite yo pou al chache lavi nan Pòtoprens (kapital la). Lè Pòtoprens boure, yo oblige pati al lòt peyi (tankou nan *repiblik vwazin* nan), pran kanntè pou eseye ateri *Bahamas, Miyami* (Etazini) e lòt kote nan *dyaspora a*. Kounyeya se Chili anpil jèn Ayisyen ale, aprè Brezil.

Nan kesyon wout la, li enpòtan pou n mansyone konstriksyon *pon* ki dwe fèt (sou rivyè yo), *rivyè* yo ki dwe fouye dekwa pou yo pa gaye lè yo desann oubyen debòde. Sa koze anpil dega; pa egzant y ale ak bèt, jaden moun, moun bare lòt bò dlo (akoz pon ki pa genyen pou travèse), elèv pa ka al lekòl, donk tout *aktivite ekonomik* bloke.

Men yon fwa ta gen *gran wout* (otowout) ou *haywe* ki konekte tout depatman yo pa egzant, wout atravè komin yo ki konekte *seksyon kominal* yo, oubyen *seksyon riral*, konsa aktivite ekonomik kab fèt trapde lè jou mache. Li enpòtan pou n mansyone *jou mache* (kòm aktivite ekonomik enpòtan), yon komin kapab al nan mache ka yon lòt (selon jou mache chak komin), nan seksyon riral oubyen yon komin ki touprè, yon *komin vwazin* (avwazinant), kote kapab gen *aktivite ekonomik*, e *aktivite touristik* o nivo nasyonal an menm tan tou. Sètadi, Ayisyen k ap sot nan yon komin al fè touris nan lòt komin, e tou o nivo *touristik entènasyonal*, k ap antre sot lòt peyi vin vizite Ayiti.

Donk san *wout*, nou pa ka fè sa; san wout, Ayiti p ap ka reyèlman rive atenn yon nivo devlopman. Nan tout bagay, gen *estrateji*. Konsa, nou kapab konseye lidè ki an tèt yo, k ap pran desizyon, *estrateji* pou fè wout yo. Pa egzant, ki estrateji sa yo? Ebyen nou kapab site kote ki trè *danjre* yo pou ta gen yon lis kisa pou yo fè pa egzant pou elaji yo, kote ki gen *falèz* (pou elaji yo, pou machin pa fè aksidan, pou machin kwaze nòmalman, kote k gen twou pa egzant yo ka plante pyebwa ladan yo e bwa sa yo kapab itilize pou fè *planch* (pi devan) pa egzant tankou *kajou* (*swietenia mahogony*), *gayak* (*guaiacum officinale*) pou fè *planch*, mèb, e lòt pyebwa tou yo kapab pran an konsiderasyon ki kapab itilize pou fè *planch*. Yo kapab plante yon seri kote ki gen twou. Non sèlman li enpòtan pou elaji kote sa yo, men yon fwa tou li bouche twou a nan yon sans kote machin p ap patinen ou p ap chavire. Aprè sa, nou pale de *falèz*, wout ki apik pa egzant. Tout moun tandé pale de *Mòn Kabrit*; gen lòt kote tou ki trè *apik* Ayiti ki bezwen *aplaní* (pou vin pi plat) e pou elaji tou; *falèz* ki la. Gen kote ki gen ravin pa egzant, ki koze dega lè lapli tonbe. Ravin sa yo ka ale ak tè, e bèt moun. Kòman yo kapab fouye e *betonnen* ravin sa yo pou ba yo direksyon pou y al tonbe dirèkteman nan yon rivyè.

Tout sa tou kapab sèvi kòm baraj de fason ke lè no *kannale dlo* a pa egzant gen baraj ki fèt, ebyen tout yon *lak atifisyèl* kapab kreye atravè dlo sa yo ki kannale, epi gen pwason ladan l. Sa t ap avantage pou kreyasyon kilti *pisikilti*, ki ka kreye *aktivite ekonomik* pou lapèch kote moun yo kapab viv de sa tou atravè yon baraj pa egzant.

Nou pran *Mòn Piliboro* pa egzanp, se yon mòn ki trè danjre pou moun ki pral nan nò (ki sot nan sant oubyen Pòtoprens ki pral Okap). Donk, li sipoze elaji. Non sèlman li apik, men tou li gen falèz lè de bò, donk se pwoblèm sa a nou genyen. Nou gen wout *Jakmèl* la ki fèt an zigzag pa egzanp ki trè danjre. Okontrè, te gen siy ladan epòk diktati [Jean-Claude Duvalier](#) ki make: «*La route vous tue, la route vous blesse, la route est dangereuse. Conduisez avec prudence!*» (Wout la ap touye w, wout la ap blese w, wout la danjre. Kondi ak pridans!). *Pou kisa kounyeya wout sa a pa kapab elaji olye pou al make tout sa lè w konnen travay ki pou fèt yo pa fèt nan yon sans, ki voye moun al fè aksidan?*

Gen kote tou, lè w rive nan yon koub, ou pa wè machin k ap vin sou ou a, oubyen anfas ou. Donk *enjenyè*, moun k ap trase wout yo tankou *apantè*, tout moun k ap travay yo ta sipoze byen *mezire* wout la a distans avèk *lonnvi* pa egzanp pou make I (menm jan sa fèt Etazini), kote gen moun ki kenbe *jalon*, lòt moun k ap make wout la pou wè kote yo ye a (si yo wè nòmalman), yon fason pou elaji wout la. Lè w rive nan yon koub, se pa lè sa a pou gen sipriz, epi pou yon machin vin fas a fas avèk ou pou fè *kolizyon tèt a tèt* kote tout moun mouri.

Nou gen tout pwoblèm sa yo Ayiti, an tèm *estrateji woutye* (*woutyè*) kòman wout yo dwe fèt, kote ki trè danjre yo pou repare ou amelyore yo, elaji kote ki etwat, kote pou bare falèz, oubyen kote pou ouvè yo). Nou gen tout sa ki dwe fèt. Wout ki *aplaní* (ki nan plèn), ki pa koze pwoblèm yo te kapab fè yo aprè tou. Lòt bagay ankò ki esansyèl se *asfal*. Lefèt ke *asfal* la ka koute lajan, yon fwa ke wout la elaji ase (pa eganp, espesyalman nan pwovens) ebyen asfal la te ka ale o milye wout la. Sètadi, lè gen lajan (si pa t gen sifizamman), tanzantan asfal la gen dwa touche de bò *kanivo* (totwa) a, pase pa gen anpil *trafik* lè w pral an pwovens pa egzanp.

Donk yon fwa asfal la ale o *milye*, lòt machin k ap vin an fas la pa egzanp kapab toujou kouri sou kote. Li pa gen pwoblèm lè I kapab wè lòt la anfas li, yon kote ki gen plèn. Epi, tanzantan, wout la kapab elaji kote plis asfal kapab ajoute. Gen kote tou ki dwe *betonnen*; pa egzanp, an n di yon seri kote ki glise (tèlke nan pant, wout ki apik); non sèlman yo dwe kraze yon pati mòn nan, men tou *grate* kote ki ta apik oubyen kote machin ka *patinen* dekwa pou kenbe *kawotchou* yo (oubyen jwenn grip) lè I ap monte. Sa rive lè lapli tonbe, kote I glise e sa ka koze aksidan.

Nou wè ke I enpòtan pou nou fè pale sa a sou *wout*, e n ap mande tout moun ki li atik sa a oubyen tandé *vokal* li (atravè ribrik : «Edike Ayisyen Ayiti, e Ayisyen nan Dyaspora») pou ta pataje I ak lis kontak yo dekwa pou mesaj la rive nan zòrèy tout lidè kouwè *majistra, depite, senatè, prezidan* e tout moun ki okipe yon pòs lidèchip pou konnen enpòtans wout an Ayiti.

Nou pa kapab gen yon *Ayiti devlope* san pran devlopman *wout* an konsiderasyon, kote moun kapab rete nan *komin e seksyon riral* yo pou devlope *aktivite ekonomik*. Yon fwa wout kreye, yo p ap bezwen vin *konble* (nan) Pòtoprens dèyè aktivite ekonomik yo kapab fè tou nan komin kote yo ye a. Donk nou wè enpòtans wout pou ede devlope Ayiti trapde, depi ta gen volonte politik ak vizyon pou devlopman Ayiti.

KESYON & KONPREYANSYON QUESTIONS & COMPREHENSION

(pou fè dyalòg an ti gwoup, devwa alekri nan klas obyen pou fè lakay :
for dialog in small groups or for written work or homework)

(1) Ki enpòtans *wout* nan kad devlopman Ayiti? : *What importance do roads have in Haiti's development?*

(2) Fè yon lis *enfrastrikti* enpòtan ou panse Ayiti bezwen pou ede nan devlopman I : *Make a list of important 'infrastructures' you think Haiti needs to help in its development?*

- (3) Bay yon lis pwoblèm ki kole Ayiti (ki anpeche lè avan) : *Give a list of problems that stuck Haiti (that prevent it from moving forward).*
- (4) A ki peyi repiblik vwazin nan refere? : *To what country do we refer to when mentioning the 'neighboring republic'?*
- (5) Fè yon lis aktivite ekonomik Ayisyen ka fè Ayiti : *Make a list of economic activities Haitians can do in Haiti.*
- (6) Konbyen komin ki genyen Ayiti? : *How many 'communes' (municipalities) are there in Haiti?*
- (7) Kijan yo rele lidè k ap dirije yon komin Ayiti? : *How do they call the leader who is heading a commune in Haiti?*
- (8) Èske se nonmen yo nonmen yon lidè k ap dirije yon komin, oubyen se atravè eleksyon pou sa fèt? : *Do they nominate a leader who is heading a commune, or is it through elections that's done?*
- (9) Ki wòl yon majistra, depite, senatè, prezidan Ayiti? : *What's the role of a mayor, representative, senator, and a president in Haiti?*
- (10) Kisa tèm egzòd riral vle di? : *What does the term 'egzòd riral' mean?*
- (11) Pou kisa anpil moun Ayiti kite komin yo pou al viv Pòtoprens (kapital peyi a)? : *Why do many people in Haiti leave their 'commune' to go and live in Port-au-Prince (the country's capital)?*
- (12) Kisa k pase (moun k al Pòtoprens) lè kapital sa a vin twò boure (chaje) pou yo? : *What happen (to people who go to Port-au-Prince) when this capital becomes too crowded for them?*
- (13) Site kèk estrateji woutye (woutyè) : *Name some strategies to do roads.*
- (14) Kisa seksyon kominal ou riral yo ye? : *What are the 'seksyon kominal' or 'rural'?*
- (15) Ki enpòtans aktivite touristik genyen pou Ayiti? : *What importance do 'touristic activities' have for Haiti?*
- (16) Ki diferans ki genyen ant touris lokal (nasyonal), e touris entènasyonal? : *What are the differences between 'local (national)' and 'international tourism'?*
- (17) Site kote wout yo danjere, oubyen sa k koze danje ladan yo : *Cite where the roads are dangerous, or what causes danger in them.*
- (18) Kisa yon wout apik, wout an zigzag vle di? : *What do 'wout apik, wout an zigzag' mean?*
- (19) Ki pwoblèm wout ki gen falèz koze? : *What problems that roads with 'cliffs' cause?*
- (20) Kisa k kapab fèt pou amelyore wout ki gen falèz? : *What can be done to improve roads that have 'cliffs'?*
- (21) Ki dega ravin yo ka koze lè lapli? : *What damages can 'ravins' cause when it's raining?*
- (22) (Nan) ki fason yo ka limite pwoblèm ravin yo koze? : *In what way can they limit problems that 'ravins' cause?*
- (23) Kisa tèm kannale dlo vle di? : *What does the term 'kannale' mean?*
- (24) Kòman yo kreye lak atifisyèl? : *How do they create 'artificial lakes'?*
- (25) Ki enpòtans yon lak atifisyèl genyen? : *What importance does an 'artificial lake' have?*

(26) Pou kisa l enpòtan pou plante pyebwa kote k gen falèz? : *Why is it important to plant trees where there are cliffs?*

(27) Kilès Jean-Claude Duvalier te ye? : *Who was Jean-Claude Duvalier?*

(28) Kisa yo fè ak bwa kouwè *kajou, gayak?* : *What do they do with woods like kajou (swietenia mahogony), and gayak (guaiacum officinale)?*

(29) Nan ki zòn *Mòn Pilboro, wout Jakmèl, Mòn Kabrit* ye? Pou kisa wout sa yo danjere pou machin? : *In what area (of Haiti) are 'Mòn Pilboro', wout Jakmèl, 'Mòn Kabrit' located? Why are these roads dangerous for vehicles?*

(30) Ki enpòtans yon *baraj* genyen, oubyen pou kisa yo itilize l? : *What importance does a 'dam' have, or what's its use?*

(31) Kòmante sou fraz sa a : «*Wout la ap touye w, wout la ap blese w, wout la danvre. Kondi ak pridans!*» : *Comment on this phrase "The road can kill you; the road can hurt you, the road is dangerous. Drive safely!"*

(32) Ki tip travay *enjenyè civil, e apantè fè?* : *What type of works do civil engineers, and surveyors do?*

(33) Ki pwoblèm *koub* yo prezante pou chofè? : *What problem do curves present for drivers?*

(34) Kisa k dwe korije nan pwoblèm *koub* yo prezante? : *What should be corrected in the problems that curves cause?*

(35) Kòmante sou fraz sa a (li pa nan tèks la) «*Aksidan pa gen klaksòn*» : *Comment on this phrase (not in the text) "Accident has no horn".*

(36) *Lapèch* kapab konsidere kòm yon «*pastan*». Kisa w fè kòm *pastan*? : *'Fishing' can be considered as "hobby". What do you do as hobby?*

(37) Bay yon lòt fraz pou «*wout ki aplani*» : *Give another phrase for "wout ki aplani".*

(38) Ki wòl «*asfal*» jwe nan wout? : *What roles does "asphalt" play in roads?*

(39) Ki teknik yo ka itilize pou asfalte wout, lè n konnen *asfal* koute kòb? : *What techniques can be used to pave roads, knowing that 'asphalt' costs money.*

(40) Kijan *trafik* (sikilasyon) ye an pwovens? Èske gen anpil veyikil (machin) nan wout yo? : *How is traffic in the countryside? Are there many vehicles on the roads?*

(41) Bay yon sinonim pou *kanivo* : *Give a synonym for 'kanivo'.*

(42) Ki kote yo dwe *betonnen* nan wout yo? : *Where should they put 'concrete' on the roads?*

(43) Pou kisa Ayisyen ap kite Ayiti pou al (nan) lòt peyi? : *Why are Haitians leaving Haiti to go to other countries?*

(44) Nan ki lòt peyi Ayisyen eseye ale? Ki danje ki genyen lè yo pran *kanntè*? : *To what other countries do Haitians try to go? What's the danger in taking 'kanntè'?*

VÈB VERBS

akselere. to accelerate; to go faster

al, ale. to go
aplaní. to flatten; flattened

atenn. to reach (out)
bare. to block

<i>bare lòt bò dlo.</i> (to) not able to cross a river	<i>kanntè.</i> flimsy boat. <i>pran kanntè</i>	<i>ouvè.</i> to open; opened
<i>betonnen.</i> to (pour) concrete	<i>kite.</i> to leave	<i>pale.</i> to talk, to speak
<i>bezwen.</i> to need	<i>kolizyon.</i> collision	<i>pataje.</i> to share
<i>blese.</i> to cut; to get cut	<i>kondi.</i> to drive	<i>pati.</i> to leave; to run
<i>bloke.</i> to block; blocked	<i>konekte.</i> to connect	<i>patinen.</i> to slide, to skid
<i>bouche.</i> to block; blocked	<i>konnen.</i> to know	<i>plante.</i> to plant
<i>bouche twou.</i> to fill up (a) hole (s), to block (a) hole (s)	<i>konpare.</i> to compare	<i>pran.</i> to take
<i>chavire.</i> to overturn; overturn	<i>konseye.</i> to advice, to give advice	<i>pan kanntè</i> (vp). to take
<i>debòde.</i> to overflow	<i>kouri.</i> to run	<i>canter boat</i> (flimsy boat)
<i>depote.</i> representative	<i>koute lajan.</i> to cost money	<i>rele.</i> to call; to be called
<i>desann.</i> to go down	<i>koze.</i> to cause	<i>repare.</i> to repair
<i>devlope.</i> to develop; developed	<i>koze dega.</i> causing problems	<i>rete.</i> to live, to reside (abit, rezide); to stop (estope)
<i>elaji.</i> to widen, widened; to broaden, broadened	<i>kraze.</i> to demolish, demolished; to crush; to take down	<i>rive.</i> to arrive ; to reaach (out)
<i>fas a fas.</i> face to face	<i>kreye.</i> to crate	<i>sèvi.</i> to serve; served
<i>fè.</i> to do	<i>kwaze.</i> to cross	<i>sot, soti</i> (sòti): to come from; to go out; to come out
<i>fouye.</i> to dig	<i>lapèch.</i> fishing	<i>tande.</i> to hear; to listen (to)
<i>gade.</i> to look (at)	<i>li.</i> to read	<i>tonbe.</i> to fall
<i>gaye.</i> to spread out; spread out	<i>machin.</i> car; vehicle	<i>touche.</i> to touch
<i>gen, genyen.</i> to have	<i>make.</i> to mark	<i>touye</i> (tiye): to kill
<i>grate.</i> to scratch	<i>mande.</i> to ask	<i>trase.</i> to draw
<i>itilize.</i> to use	<i>mansyone.</i> to mention; mentioned	<i>travay.</i> to work; worked
<i>kanivo.</i> sidewalk	<i>mete.</i> to put	<i>vin, vini.</i> to come
<i>kannale.</i> to channel (water)	<i>mezire.</i> to measure	<i>vizite.</i> to visit; visited
	<i>monte.</i> to go up; to mount	<i>voye.</i> to send; sent
	<i>mouri.</i> to die; died	<i>wè.</i> to see; saw

VOKABILÈ VOCABULARY

(Fè yon fraz konplè ak chak mo /fraz ki nan lis la :
Make a complete sentence with each word or phrase in the list)

<i>aktivite ekonomik.</i>	<i>jalon.</i> surveyor's pole	<i>mèb.</i> furniture
economic activity	<i>jou mache.</i> (open) market day	<i>peyi.</i> country. <i>peyi</i>
<i>aksidan.</i> accident	<i>kawotchou.</i> tire	<i>vyèy</i> (vyèj): a country that's has not yet been developed
<i>aktivite touristik.</i>	<i>komin.</i> commune, municipality. <i>Komin</i>	<i>planch.</i> board
tourist activities	<i>avwazinant:</i> neighboring commune	<i>presidan.</i> president
<i>asfal.</i> asphalt	<i>kominikasyon.</i> communication	<i>pridans.</i> safety
<i>atravè.</i> through	<i>koub.</i> curve	<i>pwason:</i> fish
<i>baraj.</i> dam	<i>konsa.</i> that way	<i>pwovens.</i> province; countryside
<i>bèt.</i> animal	<i>kwake</i> (kwak, byenke) though, although	<i>pyebwa.</i> tree
<i>depatman.</i> territorial division; department	<i>lapli.</i> rain	<i>pyeton.</i> pedestrian
<i>developman.</i>	<i>lak atifisyèl.</i> artificial lake	<i>repiblik vwazin.</i> neighboring republic (the Dominican Republic)
development	<i>lè.</i> when	<i>rivyè.</i> river
<i>egzòd riral.</i> rural	<i>lonnvi.</i> binocular	<i>seksyon kominal</i> (kominal). rural section (division of a municipality)
exodus	<i>majistra.</i> mayor	
<i>enfrastrikti woutyè.</i>		
road infrastructure		
<i>falèz.</i> cliff		
<i>gran wout.</i> main road; highway		
<i>jaden.</i> garden; plantation		

senatè. senator
selon. according to
sikilasyon touristis.
tourist circulation
sipriz. surprise
touris entènasyonal.
international tourists
touprè (toupre, pre
ak, pa lwen). near,
close to, close by
transpòtasyon.
transportation
trapde. fast, very
fast, in a wink of
time, rapidly
twou. hole
wout. road. *wout*
(ki) apik : steep
road
zigzag. zigzag.
fè zigzag; an *zigzag*

TÈKS ANEKSE ANNEXED TEXTS

(pou lòt lesón : for other lessons)

- A panorama of Haitian Indian Civilization. *Prisma*, Spring. University of Massachusetts-Boston.
- Articles and Essays : Atik & Esè.
- Articles related to Politics : Atik ki an rapò ak politik.
- Ann pale de bwa ak fri Ayiti! (Ref. in *Materyèl Edikatif pou Bileng Ayisyen*, pp. 160-180). (Let's talk about trees and fruits in Haiti).
- Bravo pou majistra : Give it up for the mayor!. (Bravo pour le magistrat!).
- Depozisyon Ti Jilyen (Haitian Creole version: E. W. Védrine), Nov. «La déposition de Ti-Julien» in *Bulletin de l'enseignement de la Martinique*, numéro spécial, Fort-De-France, 1948.
- Dictionary of Haitian Creole Verbs with Phrases and Idioms.
- E. W. Védrine – ESL Lessons. [Lesón anglè kòm dezyèm lang pou debitan].
- Gramè Kreyòl VÉDRINE Grammar of Haitian Creole.
- *Haitian Creole-English Bilingual Dictionary*. (Vol. I) Indiana University-Creole Institute. Volume II (of the "DICO Project"), *English Haitian Creole Bilingual Dictionary*, 2017 (Albert Valdman (chief editor of both volumes). Emmanuel W. Védrine, Frenand Léger, Jacques Pierre, Nicolas André: members of the native Creole speakers editorial team).
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- Jipon nwa a (an adaptation of 'Le pargne noir', folktale by Bernard Dadié. Ref. in *An annotated bibliography on Haitian Creole*, 2003); in *Materyèl edikatif pou Bileng Ayisyen*, 1994).
- Kèk sipètisyon nan kilti ayisen : Some superstitions in Haitian Culture.
- Kesyonnen kilti Ayisen pou aprann plis de li : Questioning Haitian Culture to learn more about it.
- Konvèsasyon kat ti zanmi ki te nan 'High School', ref. *Gramè Kreyòl Védrine*, 1996. (A Sample of code switching among the young Haitian generation in the United States : Un échantillon d'alternance codique parmi la jeune génération haïtienne aux Etats-Unis). (Sketch: Conversation of four friends who were in high school).
- Kreyòl Lesson for beginners: An introduction to Haitian Creole. 18 p.
- Kreyol Without Toil : an introductory course to Haitian Creole. 30 p.
- 100 Keson ak repons pou Ekzamen Sitwayènte Amerikèn : 100 Questions and answers for the U.S Citizenship Exam. (edited by Emmanuel W. Védrine).
- Lesón KLE: Kreyòl Lang Etranje.
- Malice et le boeuf de Bouki: Malis ak bèf Nonk Bouki (by Déita; ref. in *Materyèl Edikatif pou Bileng Ayisyen*, 1994).
- Men I anlè a I ap vini : He is in the air coming (short story). Orèsjozèf Publications: Randolph, MA. 34 p.
- Mon pays, Haiti : Peyi m, Ayiti. (My country: Haiti). Odette R. Fombrun. (Creole traduction, "Peyi, m Ayiti" : E. W. Védrine).
- Mouri pou libere Ayiti : Dying for Haiti's liberation. Traduction française: Mourir pour libérer Haïti, Jean-S. Sahaï.
- Peyi m rele Ayiti : My country is Haiti. (My country is Haiti : Mon pays c'est Haïti).
- Poetry in Haitian Creole : Pwezi (powèm an kreyòl).
- Rhetoric in Haitian Creole : Retorik an kreyòl. Text: *Rat konnen, Chat konnen, barik mantèg la sou siveyans* (Rat knows, Cat knows, the barrel of lard is being watched).
- Richès kiltirèl Ayiti: yon min ki poko esplwate (The cultural richness of Haiti: an unexploited mine).
- Sezon sechrès Ayiti (woman an kreyòl : novel in Haitian Creole).
- Sistèm Alfabè Kreyòl Ayisyen : The Haitian Creole Writing System.
- Ti Malis ak Bouki apre 12 janvye: Pati II Dyesibon kontinye ap pale sou tranbladtè a.

New WORDS and Idioms Entering Haitian Creole: Mo nouvo ak espresyon ki antre nan kreyòl. Emmanuel W. Védrine. [With the rapid development of Haitian Creole (in the 20th and 21st century),

and many of us who have the chance observing it, the question we may ask is: *What strategy we (who are in area of linguistics, and research on the native language) can use to record this development?...* Certainly, we are encouraging all other Haitian researchers (in the linguistic area) to think of the opportunity to contribute also (while alive) in this sense... It can be done through *recorded interviews* (with their phones, and then write down the transcript immediately after or send a copy of the recording to their email to keep it as documentation, and them later they can work on the transcript. They can also use videos, and publish them online so that researchers can have access to them].

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WHAT to do with the Haitian Army? Emmanuel W. Védrine. *Boston Haitian Reporter*, Nov. 2006.

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[Y]

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Chapit XVIII (18): Religious Studies : Etid Relijye (145 entries), pp 393-403; Chapter XIX (19): Sociolinguistics : Sosyolengwistik (119 entries : antre) pp 404-493; Chapter : Chapit XX (20): Teaching Materials For Learners of Haitian Creole : Materyèl didaktik /pedagoji pou moun k ap aprann kreyòl ayisyen (Kreyòl, 41 entries : antre) pp 432-435; Chapter : Chapit XXI (21): Theoretical Linguistics : Lengwistik Teyorik (325 entries : antre) pp 436-471; Chapter : Chapit XXII (22); Chapter : Chapit XXIII: Theses & Dissertations related to Haitian Creole : Tèz (metriz, doktora) ki an rapò ak kreyòl ayisyen (75 entries : antre) pp 472-485; Chapter XXII (22); Chapter : Chapit XXIII (23): Interviews with some Haitian Creolists, Journalists and Authors (Entèvyou ak kèk kreyolis, journalis e otè), pp 486-335 [Interview : Entèvyou #1: Charlote Lucien and Frankétienne (pp 486-490); Interview : Entèvyou #2 (see Appendix); Interview : Entèvyou #3: Nounous (Lenous Surprise) and Kaptenn Koukourouj (Michel-Ange Hypolite) pp 491-496; Interview : Entèvyou #4: Emmanuel W. Védrine and Roody Barthelemy (pp 497-500); Interview : Entèvyou #5 *Edikatè à l'Edicateur* : an Interview with Haitian novelist Deyita (Mercedes Guignard on her novel Esperans Dezire : Yon entèvyou ak womansye Deita, Mercedes Guignard sou woman li an *Esperans Dezire*), pp 500-503; Interview : Entèvyou #6 (see : wè Appendix); Interview : Entèvyou #7: Yvon Lamour, Emmanuel W. Védrine, Keslèbrezo (Kesler Brézault), Kaptenn Koukourouj (Michel-Ange Hypolite)]; Chapter : Chapit XXIV (24): General Authors' Biographies : Bibliyografi Jeneral otè, pp 537; Appendix (Part /Pati I, II, III - Theses and Dissertations related to Haiti : Tèz (metriz, doktora) ki an rapò ak Ayiti (308 entries : antre, pp 572, 594, 600); Index of Titles : Endèks Tit, pp 630; General Authors' Index : Endèks Jeneral Otè, pp 680; About the author : Sou otè a, pp 625. In praise of the author (Éloge de l'auteur : Lomeyans pou otè a). [Research presented the International Linguistic Symposium in French Guyana, organized by IRD (Institut de Recherche pour le Développement). Spring 2003].

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- *Say it in Haitian Creole, English and French: a trilingual glossary of phrases and idioms*. [A trilingual Glossary for learners of Haitian Creole, English, French and a guide for translators]. Emmanuel W. Védrine. [Unpub manuscript].
- *Some verbs dealing with Haiti's underdevelopment and development*. © by Emmanuel W. Védrine [Kèk vèb ki an rapò ak soudevelopman e devlopman Ayiti]. Summer : Ete 2020. [Sample /Echantyon: abize (to use; to go too far) • acheve (1. to complete. 2. to finish (off) • achte (to buy) • admèt (to accept; to allow) • adopte (adokte) to adopt; to pass (law) • adore (to adore, to worship). afekte (to affect) • afèmi (to strengthen) • afiche (1. to post. 2. to flaunt oneself with somebody) • afilje (to distress, to sadden; to be afflicted with, to be distressed with) • awonté (to confront • aji (to act) • akeri (to acquire) • akomode (1. to lodge [s.o]); lodged. 2. to adapt (to) • akonpli (to accomplish; accomplished; to carry out) • aksede (to have access to; to get to; to reach) • aktyalize (to bring up to date) • aleje (1. to lighten. 2. to smoothe) • alète (to alert, to warn) • alfabetize (to teach

(somebody how to read and write) • *alimante* (to keep going; to support something with) • *amande* (to amend [law : *lwa*]); to change) • *amelyore* (to improve; to better [condition]) • *amenaje* (to renovate) • *amòti* (to deafen [noise : *bri*]); to muffle; to absorb [noise : *bri*]; to pay off) • *anbeli* (to embellish) • *ankouraje* (to encourage) • *anrejistre* (to register; to record [voice: *vwa*]) • *apovri* (1. to impoverish. 2. to grow poorer [*rann pòv*]. 3. to become impoverished (*vin pòv*) • *aprann* (to learn) • *asime* (to accept; to carry out; to execute (duty); to meet (depans); to take chage; to take on (*pran*), to be in charge (of) • *ateri* (1. to land. 2. to deliver (promise: *pwomès*). 3. to plunge into. 4. to swoop; in one fell swoop (*plonje yon sèl kou sou, nan*) • *avanse* (1. to move forward. 2. to bring forward. 3. to move towards something) • *avantaje* (to favor [favour]; to be advantagous (for); to be in the advantage of) • *avantire* (to venture; to risk; to venture to do something) • *avegle* (to blind) • *avèti* (to warn) • *bare* (1. to block. 2. to cross out (word: *mo /bife*). 3. to cath (in the act : *nan men, soulechan*) • *bati* (1. to build, to construct. 2. to build up (fortune: *fòtin*, reputation: *repitasyon*, theory: *teyori*) • *bay* (to give; to give (away: *fè kado; distribiye bay, fè don*). • *benefisyé* (to benefit (from), to enjoy) • *bese* (to lower (curtain: *rido*; price: *pri*); to lower, to turn down (volume: *volim*); to lose weight (*pèdi pwa*) • *bloke* (1. to block. 2. to lock (road : *wout*). 3. to jam (tire: *wou*). 4. to have a (mental) block) • *bònè* (to limit; to restrict) • *bouche* (to block [passage: *pasaj*, way: *wout, chemen*]. 2. to get blocked (up). 3 to cork [ak bouchon]) • *bouje* (to move. 2. to advance) • *chaje* (to load; loaded) • *chanje* (to change) • *debousole* (1. to lose focus, to disorient, to disorientate. 2. to confuse. 3. to mislead. 4. to bewilder) • *depresye* (1. to reduce the value [good : *machandiz*]). 2. to put oneself down [people: *moun*]. 3. to disparage [work : *[z]èv*] • *derespekte* (to be disrespectful) • *desann* (1. to lower. 2. to go down [stairs: *eskalye*; step: *mach*; slope: *pant*]. 3. to come down]) • *desantralize* (v.tr. to decentralize; decentralized) • *detere* (v.tr. to unearth, to dig up) • *detaryore* (tr. 1. to deterioarate. 2. to become worse) • *detèmine* (to determine) • *detwi* (to destroy) • *devlope* (to develop. 2. to grow, to expand [industry : *endistri*; commerce : *komès*]) • *devanse* (1. to arrive before. 2. to be in front of) • *devalye* (to devalue) • *devni* (to become) • *dezame* (1. to disarm. 2. to give up one's weapon) • *dezoryante* (1. to disorient, to disorientate. 2. to confuse, to mislead, to bewilder) • *diminye* (to diminish; diminished; to decrease, to reduce) • *ebèje* (to take in [hotel : *otèl*]; to lodge, to take in) • *ede* (to help) • *edike* (to educate) • *eklere* (to enlight) • *ekonomize* (to economise, to save) • *ekri* (to write) • *ekspatriye* (to leave one's country) • *ekspoze* (espoze), to expose • *ekspòte* (to export) • *enfantilize* (to treat like a child) • *enflije* (to inflict something on somebody; to impose something on somebody) • *enflyanse* (to influence, to have an influence on) • *enfòmatize* (to computerize; to become computerized) • *enpasyante* (1. to annoy. 2. to get impatient [at, with]). • *enplante* (1. to implant [enterprise : *antrepriz*, system: *sistèm*]. 2. to establish. 3. to be established in) • *enpòte* (to import) • *ensandye* (to set alight, to set fire to, to set on fire) • *enstwi* (1. to instruct, to teach. 2. to inform. 3. to be informed. 4. to learn. 5. to investigate) • *entèdi* (1. to forbid (sb sth), to prohibit. 2. to refrain from (doing) sth. 3. to prevent sb from doing sth. 4. to ban. 5. to block) • *enterese* (1. to interest. 2. to be intered in sb, sth. 3. to concern) • *entèfere* (1. to interfere. 2. to converge) • *entèpoze* (to interpose) • *entèvni* (*entèveni*), to intervene • *entimide* (to intimidate) • *entoksike* (1. to poison (sb with something: *y.m ak yon bagay*). 2. to poison oneself. 3. to indoctrinate with (fig). 2. to poison oneself. 3. to indoctrinate with (fig) • *entwodui* (1. to introduce, to present. 2. to insert [*foure, mete*]. 3. to show in [*fè antre*]. 4. to enter, to input. 5. to be introduced (implant : *enplante*) • *envante* (to invent) • *envantorye* (to make an inventory) • *envesti* (to invest) • *eseye* (to try) • *espere* (1. to hope (for). 2. to wait for (what will happen). 3. to trust in something (*gen espwa nan yon bagay*) • *esperimante* (*eksperimante*), to experiment, to test • *esplore* (to explore) • *esplwate* (to exploit) • *etatize* (letatize), to bring under state control • *evolye* (1. to evolve. 2. to change (person : *moun*) • *fasilité* (to facilitate, to make easier) • *fè* (to create, to do, to fabricate; to invent, to make; to produce) • *fleri* (to blossom, to flourish) • *fokalize* (to focus [on]), to have a focus on) • *fonde* (v.tr. to fortify; to strengthen) • *fòtifye* (to fortify; to strengthen) • *fouye* (to dig, to unearth) • *grandi* (1. to grow (taller). 2. to develop) • *grefe* (1. to graft. 2. to transplant • *grenpe* (to climb) • *hale* (rake), to haul in; to tow (*tore, remoke /remòke*) • *hanni* (*ranni*) to neigh, to whinny • *hise* (*ise*) 1. to hoist. 2. to climb. 3. to heave, to haul oneself up (onto) [*hise sou*], to stand on tiptoe) • *hose* (wose) to raise (flag : *drapo*) • *ibanize* (1. to urbanize. 2. to become urbanized) • *idantifye* (1. to identify. 2. to point out) • *imilye* (1. to humiliate. 2. to be little. 3. to grovel to somebody) • *imité* (1. to imitate. 2. to look (just) like) • *inogire* (to inaugurate [builing : *bilding*]. 2. to unveil [installation: *enstalasyon*; road : *wout*; monument : *moniman*]. 3. to open [*ouvè, ouvrî*]. 4. to usher in [*epòk*]) • *ipoteke* (1. to smortgage [house : *kay*]. 2. to lease [land : *tè*] • *irige* (to irrigate, to supply [land] with water as by means of artificial ditches) • *iyore* (*inyore*) to ignore, to be unaware of, not to know • *jalonnen* (to mark (*out*) • *jèmen* (to germinate) • *jete* (to discard, to throw away; to send through the air by a rapid motion of the arm; to cause to fall [*tire jete, voye jete*]) • *jwenn* (to

find. 2. to discover [by chance)], to come upon. 3. to get by searching. 4. to recover [something lost]. 5. to reach. 6. to attain. 7. to reach a decision) • *jwi* (1. to enjoy. 2. to have an orgasm [*seksyèlman*]) • *kapte* (1. to pick up. 2. to gain, to win [*atansyon, konfyans*]). 3. to harness [*sous, rivyè*]) • *kenbe* (1. to cath; caught. 2. to hang on (to). • *kidnape* (to kidnap, to seize and hold [a person] by force or fraud, as in order to get a ransom) • *klere* (to light up; lit up [building : *kay*, street: *lari*]; to illuminate; illuminated) • *kondi* (to drive, to operate [a bus, car]; to transport in a vehicle [bus, car]) • *konfese* (to confess [one's sins], to admit, to acknowledge a fault, belief, crime, etc.; to tell [one's sins] to God) • *konnen* (to know, to be acquainted with; to be sure or aware; to have knowledge; to know right from wrong; to recognize or distinguish • *konsève* (to conserve, to keep from being damaged, lost or wasted; to save • *kopye* (to copy, to make a copy of; to reproduce. (a) Pou kisa lidè yo pa ka *kopye* sa ki bon yo wè aletranje pou y al repwodui yo Ayiti? (b) Pa *kopye* sou mwen) • *koupe* (1. to cut. 2. to have intercourse (with : gen *relasyon seksyèl ak*) • *kreye* (to create, to invent; to make) • *kritike* (to criticize) • *lage* (to untie) • *lave* (to wash; to do laundry) • *legalize* (1. to legalize. 2. to authenticate) • *li* (to read) • *libere* (to liberate, to free) • *mache* (1. to walk. 2. to function. 3. to be doing well (business: *biznis*) • *mande* (to ask; to beg) • *manipile* (1. to manipulate. 2. to falsify, to rig (result : *rezulta*). 2. to falsify, to rig (result: *rezulta*) • *mennen* (to bring; to lead; to be doing well, to progress) • *mobilzie* (1. to mobilize, to rally [*rasanble*]. 2. to mobilize [fig]) • *modènize* (to modernize, to become (more) modern • *moli* (1. to die down. 2. to give away (morally : *moralman*; physically : *fizikman*). 3. to go soft, to soften [*vin sòf*] • *monopolize* (to monopolize, to have a monopoly of) • *montre* (moutre) 1. to show; to teach. 2. to direct. 3. to point out (*pwente sou*). 4. to show oneself [parèt, reponn prezan]. 5. to prove (to be) [reveal: revele]; to appear) • *motive* (1. to motivate. 2. to justify) • *motorize* (to have a car, to have wheels) • *naje* (1. to swim. 2. to float [flore, rete sou dlo]) • *nouri* (to feed) • *obsèvè* : to observe, to watch • *ogmante* (to increase, to add, to add on • *òdone* (to organize, to put in order. 2. to be arranged, to put in order). 3. to ordain (rel) • *òganize* (1. to organize; organized. 2. to be organized, to get organized) • *onore* (to honor someone (with). 2. to be a credit to. 3. to pride oneself on something) • *oryante* (to orient) • *otorize* (to allow (s.o to do sth), to authorize (s.o to do sth), to have the authorization of), to be allowed to do something, to be permitted (to do sthg), to give someone permission (to do something), to permit) • *pale* (to speak, to talk) • *panse* (to think) • *pare* (to prepare; to be prepared; to get prepared; to be ready) • *pataje* (1. to share. 2. to divide • *pati* (to go away; to go to; to escape; to travel) • *plante* (to plant; to cultivate • *plenyen* (1. to grumble. 2. to murmur • *pote* (to bring, to carry) • *pouse* (1. to push, to give a push. 2. to urge. 3. to carry on, to continue [research : *rechèch*; studies : *etid*. 4. to move up]. 5. to grow). • *pran* (1. to remove [something from somewhere to another place]. 2. to get complicated. 3. to have sex, to have intercourse) • *prepare* (1. to prepare. 2. to be preapred) • *pwazonnen* (*anpwazonnen, pwezonnen*) 1. to poison. 2. to intoxicate; intoxicated) • *pwodui* (to produce, to create, to make) • *pwogrese* (to progress; to go forward) • *pwomèt* (to promise) • *pwoteje* (to protect) • *raboure* (to plough) • *rache* (1. to uproot. 2. to pull up [down, out, up]. 3. to extract [tooth: *dan*]) • *radote* (to joke (not speaking seriously) • *rale* (to haul, to hobble, to limp, to pull; to massage [with oil]) • *ranje* (to arrange. 2. to better. 3. to decide to plan something. 4. to make changes, to renovate, to make repairs, to repair; to fix [something]. 5. to suit. 6. to come to an agreement) • *rasanble* (to gather; to assemble; to bring together, to assemble; to convene; to connect [people]) • *rebwaze* (to reforest, to plant trees) • *redekouvri* (to rediscover, to discover again) • *redefini* (to redefine) • *redemare* (1. to start again. 2. to get going again; to straighten up (car : *machin*) • *redui* (1. to reduce; reduced. 2. to cut down) • *reeli* (to re-elect; to be re-elected) • *reflechi* (to think [about, of], to reflect (on, upon), to reflect (on, upon) • *regrese* (to regress, to go backward, not to move forward • *rekile* (to back up. 2. to put back, to postpone [*ranvwaye*]). 3. to reverse. 4. to go backwards • *rekipere* : 1. to get back (object: *objè*). 2. to make up. 3. to recover, to recuperate. 4. to salvage (trash: *dechè*) • *resikle* : to recycle • *rekòlte* : to harvest • *rekonèt* (1. to recognize. 2. to admit, to ackonwlege) • *rekonstwi* (to rebuild, to reconstruct) • *renmen* (to like; to love • *repanti* (to repent (of one's sins) • *repwodui* (to reproduce, to copy, to make a copy of [sth]) • *respekte* (to respect, to show respect for) • *restore* (1. to restore. 2. to regain) • *retire* (to remove, to take out; to get away from) • *retounen* (1. to return, to come back. 2. to give back) • *revoke* (to remove, to take out; to get away from) • *sekle* (*sakle*) to weed; weeded • *sere* (to hide (sth); to be tight [*sa k lache*]) • *sévi* (to serve; to use; to make use of) • *sibvansyone* (to subsidize) • *sispann* (1. to discontinue (doing sth). 2. to prohit [s.o from doing sth]. 3. to stop. 4. to cancel) • *sotì* (to come from; to come out; to pull out) • *tann* (to wait for. 2. to expect • *tentize* (ak) : to joke (with). 2. to have fun joking) • *tonbe* (1. to fall. 2. to drop) • *totalize* (to add up, to total, to have a total) • *trake* (to track, to hunt down (people: *moun*; animal) • *transmèt* (1. to transmit. 2. to pass sthg on. 3. to pass hand sthg down. 4. to hand sthg down (*popritye, tradisyon*). 5. to transmit

sthg (to), to pass sthg on (to) [*pase yon bagay a*]). 6. to broadcast (broadcasting: emisyon; concert : *konsè*). 7. to be passed on, to be transmitted (disease : *maladi*). 8. to be passed on (news : *nouvèl*). transpòte (to transport) • *toupizi* (to rob, steal; to exploit). tranzite (to pass in transit) • *trase* (to design; to draw • *travay* (to work; to be working, to function; to be functioning) • *trayı* (1. to betray. 2. to betray, to give away (secret: *sekchè*) • *trete* (1. to treat. 2. to be treated (med)). 3. debate. 4. to deal with) • *triye* (1. to sort out (*triye*). 2. to pick, to select (*chwazi*) • *vagabonde* (to roam (spirit : *espri*), to wander (people : *moun*) • *valide* (to validate, to authenticate • *vann* (to sell) • *varye* (to vary) • *verifye* (1. to verify, to check. 2. to confirm. 3. to control. 4. to prove. 5. to prove accurate) • *veye* (1. to watch. 2. to look after. 3. to stay up) • *veyikile* (1. to convey. 2. to tranport. 3. to be circulating) • *viv* (to live; to make a living) • *vo* (1. to be worth. 2. to value. 3. to be equally good /bad) • *vòlè* (*vòlò*), to steal) • *vwayaje* (to travel) • *wete* (to remove, to take out, to take off (cloth) • *wouze* (to irrigate, to water; to spray (with water); to sprinkle (water) • *zonbifye* (1. to zombify (s.o), to turn s.o into a zombie. 2. to manipulate (s.o).

• Yon koudèy sou de gran *diksyonè* sou kreyòl ayisyen : A look at two great *ictionaries* on Haitian Creole. Emmanuel W. Védrine.

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V. INTERVIEWS : ENTÈVYOU

2020. Chita-pale ant Duquelas Colas (Le Duc de Boston) ak Emmanuel W. Védrine nan kad selebrasyon mwa kreyòl. [Radio Energie, Boston]. Novanm.

2005. Entèvyou ak Diana Guillemin "lang kreyòl" (Interview with Diana Guillemin, Creole language).

2000. Lè kreyòl kenbe w (entèvyou) : When has a need for Kreyòl (interview). Oct.

1999. Entèvyou ak André Vilairé Chéry: Interview with André Vilairé Chéry. [On the evolution of Haitian Creole, *post dechoukay* or after February 1986). Indiana University – Creole Institute]. Dec.

1996. First meeting with Eddy Le Phare. ('Lèt ak Kilti' : "Letters and Culture", radio program). Feb.

1996. Meeting with Eddy Le Phare to discuss about *Gramè Kreyòl Védrine*. Version créole : English version. Sept.

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VI. VIDEOS, AUDIO & AUDIOVISUAL MATERIALS Videyo, Odyo & Materyèl Odyovizyèl

- [Alfabè kreyòl 1: Creole alphabet 1](#) [Yon nouvo zouti enpòtan ki kapab ede timoun Ayiti yo aprann "Imajinen yon nouvo Ayiti kote tout moun, finalman, kapab li ak ekri lang natif natal yo." (Michel DeGraff, *Massachusetts Institute of Technology*, Inisyativ MIT-Ayiti (Akademi Kreyòl Ayisyen)].
- [Alfabè kreyòl II: Creole alphabet II](#) [Yon nouvo zouti enpòtan ki kapab ede timoun Ayiti yo aprann "Imajinen yon nouvo Ayiti kote tout moun, finalman, kapab li ak ekri lang natif natal yo." (Michel DeGraff, *Massachusetts Institute of Technology*, Inisyativ MIT-Ayiti, Akademi Kreyòl Ayisyen)]
- [Alfabè Kreyòl: Haitian Creole Alphabets](#).
- [An n konprann chante Alfabè Kreyòl la](#). (Michel DeGraff, Mandaly Louis-Charles).
- [Beethova Obas nan Duke University](#): yon pèfòmans chaje ak kadans. Jacques Pierre.
- [Chante Alfabè Kreyòl la](#). (Michel DeGraff, Mandaly Claude Louis Charles).
- [Creole Day at Duke University](#). (Jacques Pierre).
- [Creole Language Studies at Duke University](#). [Jacques Pierre outlines the Creole language program at Duke University. Duke students Lauren Zalla and Quinn Holmquist share their experiences in Haiti speaking Creole]
- [Duke Haiti Lab | MIT-Ayiti | Kreyòl Alphaet Song](#). [Haiti Lab director Jacques Pierre & MIT professor Michel DeGraff are discussing the Haitian Creole Alphabet Song and the MIT-Haiti Initiative. These are two new developments in the history of education in Haiti, both of which aim toward a paradigm shift in Haiti's education system]
- [Edikasyon kreyòl nan lekòl Ayiti](#) (videyo : video) Creole Education in Schools in Haiti. 29 novanm 2020. Entèvenan (guest speakers): Jean Armoce Dugé, Emmanuel W. Védrine, Myrto Césaire. [Courtesy *ITIA* *Haiti* organization. Boston, Massachusetts].
- [Emeline Michel nan Durham](#): yon pèfòmans mizikal chaje ak gangans. (Jacques Pierre).
- [Jenès e Kreyativite](#). (Youth and Creativity). *Itia HAITI* organization. Guest speaker: Nelson Nelson, presented by author and educator Betty Fortunat.
- [Je veux changer le monde](#) (I want to change the world : Mwen vle chanje Lemonn).
- [Kassav Carnival Tour: Le Concert Complet](#) (Vidéo). Zénith de Paris.

- [Kreyòl Day at Duke University, 28 oktòb 2020.](#) (Jacques Pierre).
- [Lakou Kajou epizòd 1: Pwosesis.](#)
- [Lakou Kajou epizòd 2: Jewografi.](#)
- [Lakou Kajou epizòd 3: Rit.](#)
- [Lakou Kajou epizòd 4: Fotosentèz.](#)
- [Lakou Kajou epizòd 5: Dlo.](#)
- [Lakou Kajou epizòd 6: Zouti.](#)
- [Lakou Kajou epizòd 7: Egzèsis.](#)
- [Lakou kajou epizòd 8: Transpò.](#)
- [Lakou Kajou epizòd: Emota, yon kamyonèt estraòdinè.](#)
- [Lakou Kajou epizòd: Jozefin plante yon pye kajou.](#)
- [Lakou Kajou epizòd: Ki kote solèy la kouche?](#)
- [Lakou Kajou epizòd: Ki travay mwen pral fè lè mwen grandi?](#)
- [Lakou Kajou epizòd: Kous nan Palè San Sousi \(Sans-Sousi Palace\).](#)
- [Lakou Kajou epizòd: Tiloulou prepare yon sipriz pou Lili.](#)
- [Lazil: teyat lari /Lazil street theratre](#) (video: Ti Nèz L'Asile la).
- [Lekòl pa ka kreye antreprenè](#) (Why school can't teach you entrepreneurship). Johnson Napoleon. [Seyans oryantasyon pou aprann devlope biznis: Orientation training on learning to develop business].
- [Le premier acteur de santé, c'est vous!](#) (Anthony Berthou).
- [Oryantasyonn Jenès Ayisyen an](#) [transcript : transkrip; Orientating Haitian Youths]. Special guests: Emmanuel W. Védrine, and Joseph Marcel Georges.
- [Parad sou plas l'Asile /Lazil](#) (video: Ti Nèz L'Asile la).
- [Plèk! Plèk!](#) (@Ricardo86565). Educative audiovisual episodes with Ricardo Bellefleur. As audiovisual materials, it will help people who are learning Haitian Creole as *foreign language*... «My motivation to create *plèk! plèk!* is that since long ago, more than twenty years I've been cherishing this dream due to the lies and bad adjustment that I saw going through our society at the political, social, economic, and religious level. I say I am going to come up with a new concept to see what I can do differently to educate this people for the remaining time coming. That's the reason why each Saturday at 5:00, and activities to develop biblical knowledge each Sunday on my facebook page.» (Ricardo Bellefleur). -- *Epizòd edikatif ak Ricardo Bellefleur. Kòm materyèl odyovizyèl, I ap ede moun tou k ap aprann kreyòl ayisyen (kòm lang etranje)... «Motivasyon pou m te kreye plèk! plèk! sèke depi lontan, plis pase yon ventèn ane m ap karese rèv sa a akoz mansong ak move ajisteman m te wè k ap travèse sosyete nou an ki politik sosyal ekonomik, relijye. Mwen di m pral vini ak yon lòt konsèp pou m wè kisa m ka fèt diferan pou m enstwi ak edike pèp sa a pou rès tan k ap vini an. Se sa k fè cho ti pale chak samdi a 5 è, epi aktivite pou devlope lespri biblik ou chak dimanch sou paj fesbouk mwen.»* (Ricardo Bellefleur).
- [Pou Manno Charlemagne.](#) (Jacques Pierre).
- [Rezime konferans Jean Armoce Dugé sou «edikasyon kreyòl nan lekòl Ayiti».](#) (Summary of Jean Armoce Dugé on "Kreyol in education in Haiti").
- [Rien ne vous arrive par hasard](#) (Nadalette La Fonta Six).
- [Team Moto Lazil](#) (video: Ti Nèz L'Asile la).
- [Tisselin Noezil and Jesan Hebert Bellefleur discussion Haitian Crole](#) (Ref. Creole in Education in Haiti. Zoom conference, *ITIA Haiti*).
- [Toute mort avant 120 ans est une more prématurée](#) (Frederic Saldmann).

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FOOTNOTES : NÒT DETAY

(1) Michel DeGraff, Glenda S. Stump "Kreyòl, pedagogy, and technology for opening up quality education in Haiti: Changes in teachers' metalinguistic attitudes as first steps in a paradigm shift" (*Linguistic Society of America*. Vol. 94, number 2. June 2018, pp e127 - e157).

(2) «Akademi Kreyòl Kreyòl ki pwoblèm? ki avantaj? ki defi? ki avni? Ak Kòlòk entènasyonal sou Akademi Kreyòl Ayisyen an 26 - 29 oktòb 201» (Sou direksyon Renaud Govain, *Faculté de Linguistique Appliquée (FLA)*, *Université d'État d'Haïti*). Éditions de l'Université d'État d'Haïti, 2013. 440 pages. [Dokiman /Document].

(3) "Dominican related Dissertations in the U.S. : an analytical Approach". Sarah Aponte. *Camino Real* 3:4 (2011): 21-51.

(4) Diglossia. 1983a. Yves Dejean. "...Diglossia Revisited: French and Creole in Haiti". Word, Vol. 34, Number 3, pp 189-273. "... The first part of this study examines the concept of diglossia formulated by Ferguson (1959) as it applied 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 of orthography, literacy, orientation and goal of primary and secondary schooling, the methodology of teaching and learning French, and the appropriate way of discussing language problems with a Haitian audience."

«... Premye pati etid sa a egzaminen konsèp *diglosia* ke Ferguson fòmile (1959) jan li aplike a *sityasyon lang an Ayiti*. Dezyèm pati a analize, an relasyon tou ak Ayiti, devlopman e transfòmasyon ilterè konsèp sa a. Konklizyon analize sa a pa limite yo a envestigasyon teyork lang kreyòl la. Yo gen enplikasyon pratik enpòtan pou kesyon oubyen ôtograf, alfabetizasyon, oryantasyon e objektif ansèyman primè e segondè, metòd d ansèyman e aprantisay lang fransè a e fason apopriye pou diskite pwoblèm lang avèk yon odyans ayisyen.» (Tradiksyon kreyòl: Emmanuel W. Védrine).]

(5) Wilson Thélimo Louis (prezidan *ITIAHaiti* : president of *ITIAHaiti*).

(6) Obdiel Zidane Dormélus (ekriven, jounalis nan *ITIAHaiti* : Writer, journalist, *ITIAHaiti*).

(7) CÉSAIRE, Myrthe Navado. Césaire has been working in different settings as a Licensed Practical Nurse (LPN) for over twenty years. She moved to Georgia in 2007. There, she found a way to help others while working and look for help when people needed it. A motivated woman, Césaire is always on the move looking for services to help others. Host of a radio program, "*Lasante nan bouk la*" (Health in the hood), on Omani Radio. She is a member of HANAA (Haitian American Nurses Association), Georgia Chapter. Member of "Operation Hope", she supports many international groups. She was nominated in 2014 as "International Volunteer" by the international Volunteer Association. Mrs Césaire participated in Health Fairs with different communities in New York and New Jersey where she also assisted others in setting their homes when needed. – An international helper, she is an interpreter, educator, a mentor, mother, and a sister. She let farm workers know that they are the ones who save people from starvation (Ref. *ITIAHaiti*). --- • Césaire travay nan diferan milye kòm Enfimyè-Oksilyè (LPN) Lisansye depi ven ane. Li demenaje al rete nan (eta) *Georgia* an 2007. Se la i vin jwenn mwayen ede tout lòt moun, e kote li chache èd lè moun gen bezwen. Yon fanm ki sou brenzeng li, Césaire toujou ap brase nan chache sèvis pou ede zòt (lòt moun). Animatris yon emisyon radyo, «*Lasante nan bouk la*», nan radyo Omani. Li se manm HANAA (*Haitian American Nurses Association*, yon asosyasyon enfimyè ayisyen), Chapit *Georgia* a. Manm «*Operation Hope*» (Operasyon Espwa), li sipòte divès gwoup entènasyonal. *International Volunteer Association* (asosyasyon volontè entènasyonal) te nome I «*Volontè Entènasyonal*» an 2014. Madam Césaire patisipe nan divès fwa sante avèk diferan kominote nan (eta) *New York* ak *New Jersey*, kote I ede tou lòt moun ranje kay yo an ka bezwen. Yon moun k ap ede o nivo entènasyonal, li se yon entèprèt, edikatris, konseye, manman e yon sè. Li fè travayè jaden konnen ke se yo menm ki sove lavi moun nan grangou (Réf. *ITIAHaiti*).

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Bilingual education in Haitian Creole - French, Creole – English • Contact with Haitian translators and publishers • Creole linguistics • Creole literacy projects • Creole philology • Cultural anthropology • Database in Haitian Creole • Dictionaries on Haitian Creole • Dictionary and glossary projects • Documents for training sessions for Haitian teachers • Educational material in English and Haitian Creole for schools in Haiti • Educational materials for Haitian teachers's training • Educational resources, training and orientation sessions for Haitian teachers • Essays in Haitian Creole • French-based Creoles • Haitian Students Network, Haiti – Diaspora • History of the Haitian Bilingual Programs in the United States) • Languages and studies of the Caribbean • Legal documents in Haitian Creole • Lexicon of Haitian Creole • Linguistic planning, Electronic Directory of Haiti and the Haitian Diaspora (*culture, diaspora, education, history, language, Creole literature, traditions*) • Long distance tutoring for learners of Haitian Creole • Medical documents in Haitian Creole, medical terminologies and translation • Orientatiing Haitian teachers • Reviewing and editing of documents translated into Creole, French, English and Spanish • Seminars for Haitian Teachers on Teaching Materials • Stragegies to develop all roads in Haiti quickly when there will be political will • Stragies to develop Teaching Material Models in Haitian Creole (Kreyòl) • Teaching Materials for Haitian Bilingual Programs • Teaching Materials in Haitian Creole (Kreyòl) for learners of the language (intermediate, and advance level) • Translation seminar in English, French, German, Haitian Creole and Spanish.

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Amenajman lengwistik, Ànyè Elektwonik Ayiti e Dyaspora Ayisyen (*kilti, dyaspora, edikasyon, istwa, lang, literati kreyòl, tradisyon*) • Ansèyman bileng an kreyòl – fransè, kreyòl – anglè • Antwopoloji kiltirèl • Bank done an kreyòl ayisyen • Diksyonè sou kreyòl ayisyen • Dokiman jiridik an kreyòl ayisyen • Dokiman medikal an kreyòl ayisyen, tèminoloji medikal e tradiksyon • Dokiman pou seyans fòmasyon pou anseyan ayisyen • Esè (disétasyon) an kreyòl • Estrateji pou devlope modèl materyèl bileng an kreyòl • Estrateji pou devlope tout wout Ayiti trapde lè va gen volonte politik • Filoloji kreyòl • Pwojè alfabetizasyon an kreyòl • Istwa Program Bileng Ayisyen Etazini) • Kontak avèk tradiktè e editè ayisyen • Kreyòl a baz fransè • Lang e Etid Karayib • Leksik kreyòl ayisyen • Lengwistik kreyòl • Materyèl Edikatif /Pedagojik pou Bileng Ayisyen • Materyèl Pedagojik /Didaktik an kreyòl pou etranje (non natif) k ap aprann li (nivo debitlan, entèmedyè e mwayan) • Materyèl pedagojik /didaktik an anglè e kreyòl ayisyen pou lekòl an Ayiti • Materyèl pedagojik /didaktik pou fòmasyon anseyan ayisyen • Oryantasyon anseyan ayisyen • Pwojè diksyonè e glosè • Resous pedagojiks /didaktik, eyans fòmasyon e oryantasyon pou anseyan ayisyen • Revizyon e edisyon dokiman tradui an kreyòl, fransè, anglè e espayòl • Rezo etidyan Ayisyen, Ayiti – Dyaspora • Seminè pou Anseyan Ayisyen sou devlopman materyèl pedagojik /didaktik • Seminè tradiksyon an anglè, fransè, alman, kreyòl ayisyen e espayòl • Titora a distans pou moun k ap aprann kreyòl ayisyen.

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Aménagement linguistique • Annuaire Électronique d'Haïti et de la Diaspora Haïtienne (*culture, diaspora, éducation, histoire, langue, littérature créole, traditions*) • Anthropologie culturelle; Baanque de données en créole haïtien • Contact avec des traducteurs et éditeurs haïtiens • Crées à base français • Dictionnaires sur le créole haïtien • Documents juridiques en créole haïtien • Documents médicaux en créole haïtien, terminologies médicales et traduction • Documents pour des sessions de formation pour des enseignants haïtiens • Enseignement bilingue en créole - français, créole – anglais • Essais en créole • Histoire des programmes bilingues haïtiens aux États-Unis) • Langues et études de la Caraïbe • Lexique du créole haïtien • Linguistique créole • Matériel pédagogique en anglais et créole haïtien pour des écoles en Haïti • Matériel pédagogique pour la formation des enseignants haïtiens • Matériels pédagogiques en créole haïtien pour les apprenants de la langue (niveau intermédiaire et avancé) • Orientation pour enseignants haïtiens • Philologie créole • Projets d'alphabetisation en créole • Projets de dictionnaires et glossaires • Réseau des étudiants haïtiens, Haïti - Diaspora • Ressources pédagogiques, séances de formation et d'orientation pour des enseignants haïtiens • Révision et édition de documents traduits en créole, français, anglais et espagnol • Séminaire de traduction en anglais, français, allemand, créole haïtien et espagnol • Séminaires pour enseignants haïtiens et matériel pédagogique • Stratégies pour développer des modèles de matériel pédagogique en créole haïtien (Kreyòl) • Matériels pédagogiques pour les

programmes bilingues haïtiens • Stratégies pour développer rapidement toutes les routes en Haïti lorsqu'il y aura de la volonté politique • Tutorat à distance pour des apprenants de créole haïtien.

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Antropología cultural Base de datos en criollo haitiano (kreyòl); Contacto con traductores y editores haitianos; • Diccionarios sobre criollo haitiano • Directorio Electrónico de Haití y la Diáspora Haitiana (*cultura, diáspora, educación, historia, lengua, literatura criolla, tradiciones*) • Documentos legales en criollo haitiano • Documentos médicos en criollo haitiano, terminología médica y traducción • Documentos para sesiones de formación para profesores haitianos • Educación bilingüe en criollo - francés, creole - inglés • Ensayos en criollo • Estrategias para desarrollar rápidamente todos las rutas en Haití cuando habrá voluntad política • Desviaciones para desarrollar modelos de materiales didácticos en criollo haitiano (kreyòl) • Filología criolla • Historia de los programas bilingües haitianos en los Estados Unidos) • Idiomas y estudios del Caribe • Léxico del criollo haitiano • Lingüística criolla • Materiales educativos en inglés y criollo haitiano para escuelas en Haití • Material educativo para la formación de profesores haitianos • Materiales didácticos en criollo haitiano (kreyòl) para estudiantes de la lengua (nivel intermedio y avanzado) • Materiales didácticos para programas bilingües haitianos • Orientación de maestros /profesores haitianos • Planificación lingüística • Proyectos de alfabetización en kreyòl (idioma nativo) • Proyectos de diccionarios y glosarios • Recursos educativos, sesiones de formación y orientación para profesores haitianos • Red de Estudiantes Haitianos, Haití – Diáspora • Revisión y edición de documentos traducidos al criollo haitiano (kreyòl), francés, inglés y español • Seminario de traducción en inglés, francés, alemán, criollo haitiano y español • Seminarios para maestros haitianos sobre materiales didácticos • Tutoría a distancia para estudiantes de criollo haitiano.

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Bildungsressourcen, Schulungs- und Orientierungssitzungen für haitianische Lehrer • Datenbank in haitianischem Kreol • Elektronisches Verzeichnis von Haiti und der haitianischen Diáspora (*Kultur, Diaspora, Bildung, Geschichte, Sprache, kreolische Literatur, Traditionen*) • Essays auf Kreolisches • Geschichte der zweisprachigen Programme in Haiti in den Vereinigten Staaten) • Haitianisches Studentennetzwerk, Haiti – Diáspora • Kontakt zu haitianischen Übersetzern und Verlegern • Kreolische Alphabetisierungsprojekte • Kreolische Linguistik • Kreolische Philologie • Kulturanthropologie • Lehrmaterial für die Ausbildung haitianischer Lehrer • Lexikon des haitianischen Kreols • Medizinische Dokumente auf Haitianisch-Kreolisch, medizinische Terminologien und Übersetzungen • Dokumente für Schulungen für haitianische Lehrer • Orientierung der haitianischen Lehrer • Rechtsdokumente in haitianischem Kreol • Reisen mit Sitz in Frankreich • Seminare für haitianische Lehrer zu Lehrmaterialien • Sprachen und Studien der Karibik; Sprachplanung • Strategien zur schnellen Entwicklung aller Straßen in Haiti, wenn der politische Wille vorhanden ist • Strategien zur Entwicklung von Lehrmaterialmodellen in haitianischem Kreol (Kreyòl) • Unterrichtsmaterialien für haitianische bilinguale Programme • Überarbeitung und Bearbeitung von Dokumenten, die ins Kreolische, Französische, Englische und Spanische übersetzt wurden • Übersetzungsseminar in Englisch, Französisch, Deutsch, Haitianisch-Kreolisch und Spanisch • Fernunterricht für haitianisch-kreolische Lernende • Unterrichtsmaterial in Englisch und Haitianisch Kreolisch für Schulen in Haiti • Unterrichtsmaterialien in haitianischem Kreol (Kreyòl) für Sprachlerner (Mittelstufe und Fortgeschrittene) • Wörterbücher und Glossare Projekte • Wörterbücher zum haitianischen Kreol • Zweisprachiger Unterricht in Kreolisch - Französisch, Kreolisch – Englisch.

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