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## Haiti - Dominican Republic

### *The wall and the hope that still lives...*

The statement of the Haitian ambassador in Santo Domingo, Smith Agustín, supporting the construction of the wall on the border, shows that the redesign of the methods of surveillance and control of legality constitutes a common project of the dominant sectors in both countries.

Imperialist tutelage can be seen. Dominican President Luis Abinader would not build the wall disobeying the orders of U.S. power and the ruling groups of both countries would not have reached that agreement without the sponsorship of the strategists of the great powers.

Dominican Foreign Minister Roberto Álvarez reported at the beginning of this year that the Israeli company Advanced Defence Systems is working on the design of the wall, which is seen as a facility for espionage, military work and intelligence work.

The information about an investment of more than 100 million dollars and secret details administered and managed by the Ministry of Defense, endowed by Abinader by decree authorizing purchases without submitting them to consideration in other agencies, are eloquent.

The involvement of U.S., Israeli, French or Canadian intelligence agencies has not been reported. Behind the backs of the people, all this is done.

Top secret or secret absolu, like the one that Hipólito Mejía (being president) promised to keep in 2003, when he said that he had reached important agreements with the United States about the border, secrets not revealed by who succeeded him (Leonel Fernández) or

by Danilo Medina. Are we talking about background? We will have to wait for the declassification of certain documents or a spectacular infiltration to know it.

#### HAITI AND REALITY

There is no room on any wall for listing the more than 2,200 Haitians killed as a result of the earthquake on August 14. And the fate of the more than 15,000 wounded cannot be written because to elaborate the chronicle it is possible to follow up on a reality with many edges. But the name Haiti occupies the main spaces of news and Internet sites when a disaster draws the world's attention or when the death toll from a catastrophe rises.

The reality that more than 60 percent of the population lives on incomes below \$2 per day, more than two-thirds of the labor force is unemployed and the infant mortality rate in 2019 (World Bank figure) exceeded 62 per thousand live births is presented in figures that hardly deserve comment.

When a catastrophe captures the eyes that deviate from inequality, injustice and looting, right-wing analysts in Spain, France, South America and the Dominican Republic add terms such as 'unviable country' to Haiti's name, and say that there is nothing in Haiti that can interest the great powers.

They are committed not to recognize as unviable the current world 'order', which legalizes imperial domination, plunder, abuse, exploitation and overexploitation.

Mining consortia with interests in both states of the island move their influences to modify the forms of control of 'legality'.

Is not the wealth that Haitian territory keeps in its bowels sufficiently documented?

Have not the present and the previous generation witnessed the confluence in Haiti of the great imperialist powers? Geographical location and institutional weakness combine for the brazen and open exercise of interference.

With foreign troops, with occupation forces dressed in civilian clothes and with the arbitration of the great powers, organized crime has had decisive influence in Haiti, occupying the main offices and controlling large capitals. That's no secret.

From the Dominican Republic, the millionaire politicians and the groups that control the capitals of the most questionable origin extend their clean work to Haiti to present themselves later as solidarity entities.

Luis Abinader was president at the time it was decided to build the border wall that recalcitrant groups in the Dominican Republic had long requested. And he has taken the presentation as his and his collaborators' ideas.

Lackey work is dirty, and it becomes difficult to hide that condition.

The political reality of Haiti is the continuity of what existed before the earthquake and before the execution of President Jovenel Moïse. And the politicians (statesmen or in caricature) deliverers of the Dominican Republic and Haiti are called to administer the readapted legality.

The wall, however, is called to become a symbol of union for those on both sides of the island who have for decades carried the seal of illegals. The scope, strength and level of cohesion of future mobilizations is not predictable.

The 'happy ending' with elections and other shenanigans of false legality drawn by imperialist strategists after the execution of Moïse is the sought-after component of continuity in political matters, but we must also mention the mobilizations in the streets of Port-au-Prince before the execution of Moïse. The continuity of struggles is, for agents of division, the unwanted component.

Strategists and politicians prefer to forget that there is a tradition of struggle on both sides of the island.

In that tradition lies hope... The readapted legality will make more visible the illegitimacy of the political exercise of the supporters of the system. It will be they who will not find refuge when the strength of the peoples expels them from an island that sooner rather than later will move towards equity and justice.

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