

Introduction

Haiti has more or less secured its independence for two centuries. It has a past full of heroic exploits. Its struggle for freedom has inspired oppressed nations that have freed themselves from the yoke of colonial imperialism; its intelligentsia includes scholars and scientists who could move in any scientific and cultural circles in the world.

I strongly believe that I have made a fair and quick assessment of my country background.

By the way, this spirit of freedom, the indigenous didn't keep it for themselves, they thought that all men, women and children, throughout the planet, should enjoy it and they offered their assistance to all those who yearned after it.

Thus, they became freedom fighters through America and distinguished themselves as good strategists.

The historian, Claude Adrien, gives us an idea of their heroic actions. He tells us that they assisted materially and morally Francisco Miranda, Simon Bolivar, in Central and South America.

They also attended the battlefields of Carabobo, in Latin America, on the side of the Brazilian Emilio Mandukuru, of the Cuban Jose Antonio

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Aponte y Ulabarra, of the Mexican Francisco Javier Mina, of the Venezuelan Jose Leonardo Chirino.

The same historian also gives us a glimpse at the battle of Savannah, a decisive action toward the outcome of the American Republic, which reaffirmed, once more, the determination of the newly independent Haitians to keep on fighting for others' liberation,

After the attack had been stalled by heavy fire, the patriot forces were counterattacked by British troop under Major Glasier. The French Admiral was wounded twice, Pulaski was mortally wounded, and the allied forces suffered heavy losses and had to retreat.

It was at this junction that the Black Legion showed its mettle. It mounted a vigorous counteroffensive to cover the allied retreat. In the forefront of the action, it is reported, was fourteen-year-old freedman name Henry Christophe. The British could not contend with the Legion superior firepower and they were forced to abandon pursuit. The Black Legion has saved the patriot army from what might have been its annihilation (1).

In addition, our ancestors, since they were victim of inhuman colonialism and freed themselves from it, in the end, became adversaries of oppression of any kind and champions of freedom for men, women and children all over the world.

In this line of thought, Mr. Claude Adrien has reported that Dessalines, who had actually suffered from mistreatment and undergone torture, as a slave working in the fields, screamed one day, following these historical

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actions reported by eyewitnesses, “I saved my country...I avenged America!”

Indeed, this scream expressed complete awareness of the moment imperatives and a clear manifestation of a political agenda to carry out!

At last, the author has drawn our attention on the laudatory remark made by the American historian Theophilus Gould Stewart, concerning the battle of Savannah,

The black men of Haiti who fought in the Siege of Savannah enjoy unquestionably the proud historical distinction of being the physical conductors that bore away from the American Altars the sacred fire of liberty they rekindled in their native land as well as in the Central and South America (2).

Unfortunately, in spite of its glorious and impressive asset, Haiti stagnates, ossifies into a discouraging opposition to any major progressive change.

Its history, for some unexplained reason, instead of following the hopeful, positive direction pointed to by its origin, seems to *have taken the wrong turn*.

This stagnation saddens the professional as well as the average person. Their hopelessness expresses itself by the fact that many Haitians plan to go abroad in order to look somewhere else for a better way of living, and to stay away from Haiti apparently doomed to disaster and failure, a clearly logical consequence of public and private mismanagement.

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To make matters worse, the departure of Jean-Claude Duvalier and his followers, and the utter failure of a once promising Lavalas political regime haven't given Haitians their confidence back in the institutions of their country.

All those I have met, have given me the impression that most of the regimes following each other (including the second overthrown Aristide's administration, as well as Prevale's and the most recent administration) have been a replica of what was going on during Duvalierists' time.

In addition, many think that Papa Doc's followers and their descendants or leaders of the same caliber have never *stopped inspiring* the national political philosophy.

Apparently, the current government seems to have more sympathy for the Duvalierists than its predecessors. According to an article from Trenton Daniel (The Seattle Times/Nation & World) on October 13, 2011, the son of Jean-Claude Duvalier worked for the President, Michel Martelly'

He has become one of his advisor.

From the same reporter, we have learned that there were also other people connected with Duvalierism, who worked for the government.

The same article reports a statement made by Camille Chalmers, according to which, "There is a lot to worry about. The political circle was

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made up of Duvalierists.” All this seems to confirm the belief according to which, morality and politics have nothing in common.

Anyway, you have to live in the atmosphere of hatred, fear and tension characterizing all dictatorship to understand that people (above all its victims) don't have the luxury of making a choice whatsoever: they have to leave the country. Of course, Haitian families, living in the United States of America, in Canada, in Europe, in Africa and other parts of the world, have retained nostalgia for the ancient “Perle des Antilles [the Pearl of West Indies]”; which nostalgia often forms the main subjects of their daily conversations.

Indeed, we would like to spend an eternity in this “patch of land”, where life could simply keep flowing past, where family traditions and human relationships could have appeared among the best in the world.

For example, *not long time ago*, its notion of relationship was among the most embracing ones I had known of in the world: it had included not only immediate members of family, such parents, siblings, but also nephews and nieces, cousins, neighbors, friends, often servants.

One could have found, in that country, fellowship almost in the pure sense of the word.

However, because of steadfast action of the ruling class to plunge their subjects into destitution, fear and hatred, Haitians have legitimate reasons for seeking security elsewhere.

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Worse, listening to my fellow citizens, I get the impression that Haiti has irremediably reached the end of tether. This feeling hurts.

The nationwide defeatism partly explains our rulers' anxiousness to get rich fast and, then, to leave to a foreign country in order to enjoy a *golden exile*; to secure the reins of power by means of odious and bloody action. Why should we use any decorum?

The first unscrupulous person, with the monopoly of organized force, may easily govern a neglected country, shying away from moral values and positive thinking.

However, Haiti keeps on living. The ruin almost ineluctable it seems to drive at has not yet happened.

For some unknown reason, the country hangs on to life (even the most recent earthquake has not wiped out its structure); people manage to keep themselves busy, doing whatever, by the power of imagination, to survive.

Thus, the country wants to persevere. It gives Haitian leadership and international organizations enough time to save it from annihilation. Indeed, the whole country betrays an attitude full of hope, stemmed out of a compelling optimism.

Then, I run back over the road used before by Haitian historians, sociologists, economists, politicians, philosophers and many others national and foreign inquirers, in order to find out if they haven't omitted anything at all.

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I have also ascertained the opinion of the average persons who suffer and, contrary to many intellectuals' belief, know the origin of their sufferings.

In other word, I ask the common people for their advice, the more so as human reality goes beyond the scope of most sophisticated theory.

Throughout this essay, I have made my intention clear. I try, with all the warmth of my patriotic love and my extremely limited resources to convince my fellow citizens and the friends of Haiti of the necessity to take the country future seriously, because, from every angle, the Haitian nation has *loitered* too much on the way, as if everything seems normal.

I mean that we should no longer content ourselves with this lousy picture.

With respect to the *Haitian Drama*, such predicament may happen to any community in distress.

We will give a better appraisal of it if we ask the following question, "What's going on?"

This question seems simple and embarrassing at the same time, but pregnant with heuristic bearings.

Traditionally speaking, we, Haitians, often answer that question in three clear and distinct manners.

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The first one rests on a sociological viewpoint; the second one, on economical ground; the third one, on the burning influence of super powers, namely the United State of America, on the country's well-being.

As I pointed out earlier, to grasp those explanations, I propose the following anticipatory inference: without any good reason, Haiti seems to have taken the wrong side of the road, throughout its history.

Let me present at once the *Haitian specialists'* views on the matter under scrutiny.

I do believe that is the proper way to proceed.